

A RESEARCH AND ANALYTICAL STUDY OF THE DA'WAH TARBIYAH
AND ORGANIZATIONAL PHASES OF THE PROPHETIC SEERAH IN
THE LIGHT OF DR ISRAR AHMAD'S CONCEPT OF MINHAJ E
INQILAB E NABAWI

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Abstract

The Prophetic Seerah is a foundational source of moral, spiritual, social, and civilizational guidance. A recurring problem in contemporary Seerah studies is how to move beyond a predominantly event-based reading without imposing modern political categories on the Prophetic model. This study examines Dr. Israr Ahmad's concept of Minhaj-e-Inqilab-e-Nabawi as a structured interpretive framework for understanding the phases of da'wah, tarbiyah, organization, patience, and social transformation. Employing a qualitative textual method supported by descriptive, analytical, comparative, and critical reading, the study analyzes Minhaj-e-Inqilab-e-Nabawi alongside the Holy Qur'an, classical Seerah sources, and selected modern scholarship. Its principal scholarly contribution is to organize Dr. Israr Ahmad's interpretation into three interrelated analytical domains da'wah, tarbiyah, and organization and to evaluate their contemporary relevance. The findings show that the framework can illuminate processes of intellectual awakening, character formation, disciplined collective action, and social responsibility, provided that its application remains governed by Prophetic mercy, ethical restraint, non-violence, legal responsibility, scholarly balance, and the higher objectives of Shari'ah. The study also clarifies conceptual limits intended to prevent anachronistic or coercive readings of the term "revolution."

1 INTRODUCTION

The Seerah of the Prophet Muhammad (peace and blessings be upon him) occupies a central and foundational place in Islamic scholarship, because his blessed life is the practical exposition of the Holy Qur'an and the foundation of Islamic

civilization. Studying the Seerah is not merely a matter of learning about past events; it is also a means of obtaining guidance for reforming the present and shaping the future. Scholars in every age have sought guidance from the Prophetic Seerah in the context of the intellectual, moral,

political, and social problems of their times. Some have examined it through the Prophet's ethics, others through jurisprudence and law, others through political leadership, and still others as a methodology of da'wah and civilizational transformation.

Dr. Israr Ahmad is a prominent figure in contemporary Islamic thought in the Indian subcontinent. He placed particular emphasis on the Holy Qur'an, the establishment of religion, Islamic revival, the caliphate, and the collective dimension of the Prophetic Seerah. The cover of Minhaje-Inqilab-e-Nabawi describes it as "a collective study of the Prophet's Seerah from the perspective of the philosophy of revolution." [1] This formulation shows that Dr. Israr Ahmad regarded the Seerah not merely as a collection of historical events but as an organized, gradual methodology encompassing da'wah, formation, and collective life.

For Dr. Israr Ahmad, Islam is not merely a set of acts of worship or individual religious rituals. It is a complete din that brings individual life, the family, social relationships, economics, politics, law, ethics, and civilization within the scope of its guidance. Accordingly, he presents the Prophet's struggle as a comprehensive movement that began with the invitation to tawhid, the oneness

of Allah. This invitation then transformed thought and character; those who believed were formed into an organized community; and through that community, justice, tawhid, brotherhood, and divine law were established at the collective level.

This study connects the event-based and ethical approaches of earlier Seerah writing with Dr. Israr Ahmad's collective and dynamic perspective. It explains how da'wah, tarbiyah, and organization can be understood as a continuous Prophetic methodology. The article is therefore not merely introductory or movement-oriented; it seeks to explain, through scholarly inquiry, the relationship between the text, its sources, and its conceptual framework.

Understanding Dr. Israr Ahmad's concept of Minhaje-Inqilab-e-Nabawi requires attention to the chronological background of his scholarly, intellectual, and organizational development. Table 1 presents selected works, institutions, and communication initiatives in chronological sequence. It shows how his intellectual activity was connected through a Qur'an-centered orientation, the revival of the Muslim community, organized struggle, and the collective study of the Prophetic Seerah.

Table 1. Selected chronology of Dr. Israr Ahmad's scholarly, intellectual, and organizational development

Year(s)	Work or initiative	Focus
1967	Monthly Mithaq	Intellectual and movement-oriented journal
1967	Islamic Revival: The Essential Task	Scholarly framework for the revival of Islam
1972	Markazi Anjuman Khuddam-ul-Qur'an	Dissemination of Qur'anic teachings
1972, 2003, 2009	Bayan al-Qur'an	Comprehensive Qur'anic commentary
1974, 1978	The Rise and Decline of the Muslim Community	Historical and civilizational analysis
1975	Tanzeem-e-Islami	Organized struggle for the establishment of the caliphate

Year(s)	Work or initiative	Focus
1978	Al-Huda / Al-Kitab	Televised lessons and public communication
1991	Tehreek-e-Khilafat Pakistan	Invitation to the system of the caliphate
1998	The Practical Process of Islamic Revolution	Five-part framework of societal transformation
1999, 2008	Minhaj-e-Inqilab-e-Nabawi	Revolutionary interpretation of the Seerah
2005, 2012	The Rights of the Holy Qur'an upon Muslims	Five responsibilities in relation to the Qur'an
2006	The Caliphate in Pakistan: What, Why, and How?	Political and intellectual explanation
2023	Lessons from History	Lessons from the past and prospects for the future

