

Dr Israr Ahmad: An Analysis of His Ideology About Political Islam and Examining Its Practicality

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ABSTRACT

The relationship between politics and Islam has become essential for the debate in current times. In Islam, the relationship between politics and religion are two inseparable concepts interconnected in the state system. Many Islamic scholars have tried to rationalize the strong relationship between religion and politics in distinctive ways. Political Islam, Islamic Fundamentalism, and Islamic Resurgence are the recent academic debate of the global arena. In this context, this study analyzed one of the Islamic revivalists of his time, Dr Israr Ahmad. It tried to unfold his ideology of Political Islam. Dr Israr Ahmad is worshipped as a hero and is famous among the masses in Pakistan and around the Muslim World. He has tried to simplify the meanings and contexts of Islam and the Quran, but this essay mainly focused on his Political Islamic ideology. The article is divided into two parts. The first section tried to map the contours of his life, influences on his personality, and political Islamic ideology. The second section of the article assessed his political struggle and involvement in politics, state, and government.

1 Introduction

The relationship between politics and Islam has become prime essential for the debate in current times. In Islam, the relationship between politics and religion are two inseparable concepts interconnected in the state system. Fadhil Meqddad, as a religious scholar, states that "religion and government are companions and concomitant that one will not be worthless without another"ⁱ.

Many Islamic scholars have tried to rationalize the strong relationship between religion and politics in distinctive ways. "On the one hand, a group of scholars and theorists argue that religion and politics are two separate entities. They believe that politics has a global view, while religion has a religious perspective. On the other hand, a group of scholars and philosophers are the revivalists. They think that the two concepts are altogether the same"ⁱⁱ.

"The term *Political Islam* generally refers to any interpretation of Islam that serves as a basis for political identity and action"ⁱⁱⁱ. Additionally, it may refer to the movements initiated in the 20th century as the political mobilization in Islam's name. The concept of Political Islam lacks consent on its advent. According to Kramer, many claims that Arthur Jeffery analyzed the significance of political Islam's terminology in 1942. At the same time, others claim that the term "Political Islam" was first introduced in 1980 by Martin Kramer. It is often interchangeable to *Islamic Resurgence*, *Islamism*, *Islamic Revivalism*, and *Islamic Fundamentalism*. However, many Islamic movements cannot be categorized as part of Political Islam. Some scholars have employed terms like *conservative*, *progressive*, *militant*, *radical*, or *jihadist* while asserting political Islam^{iv}.

According to Kramer (2003), although the concept of Political Islam or Islamism is as old as the 7th century, when the Last Prophet (Peace Be Upon Him) laid the foundations of religion as God's word, Almighty. Subsequently, many writers used the term in their scriptures: French Writers like Le Petit Robert in 1697, Voltaire in the 17th Century, Tocqueville in 1838, Caussin de Perceval 1847-1849, and Sayyid Jamaluddin al-Afghani (1838–97). In modern times, the word and concept became evident after the outbreak of the Islamist Revolution led by Ayatollah Khomeini in Iran in 1978-1979, who preached Political Islam and established the first Islamist in the twentieth-century government. Suddenly the world embarked on the new horizons of the World and Islamism, Islamic Revivalism, Islamic radicalism, Political Islam, Islamic Fundamentalism, and Islamic Resurgence as the recent academic debate of the global arena^v.

Over the last decade, political Islam's issue became of much attention and interest for several reasons. The events like that of 9/11, 7/7 bombing, War on Terror, blasphemous caricatures of the Holy Prophet (PBUH) in Danish Newspaper in 2016 and French Magazine in 2020 have invited much attention of the media and have further developed academic significance. With this backdrop, Political Islam has become the limelight in the modern Western arena. However, the interpretation of political Islam's manifestation is somewhat absent in the predominant Western setups^{vi}. Consequently, it is essential to study the Islamic revivalists or the foundation of Political Islamic Scholars to interpret, understand, and act accordingly.

