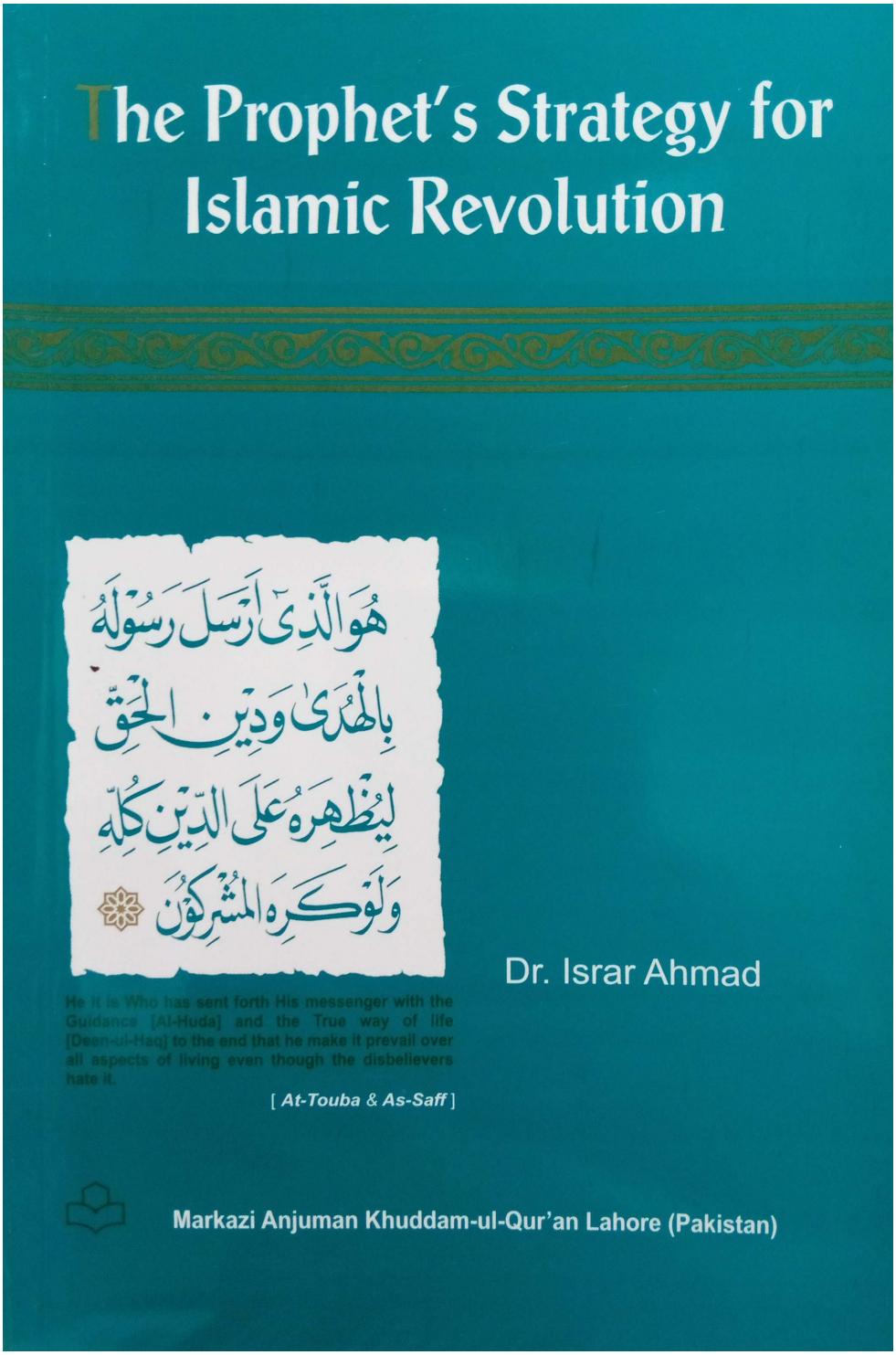

The Prophet's Strategy for Islamic Revolution

ڈاکٹر اسرار احمد

The Prophet’s Strategy

for

Islamic Revolution

By

ISRAR AHMAD

Translated by

Ms. Bir Gul Khan Bangash

Revised by

Dr. Absar Ahmad

Lahore

Markazi Anjuman Khuddam-ul-Quran

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بسم الله الرحمن الرحيم

هُوَ الَّذِیۡۤ اَرۡسَلَ رَسُوۡلَہٗ بِالۡہُدٰی وَ دِیۡنِ الۡحَقِّ لِیُظۡہِرَہٗ عَلَی الدِّیۡنِ کُلِّہٖ ؕ[التوبة:33'الفتح:28'الصف:9]

“He it is Who hath sent His Messenger with the guidance and the Religion of Truth, that He may cause it to prevail over all religions.” (At-Tauba 9:33 ; Al-Fatah 48: 28 ; As-Saff 61:9)

وَ مَاۤ اَرۡسَلۡنٰکَ اِلَّا کَآفَّۃً لِّلنَّاسِ بَشِیۡرًا وَّ نَذِیۡرًا وَّ لٰکِنَّ اَکۡثَرَ النَّاسِ لَا یَعۡلَمُوۡنَ ﴿۲۸﴾ [سبا]

“And We have not sent thee (O Muhammad) save as a bringer of good tidings and a warner unto all mankind ; but most of mankind know not.”(As-Saba 34:28)

لَقَدۡ کَانَ لَکُمۡ فِیۡ رَسُوۡلِ اللّٰہِ اُسۡوَۃٌ حَسَنَۃٌ لِّمَنۡ کَانَ یَرۡجُوا اللّٰہَ وَ الۡیَوۡمَ الۡاٰخِرَ وَ ذَکَرَ اللّٰہَ کَثِیۡرًا ﴿۲۱﴾ [الاحزاب]

“Verily in the messenger of Allah ye have an example for him who looketh unto Allah and the Last Day, and remembereth Allah much.” *(Al-Ahzab 33:21)*

FOREWORD It is an irony of history that quite in line with ancient times, in the present-day dominant mindset the secular and religious worlds/spheres are kept apart and thus operate under markedly different rules. The secular world adheres to the paradigm of power, in which domination and control are intrinsic values and effectiveness serves as an overarching criterion. “The end justifies the means” is the guiding principle of the secular world. The religions domain is, on the other hand, thought to be a world of sheer spirituality and utter goodness, one completely divorced from the secular world. Religious

people are expected to eschew secular injustice and corruption, avoid politics and remain aloof from the state, instead of confronting and overcoming such developments. One is almost compelled to believe that "The City of God" and the 'city of man' can never intersect.

These two worlds were brought into a remarkable harmony for the first time under the principles of Islam. It was in the state of Madina and Rightly Guided Caliphate that we first encounter a clearer example of polity where metaphysical beliefs and universally proclaimed moral values formed the criterion of political judgment and dispensation. Political leaders and statesmen were required to recognize not only the value of efficiency, but also the values of justice, dignity, equality and freedom. This important transformation was observed by no less a philosopher than HEGEL (1770-1831 C.E), a leading European philosopher of history. In his '*Philosophy of History* (New York: Dove Publications, 1956 p-109)', Hegel recognized that the unity between the secular and the spiritual took place in Islamic society and civilization long before it did so in the modern West:

We must therefore regard [the reconciliation between the secular and spiritual] as commencing rather in the enormous contrast between the spiritual, religious principles, and the barbarian Real World. For spirit as the consciousness of an inner world is, at the commencement, itself still in an abstract form. All that is secular is consequently given over to rudeness and capricious violence. The Mohammedan principle, the enlightenment of the oriental world, is the first to contravene this barbarism and caprice. We find it developing itself later and more rapidly than Christianity; for the latter needed eight centuries to grow up into a political form.

The modern West followed the example of the historical Islamic world in demanding that holders of political power operate under a set of religio-moral rules. However this harmonization of the secular and the religious was done only nationally. The international realm was free to operate under the dynamics of power politics and secular rudeness that resulted in senseless violence and death of over 80 million in two world wars. Regrettably, contemporary Muslim societies have exceeded all others in decoupling the secular and the religious and now find themselves entangled in a crisis of legitimacy. It is particularly so in the case of Pakistan. Even more alarming is that this decoupling has reached deep into some religiously inspired movements too.

But let us not allow ourselves to be overwhelmed by pessimism, and let us not give up hope. A number of scholars and writers in the 20th Century made it crystal clear that Islam is a "*Deen*" and not merely a "religion" in the ordinary sense of the word. A religion, as commonly understood, is only a collection of metaphysical beliefs, rituals of worship and social customs and ceremonies. Deen, on the other hand, is a complete code of life that

embraces all aspects of human existence, both individual and collective. It significantly affects and shapes the social, economic, and political spheres of collective life. According to Dr. Israr Ahmad, Deen, by its very nature demands its domination and ascendancy in society. If it is not dominant, it becomes relegated to the position of powerless "religion".

Dr. Israr Ahmad firmly believes on the basis of Quran and Prophetic *Sunnah* that one cannot lead a pious life at the cost of social justice nor establish social justice by denying loving, serving and worshiping Allah. Piety without social justice as enunciated by Islamic teachings and practiced by the Prophet and the Rightly Guided Caliphs is an empty word and social justice without God-centered piety and religiosity (i.e. *taqwa*) a meaningless word. Hence, what distinguishes Islam from such secular ideologies such as liberalism and Marxism that espouse the cause of social justice is that in Islam the notion of virtue and piety is constitutive of social justice and social justice an expression and outward manifestation of piety.

Dr. Israr Ahmad has very convincingly shown in his corpus that Islamic values should be related not only to individual consciousness but also to a community's collective experience and establishment of the just socio-politico-economic system of Islam. For this colossal change he employs the word 'revolution', which in its most complete form was first brought out by the Holy Prophet (SAW). The theme of the present publication is the methodology, strategy or operational model of the obligation of "*Iqama al-Deen*" --- or in other words establishing the supremacy of Islam at the global level. The author's study is based on the Quran and *seerah* of the Prophet (SAW). In particular he takes the life-struggle of the Prophet to be paradigmatic and bases his analysis and characterization of all stages involved in attaining the victory and supremacy of Islam from his *seerah*. The only

surefire and unfailing strategy for Islamic ascendancy and revolutionary change must involve the revitalization of *Iman* through the Quran, and the launching of an Islamic movement on the basis of the dynamism thus leashed, and then proceeding forward according to the well-defined stages with possibly maximum preparation.

Many Islamists contend that the way to establish Islam is through taking part in the elections. If the majority of Muslims vote for us, we can come into power and we can then change system through reforms in education, law, media and other social institutions. So simple, yet so deceptive. Nor can rabble-rousing lead to radical change in the socio-political structure of a society. Unfortunately Jamat-i-Islami of Pakistan has refused to learn from its experience of half century long electoral politics. With regard to the last phase of the revolutionary/reformist process we find in the present socio-political conditions guidance in the non-violent non-cooperation mass movement that was launched, for example by Gandhi and it goes without saying that it shook the foundations of the British Raj. Secondly, more recently, the popular uprising against the Shah of Iran provides us with more evidence of the feasibility of this approach. While suppression and violence from the established order is inevitable, the unilateral

pacifism and non-violence on the part of the seekers of change soon succeeds in converting the silent majority, further facilitating the eventual revolution. This is precisely what Dr. Israr Ahmad believes to be the realistic alternative to an armed conflict in today's world for establishing the Islamic public order in a country. It is pertinent to recall Gandhi here when he said, "Without a direct action expression of it, non-violence, to my mind, is meaningless".

According to an Arabic proverb, true greatness and superiority is that which even an enemy acknowledges. M. N. Roy, a Bengali Hindu and member of the

International Communist Organization once said: "There is no doubt that the greatest revolution in the history of mankind was brought about by Muhammad (SAW)"

Dr. Michael H. Hart, an American Christian and author of the book ***"THE 100" 'A Ranking of the Most Influential Persons in History'*** considers human life to be divided into two distinct and separate spheres. One sphere is that of religion, morals and spirituality whereas the other sphere is that of culture, civilization, politics and sociology. According to his judgment, the only person extremely successful in both these spheres in the history of mankind is the Holy Prophet Muhammad (SAW).

Even H.G. Wells, a Christian historian and a vehement critic of Islam, was compelled to admit in his famous 'History of the World', after referring to the Last Sermon of the Holy Prophet (SAW) that "Even though there have been a lot of sermons given on human fraternity, equality and freedom and we find a lot of such sermons by Jesus of Nazareth yet we have no option but to accept that it was only Muhammad (SAW) who for the first time in the entire history of mankind was able to found a society on the basis of the principles outlined in his sermons". Hence even the testimonies of the enemies of Islam and the Prophet prove that the greatest revolution in the history of mankind was that brought about by the Prophet of Islam Muhammad (SAW).

If we compare the Revolution of the Holy Prophet Muhammad (SAW) with the French Revolution and the Russian Revolution it becomes evident that the French Revolution succeeded in changing only the political system and the Russian Revolution changed only the economic system. But the Revolution of the Holy Prophet (SAW) changed everything ---- religion, beliefs, rituals, the political system, the economic system and the entire social fabric.

As a matter of historical fact, the most comprehensive and all-encompassing revolution is the one brought about by the Holy Prophet Muhammad (SAW). What this revolution was, why and how it was brought about? In order to give a comprehensive, logical and succinct answer to these questions a lecture was delivered by the founder of *Tanzeem-e-Islami* Dr. Israr Ahmad. He addressed a large gathering on

the topic “The Prophet’s Method of Revolution” on the 16th of May, 2004 at the Alhamra Hall in Lahore. The English version of this lecture is being presented in the form of a booklet. The translation necessarily reflects the orality of the discourse meant not exclusively for the highly educated audience.