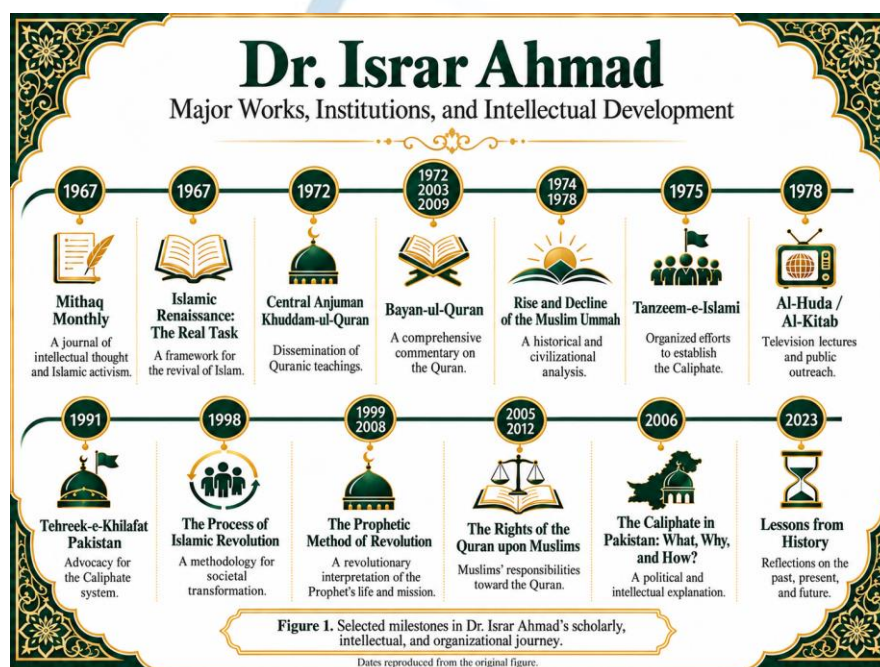


Figure 1. Selected chronology of Dr. Israr Ahmad's scholarly, intellectual, and organizational development

Traditional Seerah writing discusses in detail such subjects as the Prophet's birth, commissioning as a prophet, migration, military expeditions, character, treaties, delegations, and death. This approach is extremely important because it provides the historical foundation. However, the intellectual, civilizational, moral,

and collective challenges facing Muslim societies today require more than a purely event-based reading. The Seerah also needs to be understood as a practical methodology of da'wah, formation, and organization.

The central research problem is the extent to which Dr. Israr Ahmad's concept of Minhaj-e-

Inqilab-e-Nabawi can be understood as a scholarly and analytical framework in the light of authoritative Seerah sources, Qur'anic principles, and contemporary reformist thought. Related questions concern the relationship among da'wah, tarbiyah, and organization in his thought, and whether this concept provides applicable guidance for religious, moral, and social reform today.

The problem is also important because, in modern political contexts, "revolution" is sometimes understood to mean violence, instability, or unconstitutional action. Within Dr. Israr Ahmad's intellectual system, however, it needs to be understood primarily as intellectual, moral, spiritual, da'wah-based, and civilizational transformation. This study seeks to clarify that conceptual ambiguity through scholarly analysis. Its specific objectives are: (a) to explain the intellectual structure of his concept of the Prophetic Methodology of Revolution; (b) to assess the interrelationship of da'wah, tarbiyah, and organization in the light of authoritative Seerah and Qur'anic principles; and (c) to determine the contemporary usefulness and limits of this concept in relation to non-violence, respect for the law, ethics, and the objectives of Shari'ah. The article's scholarly contribution is to organize dispersed discussions into a coherent analytical framework of da'wah, formation, and organization.

2 Background Previous Studies and the Research Gap

2.1 Classical Seerah Writing

The classical scholarly literature on the Prophetic Seerah is extensive. Ibn Hisham gave systematic form to its fundamental historical narrative; Ibn Sa'd brought together the biographies of the Companions, Successors, and figures of early Islamic society through his biographical classes; al-Tabari situated the Prophetic period within a broader historical context; and Ibn Kathir, in *al-Bidayah wa al-Nihayah*, considered the interrelationship of history, Qur'anic interpretation, and transmitted reports.[2] These sources are important because they provide the

factual and historical foundation upon which later intellectual and analytical studies rest.

A distinctive feature of classical Seerah writing is its detailed preservation of transmitted reports, events, genealogies, military expeditions, the Prophet's character, migration, treaties, and the formation of the Madinan community. Its principal purpose, however, was not always to formulate a "theory of social change" in modern terminology, but to preserve reliable historical material about the Prophet's life. Modern researchers must therefore take these classical sources as their foundation while interpreting their indications concerning da'wah, formation, and collective life with appropriate scholarly caution.