In this context, this study has analyzed one of the Islamic revivalists of his time, Dr Israr Ahmad. It has tried to understand his ideology of Political Islam. Dr Israr Ahmad is revered as a protagonist and is famous among the masses in Pakistan and around the world. He has tried to simplify the meanings and contexts of Islam and the Quran, but this essay has mainly focused on his Political Islamic ideology. The article is divided into two parts. The first section has mapped his life, influences, and the contours of his

Political Islamic ideology. The second section of the article assessed his political struggle and involvement in politics, state, and government.

2 Mapping his life and influences on his personality:

Dr Israr Ahmad, a reformist, and a revivalist of his time was born in Haryana (India) on 26 April 1932. A medicine doctor by profession, he became a student leader and was elected head of the Islami *Jamiat al-Talabah*, a student organization. Later joined the *Jamaat-e-Islami* but resigned in 1957 because of a change in its methodology: its involvement in politics^{vii}. In 1965, he did his MA in Islamic Studies from the University of Karachi. He has scripted several *Tafsirs*(commentaries) of different Surahs and delivered lectures and speeches on radio and television^{viii}.

According to Bhatt (2020), Dr Israr Ahmad claimed that his Quranic discourses' popularity is because he had been highly inspired by Mawlana Abul Kalam Azad and Mawlana Maududi's movements and actions. The element of his deep thinking is based on Hamidudin Farahi and Mawlana Amin Ahmed Islahi. He borrowed the scientific and metaphysical Qur'anic thoughts of Allama Dr Muhammad Iqbal and Dr Raffiuddin. The preservation of traditionalism and Quranic mysticism in his conversation and literature came from Sheikh ul Hind Mawlana Mahmud ul Hassan Deobandi and Sheikh ul Islam Mawlana Shabbir Ahmad Usmani. Thus, Dr Israr has been influenced by several personalities; however, he mentioned Azad, Iqbal, and Mawdudi the most because of several reasons. These reasons include; the first as the similarity of ideology and ideational factors they held. Second, they galvanized the Muslim youth in their ways. Third, Dr Israr has mentioned them the most in his speeches and writings. He was deeply impressed by Azad, a pan Islamist ideologist before Pakistan's establishment. He was highly fascinated by Iqbal's poetry, and persistently conveyed that Iqbal's poetry is the real interpretation of the Quran. With Mawdudi, he learned the real essence of the Quran and Islam. He often said in his life that "I am not only a student of Mawdudi but a great teacher of his writings"^{ix}.

In conclusion, these esteemed and renowned scholars' influence is powerfully present in the very essence of his personality, reflected on Dr Israr's nature, his teachings, and his movement.

3 Political Islamic Ideology of Dr Israr Ahmad:

The political Islamic Ideology of Dr Israr Ahmad is imperative to keep in mind that he explicitly rejects the notion of participation and involvement in contemporary politics. He leaves the top-down approach. Instead, he sought to change society its ideas and value systems. He believes in preparing the masses and then choosing revolutionary politics with far-reaching effects^x. It is; however, essential to understand some conceptual terms from his lens.

3.1 The Notion of Politics:

As per Dr Israr Ahmad, Politics is an extensive domain that has distinctive meanings. According to Shagufta Ahmad, Dr Israr Ahmad subdivided it into two categories^{xi}:

1. Nazri (Theoretical) Politics
2. Amli (Practical) Politics

1. Theoretical Politics: Theoretical politics concisely can be explained as raising awareness about politics. It is to educate the masses about political issues. It is to enhance their cognitive abilities.

2. Practical politics: It deals with the politico-socio- economic system of the country. Practical politics wants to change the structure and not to run the system. In this clause, not to run the system means not to adhere to electoral politics or not participate in the elections. It is further subdivided practical politics into two forms.

- a. Electoral politics
- b. Revolutionary politics

He thoroughly believed that the modern Islamic State's Structure could only be formulated through revolutionary politics^{xii}.

3.2 Structure of Modern Islamic State:

In Dr Israr Ahmad's opinion, three obligations are required to build a Modern Islamic State structure.