Dr. Israr Ahmad had delivered a series of 11 lectures in 1984-85 at the *Masjid Darussalam*, Bagh-i-Jinnah, Lahore on the strategy and method of the prophetic revolution. A voluminous book based on these lectures in Urdu entitled *‘Manhaj-e-Inqilab-e-Nabawi’* (The methodology of the Holy Prophet’s Revolution) has been published and it has gone into many editions. The present booklet may be taken as a comprehensive summary of the above mentioned book.

The booklet was rendered into English by Ms. Bir Gul Khan Bangash. But it has been thoroughly revised and made more faithful to the original ideas of the speaker. It is a humble effort to inspire and awaken --- for together we can make a difference in these troubled times.

Think about it!

Dr. Absar Ahmad

Nazim English Section

Quran Academy, Lahore.

INTRODUCTION

I seek refuge in Allah from Satan the cursed, In the Name of Allah The Beneficent, The Merciful.

Before starting I would like to put before you a question ‘What is the greatest need of the hour for the Muslim *Ummah* today? I seek your indulgence to think deeply and explore whether it is wealth, political power, education, technology or democracy? According to my analysis the greatest need of the Muslim *Ummah* today is an understanding of the methodology of bringing about a revolution as was brought about by the Holy Prophet Muhammad (SAW). All of you would be acquainted with my opinion that the current degradation of the Muslim *Ummah* on the global level is nothing but the punishment of Allah (SWT). The reason for this punishment is that we Muslims were made the representatives of Allah on earth but we are unable to point out a single country in the whole world as a model Islamic state --- a country about which we can say, “O People of the world! Come and see the (*Nizaam-i-Mustafa (SAW)*: these are the blessings of establishing the true faith of Allah”, and this is the reason why we are in the grip of God’s wrathful retribution. Kindly note that no power on earth, be it America or India, can harm

us unless it be the Will of Allah. Hence our current miserable condition in the world is by Allah's Will and the reason for this is that we have not fulfilled our duty of representing the true faith in the right and proper manner. In fact we are misrepresenting the true faith through our actions and misdeeds. Hence there is only one solution to this problem that we should properly implement the Islamic System in at least one country in the world and thereby present before the world a true model of authentic Islamic Society and invite the world to come and see Islamic polity in reality.

You would also be well acquainted with my stance on the current national political scenario, about the current condition of our country. According to my candid assessment the final countdown to its doom and dismemberment has started. The reason for this being Pakistan's loosing its raison *detre* or rationale. However there is still a way by which its survival and integrity can be maintained and that is by bringing about an Islamic revolution. This was the reason why Pakistan was created in the first place. The founder of Pakistan *Quaid-e-Azam* had said that we want Pakistan so that we can present a concrete model of Islamic liberty, fraternity and equality to the whole world. The same was upheld to be the justification for the creation of Pakistan by Dr. *Allama* Iqbal --- thinker, seer and architect of the state of Pakistan.

Thirdly you must have seen that on the Global level, America as the world's sole superpower and its allies are hell-bent to thwart and check the emergence of Islam as a way of life. This is exactly what *Allama* Iqbal had said in the words of Satan:

عصرِ حاضر کے تقاضاؤں سے ہے لیکن یہ خوف

ہو نہ جائے آشکارا شرعِ پیغمبر کہیں!

I am but afraid that modern age needs,

May not force this age to know Prophet's creed.

Today the fear that the law and socio-political norms of Muhammad (SAW) might re-emerge has literally gripped America and the western world. Naturally when Truth appears the falsehood perishes. It is precisely the overpowering fear of this consequence that their entire global policy centers around this issue; this is due to their perception of the fact that a deep buried desire in the Islamic world to establish the Islamic way of life is gradually stirring and showing up and from their point of view it is a dangerous desire. In this regard, what is

lacking is that this desire has not been given a clearly envisioned guiding path and mere desire is not enough. Unless a plan of action is developed whereby the desire can be transformed into a concerted

effort, no substantial result can be achieved.

With reference to these three perspectives my argument comes to focus on the core issue by asserting that a methodology and plan of action be devised whereby Islam can be implemented and made dominant as a way of life. And I further assert that the right plan of action can only be one based on the life of the Holy Prophet (SAW). We have compiled and made easily available those sayings {*Ahadith*} of the Holy Prophet (SAW) that strengthen the belief that Islam will be the dominant religion before the end of the world and it will not be the "New World Order" of the non-believers but the "Just World Order" of Islam that will reign supreme in the world. Actually the "New World Order" that they wish to impose on the world is the 'Jew World Order". Whereas the Islamic World Order is the fair and just system and the Holy Prophet Muhammad (SAW) has prophesized that it will be the dominant world order before the end of the world. Naturally the global ascendancy of Islam can only start if it is implemented in one country initially on lines --- a pattern similar to the way --- in which the Holy Prophet (SAW) created a scenario of *"Jaa'alhaqq wa Zahaqalbatil"* (When Truth appears falsehood perishes) in the whole of Arabian peninsula. How can such a system take root in any country of the world? In this regard there is a quote of Imam Malik (RA), "The reformation of the last group of the Muslim *Ummah* will have to be done in the manner in which the first group of the believers were **reformed**". Therefore to bring about an Islamic Revolution today it is essential for us to thoroughly understand the method of revolution of the Holy Prophet Muhammad (SAW) and then to apply and stick to it.

I have mentioned these few introductory points so that the importance of today's topic could be made clear for you. It is not a lessening or abating of the will to see Islam as the dominant religion in the world but the lack of a proper plan of action and methodology that has lead several revivalist movements to go astray and their condition is literally depicted in the following couplet:

نشان راہ دکھاتے تھے جو ستاروں کو

ترس گئے ہیں کسی مرد راہ داں کے لیے

Those who were guiding the stars

Have starved for want of a guide

To bring about an Islamic revolution we will have to adopt the right strategy and plan of action and that can be derived only from the character (*uswah*) of the Holy Prophet (SAW). Allah (SWT) says, "The excellent example exists for you in the life and personality of Allah's Prophet (SAW)". But to benefit

from the Holy Prophet's most beautiful and balanced behaviour – pattern three conditions have to be fulfilled which have been stated in conjunction with the above mentioned verse and that is: only those people can benefit from the exemplary character of the Holy Prophet (SAW) who (i) believe that they are answerable to Allah (SWT), (ii) believe in the Day of Judgment and (iii) remember Allah much. These are the people who will benefit the most from the *'uswa'* of the Holy Prophet (SAW). Just as the Holy Quran is *"Hudallinnas"* (guidance for mankind) but only those people can benefit from its guidance in whom the trait of *Taqwa* (Fear of Allah (SWT)) is inherent. Therefore it is stated clearly in the beginning of the Holy Quran that it is *"Hudallilmuttaqeen*" (Guidance for those who are God-fearing). Similarly Prophets' life-pattern is a shining example for those who fulfill certain conditions.

Lexical and connotative meaning of the word Revolution

After this introductory discussion, it is essential for us to understand what the term revolution means. In the literal sense it means change. Hence we can use this term in conjunction with any other word for instance educational revolution, Cultural Revolution, scientific revolution, military revolution. But when it comes to the general and broad meaning of the word Revolution, there is absolutely no margin for such limited application. Rather, connotatively it refers to a fundamental change in the political, economic and social system of a country.

In today's world human life is generally considered to be divided into two spheres. One of these spheres pertains to the individual life of the person whereas the second sphere encapsulates the collective matters. Amongst these the first mentioned is the sphere of religion which consists of metaphysical beliefs or dogmas, rituals and social customs. Today an individual is considered free to follow his will in these matters the world over. Hence a person has the freedom to have whatever dogmas he wishes to entertain: whether he wishes to worship one God or a hundred or a thousand or adopt atheism or to perform whatever religious rituals he wishes to perform. He is free if he wishes to become an ascetic, or prostrate before statues or worship one unseen God. He has total freedom to follow whatever religious rituals he wishes to. He can fast, offer prayer, go to a temple or church. Likewise he has the freedom to perform social customs. He can either get married by contracting a *Nikah* (Muslim marriage) or perform

'phairay' (Hindu marriage). A person who has died can either be buried or burnt on the pyre in accordance with his belief and wish.

The second sphere pertains to civilization, culture, state and politics that pertains to the social system which is

comprised of the Politico-Socio-Economic system. It has nothing to do with the religious sphere of life. This is called secularism. It should be clear that secularism does not mean irreligiosity but it is multi-religiousness based on the rule of *'ladeenyat'* (all faiths at the level of religion, but no '*deen'*). In secularism all religions are acceptable. Even George W. Bush says that "We are ready to tolerate Islam", Islam as a religion is perfectly acceptable to them and they have no objection to it. They say that the Muslims in America bought Churches and Synagogues and converted them into mosques and that they never objected. The Muslims converted a large number of Afro-Americans and quite a few Whites to Islam and they never objected for the simple reason that they have no conflict with Islam as a religion. But it is Islam as a way of life that they cannot allow to flourish. It is this facet of Islam that they term fundamentalism and since the methodology adopted by some fundamentalists has been given the label of Terrorism therefore they equate Fundamentalism with Terrorism. Hence sometime they speak of a "War against Terrorism" and at other times they speak of a "War against Fundamentalism". In reality this is a war against Islam as a *'deen'* or way of life and not against the dogmas, *Ibadaat* (prayers) and social rituals of Islam.

In modern terminology the term Revolution refers to change in the second sphere i.e. the social or corporate system. The greatest change in the field of religion cannot be termed a revolution. This is a very important point, kindly do understand this very clearly. The greatest religious change in the history of mankind was brought about in the year 300 C.E. when the Emperor of Rome Constantine the Great adopted Christianity and thereby all his subjects did too. Never had such a mass conversion taken place in religious history. When this event occurred the Roman Empire was spread over 3 continents; the whole of North Africa, Eastern Europe and Western Asia.

Yet this event has never been mentioned as a revolution for the simple reason that it did not create or lead to any fundamental change in the political, economic or social system. Hence a Revolution would be a change that occurs in the social, political or economic system of a country and is of a fundamental nature.

The Only Example of a Complete Revolution: The Revolution of the Holy Prophet Muhammad (SAW)

We will now analyze some famous revolutions in the world history. Amongst such revolutions, a very famous revolution is the "French Revolution" and there is no doubt that it was truly a revolution. But it was successful in bringing about only a change in the political system. The religion of France was

Christianity prior to the Revolution and remained so after the Revolution. Also there was no change in the social structure. Hence it was only the political system that changed in the ”French Revolution”. The second most famous Revolution was the Bolshevik Revolution of Russia in 1917 C.E. It succeeded in changing only the economic system. All sources of production were nationalized and private property was abolished. Kindly note that both these events are true revolutions whereas the mass conversion of the Roman Empire to Christianity was not a revolution.

Now let us analyze the Revolution as brought about by the Holy Prophet (SAW). First of all let us see whether the Holy Prophet (SAW) really did bring about a revolution or have we simply claimed this out of reverence. The truth is that the Holy Prophet (SAW) brought about the greatest revolution in the history of mankind. I would like to prove this not in an emotional manner but in a manner based on cold logic and analysis. The very first proof that I would like to present before you is in the form of testimonies of non-Muslims because the well-wishers and believers will

always have praise for you but true praise is the praise coming from an enemy’s tongue. If Richard the Lion-Hearted praised Salahuddin Ayubi it was so because Salahuddin Ayubi was truly a great personality. M.N. Roy, a Bengali Hindu and member of the International Communist Organization delivered a lecture in Bradlaugh Hall, Lahore in 1920 C.E on the topic of “The Historical Role of Islam” and said that there was absolutely no doubt that the greatest revolution in the history of mankind was the one brought about by the Holy Prophet (SAW). It is to be kept in mind that he was not a follower of Islam; in fact he was a Bengali Hindu and a leading communist but he acknowledges this fact openly and in unambiguous words.

This was in 1920 C.E that is 20 years after the beginning of the century. Let us now come to 1980 C.E, 20 years before the end of the century; Dr. Michael Hart wrote the book “The 100” in which he has selected and graded the 100 most influential people in the 5000 year known history of mankind because they played a pivotal role in turning the tide of human civilization. In this gradation he has placed the Holy Prophet (SAW) at number one. Dr. Michael Hart is a Christian by religion and, according to my information, is alive and residing in Manhattan. His book widely spread in the world but very soon after publication it became very rare and the general opinion is that the disappearance of the book was due to a conspiracy because he placed Jesus Christ, whom the Christians consider to be God’s only son, at number three whereas he placed Prophet Muhammad at number ONE. This was something that was not acceptable or palatable to the Christian world. He writes (the opening sentence): “ MY CHOICE OF MUHAMMAD (SAW) TO LEAD THE LIST OF THE WORLD’S MOST INFLUENTIAL PERSONS MAY SURPRISE SOME READERS AND MAY BE QUESTIONED BY OTHERS, BUT **HE WAS THE ONLY MAN IN HISTORY WHO WAS SUPREMELY**

SUCCESSFUL ON BOTH THE RELIGIOUS AND SECULAR LEVELS." And concluded the biography with the words: "IT IS THIS UNPARALLELED COMBINATION OF SECULAR AND RELIGIOOUS INFLUENCE WHICH I FEEL ENTITLES MUHAMMAD TO BE CONSIDERED THE MOST INFLUENTIAL SINGLE FIGURE IN HUMAN HISTORY."

According to Dr. Michael Hart human life can be divided into two distinct and disparate spheres. One sphere is that of religion, morality and spirituality whereas the other comprises the aspects of culture, civilization, politics and sociology and according to his candid assessment, the only person supremely successful in both these spheres is the Holy Prophet (SAW). Generally people who are believed to be great are considered so due to their unsurpassed performance in any one field or facet of life. Gautama Buddha is known for his piety and self mortification. In terms of moral uplift and sermonizing Jesus Christ is unsurpassed but he has made no contribution in the domain of governance or politics. In terms of conquests and war adventures Alexander the Great is unsurpassed, so are Attila the Hun, Genghis Khan, Akbar the Great and many other great conquerors. But did they have any position in the fields of religion, morals or spirituality? One cannot even give them a zero; rather we would have to resort to negative marking. In the entire history of mankind there is only one man who is most successful and unsurpassed in both these spheres and that is the Prophet of Islam Muhammad (SAW).