Classical Seerah scholarship contains not only historical accounts but also explanations of the Prophet's rights, ethics, and guidance. In *al-Shifa*, Qadi 'Iyad explained the status of prophethood and the rights owed to the Prophet. In *Zad al-Ma'ad*, Ibn al-Qayyim connected Prophetic guidance with practical models of worship, ethics, social relations, and leadership. A methodological study of the Seerah is thus not separate from the classical tradition; it extends practical insights already present within it.[14]

2.2 Modern Seerah Writing and Reformist Thought

In the modern period, ethical, civilizational, da'wah-related, and political dimensions have become more prominent in Seerah studies. Shibli Nu'mani and Sayyid Sulaiman Nadwi presented the Seerah in scholarly, historical, and literary forms. Sayyid Abul A'la Maududi read it in the context of Islam as a system of life and a means of collective transformation. Muhammad al-Ghazali highlighted its formative and practical dimensions in *Fiqh al-Seerah*, while Yusuf al-Qaradawi emphasized priorities, objectives, and collective responsibility in Islamic thought.[3]

Within the same tradition, Mustafa al-Siba'i drew lessons for da'wah and formation from the Seerah in *al-Seerah al-Nabawiyyah: Durus wa 'Ibar*. Muhammad Sa'id Ramadan al-Buti highlighted the jurisprudential and intellectual

dimensions of Seerah events in Fiqh al-Seerah al-Nabawiyah. Safi al-Rahman al-Mubarakpuri arranged its historical sequence in an accessible manner in al-Rahiq al-Makhtum, and Muhammad Hamidullah discussed the institutional dimensions of the Islamic state, treaties, and Madinan society in Khutbat-e-Bahawalpur.[15]

These modern studies demonstrate that the Prophetic Seerah has been read not only as a chronological sequence of events but also in relation to contemporary questions. Modern Seerah writing nevertheless carries the risk that researchers may impose the political or intellectual concepts of their own age upon the Seerah. Every modern interpretation must therefore remain subject to the Qur'an, Hadith, the objectives of Shari'ah, Prophetic mercy, and ethical principles.

Recent scholarly literature also identifies a growing tendency toward thematic and analytical approaches to Seerah writing. In 2024, Syed Maisoor Hussain read the Seerah as a practical model for contemporary social reform, ethical leadership, and collective responsibility.[24] In 2025, Maqbool Hassan and Huzaifa Mahmood reviewed approaches to Seerah writing from the classical to the modern period, identifying thematic, comparative, and sociopolitical interpretations as important directions in contemporary research.[25] These recent studies support the present study's premise that a contemporary reading of the Seerah requires methodological and analytical frameworks alongside historical narrative. The present article nevertheless adopts a distinct research perspective by organizing Dr. Israr Ahmad's particular concept into the interrelated phases of da'wah, tarbiyah, and organization.

2.3 Studies on Dr Israr Ahmad and the Research Gap

General introductory, movement-oriented, and intellectual material on Dr. Israr Ahmad's thought is available. However, his concept of Minhaj-e-Inqilab-e-Nabawi has received comparatively little discussion as a coherent

research framework specifically addressing the da'wah, formative, and organizational phases of the Seerah. Minhaj-e-Inqilab-e-Nabawi is essentially a compilation of Friday sermons covering the prerequisites of revolutionary struggle, da'wah, organization, formation, patient non-retaliation, action, armed struggle, the completion of revolution, and contemporary application.[4]

His other works also help explain this concept. Islami Nash'at-e-Thaniyah: Asal Kam highlights the intellectual requirements of Islamic revival; 'Uruj wa Zawale-Ummate-Muslimah examines the historical rise and decline of the Muslim community; and Musalmanon par Qur'an-e-Majid ke Huquq emphasizes responsibility for a practical relationship with the Qur'an. Together, these discussions provide a wider background for the da'wah and formative framework of Minhaj-e-Inqilab-e-Nabawi.[16]

The present study partially addresses this gap. It organizes Dr. Israr Ahmad's concept into three central categories—da'wah, tarbiyah, and organization—and then considers patience, action, and contemporary application as continuations of these phases. It evaluates his concept through the relationship among the Seerah, the Qur'an, classical sources, and modern Islamic thought, rather than presenting it solely in rhetorical or movement-oriented terms.

3 Research Methodology

This study is primarily based on qualitative textual analysis. Its central problem concerns the extent to which Dr. Israr Ahmad's concept of Minhaj-e-Inqilab-e-Nabawi can be understood as a scholarly and analytical framework in the light of authoritative Seerah sources and contemporary reformist thought. His book Minhaj-e-Inqilab-e-Nabawi was selected as the primary text, while the Holy Qur'an, classical Seerah works, modern Seerah writing, and relevant contemporary studies were used as secondary sources. The research proceeded through thematic reading of the primary text, classification of recurring concepts, construction of analytical categories covering da'wah, tarbiyah, organization, patience,

action, and collective transformation, and comparison of these categories with Qur'anic and Seerah principles. The descriptive method clarified the structure of the concept; analysis examined its internal coherence; comparison identified similarities and differences with classical and modern Seerah writing; and critical examination established the limits of contemporary application. The study does not reconstruct the chronology of historical events; it offers a scholarly explanation and critical assessment of Dr. Israr Ahmad's intellectual framework. Three precautions were observed: his interpretation was not treated as the only interpretation of the Seerah; "revolution" was understood as intellectual, moral, spiritual, and civilizational transformation rather than violence or unconstitutional action; and contemporary application was made subject to respect for the law, non-violence, the objectives of Shari'ah, and Prophetic ethics.