The first obligation lies in an individual's capability to live a life of total obedience to Almighty Allah. The term that is highlighted here is *Ibadah* by Dr Israr and his teacher Mawlana Syed Abul Ala Maududi. The second obligation not only is to educate one own self but also others. Muslims must call the people for the light of Islam, to encourage the good while stopping the unjust and evil. The third obligation is to establish the Islamic System of Collective Justice, which only the Caliphate System can create^{xiii}.

In his book, "*Khilafat ki Haqeeqat* (The reality of Caliphate)," he quotes two verses of Quran of Surah Nur, "Allah has promised those of you who believe and do good that He will certainly make them successors in the land, as He did with those before them; and will surely establish for them their faith which He has chosen for them, and will indeed change their fear into security—'provided that' they worship Me, associating nothing with Me. But whoever disbelieves after this 'promise', it is they who will be rebellious. Moreover, establish prayer, pay alms-tax, and obey the Messenger so that you may be shown mercy^{xiv}."

According to Dr Israr Ahmad, these verses were revealed in the latter half of the 5th year or the earlier 6th year after the Hijra. The Treaty of Hudaibiyah took place in the 7th year succeeding towards the Conquest of Khyber in the 8th. It resulted in the Victory of Mecca with 10000 Muslims marching inside the city. By the 10th year, the Arab peninsula came under the Rule of Prophet(PBUH). Twenty four years after the Prophet's death, the whole world went under the Rule of Muslims. From the West Coast of Africa to the Oxus River in the East, to the Caucasian Mountains in the North, all this region came under the Rule of Caliphate. Therefore, this promise in the verse of the Quran came true. Then, there came a period of downfall, although there was Caliphate present in the dominant Muslim countries, it wasn't entirely Caliphate anymore^{xv}.

Dr Israr Ahmad further quoted a Hadith in his book *Khilafat ki Haqeeqat*, "It was narrated by Ahmed in his Musnad, from Al-Numan Bin Bashir, who said: "We were sitting in the mosque of the Messenger of Allah (PBUH), and Bashir was a man who did not speak much, so Abu Tha'labah Al-Khashnee came and said: 'Oh, Bashir bin Sa'ad, have you memorized the words of the Messenger of Allah (PBUH), regarding the rulers?' Huthayfah replied, 'I have memorized his words'. So Abu Tha'labah sat down, and Huthayfah said 'The Messenger of Allah (PBUH), said 'Prophet-hood will be amongst you as long as Allah wishes, then He will lift it when He wishes to lift it. Then there will be a Khilafah on the way of the Prophet, and it will be as long as Allah wishes it to be, then Allah will lift it when He wishes to lift it. Then there will be Biting Rule, and it will last as long as Allah wishes it to, then Allah will lift it if wishes to lift it. Then there will be Oppressive Rule, and it will last if Allah wishes it to be, then Allah will lift it

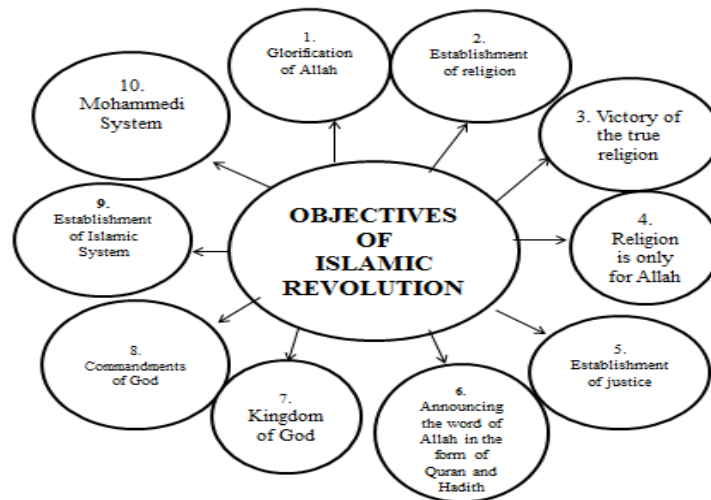
when He wishes to lift it. Then there will be a Khilafah on the way of Prophet-hood.' Then He (PBUH), was silent."^{xvi}

In his book mentioned above, he inferred from this Hadith that there are Five Periods mentioned in the re-establishment of Khilafah on the way of Prophethood.