The third testimony from amongst the testimonies of non-Muslims which I usually quote is that of H.G. Wells. But the text that I quote from his book for this purpose has been removed from the latest editions of his work 'A Concise History of the World'. Truly no greater tribute could be paid by an enemy because H.G. Wells was

actually a staunch opponent and enemy of Islam. He has made more vitriolic and more vile remarks about the holy person of the Prophet Muhammad (SAW) than those made by Salman Rushdie and Tasleema Nasreen two unfortunate born Muslims. But when he refers to the following quote from the Last Sermon of the Holy Prophet (SAW) he is forced to admit and bow down to pay tribute to the greatness of the Holy Prophet (SAW). In the Last Pilgrimage Sermon the Holy Prophet (SAW) said: "O people! Truly there is only one God and you are all the offspring of Adam (AS). Beware! No Arab is superior to a non-Arab and no non-Arab is superior to an Arab. Neither is a white man superior to a black man nor is a black man superior to a white man. True superiority is due only to a God-fearing person. Even though H.G. Wells is a Christian but after quoting from the Last Sermon he is forced to admit that "Even though there have been a lot of sermons given on human fraternity, equality and freedom and we find a great number of such sermons by Jesus of Nazareth yet we have no option but to accept that it was only Muhammad (SAW) who for the first time in the entire history of mankind was able to create a society on the basis of the lofty principles outlined in his sermons".

Hence even the testimony of the enemies of Islam and non-Muslims points to the ultimate verdict and proves that the greatest revolution in the history of mankind was the one brought about by the Holy

Prophet Muhammad (SAW). If one were to compare the Revolution brought about by the Holy Prophet (SAW) to the French Revolution and the Bolshevik Revolution one can see that in the French Revolution only the political system was changed and in the Bolshevik Revolution only the economic system underwent a change --- but in the Revolution of the Holy Prophet (SAW) everything changed --- religion, beliefs, rituals, the political system, the economic system, the social life. Nothing remained as it had been. I invite you to

find a single aspect of life that was not affected and changed. A nation where literate people could be easily counted on one's fingers was transformed by the revolution of the Holy Prophet (SAW) into the world leaders in the field of knowledge and sciences. The Arabs discovered new fields of knowledge, procured knowledge from all over the world from India to Greece, developed it further and placed it before the world. All the above mentioned points prove that the most comprehensive, the most deep and the most profound revolution was the revolution of the Holy Prophet (SAW). No other revolution can stand up to it in comparison. All other revolutions were partial. In all other revolutions you can see that the visionaries of the revolution and the thinkers were a separate group of people and those who actually brought about the revolution were another group. The book *Das Capital* was written by Marx and Angels in Germany and England but the Marxist Revolution did not occur in any part of Germany or England. It was in another distant place, in Russia, that a revolution based on the revolutionary ideas outlined in *Das Capital* was brought about by the Bolsheviks and the Mensheviks and it so happened that Lenin appeared on the scene at the right time. Neither Marx nor Angels had any role in bringing about this revolution. Hence the visionaries and thinkers of the revolution were not the ones to bring about the revolution and vice versa. Similarly, it was men of letters like Voltaire and Roseau who imparted a vision, the thought of liberty, freedom and democracy but they too were just intellectuals and desk workers; they could only write books not lead men in the field. Hence it was the dissolute part of the population that brought about the revolution in France. This is the reason why the French Revolution was such a bloody revolution. There was nobody to control it and a mob can get away with anything that it does.

Now in contrast, let us look at the revolution brought about by the Holy Prophet (SAW) which from the beginning to the end was masterminded only under the leadership of one person. Here we see the Holy Prophet (SAW) simultaneously preaching in the streets of Makkah, going from one street to the other inviting people to enter the fold of Islam and preaching the fundamental tenets of Islam. Some people would call him mad and some would call him a poet. The Holy Prophet (SAW) was tolerating all this. The Holy Prophet (SAW) never turned around and called them mad. But then you have seen the same person leading his men in the battlefield in the Battle of Badr. Is there any comparable precedent and example in history? I will once again repeat the words of Dr. Michael Hart that "He is the only, the only, the only person". We see him changing from a person going from street to street inviting people to accept a new religion to the role of a commander of an army in the battlefield. Is there any relation between these two or are they poles apart and contradictory?

In this regard, kindly note a very important point. Toynbee, a British philosopher of history in the past century has made a statement steeped in poison about the Holy Prophet (SAW) that "Muhammad failed as a prophet, but succeeded as a statesman". As an elucidation of Toynbee's statement, Professor Dr. Montgomery Watts wrote two books: *Muhammad at Mecca* and *Muhammad at Medina.* In *Muhammad at Medina* he has seemingly used all possible laudatory words in the superlative degree to describe the person and character of the Holy Prophet (SAW). But in fact he has tried to highlight a contrast that Muhammad (SAW) of Makkah was an embodiment of peace and compassion where as Muhammad (SAW) of Madina was quite different. Taken in by these apparently laudatory words the late President Zia-ul-Haq invited Montgomery Watt as the chief speaker to the Central *Seerah* Conference in 1983 C.E. He had absolutely no idea

in what a cunning and conniving manner he had tried to show a contrast in the *seerah* of the Holy Prophet (SAW) and that these two Muhammads (SAW) are different from one another. Their attitudes and policies are totally different and at odds with each other.

Even though these writers and scholars do not believe that the Holy Prophet (SAW) is a messenger of God, when they see the life of the Holy Prophet (SAW) in Makkah they do accept that his life does bear some resemblance to the life of prophets. The Holy Prophet Muhammad (SAW) appears like Jesus Christ who traveled and preached and the Holy Prophet (SAW) just like Jesus Christ tolerated everything that anybody said and did not retaliate at all. Hence for them this presents a pattern somewhat similar to that of Prophets in which according to them the Holy Prophet (SAW) failed (God forbid). According to their perception the Holy Prophet had to flee from Makkah in order to save his life. They term *Hijrah* a "flight". Whereas flight usually is due to fear, *Hijrah* was not due to fear but it was a strategy the aim of which was to search for an alternative base. Anyway these orientlists see a totally different and new Prophet Muhammad settled in Madina, one who is a wise and sagacious politician, who is the ruler of a state and the commander of an army. Here we see the Holy Prophet entering into treaties with the Jews. Here the marvels of his sagacity, statesmanship and acute political vision become visible. For them this is the split or contradiction in the life of the Holy Prophet (SAW).

I am referring to all this because the Holy Prophet's life truly represents a contrast in the sense that he not only initiated a revolutionary message but also successfully saw it through to its final stage. Among the revolutions of the world no other revolution reached its culmination within the life span of one individual. In fact, the thinkers and visionaries were long dead and gone and it was much later

when their thoughts and visions started burgeoning and on the basis of these a revolution would come about somewhere. Whereas the revolution of the Holy Prophet (SAW) is unique and unsurpassed in that

within the life span of one individual, in a duration of 23 years, all the stages A-Z of a revolution were accomplished.

From all this I derive the conclusion that today if a student of Social Sciences i.e. Sociology or Political Science with all sincerity wishes to derive the correct methodology of bringing about a revolution, he can get complete guidance only from the life of the Holy Prophet (SAW). The lives of Marx, Angels, Lenin or Voltaire can provide absolutely no guidance in this regard. This in effect means that for the entire world there is only one source for the methodology of a revolution and that is the life of the Holy Prophet (SAW). Hence my source for whatever I am saying about the methodology of revolution is only the biography of the Holy Prophet (SAW). Without using the Islamic terms like *Deen* (way of life), Islam, *Iman* (belief), *Jihad* (strife) and *Qital* (armed combat) I would like to acquaint you with the stages of Revolution. The reason for this being that during the period of our decline these terms have acquired limited and distorted meanings and whenever we use any of these terms it is these limited and distorted meanings that come to mind. Hence if we are to avoid these terms and in their stead use modern terminology it will be easier to understand an outline or blue print of what a revolution is? It will be appropriate later on to add to this sketch the parallels from the terminology of Quran and *Hadith,* the *Seerat-un-Nabi* (life of the Prophet (SAW)) and the events described therein .

The Prerequisites and Stages of the Revolutionary Process:

A complete revolution is composed of 6 or 7 stages:

1-Revolutionary Ideology:

The first prerequisite of any revolution is a revolutionary ideology and a revolutionary philosophy that will hit like an axe on the pre-existing Politico-Socio-Economic system. And unless it has the bite to slash through the political system, slash through the economic system and slash through the social system it is not a revolutionary ideology; it is merely a sermon or an academic discourse.

Secondly, if the revolutionary philosophy and ideology is new then it is an easy matter as regards its presentation. The new ideology will devise its own terminology and determine their meanings itself. But if it is an old ideology then its modern version will have to be presented and its explanation will have to be according to the modern terminology of the present era compatible with the concurrent level of knowledge and intellectual achievements.

Then this ideology should be spread and made popular and for that all available means of communication of the present time should be utilized. Formerly one could walk through streets and

bazaars gathering people and invite them to a cause or people would be invited for a dinner and the message would be conveyed to them. But now one can hold assemblies, address meetings and write books. Hence, along with the print media and the electronic media all means of communication available should be utilized for publicizing the revolutionary ideology.

2-Organization:

At the second stage, the people who accept the revolutionary ideology, should be organized as a collective entity. There are two conditions for the formation of this group or party.

Firstly, it should be a well knit group with very strong discipline because when a confrontation occurs and you enter the field to put an end to the current system, the elite who have interests associated with the system, will stand up against you to crush you to ensure the continuity of the system. That is why you will require a military discipline against all odds. Merely a mob will not be able to stand against them, rather what will be required is a strong group which will be organized on the principle of "listen and obey" and their discipline should be such that:

Their's not to reason why?

Their's but to do and die!

Secondly, the rank and cadre of its workers within the party would be determined on the basis of their loyalty to, and sacrifices for, the movement and not that a person enjoys a high rank in the party because he is a Brahman and if he is a Sudra he should be low on the hierarchy. If the latter is the case then the party that we are talking about is not a revolutionary organization. In a revolutionary organization the rank and status of a person is determined by the depth of his commitment, his association with the movement and loyalty. The extent of his sacrifices will also be taken into consideration. It is quite possible that a Sudra may reach the top cadre in a Communist party and a Brahman might be in the lower rank.

3-Training (*Tarbiyyah*)

The third stage is that of training the workers. At this stage the revolutionary ideology should not be allowed to lapse from the minds of the workers of the revolutionary organization for even a short span of time. For it is on this ideology that the whole revolutionary struggle depends. If the revolutionary ideology has unwaveringly and solidly

taken root in the mind then the will to act will also be sustained but if that ideology were to fade away from the minds of the workers then the passion to act will also disappear and steam away. Alongside this they should be trained and inured to discipline so that they listen and obey. This is not an easy task; in fact it requires a great deal of fortitude and a strict regime of training and inurement.

But the habituation of acceptance and obedience is not an easy task. One's own ego becomes a very potent and insurmountable obstacle in this process; in fact more than the ego it is the inflated egoism and extreme ego-centeredness that becomes a hurdle.

The third target of revolutionary training will be to develop a zeal amongst the workers of the party to sacrifice everything for the sake of the revolutionary ideology. A revolution can not be brought about without this zeal and ardour.

These three are the most fundamental and essential components of the revolutionary training process. Apart from these the fourth component of this training process for the revolution by means of which you wish to institute a particular system is additional. If the development of the spiritual facet of the human life is required in the ideology then the workers must be trained spiritually as well. Without the spiritual training of the workers how can spirituality permeate the revolution?

4-Passive Resistance

This is so to speak the 4th stage but is actually initiated alongside the first stage. Passive resistance means that the workers of the revolutionary movement should remain steadfast to their principle or stand, should not retreat from their stance but should not retaliate in any way to the violence and persecution they face. There is a very logical

reason for this. First of all, conflict is created in a society by these revolutionary people. Otherwise the people are generally quite content and satisfied with the existing state of affairs. There were the rich and there were the poor; the poor accepted their lot in life as fate and the rich were living in the lap of luxury. The slave is fulfilling his duties, he knows that this is his fate, God has made him a slave. This is why Marx has said that religion is the opium of masses, because generally the masses remain contented for whatever their lot in life may be and do not seek to stir a ripple in the prevailing conditions. In other words, they do not rebel against the system.

Hence, the scenario is much like your throwing a stone in a placid pond and creating a frenzy of waves where there were previously no unrest or disruption. Likewise, revolutionaries raise the voice of dissent

against the established system and assert that this system is wrong and that it is an exploitative and repressive system. It is creating discrimination among the people. So who throws the stone? Obviously those who advocated the revolution! Now when the stone hits the water it is bound to generate a few waves. Hence, the waves that rise in society are a natural consequence of the revolutionary message. Even this reaction has different levels and stages. There are two very important stages in its retaliation. In the first stage an effort is focused on the character assassination of the person who spread the word about the revolution. In one way or another they try to tarnish his personality, to shatter his determination and to subdue his will power. Hence the main focus of violence and persecution becomes the person of the instigator and preacher of the revolution. Initially this persecution is verbal; that 'this person is mad, he is crazy, our system is just fine and has been in operation for centuries, it has been enforced since the days of our forefathers and he says that it is wrong. He has either lost his mind or is under the influence of some evil

spirit'. If this verbal persecution is successful in crushing the preacher's will power then his determination will simply give away. Now no one else has to be troubled anymore. If the root, the origin and source, of a tree is cut off the tree will automatically wither away and die. But if the revolutionary preacher manages to stay, survives the attempts of character assassination and has not retaliated and the opponents see that the message is spreading and people are rallying around him then the second stage of the retaliation begins in which verbal persecution gives way to physical violence, torture and persecution.