4 Theoretical Framework of Islam as Din

A fundamental point in Dr. Israr Ahmad's intellectual system is that Islam cannot be confined to a narrow conception of "religion." In the modern secular understanding, religion is generally restricted to private life, worship, rituals, and spiritual consolation. Islam, in its original sense, is din: a complete way of life encompassing belief, worship, ethics, society, economics, politics, law, and civilization.

This comprehensive conception of Islam has been expressed in different ways in contemporary

Islamic thought. Allama Iqbal highlighted the dynamic and civilizational dimensions of Islamic thought in *The Reconstruction of Religious Thought in Islam*, while Sayyid Abul A'la Maududi explained Islam as a system of life through the relationship between the individual, society, and the state. Dr. Israr Ahmad connects this intellectual tradition with a Qur'an-centered orientation and the phased methodology of the Prophetic Seerah.[17]

This distinction forms the basis of his concept of Minhaj-e-Inqilab-e-Nabawi. If Islam is understood only as private worship, the collective and civilizational dimensions of the Seerah are obscured. If it is understood as a complete din, the Prophet's struggle emerges as a comprehensive process that transformed individuals, the community, and society. Tawhid, prophethood, the Hereafter, the establishment of justice, spiritual purification, and collective responsibility are central to this theoretical framework.

Dr. Israr Ahmad's intellectual system can be understood more clearly through several central concepts. Table 2 presents tawhid, Qur'an-centered thought, spiritual purification, the establishment of religion, the Prophetic Methodology of Revolution, unity of the Muslim community, and criticism of Western secularism and democracy as a connected theoretical outline. These concepts form the foundation of this article's analytical framework.

Table 2. Core concepts in Dr. Israr Ahmad's intellectual system

Core concept	Explanation
1. Tawhid and divine sovereignty	Allah's sovereignty and human servitude to Him
2. Qur'an-centered thought	The Qur'an as a guide to life and a source of thought
3. Purification and revival of faith	Individual reform, spiritual formation, and moral awakening
4. Establishment of religion and the caliphate	Collective implementation of religion and the conception of the caliphate
5. Prophetic Methodology of Revolution	The phased revolutionary model of the Prophetic Seerah

Core concept	Explanation
6. Unity of the Muslim community	Intellectual and collective unity of the Muslim ummah
7. Critique of Western secularism and democracy	Critical examination of non-Islamic intellectual and political concepts

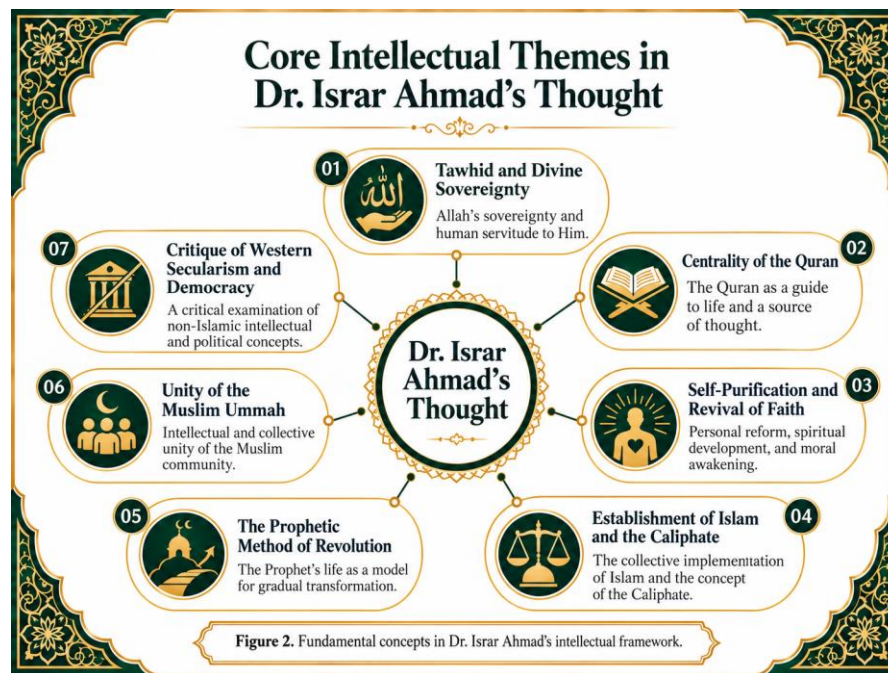


Figure 2. Core concepts in Dr. Israr Ahmad's intellectual system

5 Dr Israr Ahmad's Concept of the Prophetic Methodology of Revolution

For Dr. Israr Ahmad, the Prophet's struggle proceeded in phases. Although this process can be described in different ways, its principal components are da'wah and the communication of the message, organization, formation and purification, patient non-retaliation, action and challenge, and ultimately the establishment of a righteous collective order. The contents of Minhaj-e-Inqilab-e-Nabawi likewise place da'wah and organization in the first address, formation in the second, patient non-retaliation in the third, action and challenge in the fourth, and confrontation and the completion of revolution in the later addresses.[5]

Dr. Israr Ahmad regards intellectual transformation as the true foundation of the Prophetic revolution. This transformation begins

with tawhid, which is not simply a doctrinal issue but the foundation of human servitude to Allah, freedom, ethics, social relations, and political consciousness. When people acknowledge Allah as the true sovereign, they seek liberation from servitude to others, enslavement to desire, class arrogance, nationalism, materialism, and systems of oppression.