1. Prophethood at the beginning of the Hadith ended with Prophet Muhammad's death (PBUH).
 2. The next stage was Khilafat e Rashida, and this was from Hazrat Abu Bakr Siddique (Radhi Allah Anhu) followed by Hazrat Umar Farooq, Hazrat Usman Ghani to Hazrat Ali ibn-e-Abi Taalib (Radhi Allahu Anhum Ajmayaan), scholars also agree that Hazrat Umar bin Abdul Aziz (Radi Allahu Anhu) was the 5th Khalifa.
 3. Then the Prophet (PBUH) said it would be biting Kingship, which was the Rule of the Banu Umayyah, Banu Abbas and the Khilafah Uthmaniyyah.
 4. Then after that, He (PBUH) said it would be Oppressive Rule, i.e. dictatorship, which we live under today, where we can see oppression and Persecution. People killed here and there predominantly Muslim countries Libya, Iraq, Egypt, Pakistan, Syria, Palestine etc.
 5. The next stage will be Khilafah Ala Minhaj un Nabuwa, i.e. Caliphate similar to that of the Prophet's (PBUH) time.^{xvii}
- This Khilafah, as mentioned above, can be achieved through Revolution.^{xviii}

3.3 What is the Islamic Revolution?

Dr Israr has listed ten specific terms for an Islamic Revolution that he thinks are the Islamic Revolution's objectives^{xix}. They are presented in the form of a figure as follows;



He defined Islamic Revolution as, "the establishment of a complete social, political and economic system based on the recognition and acceptance of Allah's absolute sovereignty, unconditional acceptance of His rule, and His commands as contained in the Quran and Sunnah in a given country or society". He further asserted that Tawhid(monotheism) is the rudimentary foundation of Islamic Revolution^{xx}. He believed that the Islamic Scholars had neglected the revolutionary phase that the Prophet exhibited. Therefore he paid particular attention to the subject^{xxi}

3.4 Process of Islamic Revolution:

He has further given the seven steps of the Islamic Revolution process^{xxii}.

1. Propagation of the revolutionary Ideology.
2. Organization of a revolutionary group.
3. Training of the cadres.
4. Passive Resistance.
5. Active Resistance.
6. Armed Conflict
7. Spreading of Revolution Abroad

3.5 Outcomes of the Islamic Revolution:

Dr Israr believed that the Islamic Revolution is a movement that has to be against the evils of society, resulting in three outcomes/possibilities^{xxiii}.

1. Abolishing of Munkar by the Government; In this possibility, the government agrees to cancel one evil (Munkar) after the other, and the Islamic Revolution becomes successful.
2. The government suppresses the Islamic Revolution; Then there may be a possibility that the government tries to subdue and conquer the revolutionaries. He suggested in that case that the revolutionaries must be assertive and courageous, that the government will ultimately be disregarded and that the resistance movement will achieve success.
3. Government succeeds in suppressing the movement; The third outcome of the revolution is that the government successfully annihilates the action. The people's sacrifices will not be expended in that case, too, and Allah Almighty will grant the great reward.

Examination of the Practicality of his Political Islamic Ideology:

Political Islamic organizations:

According to Dr Israr Ahmad (2006), He joined the *Halaqah-e- Hamdardan-e- Jama'at-e-Islami* (Circle of the Supporters of Jama'at-e- Islami) while he was in the intermediate. The creation of Pakistan and the objective of Islamic revivalism were among the several factors which made him work with full dedication and diligence. By the end of 1949, he became part of *Jami'yat-e- Talabah*, the students' wing of the Jama'at. By 1952, he was selected as the *Nazim-e-A'la* (Chief Administrator). He mentioned his close affinity with Maulana Ameen Ahsan Islahi. Although, part of the central administration yet he resigned soon from *Jama'at -e- Islami(JI)* for several reasons. Firstly, the nature of members shifted from members of an Islamic revolutionary movement to political workers. Secondly, the establishment of an Islamic Order,

which seems easy and convenient at the time of partition drifted away after eight years of constant struggle. It led to the weakening of *Jam'at-e-Islami's* originally exalted mission and purpose^{xxiv}.