And this time the target or focus of persecution will not simply be the preacher but all workers of the revolutionary movement particularly the weak and the youth from the respected families. Now they are physically abused, deprived of food and kicked out of their homes. They are jailed, murdered and made to face the firing squad where hundreds of them are killed. Now, at this point Passive Resistance is required so that all the physical violence and torture is tolerated without any retaliatory action. This is so because initially the number of followers of the revolutionary party is small. If this small group of followers is to retaliate with violence the established order would have the right to crush them, thereby finishing them off. But if they do not retaliate then they will still be made the targets of such violence and persecution but the establishment will not gain the right to crush them completely. In this manner they will gain time to act so that they can get their message across to the maximum number of people and expand their organizational base. They will only be able to confront the existing system if they have the power to do so and to acquire this power they need time which I call "buying time". Hence at this stage they should not even raise their hands in self-defense. This mode of action will have a very important consequence for the

followers of the movement in that they will gain the sympathies of the public --- the silent majority.

You see in a society where there are *Chaudhris, Sardars*, Industrialists and Feudal Lords there is also the common man. The *Chaudhris, Sardars*, landlords, the capitalists and industrialists think that the revolutionary struggle is against them. That is not how the public views and understands the situation but they do not have the guts and courage to stand shoulder to shoulder with the revolutionaries; they cannot even speak up for them. These are the people whom we call the silent majority. The majority of the public is silent but they are not blind and deaf. They can see what is happening; they question as to why are the revolutionaries being persecuted? Why are they being killed? Why are their houses being blown to bits? Why are their entire families being tortured? --- They think about and ponder on what is their crime? Have they committed some kind of theft or dacoity? Nothing, nothing at all! --- they only believe in an ideology and wish to remove cruelty, injustice and repression from the society. Gradually, the common man starts feeling that this group is truly being subjected to unjustified and outright cruelty. Hence quite imperceptibly the sympathies of the people are turned towards the revolutionaries, thus exemplifying the wise adage: "He who conquers the hearts is the true conqueror".

5-Active Resistance

The fifth stage of the Revolutionary struggle is that of putting up active resistance. This is a time for making an extremely crucial decision and a test of the leadership's intelligence. It is very essential to determine the appropriate time for initiating this phase. If you are not fully prepared and you take the plunge prematurely you will be wiped out. On the other hand if in spite of being

ready you delay in taking the step, you loose an opportunity. In other words --- 'You have missed the bus'. Hence, whether you loose the opportunity to initiate the forward action for the revolution or take the final initiative prematurely, in both cases you will be unsuccessful. The decision to start active resistance should be made when it is felt that our numerical strength is enough. The meaning of "enough" will be different in different circumstances. In a small country where the entire population consists of one billion people, perhaps fifty thousand people would be considered sufficient whereas in a country with a population of 15 billion people, 3 to 4 million trained and disciplined members would be required.

Secondly, at this stage they should abide by the discipline to which they have been trained. They should be inured to the principle of 'listen and obey' that is to say, they will only act when commanded to act and will stop only when commanded to stop. They should not be the sort of revolutionaries who initially do not act at all and if they do act, they do not stop. A case in point would be the movement for the implementation of *Shariah* initiated by Sufi Mohammad Sahib in Malakand in which the followers fired bullets prior to any specific command from the leader. Then his followers had made pickets on the mountains and when their leader commanded them to come down the general consensus amongst the followers about him was that he had betrayed his principles. Hence this was not an organized group, it was not disciplined. In fact it was a mob that had responded to an emotional appeal. In this regard a third

condition is that the revolutionary workers should be prepared to sacrifice their life and wealth for the sake of the mission. Only when these three conditions have been fulfilled the Revolutionary Movement can move forward from the stage of Passive Resistance into the stage of Active Resistance.

Now you must be very clear as to what the term Active Resistance means. For explaining this I will give examples from outside the Islamic context for the time being. I am not going to give any example from the *seerah* of the Holy Prophet (SAW). This is because you can, by means of modern terms and terminology, form and draw out a sketch and then we shall add concrete details from the life of the Holy Prophet (SAW) into this sketch. Let this be very clear that I claim no other source for gaining information about the correct methodology of bringing about a revolution than the life of the Holy Prophet (SAW). Active Resistance is when you prod a weak and ailing nerve of the society even though you have neither out rightly or directly challenged it and neither have you given an ultimatum. For instance it was Gandhi who for the first time raised the slogan of "non-violent non-cooperation" against the British rulers. In fact Gandhi and his followers maintained that we will not indulge in violence or killing and carnage but we will boycott and not use the cloth made in the mills of England. Instead we will use our spinning wheels, weave our own cotton, prepare *'khaddar'* and wear that. They declared the spinning wheel to be their national symbol. Just think about a nation and an organized party within that nation that it declared the spinning wheel their symbol in the 20th century. Now can there be a law that you have to wear English cloth only? And did they harm anyone? Nobody's life or wealth was harmed but it created a frenzy in the corridors of power because the mills in Manchester started closing down. India was a huge market for British textile industry and there was a heavy trade of cotton, woolen cloth and Muslin from England here. But now it was only '*khaddar'* that was being used by the nationalist protestors. This was the first step of Active Resistance against the British. The British rightly guessed from this step taken by Gandhi that something serious was about to happen. The second step

taken by this party at this stage was the Civil Disobedience Movement based on non-violence: 'we will not perpetrate violence, we will not indulge in killing and plunder but will break the law'. And now consider the manner in which the laws were broken. They argued: 'The sea belongs to the Parmatma, the Parmatma has created salt in the sea, we are simply going to extract the salt from the sea created by the Parmatma. We have not said anything derogatory to anyone'. But covertly and indirectly they had actually challenged the British Government's Taxation Policy because there was an excise duty levied on salt. Hence batons were charged, prominent leaders were beaten up and injured and jails were crammed on a large scale even though the members of the party themselves did not resort to violence of any kind.6-Armed ConflictAfter the stage of Active resistance, the sixth and last stage will be that of direct confrontation. That is there will be an actual physical clash between the defenders of the existing system and the revolutionaries. Because when you have started Active Resistance you have basically challenged the whole system . Hence, the dominant repressive system and its custodians will go all out in taking measures to crush the followers of the revolutionary movement. It is at this stage that the revolutionary movement will be put to the test. If the movement has prepared properly for the revolution, the

organization and training of the members was done along the right lines and steps were taken timely then this movement will be successful. And if steps were taken in the context of Active Resistance without prior preparation: neither is there a sufficient number of the followers nor had they been trained or groomed to the discipline of “listen and obey”; the movement will as a natural consequence fail. In other words after the clash it

will be either the throne or the bier, there is no middle position. There can be many forms of this conflict, I will mention these later. If you would like to understand in a poetic form whatever I have said so far with regard to the methodology of revolution, you can understand this by means of the following Persian couplet of Allama Iqbal :

گفتند جہان ما آیا بہ تو می سازد؟

گفتم کہ نمی سازد گفتند کہ برہم زن!

In this couplet Allama Iqbal is explaining a dialogue (in Paradise Lost) with God and presenting his viewpoint. He imagines that, God asked me ‘O! Iqbal, is the world to which I have sent you agreeable to you? Do you like it? I replied, “No, I do not like it”! Over here there is cruelty, the poor and the deprived are being crushed. Here the capitalist sucks the blood running in the sinews of the labourer. And due to the injustice of the feudal landlord the harvest of the farmer is perishing. His children are hungry and his family is not benefiting from whatever he has harvested. This is an epic poem by Allama Iqbal in which he has raised the cry for a revolution. So, Iqbal says when I replied that I do not like this world of yours, it is not favourable to me; Allah (SWT) then decreed “*Barham-zan*” i.e. Ravage it! Destroy it! Bring a revolution here!

Now, what should be the methodology of this revolution? That question was also addressed by Iqbal. He has answered this question in the following couplet in which he has mentioned four stages in the first line and two stages in the second line of this couplet :

با نشئہ درویشی در ساز و دمادم زن

چوں پختہ شوی خود را بر سلطنتِ جم زن!

First adopt the mode of life of an Islamic ascetic and *derwesh* and continue doing your work. Continue the

mission of inviting to and propagating the message. If somebody calls you insane or if somebody tries to disgrace or humiliate you, respond to it gracefully with a prayer. This is saintliness (*derweshi*). That is to say, you are like the monks of Buddhism. You are being thrashed but you are not retaliating. And when you are ready i.e. you have a sufficient number of followers, the training has been under-taken properly, you have been habituated to obey the discipline of the organization and are ready to sacrifice everything, then this is the time to go ahead for a head-on collision with the bastion of power. A revolution cannot come about without this clash and confrontation. Mere sermonizing does not bring about revolutions. In the course of this confrontation lives will be lost, blood will be spilt. Revolutions do not come about serenely and placidly. The six stages that I have explained above must be traversed for the completion of a revolution in any country. 7-Outward expansion of the RevolutionApart from the above mentioned 6 stages there is a seventh stage of revolution and it is a litmus test for a true revolution. A true revolution is never limited to the geographical, national or governmental borders. This is so because if the revolutionary ideology is powerful, convincing, strong, logical and rational, it will definitely succeed in gripping the hearts and minds of people everywhere. Hence, a true revolution will always be exported. It can never stay within the geographical boundaries of a particular region or country.

This is the blue-print of the revolutionary process I have gleaned from the life trajectory of the Holy Prophet (SAW), and presented before you in very general terms, without using any technical terms. Now I will place in this theoretical gestalt the concrete details and specifics from the *seerah* of the Holy Prophet (SAW).

The Holy Prophet's Concept of Revolution

What is the core concept of Holy Prophet's revolution? If it were to be expressed in one word it would be "Oneness of God" as the pivotal point of religious belief about which Allama Iqbal has said :

زندہ قوت تھي جہاں ميں يہي توحيد کبھي

آج کيا ہے، فقط اک مسئلہء علم کلام

i.e., what was once a revolutionary concept has now been reduced to a topic of theological argument and dispute. Now let us look at the consequences and corollaries of this ideology based on the belief of the unity of God.1-Man's Vicegerency rather than Man's Sovereignty

As I have said before, the very first distinctive feature of a revolutionary concept should be its capacity to fall like an axe on the foundations of prevailing system. The very basic principle embodied in the concept of "*Tauheed*" or "Oneness of Allah" is the Sovereignty of Allah (SWT). There is neither a

human sovereign nor a nation on God's earth that can claim sovereignty. Allama Iqbal has expressed this forcefully thus:

سروری زیبا فقط اس ذات بے ہمتا کو ہے

حکمراں ہے اک وہی باقی بتانِ آزری!

The concept of *Tauheed* negates the sovereignty of man in any and every form. Neither is human domination and sovereignty acceptable in the form of monarchy nor in the form of one nation ruling over another like the British when they ruled over us in the colonial days. And neither is the sovereignty of the masses in the shape of present day Democracy.

The Sovereignty is exclusively for Allah The Almighty alone, and human beings can only act as His vicegerents

on earth. All other forms of sovereignty are *shirk* and in the present age the concept of popular sovereignty is the worst form of *shirk*. The Legislator and Law-giver is only Allah (SWT) and the Holy Prophet (SAW) is His Vicegerent. Now, tell me could there be a more revolutionary slogan than this?

2-Trusteeship instead of Ownership

The second logical consequence of *Tauheed* is the belief that Allah (SWT) is the Real Master of everything. This revolutionary slogan gives a fatal blow to the existing system of ideas and practices. No person owns anything, neither individually nor collectively or on a national level. Hence, both Communism and Capitalism are negated by this. Only Allah (SWT) is the True and Real Owner: whatever is in the heavens and in the earth is His. He is the only and Absolute Owner of everything. Human beings have only been made trustee of these things.

I do not even own my body; as a matter of truth it is Allah's. My hands and feet, my eyes, my brain has all been entrusted to me by Allah (SWT). If He has favoured me with a home, that too is Allah's. If He has given me offspring they too are His. Hence Absolute ownership is only for Him. We are not the owners or proprietors of anything so that we can go around doing anything that we wish to. The people of prophet Shoaib (AS) questioned him "O Shoaib (AS)! Does your prayer teach you that we should forsake all the Gods that our forefathers worshipped? And that we do not have any say as to how our wealth is spent?". The capitalist's point of view is that 'this is my wealth, I can spend it in any way I like, whether I run a gambling house or do interest-based trade with it or give it to someone on interest'.

This is due to the fact that he considers himself to be the sole owner of the wealth. If you consider yourself merely a trustee, your

viewpoint will be radically different. You will then use your hand as and where God has permitted you to use it. You will use your feet to tread on the path that God has marked and allowed for you. Similarly you will spend your wealth as God wants it to be spent and not in ways prohibited by Him.3-Complete Social Equality

At the social level, belief in the Oneness of Allah (SWT) demands that by birth all human beings are equal; nobody is superior and no one is inferior. In this regard I have already mentioned the testimony of H.G. Wells that "Even though there have been a lot of sermons given on human fraternity, equality and freedom and we find a lot of such sermons by Jesus of Nazareth yet we have no option but to accept that it was only the Holy Prophet (SAW) who for the first time in the entire history of mankind was able to create a society on the basis of the principles outlined in his sermons". If there is any superiority or inferiority in the Islamic society it is due to achievements and moral excellence that you have obtained on your own. If you acquire knowledge, you are superior and you will be respected. If you adopt the path of piety, you achieve a certain level of spirituality, now you will be respected. "The most honoured of you in the sight of Allah (SWT) is he who is the most righteous of you" (Al-Hujrat 49:13). Essentially all human beings are equal. Be it Sudra or Brahmin, black or white, man or woman; there is no difference. The difference between man and woman is of an administrative role in the structure of family. Just as there is no difference, fundamentally on the human level, between the head of a department and the peon performing menial job. But due to the status and the associated responsibility the head of the department holds a superior position and the peon an inferior position. This is purely an administrative matter and does not make a subordinate less dignified as a human being than his boss.