This intellectual transformation is followed by formation. Without formation, da'wah can become an emotional slogan. Organization then follows, because dispersed individuals cannot bring about collective transformation. Da'wah, tarbiyah, and organization are therefore not three separate activities in Dr. Israr Ahmad's thought; they are interrelated components of a single methodology.

He understands the Prophetic Methodology of Revolution as a phased process encompassing

invitation and explanation, organization, patient non-retaliation, action, armed confrontation in its historical setting, and the ascendancy of Islam and the caliphate. Table 3 presents this sequence

visually to clarify the relationship among da'wah, tarbiyah, organization, and the subsequent phases.

Table 3. Phased components of the Prophetic Methodology of Revolution

Stage	Component	Description
1	Invitation and explanation	Invitation to a sound Islamic worldview, the Qur'an, and tawhid
2	Organization	Bringing those who accept the invitation together through organization, a pledge of allegiance, and collective discipline
3	Patient non-retaliation	Steadfastness and non-violence despite opposition and pressure
4	Action	An organized scholarly, ethical, and collective challenge to an unjust order
5	Armed action	Fighting in the cause of Allah in the final historical phase of the Prophetic methodology
6	Ascendancy of Islam and the caliphate	Establishment of the Islamic system and caliphate following the end of the unjust order

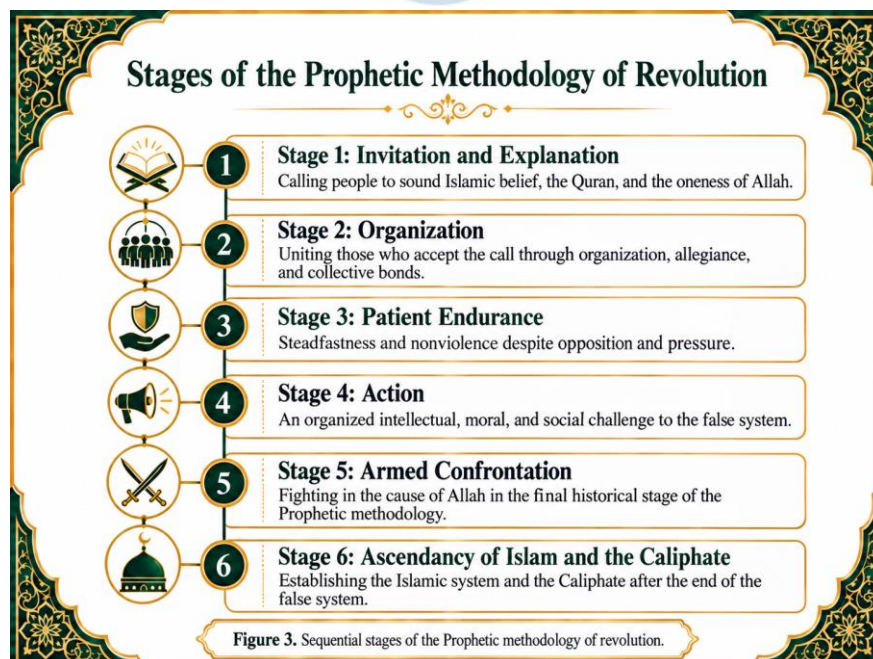


Figure 3. Phased components of the Prophetic Methodology of Revolution

6 The Phase of Dawah and the Transformation of Thought through Quranic Awakening

Da'wah is the first phase of the Prophetic methodology. The Prophet began his invitation with tawhid. The Makkan surahs give central importance to Allah's oneness, the Hereafter, judgment, moral responsibility, the condemnation of injustice, human accountability, rejection of materialism, the rights of orphans and the vulnerable, and the Day of Resurrection. The primary aim at this stage was to transform human thought and consciousness. In the first sermon of Minhaj-e-Inqilab-e-Nabawi, the initial discussions of da'wah and organization are presented as the first two phases of this methodology.[6]

Tawhid is the center of the Prophetic invitation. It makes people conscious that they are servants neither of an individual, class, tribe, power, wealth, nor desire, but of Allah alone. This consciousness cultivates self-respect, moral responsibility, commitment to justice, and the courage to stand for truth. For Dr. Israr Ahmad, this awareness of tawhid is the source of the Prophetic revolution. The Holy Qur'an links da'wah with wisdom, good counsel, and dialogue conducted in the best manner; these establish its ethical and scholarly character.[7]

The Qur'an occupies a central place in Dr. Israr Ahmad's intellectual system. He regards estrangement from the Qur'an as one cause of the Muslim community's decline, and a return to it as the first step toward revival. The Prophetic invitation likewise transforms thought, belief, ethics, and society through the Qur'an. He therefore understands da'wah not merely as preaching or public speaking, but as the formation of human consciousness in the light of the Qur'an.