After the departure from JI in 1956-1957, there was a strong expectation that individuals who had resigned would work to establish another organized group. A new organization would work according to the preferred, pre-independence methodology of the Jama'at^{xxv}. Consequently, he started his mission of an Islamic organization, *Tanzeem-e-Islami* by establishing a publication house under the "*Markazi Anjuman-e-Khuddam-ul-Quran*," engage in printing the books and booklets in January 1968. By the early 1970s, He realized that an organization should be set up to take over printing and publishing activities to avoid personal interest and gains, instead of profiting from organizational profits^{xxvi}. The organization aimed to call in listening and obeying by doing a *bai'iah*, a pledge on the chief's hand. In this way, he ultimately gains the status of a *Da'ai*. Here it is interesting to know that a member is only considered a member if he pledges; otherwise, he is not considered part of the organization (Ahmad,2018). During his address on 21 July 1974, while explaining the reason behind *Tanzeem e Islami*, Dr Israr Ahmad explained that the purpose is to reveal the truth through the guidance of Allah and Prophet (PBUH) and practically implementing the teaching of Quran to follow the right path. He asserted that Allah's guidance would guide the future of the organization. It can be gained through educating the next generations. So that dominance of Islam would be implemented. He insisted on family members, relatives, friends, and acquaintances to join hands and follow this path. They must be connected through the organization that will put the organization strife to attain great aims^{xxvii}. Since the Quranic study circle was already under operations in *Masjid-i-Khizra*, Lahore, this gave way to the founding of Quran Academy.

Practical involvement in Politics, State and Government:

According to Shakeel Ahmad, Dr Israr Ahmad and his organization Tanzeem-e-Islami (TI) firmly believe that the elections cannot implement Islam in the state. TI believes elections strengthen the system and democracy results in the same people being elected again and again. If the same people are elected again, they will not implement Islam in the country; their vested interests would be at stake. In these circumstances, Islam was and is used as a tool for a timely intention. In the light of Dr Israr Ahmad's teaching and philosophy, Pakistan's problems will not be resolved through the Western system of government, instead of resorting to a revolution can help build an Islamic State. The solution would be pure Islamic principles^{xxviii}.

In 1977 elections, *Tanzeem-e-Islami* faced the *Tehrik-i-Nizam-i-Mustafah*, which stood against the alleged rigging of elections. When *Amir*(leader) of TI led Friday prayers at the *Masjid-i-Khizra*, in Lahore, the mosque administration supported the movement and wanted Dr Israr Ahmad to support this movement in his Friday sermons. The government tried to encourage TI to be part of Nizam-i Mustafa's slogan, bringing Zulfikar Ali Bhutto's government to an end^{xxix}.

According to Shakeel Ahmad, "On special instructions of General Zia-ul-Haq, Dr Israr Ahmad was given a special place in the Pakistan Television to deliver lectures on the teachings of the *Qur'an*. His first appearance on PTV was in a programme *al Kitab'*, and other programmes included *Rasul-i-Kamil*, *umm-ul-Kitab*, *al-Huda'* and *'al Kitab al-Huda'*"^{xxx}. His appearance on TV made him a famous name throughout the country. Israr's PTV lectures focused on the need for the reinvigoration of the Islamic faith. Ahmad's political criticism, his critique on Western democracy and electoral system caused the suspension of him coming on air. It added fuel to the fire when he started critiquing the state's head terming him a puppet of the armed forces' approval. He was banned from coming on air due to his controversial remarks about

women's role in Islamic society. However, the pre-existing network of Qur'anic Study Centres organized in the 1970s continued to sustain Israr Ahmad in the public religious sphere (Ahmad, 1993)

Moreover, he denied addressing on national television due to combined gender gathering. After this, Dr Israr Ahmad disseminated his message through the masses by producing audio and video cassettes. At the same time, he delivered lectures in segregated audiences (Ahmad, 2018)