In our own country such human equality is generally seen amongst the Pakhtoons that everyone wears the same dress. Be it the wealthy and powerful landlord or his servant, both will be attired in the same dress and further they will sit together to dine. Arabs too believe in human equality. At lunch time a minister's guests, attendants and his drivers will eat with him at the same *Dastar Khuan* (a cloth spread on the ground and food served upon it). There is no difference between men and women at the human level; the difference is purely in terms of administrative roles. As stated in the Holy Quran : Men are the protectors and maintainers of women (Al-Nisa 4:34). That is to say, man has been accorded the position of the head of the family. But this does not mean that men are superior and women are inferior. It could be that a woman might, on the basis of her piety and morals, be superior to a billion men. There are innumerable men who would look at the preeminent spiritual status of Hazrat Maryam, Hazrat Asiya, Hazrat Khadija, Hazrat Aisha and Hazrat Fatima (RAA) as if they would look up at the sky. So these are the three consequences of the concept of Oneness or *Tauheed* at the political, economic and social level: Absolute Sovereignty of Allah, Absolute Ownership of Allah over all things and complete human

equality. The Holy Prophet (SAW) propagated the concept of Oneness of Allah (SWT) through the streets of Makkah, thus challenging radically the idolatry, social order and values of Makkan people.

The Holy Prophet (SAW) called out to the people : 'O ye people say, There is no God but Allah, you will attain prosperity'. In the initial phase of propagation and preaching he did not include the claim of his prophethood. He kept the entire emphasis on Oneness of God. For the propagation of this revolutionary concept the Holy Prophet (SAW) utilized all the means available. He (SAW) went from door to door and called people towards the

revolutionary message of the Oneness of Allah. Then twice he invited his clan members (of the Banu Hashim tribe) to feast and pleaded them to accept the Quranic teaching of *Tauheed.* Once the people simply did not listen to him and started making a commotion. The second time, they listened to him but remained quite as if they had been bitten by a snake. Out of the people present only Hazrat Ali (RAA) who had already accepted Islam stood up and gave consent to the Holy Prophet's mission. He said that 'even though my legs are lean, even though I am the youngest of all, even though my eyes ache yet I will support you'. And at this the entire congregation burst in a laughter saying that he [The Holy Prophet (SAW)] is going to bring about a change with companions of this sort! Then the Holy Prophet (SAW) was commanded: Declare openly what thou art commanded, and turn away from those who join false gods with Allah (Al-Hijr 15:94). Thereupon, the Holy Prophet (SAW) stood on the Mount Safa and raised the customary chant of important announcement. Then he went to the fairs like that of Ukaz and others and invited people to worship one God. This means that, all available means of communication were used. There were no loud speakers or televisions at that time. There was no electronic or print media. There were no printing presses, no books, no magazines, no newspapers. But whatever means or resources were available the Holy Prophet (SAW) resorted to them for spreading the new revolutionary message.The Islamic Organization and its FundamentalsThe Holy Prophet (SAW) organized and trained all those people who believed him as the messenger of Allah. The first underlying principle of this organization was that the people who believed that Muhammad (SAW) is the Messenger of Allah (SWT), also believed that whatever he is saying is from Allah (SWT) and this is divine revelation.

Therefore it was just impossible for them to defy and dispute the Holy Prophet's commands and instructions. Is it possible for a believer to disobey the Holy Prophet? You simply cannot imagine how strong a group can be when created on the basis of Prophethood. True prophethood being naturally the foundation for a very strong and well knit organization, even false prophethood also sometimes becomes a very strong base. Just look at the organization formed on the basis of Ghulam Ahmed Qadiani's false claim of prophethood that has flourished like anything. Whereas the faction of this movement based in Lahore that did not accept Ghulam Ahmed Qadiani as a prophet has gradually dwindled and became insignificant. So, the strongest possible organization in the world would be one attained on the basis of a claim to Prophethood. Hence the organization that was formed on the basis of the belief of Holy Prophet's true Prophethood and being the last messenger of Allah (SWT) was the strongest organization

in the entire history of mankind. It is about this organization that the Holy Quran mentions “Muhammad is the Messenger of Allah and those who are with him” (Al-Fath 48:29). In this organization nobody chose or elected the Holy Prophet (SAW) as the leader. Rather he, being the Messenger of Allah and the preacher of His message, was quite naturally the *Ameer* (i.e. leader and commander) of this organization. The companions of the Holy Prophet (SAW) acted upon and complied with the principle of “*samay’na wa ata’na*” (we listened and we obeyed). The Holy Prophet (SAW) set an example of how a group might be formed in the future when the Muslims might initiate the revolutionary struggle. The Prophet started the practice of taking pledge of obedience (*Baiy’ah)* even though it was not at all formally required.

Consider this *hadith* narrated by Hazrat Ubada Ibn Samit (RAA) which has been reported by both Bukhari and Muslim and whose authenticity is beyond any question:

بايَعنا رَسولَ اللهِ صلَّى اللهُ عليه وسلَّم على السَّمعِ والطَّاعةِ في العُسرِ واليُسرِ، والمَنشَطِ والمَكرَهِ، وعلى أثَرةٍ علينا، وعلى أن لا نُنازِعَ الأمرَ أهلَه، وعلى أن نَقولَ بالحَقِّ أينَما كُنَّا، لا نَخافُ في اللهِ لَومةَ لائِمٍ

We pledged ourselves to the Messenger of Allah (SAW) that we shall listen and obey, in favourable circumstances as well as in adversity, irrespective of whether we feel inclined or we have to force ourselves, and even if others are given preference over us. We shall never quarrel with those who are assigned office or authority. But we shall speak out the truth wherever we might be, and in the matter concerning the cause of Allah, we shall not be deterred because of the admonition or disapproval from anybody.

This is the second fundamental principle of organization. You can also analyze and see whether the Holy Prophet (SAW) needed this. Wasn’t it enough that people believed in him and obeyed his every command. As the Holy Quran says : We have not sent any prophet but that he should be obeyed by God’s command (Al-Nisa 4:64). In spite of this the Holy Prophet (SAW) took oaths of allegiance (*Bai’yah)* which were actually for future guidance.

The Holy Prophet (SAW) held a counsel prior to the battle of Badr to decide about the situation and the action to be taken. A caravan of the Quraish laden with trading goods was coming from the North which had only 40-50 guards for its protection and there was a band of army equipped with arms and weapons coming from the South and Allah (SWT) had promised the Muslims victory over one of these two. The question was which one should the Muslims opt for? Amongst the Muslims there were some weak-willed people like us. They said, “O Prophet of Allah! Let us attack the caravan, there are a few men and we can easily

overpower them; we will also get a lot of booty and weapons which we urgently need." But the Holy Prophet (SAW) kept on asking for further counsel. It was then that the Holy Prophet's venerated companions realized that the Holy Prophet's mind was inclined towards something else. Hence, at this stage, first it was the *Muhajireen* who delivered speeches and said, "O Prophet of Allah! What do you ask of us? We are ready and present to obey whatever you command". Speeches were delivered by Hazrat Abu Bakr and Hazrat Omar Farooq (RAA) but the Holy Prophet (SAW) paid only cursory attention. It was felt as if the Holy Prophet (SAW) was waiting for something significant. Again, from amongst the *Muhajireens,* Hazrat Miqdad bin Aswad (RAA) stood up and said: "O Prophet of Allah! Kindly go ahead with whatever is your intention to do; please do not consider us to be like the people of Hazrat Moosa (AS) who said to their prophet, 'O Moses! You and your God go and fight the war, we will stay here'. Wondrous as it seems, Allah might approve our worth for your satisfaction." But even now the Holy Prophet (SAW) seemed to be waiting for something.

Then it struck to Hazrat Sa'ad bin Ma'az that the words of the Holy Prophet (SAW) were in fact addressed to the *Ansaar.* In the second pledge of Aqba it was resolved that if the Quraish were to attack Madina while chasing the Holy Prophet (SAW) the *Ansaars* would protect the Holy Prophet (SAW) as they would protect their own kith and kin. But the actual situation was that the Quraish had not attacked Madina and the Holy Prophet himself had thought of initiating the clash. Hence, according to this pledge the *Ansaars* stood exempted from having to go outside Madina and fight. Suddenly Hazrat Sa'ad (RAA) realized that the Holy Prophet (SAW) was waiting for their consent. Hence, Hazrat Sa'ad stood up and said, " O Prophet of Allah! It seems as if your speech is directed towards us". Now, please see what a fine statement he

made. He said, "O revered Prophet! We have already believed and put our faith in you and we have accepted you as the Prophet and Messenger of Allah. How can we do anything on our own? We will follow every command of yours diligently. You may take us wherever you wish to. By God! if you command us to jump into the sea we will do so.

The Holy Prophet (SAW) did not need to take any oath or pledge of allegiance. He (SAW) was the prophet and messenger of Allah and in that capacity was the one to be obeyed unconditionally. In spite of this why did he (SAW) take oaths of allegiance at different occasions? This was done so that in future his followers should preferably adopt this basis for developing an organization or revivalist party instead of adopting any constitutional model, even though it is also permissible. I assert that the institution of bai'yah is much more plausible because it has been mentioned in the Quran, because it was practiced by the Prophet himself, and because most of the Islamic revivalist movements throughout history were based on this mode of allegiance and association.

The Holy Prophet's Methodology of Revolutionary Training (*Tarbiyyah*)

I had delineated 4 topics for the aspect of training. Firstly the revolutionary ideology should be ingrained and kept in mind at all times. The origin and source of the revolutionary thinking of the Holy Prophet (SAW) was the Holy Quran and it will be for any cause modeled on the Holy Prophet's endeavour. Keep reading the Holy Quran so that the revolutionary ideology is kept constantly in mind. Have collective discussions for this purpose and organize these sessions. Sit together, read the Holy Quran, learn and teach it. This will keep your thought fresh and vibrant.

Secondly, the principle of 'listen and obey' should be inculcated and entrenched in minds --- the greatest test of which was the command that even if you are hacked to pieces you will not raise your hand. You see, if a person knows that these people are going to kill me, he is bound to kill a few people in his desperation before he himself gets killed. If you corner a cat and it realizes that it cannot escape it will pounce at your face. But here one was not allowed to raise one's hands even in self-defense. Burning coals were laid before Hazrat Khabab (RAA) and he was told to take off his shirt and lie down on them. He lay down. The skin on his back was scorched. When the fat of his skin started melting, it cooled off the coals. A person who knows that these people are going to burn me alive, he will definitely kill a few of his adversaries or at least try to do so. But this was not allowed. I believe there could be no greater example of 'listen and obey' than this.

Thirdly, sacrifice everything for the sake of Allah. People have made sacrifices for the sake of worldly revolutions. The Communist Revolution would not have come about if people had not laid down their lives and had not endured hardships. Other people cannot even think of how easy it is for a Muslim to lay down his life in the cause of Allah as he believes in the hereafter and for him the true life is that of the hereafter. Hence, what kind of a loss does he face if he sacrifices everything for the sake of Allah? What he believes is that he will be rewarded many times over in the hereafter; 700 times over or 1000 times over hence he will not at all suffer a loss. The more staunchly a person believes in the hereafter the more he will invest himself in the cause. Who would be more unwise than the person if he deposits all his savings in a bank? The bank will, at the most, give him a 10-15% profit on his savings but Allah's bank is open and gives him an increase of 700% . So what is the point of scrimping and saving here. As Jesus Christ said, "Do not save in this world, here the worm destroys

your savings, there are thefts and dacoities. Save in the Heavens where no worm can gnaw and destroy your wealth, where there is no theft or dacoity. And I tell you the truth wherever your assets and possessions are that is where your heart will be". If you have accumulated worldly goods that is where your heart will be entangled. There will be nothing but remorse and regret when the angels would come

to take away your soul. It has been narrated in a *Hadith* that the angels will take away the souls from non-believing materialist persons as if removing pieces of meat with skewers. If your savings have been placed in Allah's bank, your heart will dwell there. When the angel of death arrives there will be a smile on your face.

نشان مرد مومن با تو گویم

چو مرگ آید تبسم بر لب اوست!

I tell you the condition of a *mo'min* at the time of his death. He is all smiles.

If you have deposited as savings billions of rupees in a Swiss bank account and you are ordered to leave the country, will you feel any remorse? But if you have not saved anything abroad and you know no one, and then you are ordered to leave, you will definitely feel perplexed and extremely disturbed. It is precisely this unflinching faith in the hereafter that is beyond comprehension for a large majority of people in this day and age and they are amazed to see Muslims ready to die for their faith. They have seen this strength and courage in Chechnya, Kashmir, Palestine and Afghanistan. These are all signs of a strong belief in the hereafter.

When *Maulana* Maudoodi was given death sentence in early 1950s in connection with anti-Qadiani movement in Punjab, I was *Nazim-e-A'ala* of the Islamic Students

Organization. I had published a poem on the title page of "A'zm" --- a weekly Urdu organ of the Organization --- and had sent it to *Maulana* in the jail.

The time has come that Nature is going to reward us for our efforts. Darkness of night is indicating that it is about to dawn now. But there are few tests, still there are signs of devastations. Do not retreat as our fate is testing us. Do not be aggrieved of the troubles and sorrows. The dawn of life is sparkling through these darknesses. O Raees! tell the wise people not to recede of the trials as they are in fact the cause of our success.