A Qur'an-centered orientation underlies his entire intellectual system. In Bayan al-Qur'an, he explained the Qur'anic message at intellectual and practical levels. In Musalmanon par Qur'an-e-Majid ke Huquq, he presented recitation, understanding, practice, communication, and establishment as responsibilities of the Muslim community. Accordingly, this article understands

the da'wah phase as a systematic process of developing consciousness through the Qur'an, rather than merely delivering speeches.[18]

An important aspect of the da'wah phase is the correction of superficial religiosity. When religion is restricted to rituals, external acts of worship, or cultural identity, its reformative power weakens. The Prophetic invitation challenged the outward religiosity, idolatry, and ritualism of Arabian society and called people to genuine servitude to Allah, moral responsibility, and accountability in the Hereafter.

Dr. Israr Ahmad's analysis of decline and revival is also connected with 'Uruj wa Zawal-e-Ummat-e-Muslimah. Alongside historical causes, that work highlights estrangement from the Qur'an, intellectual stagnation, and a weakened understanding of religion's collective dimension. In this context, da'wah becomes more than individual exhortation: it becomes a means of shaping the Muslim community's collective consciousness.[19]

7 The Phase of Tarbiyah and the Purification and Formation of Character

After da'wah, the second fundamental phase is tarbiyah and tazkiyah: formation and purification. For Dr. Israr Ahmad, no religious or reform movement can endure unless its members are intellectually, morally, spiritually, and practically trained. The formation of the Companions therefore occupies a central place in the Prophetic methodology. The second address listed in Minhaj-e-Inqilab-e-Nabawi is entitled "The Prophetic Methodology of Revolutionary Formation." [8]

The Companions received their intellectual formation through the Qur'an. The Makkan surahs instilled faith, awareness of the Hereafter, patience, God-consciousness, reliance upon Allah, and a profound appreciation of truth. This formation freed them intellectually from the values of the society of ignorance. Dr. Israr Ahmad regards this genuine awakening of faith as the foundation of collective transformation.

Prophetic formation aimed not only to impart knowledge but to transform people morally and

spiritually. Truthfulness, trustworthiness, selflessness, patience, forgiveness, justice, modesty, God-consciousness, and service to humanity were cultivated in the Companions. If those who carry the message are morally weak, da'wah loses its force. Formation is therefore a central pillar, not a subsidiary activity, in Dr. Israr Ahmad's methodology.

The preparation of committed workers is especially important in his thought. This means developing people who understand the message, are sincerely attached to it, observe discipline, are prepared to make sacrifices, and can give collective objectives precedence over personal interests. Such qualities are clearly visible in the character of the Companions within the Prophetic methodology.

8 The Organizational Phase and the Formation of Community and Collective Strength

Organization is the third important phase of the Prophetic methodology. Islam emphasizes individual reform without separating the individual from society. Qur'anic concepts such as ummah, community, brotherhood, enjoining good, and forbidding evil express collective responsibility. The Prophet did not leave believers as isolated individuals; he formed them into an organized community. The Qur'anic concept of the best community is also associated with enjoining good, forbidding evil, and belief in Allah.[9]

For Dr. Israr Ahmad, organization is indispensable to collective transformation. Righteous but unorganized individuals cannot become an effective force for social change. Organization connects people through a common purpose, discipline, leadership, consultation, and a spirit of sacrifice. The contents of Minhaj-e-Inqilab-e-Nabawi discuss da'wah and organization

together under the first address, indicating that he regards organization as an immediate and necessary phase following da'wah.[10]

In an Islamic organization, listening and obedience signify purposeful discipline rather than blind imitation. The Prophet's leadership was grounded in love, revelation, ethics, wisdom, and consultation. The Companions obeyed him while also expressing their opinions when consulted. Leadership in Islamic organization therefore rests on trust, God-consciousness, consultation, and shared purpose rather than coercion.

Modern Seerah discussions of consultation, treaties, and the Madinan order also help explain this point. Muhammad Hamidullah paid particular attention to the constitutional and treaty-based dimensions of the Islamic state. Al-Buti and al-Ghazali presented the ethical and jurisprudential dimensions of the Seerah in ways that keep organization, leadership, and obedience subject to wisdom, justice, and Shari'ah.[20]

Within the Prophetic methodology, organization means more than an administrative structure. It embodies brotherhood, sacrifice, compassion, and mutual assistance. The institution of brotherhood in Madinah is a clear example. Brotherhood between the Muhajirun and the Ansar laid the social and economic foundations of a new community.