According to Shagufta Ahmad (1993), At the advent of his Islamic political organization, Russian invasion in Afghanistan and the Iranian Revolution in 1979 were the two significant changes that appeared in the late 1970s that had significant repercussions on Pakistan neighbours and as a Muslim state. Russia's invasion ignited the Afghans' inferno of agitation. The religious parties in Pakistan supported the war against the occupation of their country by a foreign country. During the same time, General Zia was also making efforts to implement Islam. Dr Israr Ahmad, in this context, became a member of Majlis-i-Shura in 1981. Still, he restricted his attention only towards *Jihad-bil-Qur'an*, i.e., to train the people according to the teachings of the *Qur'an* rather than establishing practical military wings for *Jihad-i- Afghanistan*. In this context, Dr Israr Ahmad signified the guidelines of Jihad by minimizing terrorism and bloodshed through his literary circles and *Dars-i-Quran*. According to Israr Ahmad, "Any bloodshed in the name of *Jihad* is tantamount to terrorism, and the need is to bring people under the slogan of Islamic *Da'wah*. The armed struggle is the advanced form of the *Jihad* technically called as *Qital-fi-sabil-Allah*. This *Qital* or armed struggle is the duty of Muslims to be taken under any circumstances. (Ahmad, 1986, 1993, 1998)^{xxxii}"

Similarly, Dr Israr Ahmad supported the Iranian Revolution's strategy in 1979, led by Ayatollah Khomeini. He believed it as one of the new convincing technique, the cassette revolution, which his followers promoted by recording his sermons and lectures. Words such as revolutions, resistance, and radical change were part of Ahmad's religious discourse in the 1970s. Nevertheless, they were used more as rhetorical devices than as core concepts of a coherent ideology. He adopted the way of Dars-i-Quran as the strategy of educating the community for Islamic Revolution. His central focus was calling towards the *Qur'an*(Ahmad,1993; Ahmad,2006).^{xxxii}

Dr Israr Ahmad's focus was to attract highly educated personalities and some other elites through his religious and preaching programs. He believed to establish shariah in Pakistan is highly important to focus the social customs and traditions of the respective society. He stressed on the institution of marriage in this regard. Another major reformation in his bottom-up approach was the propagation of the veil. The Quran class and the Daura -e-Quran during the year became his real intention. He believed if revolution must be brought up, it is essential to educate the masses (Ahmad,2018).

According to Shagufta Ahmad and Shakeel Ahmad, in late 1991, Dr Israr Ahmad and his organization Tanzeem-e-Islami launched *Tehrik-i-Khilafat* Pakistan. Therefore, TI formally got registration for the struggle to establish *Khilafat* in Pakistan in the name of *Tehrik-I Khilafat* Pakistan. The *Tehrik-i-Khilafat* was established under the Societies Act on 13 December 1991 (Ahmad,2018). The movement for the establishment of *Khilafat* in Pakistan was introduced in the country's conscious-minded circles. TI assumed its modus operandi as the Muslim League, as an organization had struggled to achieve Pakistan. It was one of TI's aim to introduce struggle like that for *Tehrik-i Khilafat* Pakistan in Pakistan. After getting registration for this movement, regular activities started in this regard. Following were the objectives of the campaign (Ahmad,1993; Ahmad;2018)^{xxxiii}.

1. To create awareness among the people of Pakistan based upon the learning of *Qur'an*

2. To send a message to the people of Pakistan about *Khilafat* system

3. To win the support of Pakistani Muslims for the movement of *Khilafat* in Pakistan

4. To divert the attention of the society towards the unjust, corrupt, evil system prevailing in the country

5. To beware Muslims and non-Muslims about the blessings of the system of *Khilafat*

Analysis:

Dr Israr Ahmad provided us with multifaceted dimensions to operate in an Islamic state system. In his lectures and literature, he stipulated the vision of developing Islamic Shariah as the only living style and format for the Muslims.