These verses were from the pen of Raees Amrohvi --- ('*Raees*' literally means leader) I presented them to the *Ameer* (Leader) of *Jamat-i-Islami*, a group of wise and enlightened Muslims (with a slight pun with reference to the last verse).

Spiritual training retains an important place in the process of revolutionary training as exemplified so strongly by the Holy Prophet (SAW). The first and foremost source of developing spirituality --- the

Holy Quran --- was interiorized in the hearts, with which they were illumined and alongside this they were trained to defend themselves against the self-conceit of baser human passions. Sleep is very dear to us, the companions (RAA) of the Holy Prophet (SAW) were trained and commanded to stay awake for the sake of Allah (SWT) and to thoroughly assimilate the Holy Quran during night prayers of *Tahajjud:*

يٰۤاَيُّهَا الۡمُزَّمِّلُ ۙ﴿۱﴾قُمِ الَّيۡلَ اِلَّا قَلِيۡلًا ۙ﴿۲﴾نِّصۡفَهٗۤ اَوِ انۡقُصۡ مِنۡهُ قَلِيۡلًا ۙ﴿۳﴾اَوۡ زِدۡ عَلَيۡهِ وَ رَتِّلِ الۡقُرۡاٰنَ تَرۡتِيۡلًا ؕ﴿۴﴾اِنَّا سَنُلۡقِىۡ عَلَيۡكَ قَوۡلًا ثَقِيۡلًا ﴿۵﴾اِنَّ نَاشِئَةَ الَّيۡلِ هِىَ اَشَدُّ وَطۡاً وَّ اَقۡوَمُ قِيۡلًا [المزمل:1-6]

O thou wrapped up in thy raiment! Stand(to prayer) by night, but not all night --- A half thereof, or a little less. Or a little more --- and recite the Quran in slow, measured rhythmic tones. Soon shall We send down to thee a weighty Message. Truly the vigil of the night is most potent for governing (the soul), and most suitable for (framing) the Word (of Prayer and Praise). *(Al-Muzzammil 73:1-6)*

The Quran is by and of itself *Noor* (light) pure and simple and as such it has the power to remove the darkness of mind and illumine the heart. And the night's vigil is extremely effective in crushing the baser demands of human nature. The third thing that helps in the purification of self is the spending of material wealth as God wishes you to do. Hence this is the process or methodology of the Holy Prophet's revolutionary training. Later on in our mystical orders the training and purification of self have been modified to a great extent. They devised their own ways of Divine contemplations and remembrance of Allah. I am not talking about these but of the Prophetic way. I have mentioned and explained the constituents that formed the basis of the revolutionary training that the Holy Prophet (SAW) made his companions to undergo and adhere to.

The Stage of Passive Resistance in the Revolutionary Struggle of the Holy Prophet (SAW)

I had explained earlier that the Passive Resistance starts with the verbal opposition and character assassination of the preacher so that his will-power is crushed. For full three years the Prophet (SAW) alone was the target of this humiliation and this was verbal. He has become mad. We had been advising him not to go to cave Hira and not to stay there alone at night. Now some jinn has possessed him. Some times it was said: 'he had started composing

poetry. He has become a sorcerer or has been under the impact of magic'. All this was for his character assassination and to crush his will-power. Please do not think that he was not aggrieved by this. It is clearly and categorically mentioned in the Holy Qur'an:

{وَ لَقَدۡ نَعۡلَمُ اَنَّکَ یَضِیۡقُ صَدۡرُکَ بِمَا یَقُوۡلُوۡنَ ﴿۹۷﴾۔}[الحجر:97]

We do indeed know how thy heart is distressed at what they say. *(Al-Hijr 15:97)*

We know that you feel aggrieved and you feel uneasy in your heart of hearts. These were the people who used to call me ‘The True’, ‘The Honest’ and today they are calling me ‘The Liar’, ‘The Sorcerer’, accusing me of lies and cheating. After getting knowledge from some one he is claiming to be a recipient of Divine revelations and contacts with Allah the Almighty. In spite of all this slander and opposition the Prophet was ordered to have patience:

{وَ اصۡبِرۡ عَلٰی مَا یَقُوۡلُوۡنَ وَ اہۡجُرۡہُمۡ ہَجۡرًا جَمِیۡلًا ﴿۱۰﴾ ۔}[المزمل:10]

And have patience with what they say, and leave them with noble dignity.

(Al-Muzzammil 73:10)

Turn away from them but with love. May be the one who is not listening to you today, will be attracted towards you tomorrow.

After three years’ unsuccessful struggle to crush the new ideology the Makkan pagans concluded that he (SAW) is acting just like a rock and two very hazardous things have occurred. One our young generation has gathered around him. Young men like Banu Umayah’s Othman bin A’ffan, Musa’b bin Umair and Saa’d bin Abi-Waqas have converted to Islam. Secondly even more dangerous than this is that our slaves are also accepting Islam. This is an example of an incendiary falling in the store full of

gunpowder. If our slaves stood against us and started fighting, only God knows what will happen. So now they resorted to physical persecution like beating, physical assaulting, lockups, chaining, keeping hungry, dragging the slaves with ropes tied around the necks. Yasir and his wife Sumayya (RAA) were severely tortured and murdered. Their young son A’mmar (RAA) was tied to a pillar. His mother Sumayya (RAA) was made nude in front of him and beaten severely. Abu Jihil, tired of beating Sumayya ordered her to utter a word of praise about his god and he will let her go. She spat on his face. He pierced her private parts with a spear and she died. Yasir’s arms and legs were tied to four camels which were driven to four different directions thus cutting his body into pieces. Even in such conditions the Prophet’s order was ‘Do not retaliate’. I have already explained the philosophy of this. The Muslims were few at that time and if they had put up retaliation they would have been crushed straight away. Whereas they needed time to become a sizeable power. Secondly they were getting sympathies and thereby favour of the people. Bilal’s master (Umayya bin Khalf) used to tie a rope around the neck of

Bilal (RAA) and hand over him to young boys who used to drag him in the streets upon the conical stones and in humiliation hit him with stones. The same was done in Abu Gharib Jail in Iraq recently by US soldiers. They drag the nude prisoners and burn their bodies with cigarette buts and kick them with ankle-boots. People used to see and think why Bilal is tortured like that? They knew that he has not committed any theft or abused his master but only because he believes in : "**There is no God but Allah and Muhammad (SAW) is His Messenger**". The result was that the Muslims were gradually getting favour and sympathies of the masses.

Kindly note that nobody had physically assaulted or showed aggression to the Holy Prophet (SAW) until year 10 *Nabawi*. The reason behind this was that the Holy Prophet

(SAW) had the backing and support of his influential tribe: the Bannu Hashim. Even though all the Hashmites had not accepted Islam, in fact there were virulent and vehement enemies of Islam like Abu Lahab amongst them, but the tribal leader of the Banu Hashim was Abu Talib who was providing security to the Holy Prophet (SAW). Under the tribal system, if the tribal leader provided security to someone the entire tribe supported him. Hence, it was the entire tribe of Banu Hashim that was beleaguered not just the Muslims in three-years long confinement of *Sha'b-e-Bani Hashim*. The infidels of Makkah demanded of Abu Talib that he should stop providing security to Muhammad (SAW) so that they could deal with him but he refused to do so. In the year 10 *Nabawi* Abu Talib passed away and so did Hazrat Khadija (RAA). When the Holy Prophet (SAW) would come back home frustrated by the world outside with a suffocating feeling inside his chest due to the people having called him mad or a magician, he would at least have a loyal and dear wife to console him; that support too had been taken away by Allah. Abu Talib had been providing support due to family ties but even that support too had been taken away. The Holy Prophet (SAW) designated this year as "*A'am-ul-Huzn*" (i.e. a year of mourning) --- it was indeed a grievous year for him. Due to the passing away of Abu Talib, the security that the Holy Prophet (SAW) was getting had also been terminated. Hence, it was decided in Darul Nadwa that Muhammad (SAW) would be murdered. It was decided that one person should not murder him because in that case the entire clan of the Banni Hashim would turn out against him. Rather young men should be chosen from different tribes so that they could simultaneously attack him to make it difficult to find out who killed him. When Makkah became too hostile, the Holy Prophet (SAW) undertook a journey to Taif in the hope and expectation that some influential man or a leader might accept Islam thus making it possible to shift his base

there. But what he suffered in Taif in three days was something that he had not been meted out in Makkah in ten years. The Holy Prophet (SAW) was stoned, was made the target of the worst possible torture and his hallowed body was drenched in blood. At this occasion his lamentation from the profound depths of his heart creates an ache and anguish in the heart of a Muslim who reads these words even today :

اللَّهُمَّ إِنِّي أَشْكُو إِلَيْكَ ضِعْف قُوَّتِي وَقِلَّة حِيلَتِي وَهَوَانِي عَلَى النَّاس إِلَى مَنْ تَكِلنِي إِلَى بِعِيد يَتَجَهَّمنِي اَوْ إِلَى عَدُوّ مَلَّكْتَ أَمْرِي؟ إِنْ غَضَبُكَ" عَلِيّ فَلَا أُبَالِي وَلَكِنَّ عَافِيَتَكَ هِيَ أَوْسَع لِي أَعُوْذُ بِنُورِ وَجْهِكَ الَّذِي أَشْرَقَت لَهُ الظُّلُمتُ

O God! Where do I go? Before whom do I lament? I present before You my petition of my lack of power and my lack of resources and of my disgrace and dishonour among people. O God ! To whom have you handed me over ? Have You handed over my case to my enemies that they should do whatever they can with me?

O Lord! If this be Your will and if You are not angry then I too am acquiescent; I do not care about this torture. O God! I seek refuge in the radiance of Your countenance with which the darknesses are illuminated.

Could there be a more moving and passionate cry of the heart than this? But, the Holy Prophet (SAW) had two positions; one as the servant and bondsman of Allah and the other as His Prophet. Here the position of the servant of Allah is prominent and uppermost: ‘O Lord! As long as You are not angry, I do not care about anything’.The Stage of Challenge and Active Resistance in the Revolutionary Struggle of the Holy Prophet (SAW)The next stage is that of Active Resistance. I have said earlier that the decision of stepping into this stage is an

extremely sensitive one. In the case of the Holy Prophet (SAW) this decision was made by Allah (SWT), therefore there was absolutely no margin of error. But in the future the leadership of a similar movement will make this decision and there will always be a possibility of error there. If error or mistake is made despite good intentions then even though the end-results may be negative in the worldly sense, one will be successful in the hereafter. The *Tehrik-e-Shaheedain* was the greatest revolutionary movement in the 19th century in Indian subcontinent. In this movement the mistake made by Syed Ahmed Brailvi (RA) was that he prematurely initiated this step and enforced *Shariah* in the area of the Pushtoons. Thinking of his migration as being analogous to the *Hijrah* of the Holy Prophet (SAW), after which the Holy Prophet (SAW) enforced the *Shariah*, he too thought that since he had migrated from Rai Braili therefore he too should enforce the *Shariah*. He did not realize that the people of Madina had themselves brought the Holy Prophet (SAW) to Madina but nobody had gone to him with such invitation. Hence, he should have given more time to the local populace to prepare themselves mentally, to allow their thinking to mature and to let Islamic religions belief become deep-seated in their hearts and only then would they have been ready to let go of their previous unislamic beliefs and rituals. Syed Ahmed Brailvi (RA) did make a mistake but since this mistake was made with the very best of intentions, his reward in the hereafter with Allah (SWT) is secure even though his movement suffered utter failure in this world.

Maulana Maudoodi too made a huge mistake. He changed the method that he had been following for 6 or 7 years when the Indian subcontinent was undivided. On arriving in Pakistan, he stepped into the election politics in the hope that people might give us vote and we will therefore form a government. When we will form the government, we will change the whole system. We will change the

system of education, the media and the economic system. When all the means of mass communication are at our disposal we can initiate the mental and educational training of the people. Hence, apparently the entire argument seemed perfect and logically impeccable. That is to say: tying the bell around the cat's neck will solve the problem of the mice. When the mirage of success appeared before him in the form of election results, he met utter failure for the reason that the people here were not prepared. So far, except for a few people, no one was aware of his call and ideology. So how could the majority of the people vote for him? Nevertheless, one does make mistakes and one faces failure because of them, but if the mistake is made with sincere and good intentions there is no lessening of reward in the Hereafter.

The Preliminary Measures taken by the Holy Prophet (SAW) in Madina

When the Holy Prophet (SAW) migrated to Medina the tribes of Aus and Khazraj had already accepted Islam. On the other hand the party coming from Makkah consisted of a 100 to a 150 people who had faced the worst of ordeals and hardships. Hence, the Holy Prophet decided to go ahead with the stage of Active Resistance after the Hijrah. But in first six months, in order to fortify his position, the Holy Prophet (SAW) did three things: Firstly, the construction of Masjid-i-Nabwi was started which was a place of worship, a sanctuary, a school, a parliament and a counsel house. In fact it held the status of a government house and it was here that delegations were received. Thus it became a multi-purpose centre for the Muslims and headquarter of the movement.

Secondly, the Holy Prophet (SAW) initiated "*Mowakhaat*" i.e. brotherhood between the *Mohajirs* and the *Ansaars* and declared each *Mohajir* to be a brother of an *Ansaar.* Thereafter, the *Ansaars* of Madina shared not only their

homes and shops but also their economic means. In this brotherhood there are unprecedented examples where the *Ansaars* raised walls in their houses thereby dividing them in two halves and handed over one half to their *Mohajir* brothers. So much so that one *Ansaari* had two wives. At that time the order for the observance of veil had not yet been enforced; this order was imposed some five years later after the revelation of '*hijab*' verses. This *Ansaari* took his *Mohajir* brother to his house and showed him his two wives and said, "You can point to the one that you like and I will divorce her so that you can marry her. The Holy Prophet (SAW) has declared you to be my brother and I can not bear the situation that you remain unmarried while I have two wives. This was the highest example of that brotherhood.