Dr. Israr Ahmad's thought was not confined to theory; it also took institutional, da'wah, and media forms. Table 4 presents Markazi Anjuman Khuddam-ul-Qur'an, Tanzeem-e-Islami, Tehreek-e-Khilafat Pakistan, the Qur'an Academy, major works, communication channels, and central objectives as a model. It illustrates his understanding of Qur'anic education, formation, the establishment of religion, and collective consciousness as interrelated elements.

Table 4. Summary of Dr. Israr Ahmad's institutional, da'wah, and communication model

Dimension	Components
Institutions	Markazi Anjuman Khuddam-ul-Qur'an (1972); Tanzeem-e-Islami (1975); Tehreek-e-Khilafat Pakistan (1991); Qur'an Academy

Dimension	Components
Major works	Islamic Revival: The Essential Task; Bayan al-Qur'an; The Rise and Decline of the Muslim Community; Minhaj-e-Inqilab-e-Nabawi
Communication channels	Al-Huda / Al-Kitab; monthly Mithaq; sermons, lessons, and lectures
Central objectives	Return to the Qur'an; purification and formation; establishment of religion; caliphate and unity of the Muslim community

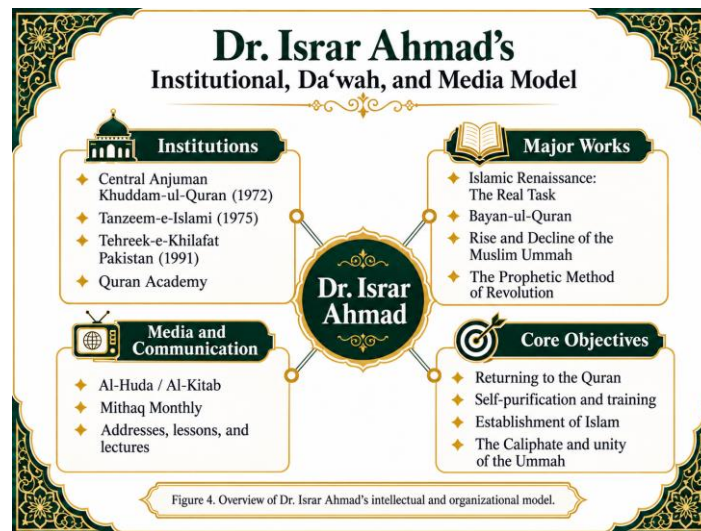


Figure 4. Summary of Dr. Israr Ahmad's institutional, da'wah, and communication model

9 Analytical Tables of the Phases of the Prophetic Methodology of Revolution

The following table explains the phases, sources, and research applications of this methodology on the basis of the contents and sequence of the

principal addresses in Minhaj-e-Inqilab-e-Nabawi. The book is listed as the primary source for each phase, while detailed citations appear in the endnotes.[11]

Table 5. Phases, sources, and research applications of the Prophetic Methodology of Revolution

P h a s e	Title or topic	Source	Research application
Fi rst	Introductory discussions, da'wah, and organization	Minhaj-e-Inqilab-e-Nabawi	Transformation of thought, invitation to the Qur'an, and community formation
Se co nd	The Prophetic methodology of revolutionary formation	Minhaj-e-Inqilab-e-Nabawi	Purification, character development, discipline, and preparation of workers

P h a s e	Title or topic	Source	Research application
T h i r d	Patient non-retaliation and non-violence	Minhaj-e-Inqilab-e-Nabawi	Ethical restraint, steadfastness, and avoidance of violence
Fo u r t h	Action and challenge	Minhaj-e-Inqilab-e-Nabawi	Gradual collective struggle, wisdom, and responsibility
Fif t h	Armed struggle and fighting in the cause of Allah	Minhaj-e-Inqilab-e-Nabawi	Historical and Shari'ah discussion; caution in contemporary application
Si x t h	Armed confrontation and what to adopt or avoid	Minhaj-e-Inqilab-e-Nabawi	Limits, conditions, and principles of avoidance
Se v e n t h	Completion and expansion of the revolution	Minhaj-e-Inqilab-e-Nabawi	Madinan phases, Treaty of Hudaibiyyah, conquest of Makkah, Tabuk, and expansion beyond Arabia
A p p l i c a t i o n	Application to contemporary conditions	Minhaj-e-Inqilab-e-Nabawi	Comparison of action and armed confrontation

The additional tables following Table 5 systematically clarify the methodology's basic elements, the relationship among da'wah, tarbiyah, and organization, comparison with

traditional Seerah writing, scholarly precautions, research questions, and selected works by Dr. Israr Ahmad.