Dr Israr has remarkable similarities to Karl Marx, who presented the Marxist ideology as the third most influential school of thought of International Relations. It is because of the three reasons; Firstly, Like Marx, He also emphasized on revolution. Dr Israr Ahmad embarked that Islamic Revolution in the state is essential for the development of Islamic State System. This point is in coherence with Marx because Marx wrote that "There are only one means to shorten, simplify, and concentrate the murderous death throes of the old society and the bloody birth pangs of the new, only one means—revolutionary terrorism (Marx, 1959)". Secondly, Like Marx stipulated that revolution can only occur if the proletariats of the society unite by raising awareness similarly, Dr Israr Ahmad asserted that to bring Islamic Revolution the masses need to be educated, organized, connected, and trained to attain their goals. Lastly, Dr Israr Ahmad focuses on elitist approach. In this regard, he seems Marxist. Although, developing everything from scratch seems very idealistic and perhaps this can be another point of divergence to that of Maulana Maududi. Maududi tried to work on the concepts that were already built in the state system.

While analyzing Tanzeem-e-Islami, there are several points to ponder. Firstly, only pledge takers are considered the members which creates "the power of others" as Frantz Fanon explained (Fanon, 1965). Secondly, although Dr Israr Ahmad opposes Eurocentric approaches and terminologies, he is highly influenced by these terms. It creates a distinction of the class system between the haves and the have not in the society but also encourages a debate that sticks in the living rooms and study circles and does not engage with a marginalized group of the state or hold any practical value. It seems more of having rhetorical value rather than reality. Thirdly, one of Dr Israr's ideology's limitations is how the party members select the leader is not defined.

As Ghulam Haider (2014) explained, Dr Israr Ahmad's sincerity cannot be questioned, but he is slightly biased about the Prophetic Revolution's methodology in the current times. Bloodshed and anarchy are likely to occur through such revolutions. Democrats have only one choice: carry out strict constitutional reform. The Constitution will bear all the burdens but will ensure a full social change. Therefore, revolutionary is no doubt Prophetic mission and methodology, but no revolution takes place without

bloodshed. The problem here lies then what the right way of government in the country is? His approach to educating masses is the right approach; however, it lacks practical implementation. For example, several questions in mind arise: Firstly, what will be the modus operandi during the phase of educating and organizing the masses. Secondly, what is going to happen during and after the revolution? Thirdly, How to select the right leader of the Modern Islamic State?

A decade has passed after Dr Israr Ahmad's death, but the organizational structure is facing downfall for several reasons. Firstly, his mortal demise created a void in the Tanzeem as there was no such successor like his attributes who could run the show as he did. Secondly, although he was excessively against the family succession of the Tanzeem's leadership, but things turned out to be in a nepotistic turn in the reality of organizational structure. Thirdly, his Islamic Revolution mission has lost its way because the Quranic conversations and teachings have been strictly restricted and limited to study circles and Dars -e-Quran and the spirit of practicality have eroded.

Conclusion

Dr Israr Ahmad's Political Islamic Ideology of the Islamic Revolution and the Structure of Modern Islamic State is very similar to that of Ayatollah Khomeini's in the Iranian Revolution.

One of the most significant contributions that Dr Israr Ahmad has made is his elaboration of the Islamic Revolution concept. He has stressed on peaceful and nonviolent protests in this realm rather than volatile and violent actions in the beginning. He resorted to the idea of Khilafah as the only way to build an Islamic state. However, he has not mentioned anywhere the form of government that should be under the Khilafah whether it should be parliamentary or presidential. It is only indicated in his speeches and lectures but not his literature.

To conclude, the ideology of Dr Israr Ahmad's Political Islam can be understood by the renowned poem, *The World of Islam* by Allama Muhammad Iqbal (Iqbal, 1924),

"The cohesion of the Radiant Community is the salvation of the East,
But the people of Asia are so far ignorant of this principle.
Again abandon politics and enter the ramparts of the faith;
Polity and dominion are only a fruit of the protection of the Shrine.
May the Muslims unite in watching over the Shrine,
From the banks of the Nile to the deserts of Kashghar.
Whoever practises discrimination of colour and blood will be erased,
Whether he be a tent-dwelling Turk or an Arab of the noble family!
If race takes precedence over the religion of the Muslim,
You have flown from the world like the dust of the highway.
So that the foundation of the Caliphate maybe once again firm in the world,
Search for and bring from somewhere the heart and spirit of your ancestors."

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