Within six months after the Hijrah, the third important thing that the Holy Prophet (SAW) did was to enter into joint defence pacts with the Jews settled in Madina. Both Montgomery Watt and Toynbee have greatly appreciated this measure taken by the Holy Prophet (SAW) and have declared it to be the greatest proof of the Holy Prophet's sound diplomatic planning and statesmanship. There were three tribes of the Jews: the Bannu Qanq'a, the Bannu Nazeer, and the Bannu Qureza that were residing in Madina, and settled at very strategic positions. Just outside Madina were their forts and small castles. The Holy Prophet (SAW) entered in a joint defense pact with them that is known as "Meesaq-i-Madina" i.e. Madina Agreement. Today, some people glibly consider the "Meesaq-i-Madina" to be the constitution of the Islamic state whereas it was actually a sort of joint defense pact that if Madina is attacked, the Jews would fight alongside the Muslims to defend Madina against the attackers. It was due to this pact that the Holy Prophet's position was stabilized in Madina and Muslims became a considerable power group.

Eight Expeditions before the Battle of Badr

After consolidating his position in Medina the Holy Prophet (SAW) started sending small raiding parties as part of the stage of Active Resistance. Prior to Ghazwa-e-Badr the Holy Prophet (SAW) sent eight such missions out of which the Holy Prophet (SAW) took part in four and was not present in others. Hence, four of them are called *ghazwaat* and the rest are called *saraya.* There was no offensive movement from the side of the Makkans during this period. That is to say, whatever initiative was taken during this period was taken by the Holy Prophet (SAW). It is regretted that just to hide this fact a lot of distortion in the biography of the Holy Prophet was done. This was so because just like today the Western media is spreading propaganda that Islam was spread by the sword, Islam is a bloody religion, Islam propagates terrorism; in a similar fashion when the colonial powers conquered the Islamic world the Western writers started spreading vicious propaganda. Impressed by their political power, most of our authors adopted an apologetic stance to the effect that the Holy Prophet (SAW) did not start these wars himself rather these wars were fought in self-defense. This is a complete travesty of truth. It was the Holy Prophet (SAW) who stirred a commotion in the placid pond of Makkah. Otherwise the people of Makkah were living contentedly. Similarly, it was the Holy Prophet (SAW) who initiated the measures of Active Resistance eventually leading to Armed Conflict against the people of Makkah after the Hijrah.

There were apparently two reasons for the eight missions or raids conducted one year prior to Ghazwa-e-Badr. In modern terminology the first objective was the economic blockade of Makkah and the second aim was the political isolation or containment of the Quraish. Through these raiding missions, the Holy Prophet (SAW) had made unsafe the route taken by the caravans of the Quraish

thereby sending the signal to the Quraish that we are here to check you and your caravans are within our reach. The route from Makkah to Syria passed through Badar. Badar is two hundred miles from Makkah whereas its distance from Madina is only 90 miles. The Holy Prophet (SAW) sent many missions there to check and monitor the trade caravans of the Quraish. The Holy Prophet (SAW) himself led a similar expedition and pursued that big trade caravan that Abu Sufyan was taking to Syria but he escaped. Similarly, the caravans moving from Makkah to Yemen had to pass through Taif. The Holy Prophet (SAW) sent a party there too. Apart from this wherever the Holy Prophet (SAW) went he entered into pacts with the tribes. These tribes were either previously allies of the Quraish and now had allied themselves with the Holy Prophet (SAW) or had adopted a non-aligned stance, that is neither to help the Muslims against Quraish nor to help the Quraish against Muslims. The hegemony and power of the Quraish was curtailed by both types of these pacts. In this manner the Holy Prophet (SAW) realized both the above mentioned objectives.

In every nation there are two types of people. In contemporary political jargon they are called hawks and doves. In Makkah too there were both types of people. Prominent among the people who were hot blooded and temperamentally volatile were Abu Jahal and Uqba bin Abi Muait whereas amongst the tender-minded, calm and tolerant people, Utba bin Rabe'ah and Hakeem bin Hizam were prominent. It was the opinion of the first group (the hawks) that they should attack Madina forthwith and exterminate Muhammad (SAW) and his companions (RAA). Whereas the latter group (the doves) was not in favour of these harsh measures. Utba bin Rabe'ah was a very intelligent man. After the migration of the Holy Prophet (SAW) he said to the Quraish that Muhammad (SAW) and his companions had left Makkah (thinking that

their problem had been eliminated) but he will not sit at ease and idle there and will propagate his religion. This will lead to the Arabs turning against him and now the tussle will be with the rest of the Arabs. If Muhammad (SAW) conquers the rest of Arabia do we loose? He is our brother, his victory is our victory, with his victory we will establish power over Arabia. And if the Arabs kill Muhammad (SAW) then you will achieve your objective without staining your swords with the blood of your brothers. After all who is Abu Bakr? Is he not our brother? Who is U'mr? And who is Othman? He is from amongst the Bannu Umayyah. Who is Hamza? He is the son of Abdul Muttalib. And who is Muhammad (SAW)? The grandson of Abdul Muttalib. So all of them are our kith and kin. Will you cut their necks with your swords? Let the Arabs and Muhammad (SAW) deal with each other. If Muhammad (SAW) is victorious then we will rule the whole of Arabia. And as time went on, this was something that actually happened. After the rightly-guided Caliphate again were the same Arabs ruling over vast areas under Banu Umayyah or Banu Abbas dynasty. Utba bin Rabe'ah had presented such a profound idea that even quite influential people of Makkah were impressed.

These tender-hearted and tolerant people had a lot of influence in Makkah but two events occurred that tilted the balance in favour of the volatile and hot-blooded Hawks and consequently Doves were totally

silenced. For one thing the caravan of Abu Sufyan which had been ambushed by the Holy Prophet (SAW) but had escaped was now returning laden with trading goods from Syria. Abu Sufyan sent an SOS call to Makkah to the effect that I am apprehensive that Muhammad's men will attack the caravan and plunder us. Therefore help may be sent immediately. Taking Abu Sufyan's message, a man entered Makkah yelling and crying that your tribe, your clan and your possessions are in danger, hence send help

immediately. On the other hand another event occurred. The Holy Prophet (SAW) had sent a small party of twelve people to Nakhlah, which is a site located between Taif and Makkah, and had instructed them to stay there and keep him informed of the movement of the Makkans. At this place an armed clash took place inadvertently between Muslims and Makkans, as a result of which one pagan was killed by the Muslims, two were captured and one of them escaped. The Muslims came to the Holy Prophet (SAW) with camels laden with goods which had been taken as booty. The Holy Prophet (SAW) expressed his displeasure at this saying that he had not commanded them to initiate a war. But now what had happened could not be undone. The pagan who had succeeded in escaping tore his clothes and entered Makkah crying and yelling, 'O people! Muhammad's men have killed one of our men'. Both these reports reached Makkah simultaneously, one from the North and the other from the South. After the Prophet's Hijrah none of the pagans had killed any Muslim. Prior to the Hijrah they had martyred Hazrat Sum'aya (RAA) and Hazrat Yasir (RAA) but after the Hijrah no steps or action for torturing Muslims had been taken by the people of Makkah.The Sixth Stage of the Holy Prophet's Revolution : Armed ConflictDue to the two above mentioned events the Doves were subdued and as a result of this the sixth stage of the Holy Prophet's struggle, i.e. Armed Conflict began with the battle of Badr. This was a bilateral confrontation between the Holy Prophet (SAW) and the Quraish which lasted for six years and during this time there were many battles between Truth and Falsehood. In Ghazwa-e-Badr seventy of the most eminent leaders of the Quraish were killed whereas fourteen Companions (RAA) of the Holy Prophet (SAW) were martyred. In Uhud the situation was totally opposite to this where due to the blunder committed by

some Companions of the Holy Prophet (SAW), seventy of them were martyred. To get detailed information regarding this kindly read my Urdu book *"Manhaj Inqilab-i-Nabawi".* I am only providing salient details of the strategy plan that I have already sketched. I am not teaching you the *seerah*, rather I am trying to make you understand the philosophy of Prophet's life endeavour. This six year long war with the Quraish started on the 17th of Ramadhan, 02 A.H and ended with the conquest of Makkah on the 10th of Ramadan, 10 A.H. There were many ups and downs during this period. Hundreds of Companions had to lay down their lives in different *Ghazwaats*. In Ghazwa-e-Uhud the Holy Prophet (SAW) was wounded and his two teeth were also broken. When the blessed face of the Holy Prophet (SAW) was struck by a sword two links of a chain from the armour he was wearing pierced into his cheekbones. One of the Companions tried to dislodge those links of chain but except for his own teeth breaking in the process he was unsuccessful in dislodging the two pieces. Somehow when the pieces were finally removed, blood gushed out. So much so that the Holy Prophet (SAW) fainted and it was

rumoured that the Holy Prophet (SAW) had been martyred. Seventy Companions (RAA) of the Holy Prophet (SAW)were martyred including the gallant Hamza (RAA). He was related to the Holy Prophet (SAW) in many ways; he was his paternal uncle, his maternal aunt's son and foster brother who were considered to be like real brothers amongst the Arabs. Apart from this he was also the Holy Prophet's childhood friend and companion. His body was brought in a condition that his nose was cut off, his ears had been cut off, his stomach had been slashed open and his liver gnawed. Therefore, this work of bringing about a revolution was not performed easily. Great sacrifices had been offered for this. Nevertheless, since this work was done after properly

going through preparatory stages, therefore in a period extending over six years, the conclusion of this Armed Conflict came out in the form of the conquest of Makkah, thereby bringing to summation the revolution of the Holy Prophet (SAW) with in Arabia.

وَ قُلۡ جَآءَ الۡحَقُّ وَ زَہَقَ الۡبَاطِلُ ؕ اِنَّ الۡبَاطِلَ کَانَ زَہُوۡقًا ﴿۸۱﴾[الاسراء:81]

And say: "Truth has (now) arrived, and Falsehood perished; for falsehood is (by its very nature) bound to perish. *(Al-Isra' 17:81)*

After the conquest of Makkah, whatever battles the Holy Prophet (SAW) fought were, in military terms, mopping up operations by means of which opposing forces were finally crushed and wiped out. With the conquest of Makkah the completion of the revolution within the geographical boundaries of Arabian peninsula was accomplished.

The Extension and Export of the Revolution

I now have to elaborate two points. First of all, prior to Hudaibiya agreement neither did the Holy Prophet (SAW) send any preacher outside Arabia, nor was any letter or message despatched to any head of state or government. For full ten years he did all the revolutionary work in Makkah. After this he traveled to Taif. The single most significant trait of the revolutionary process is that it does not spread or gain ground in the beginning. It was, so to say, its latent period. Missionary work or preaching spreads like the creepers of musk-melons or cucumbers on earth whereas the revolutionary process first consolidates its roots in one place and then rises upright. Just like the seed of the mango fruit when it sprouts and two petals come out which later form the mango plant. It then becomes the mango tree with flowers and burgeons. The revolutionary struggle of the Holy Prophet (SAW) was not

of a missionary nature only, rather it was of a revolutionary type. At the beginning of the Makkan phase of his life the Holy Prophet (SAW) did not lack in wealth. His wife Khadija's wealth was there and she had placed it at the disposal of the Holy Prophet (SAW). At that time if the Holy Prophet (SAW) had wanted he could have corresponded with the Caesar, Chosroe and other emperors to the effect: 'I am the Prophet of Allah, accept me as His messenger'. But the Holy Prophet (SAW) did not do that. After the migration (the Hijrah) to Madina the Holy Prophet (SAW) entered into many pacts and treaties with different tribes of the Arabs but did not send any delegation outside Arabia. It was only after the Treaty of Hudaibiya (the Holy Quran declares it an "Open Victory") when the Quraish had accepted the Holy Prophet (SAW) as a rival force and a force to be reckoned with that the Holy Prophet (SAW) sent some Companions (RAA) with the messages and invitations to accept Islam. These were sent to Heraclius, Muqawqis, Negus and those rulers of the far-flung border areas of the Arabian peninsula who had as yet not accepted Islam. To these sacred letters different reactions from the different Emperors and Potentates came to the fore. King of Ghassan who was under Heraclius martyred the Holy Prophet's ambassador Harith bin Umair (RAA). As redemption (Qisas) for this cruel act the Holy Prophet (SAW) sent an army and as a result the fight of Ghazwa-e-Mauta occurred. It was after this that Ghazwa-e-Tabuk took place. Hence within the blessed lifetime of the Holy Prophet (SAW) the process of exporting revolution was initiated. Not only was the revolution completed within the blessed lifetime of the Holy Prophet (SAW) but it was the prophet himself who undertook steps to extended the revolutionary process outside Arabia. And then the Holy Prophet (SAW) delegated this responsibility to the *Ummah* while delivering sermon during the last pilgrimage.

The Application of Methodology of Prophet's Revolution TodayWith the passage of time and the politico-cultural developments the conditions within the Muslim *Ummah* too have changed vastly. Hence, the greatest challenge facing us today is whether we need to follow the Holy Prophet's methodology of revolution without any change or do we need to modify slightly the methodology according to current conditions. In my opinion, the first five stages mentioned above require no change at all. Our revolutionary ideology today too is based on the concept of *Tauheed* or the Unity of Allah (SWT) and we still need to propagate the call of true Islamic belief and invite people towards the Holy Quran. It is quite wrong to assume that professing Islamic articles of faith ipso facto makes us true believers (*mo'min*). This is so because Islam is one thing and true faith is another. We are Muslims because we were born to Muslim parents. However we have to cultivate with effort faith in our hearts and minds ourselves. Faith (with conviction) in *Tauheed*, in the Hereafter, and in Prophethood is our first and foremost prerequisite.

The Holy Prophet's instrument for bringing about the Islamic revolution was the Holy Quran. Even today it is the Holy Quran that is our instrument for such revolutionary struggle. Hence, the call of "back to the Holy Quran" should be spread far and wide. In my opinion, the Holy Quran is like a magnet that attracts the righteous people towards itself. It has no effect on people whose natures have been perverted. As you know, a magnet attracts only pieces of iron and not wood. Therefore there is an urgent need to

spread the message of the Holy Quran through out the society. By the grace of God, I have been taking active part in the process of propagating the message of the Holy Quran for the last forty years in Lahore and throughout the country and also in many

countries outside Pakistan. My Quranic discourses on TV, Quranic study circles and Quran Conferences became regular features across the country. I was also given the title of "*Qawwal* (re-repeater) of the Holy Quran" which I accepted happily and took as a compliment. The most important thing is what has been described by a poet in a Persian couplet thus!

ما ہر چہ خواندہ ایم فراموش کردہ ایم

اِلا حدیثِ یار کہ تکرار می کنیم

We have forgotten every thing that we had learnt except that we are re-repeating the words of our friend.

This was partly exemplified in my own case in so far as whatever I had formally studied at medical college I have almost unlearnt. I was a doctor of medicine but I gave up medical practice. Yes, the Quran is the word of a Friend, the word of Allah (SWT) which I am propagating and calling people to. Nevertheless, this necessarily is the first step. Next, those people who are attracted to this magnet should be organized on the basis of Baiy'ah (pledge) exemplified by the Holy Prophet (SAW) and left as a tradition to be followed by us. The basis of the organization should not be on the pattern of foreign or western system. Nor should the Ameer be appointed for two or three years. Moreover the appointment of Ameer is not to be done on the basis of voting; rather the person who calls you to the teaching of the Holy Book and to the struggle for its implementation at individual and collective level automatically becomes the leader and Ameer of the party. All those who agree with his views and methodology should join hands with him through undertaking a pledge (Baiyah) for obeying all his instructions within the perimeters of Islamic Shariah. The members will definitely give Ameer their opinion, but they

will unconditionally follow his final decision and judgment. All members forming a group or well-knit party on this basis will then undergo rigorous ideological and moral training. The axis of this training will be the Holy Quran which they will thoroughly assimilate. In addition to obligatory prayers and other religious duties, they will be encouraged to perform supererogatory prayers after mid-night (*Tahajjud*). They should be instructed to spend from their material wealth and to struggle against their materialistic desires. Generosity (giving away money) is a penance for hypocrisy, and this should be promoted to the maximum degree.

Alongside this, the stage of Passive Resistance also begins. The question however arises 'What form will Passive Resistance take today?' We are not a threat for the Government at present. In the small town of Makkah with a population of a few thousand even fifty to one hundred people seemed a threat. But now for example in Pakistan in a population of 150 million what threat do two to four thousand people pose? Hence at this point neither the Government nor the system will impeach them. Assuredly their test will start when they start practicing the Shariah. They will have to stop taking bribes and put an end to all illegal income. And due to this their own family members will become their opponents for the simple fact that they were having lavish and sumptuous meals before and now they will have to get along with simple ones. In Surah Taghabun (Verse-14) Allah Almighty says: 'O Believers! From amongst your wives and your children are (some that are) your enemies, so beware of them.' If you enforce veil (pardah) as demanded by the Shariah, in your house your entire community will socially boycott you. Hence this is the stage of Passive Resistance that we are enduring now. But may Allah (SWT) bring about a time when thousands of committed members come out with the demand for Islamic Order and the Government feels

threatened and sees them as a danger for the system. It will be then that various punishments will be inflicted and people will be imprisoned and tortured physically.

In the present day and age conditions have in fact changed to the extent that Ijtihad (to exert with a view to form an independent judgment) will have to be done for the last stage of revolution i.e. Armed Conflict. In the Holy Prophet's time we had the Muslims on one side and the Non-believers on the other, and no hesitation could there be in killing a combating disbeliever. Whereas today the situation is that there are Muslims on both sides. Whatever our leaders might think and do, they nevertheless claim to be Muslims. Bhutto, Benazir, Zia-ul-Haq, Nawaz Sharif and Pervez Musharraf are all Muslims. Secondly in the Holy Prophet's time superiority in power was mainly in terms of the number of combatants. If there were 313 volunteers siding with the Holy Prophet (SAW), there were 1,000 in the camp of disbelievers. Both the disbelievers and the Muslims were without a fully trained and equipped army. Neither was it as if the disbelievers had tanks, cannons, missiles and bombs and the Mujahideen had only swords. The contingent of the Holy Prophet's army comprised of two horses and that of the disbelievers had one hundred horses. Hence there was definitely a marked difference in terms of number but no essential difference in terms of type of armament.

Due to the social and political evolution that we have achieved to day, it is possible that the government can be changed without fighting and military armed intervention. To day it is believed that state and government are two different entities. The citizens are supposed to be loyal to the state not to the government. Changing of government is citizen's right. However, fourteen centuries ago the social evolution had not evolved to this level, therefore concepts of state and government were inseparable. Now there are two ways to change a government. One is through elections and the other is through agitation and

mass movement. We can not change the system of government through elections no matter how transparent and fair the electoral process might be. Rather we can only change the party that rules. Election results only reflect the power bases deeply entrenched in the society. If the system is feudal the feudal lords will be replaced and if the system is capitalistic only another capitalist will come. It is only in cities and educated urban areas that changes manifest themselves. For example, in Karachi sometimes the position of the Jamat-i-Islami has an upper hand and at other times the MQM is leading because there are no feudal lords or tribal leaders in cities. But in our rural area feudal system and capitalistic system is very strong. Will the feudal lords and capitalists, who come into power through the electoral process, ever eradicate feudalism and capitalism? In fact in this manner they would be cutting off the branch on which they are sitting. Therefore elections help in running a system, not changing it. For example in America there are two political parties: Republicans and Democrats. Both of them do not differ at all about the premises of the system but both of them claim that we can run the system in a better way, our taxation policy, our health policy, or our emigration policy is better. There are two parties in Britain: the Conservative and the Labour. Again there is no conflict between the two as regards the system currently in practice in Britain. If there were Communists residing in America they would speak out against the system. The protests in Seattle and Washington against economic globalization indicate that there is a Communist element there. But naturally they would not choose the way of electoral power politics because there is absolutely no chance of their success through this.Nature of Active Resistance Measures to be taken in the Present TimeUnder the present socio-political scenario there is only one way out and that is a peaceful, organized national movement which will not resort to hooliganism and will

not harm public or private property. Albeit these people should be ready to sacrifice their own lives. I call this a “one-sided war”. These people should come out on the streets and protest against the corruption and evils in the body politic. These people should make clear their objective to the government that we have sent petition to you many times before for the containment and eradication of these evils, we have begged you to put a total ban on interest but now we will do picketing, will bring people on the streets for demonstrations and will picket banks and we will not let this interest based system work in our lifetime. We will face bullets if security agencies open fire on us.

In my opinion this is the only practical way of bringing about a revolution today. If we were to take up arms at being provoked who would we be taking up arms against? Against the Army or the Air Force? Haven’t past governments used the Air Force twice in Baluchistan? Was it not by means of the Air Force that Hafez-ul-Asad murdered thousands of Ikhwan in one day? And did he not destroy their centre by bombarding it? Hence today it is a very unequal battle. Where possible there can be a two-sided war. For example in a mountainous region there could be guerilla warfare, this is not prohibited. The Holy Prophet (SAW) fought wars to establish the Islamic social order and we can do likewise even against the person who recites the Kalimah but allows un-Islamic practices in the state and economy management. According to the point of view adopted by Imam Abu Hanifah (RA) if Muslim leaders were evildoers

and violators of Islamic *Shariah* then one can rebel against them. Initially the process of calling towards the good and forbidding that which is evil should be done verbally. If this is not effective then force can be used to achieve the target. So even though theoretically armed resistance is legitimate but in the present conditions it is not practically possible or feasible. Against the un-Islamic practices

Muslim leaders and governments of today the one-sided opposition and resistance in the form of non-violent mass movement and pressure group is the most appropriate plan of action.

If such an agitation is started against any government then naturally an effort will be made to restrain it. In the beginning the police and paramilitary troops will obey the government's orders and fire on the protesters. But ultimately the time will come when the army will refuse to obey these orders because they cannot kill a large number of their own countrymen. This is not an invading army, it is the national army and those standing in front of them have not come from an enemy country. In 1919 when General Dyer gunned down thousands of people at Jalianwala garden, he had not the least pain on the event. He was an Englishman and those who died were Indians, no matter whether Muslims, Hindus or Sikhs. But it is not easy to kill your own countrymen, your own brothers. Orders are followed to a certain point but then a time comes when officers simply refuse to obey orders. An example (1977) can be given when Brigadier Muhammad Ashraf Gondal stood up and said we will not fire any more on the protestors in Lahore. Two more Brigadiers stood up in his support and Mr. Bhutto received the message. A few days prior to this event during a televised address he had clutched the arms of his chair and very arrogantly stated that "My power seat is invincible". I still remember that scene but when the message from Lahore reached him that this was the Army's stand now, the invincible power seat staggered. Then he sent an invitation for talks to the PNA. However it must be noted that in order to bring about an Islamic Revolution lives will have to be sacrificed. It cannot be done without such sacrifices.

In the recent past we have the example of the Iranians before us that they gave their lives to bring about a

revolution. Even though I do not consider the Iranian Revolution a proper Islamic Revolution. In fact in my opinion it is not even a true revolution because it never went beyond its own borders whereas the expansion beyond borders of a revolution is a necessary characteristic of a truly genuine revolution. In 1984-85 C.E at Masjid-e-Darussalaam, Bagh-e-Jinnah, Lahore I gave a number of lectures on the topic 'whether the Iranian Revolution was an Islamic Revolution?' After this I gave eleven lectures on the topic of "Methodology of the Holy Prophet's Revolution", the summary of which I am presenting before you today. These lectures have now been published in the form of a book entitled "*Manhaj Inqilab-i-Nabawi*". If one has been moved even slightly by reading this short tract, then he should definitely read that book for more details and in-depth analysis.

The Most Important Need of the Time

The most urgent and dire need of today is that the right way and methodology of bringing about a revolution should be made very vivid and clear. There is no dearth of sentiment amongst the Muslims today. Thousands of people are sacrificing their lives. They are tying bombs to their bodies and blowing themselves up. The whole world saw the sentiment that arose in Kashmir. It was said about the Kashmiris that they were not a nation of fighters. But now the fighting spirit has been kindled in them as well. How many people have gone there from Pakistan and embraced martyrdom. But this is not the methodology of the Islamic Revolution. There will be no success through such means. You can only give vent to your anger in this way. The bombardment of two American embassies in Africa resulted in the death of only ten or fifteen Americans whereas two hundred Africans died in retaliation. What was the gain? Just this that you expressed your anger! Hence one cannot gain anything through such

means. We will not achieve anything from elections either. The dream of an Islamic Revolution will never become a reality by these means. Your sincerity not withstanding this method of violence and killing of innocent people is wrong and counterproductive. For bringing about an Islamic Revolution the method of the Holy Prophet (SAW) will have to be adopted. Could the Holy Prophet (SAW) have been successful in Arabia through elections? The Quran says, “And if you obeyed most of those on earth, they will lead you astray from the way of Allah”(Al-Ana’am 6: 116). In the elections it is only a matter of minority and majority. I will go one step further and say could Ayatollah Khomeni have come to power through elections in Iran? Absolutely impossible! For God’s sake stop deluding yourself. Today the entire Ummah can escape God’s wrath in only this way that in one country God’s chosen faith should be implemented in toto and the entire world be invited to come and see that this is Islam, look at its blessings, equality and brotherhood, its freedom, the peace and tranquility. If we are unable to do this then God’s wrath will go from worse to worst. The intensity of the wrath will increase and not decrease and above all else the lashes of God’s wrath will fall on the Arab world because Allah (SWT) bequeathed on them the biggest favour. The Holy Prophet (SAW) was from amongst them. The last book of Allah, the Holy Quran, was revealed to them in their own language. We can only learn Arabic after strenuous and laborious teaching but for them it is their mother tongue.

Moreover, the survival and solidarity of Pakistan lies in an Islamic Revolution. This is the only justification of its existence otherwise the condition of Pakistan is like the situation described in the last Rukuh of Surah Waqi’ah that when someone is in the throes of death and all his relatives are gathered around him but are helpless to do anything for him. It is said in the Holy Quran :

{فَلَوْ لَآ اِنْ كُنْتُمْ غَيْرَ مَدِيْنِيْنَ ﴿۸۶﴾تَرْجِعُوْنَهَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۸۷﴾} [الواقعہ:86-80]

But why, if you are not in bondage, you do not

bring it back, if you are truthful? (Al-Waqi’ah 56:86-87)

That is exactly what is happening to Pakistan in my opinion. Then your palaces will not be your own but someone else's. Then your mills and your factories will belong to someone else.

If Islam is not implemented here in letter and spirit then Pakistan has no right and basis for continued existence. I have delivered two speeches on the broad theme of "The future of Islam and Pakistan in the perspective of current global conditions". The topics of the two discourses are:

1-The future of Islam in the current global conditions.

2-Has the countdown for Pakistan's doom started? Or is there still a way out?

Indeed the only way out is that Islam is fully implemented here. But since the proper and correct methodology has not been made clear for those in whose hearts this sentiment is alive, they keep drifting hither and thither and waste time, energy and resources in counter-productive policies and actions.

Having been inspired and enlightened spiritually by the *seerah* of the Holy Prophet, I have placed before you the methodology of revolution which, if adopted with full consciousness and resolve, will lead to success. Otherwise for all your sincerity and good intentions, success will not be possible. It will ever remain an unrealized wish only.