Table 6. Basic elements of Dr. Israr Ahmad's concept of the Prophetic Methodology of Revolution

Basic element	Meaning	Practical form in the Seerah	Research significance
Da'wah	Invitation to tawhid, the Hereafter, and Qur'anic consciousness	Makkan invitation to tawhid, Qur'anic recitation, wisdom, and counsel	Starting point of intellectual transformation

Basic element	Meaning	Practical form in the Seerah	Research significance
Formation and purification	Development of faith, ethics, patience, and character	Dar al-Arqam, formation of the Companions, night prayer, patience, and steadfastness	Foundation of lasting collective transformation
Organization	Bringing those who accept the message into a disciplined structure	Community of the Companions, brotherhood, listening and obedience, and consultation	Transformation of dispersed individuals into collective strength
Patient non-retaliation	Non-violence and restraint despite oppression and opposition	Makkan trials and patience in the face of oppression	Moral integrity and maturity of the movement
Action and challenge	An organized and trained community challenges an unjust order	Collective organization, treaties, and defensive strategy in the Madinan period	Collective application of da'wah
Ascendancy of religion	Establishment of a righteous collective order	State of Madinah, justice, consultation, and divine law	Civilizational outcome of the Prophetic methodology

Table 7. Interrelationship of da'wah, tarbiyah, and organization

Phase	Central question	Principal means	Desired outcome	Effect if weakened
Da'wah	To what truth should people be invited?	Qur'an, tawhid, the Hereafter, and wisdom	Intellectual awakening and clarity of life's purpose	Religion may become ritual or an emotional slogan
Formation	What should those accepting the message become?	Purification, worship, ethics, and patience	Strong faith, character, restraint, and sacrifice	Workers may become superficial, hasty, and weak
Organization	How should trained individuals be connected?	Community, discipline, leadership, and consultation	Collective strength and sustained struggle	Individuals remain dispersed and collective impact weakens
Patience	How should opposition be faced?	Steadfastness, non-violence, and moral integrity	Maturity of the movement preservation discipline and of	Emotionalism, reactive behavior, and fragmentation may arise

Phase	Central question	Principal means	Desired outcome	Effect if weakened
Action	How should collective transformation proceed?	Wisdom, respect for the law, and collective discipline	Reformative and responsible struggle	Risk of carelessness, confrontation, or misinterpretation

Table 8. Comparison of traditional Seerah writing and Dr. Israr Ahmad's approach

Aspect	Traditional Seerah writing	Dr. Israr Ahmad's perspective	Research comment
Basic character	Narrative of events, history, and ethics	Collective, da'wah-based, and movement-oriented study	The perspectives are complementary rather than opposed
Central focus	Birth, prophethood, migration, expeditions, and ethics	Da'wah, organization, formation, patience, action, and ascendancy of religion	He reads the Seerah as a methodological sequence
Purpose	Historical information and ethical guidance	Principled model of intellectual and collective transformation	Relevant to contemporary reformist thought
Method of study	Chronological sequence of events	Intellectual and practical sequence of phases	Principles are derived from events
Application	Individual ethics and religious consciousness	Reform of the individual, community, and society	Contemporary application requires scholarly caution
Potential risk	Reducing the Seerah to historical study alone	Excess in political or movement-oriented interpretation	Balanced study must remain subject to the Qur'an, Hadith, ethics, and objectives of Shari'ah

Table 9. Scholarly precautions in applying the Prophetic Methodology of Revolution

Subject	Possible misunderstanding	Scholarly clarification	Suggested use in the article
Revolution	Exclusively political or violent change	Here it means intellectual, moral, spiritual, and collective transformation	Explain the term in the introduction or theoretical framework
Armed confrontation	Justification for contemporary unlawful action	Discussion of a historical Seerah phase and Dr. Israr Ahmad's intellectual outline	Include an explicit clarifying caution
Organization	Blind obedience or personal allegiance	Its purpose is discipline, consultation, shared purpose, and collective responsibility	Emphasize consultation and ethics in the organizational phase

Subject	Possible misunderstanding	Scholarly clarification	Suggested use in the article
Patient non-retaliation	Weakness or inactivity	A phase of disciplined action, moral integrity, and formative maturity	Describe patience as a continuation of formation
Establishment of religion	Immediate political dominance	Gradual reform of individuals, the community, society, and its system	Connect it to the objectives of Shari'ah and respect for the law
Caliphate	Merely a historical or romantic conception	For Dr. Israr Ahmad, a principled conception of the collective implementation of religion	Discuss critically and academically; avoid emotional rhetoric

Table 10. Relationship among the research questions, arguments, and findings

Research question	Relevant section	Principal argument	Finding
What does Dr. Israr Ahmad mean by the Prophetic Methodology of Revolution?	Theoretical framework; concept of the methodology	The Seerah is understood as a phased process of da'wah, formation, and collective life	Collective Seerah study can constitute a distinct intellectual framework
What is the principal role of da'wah?	Da'wah phase	Da'wah transforms thought, belief, and life's purpose	Da'wah is the methodology's starting point
Why are formation and purification necessary?	Formative phase	Da'wah cannot endure without character development	Formation is the ethical foundation of collective transformation
What is the role of organization?	Organizational phase	Dispersed individuals cannot generate collective strength	Organization gives practical force to da'wah and formation
How should the methodology be applied today?	Scholarly caution; discussion; conclusion	Application must remain subject to respect for the law, non-violence, ethics, and the objectives of Shari'ah	Useful as a reformative framework, but careless political interpretation must be avoided

Table 11. Selected works by Dr. Israr Ahmad and their relationship to the article

Work or institution	Principal subject	Relationship to the article
Minhaj-e-Inqilab-e-Nabawi	Collective and phased study of the Prophetic Seerah	Primary text of the article

Work or institution	Principal subject	Relationship to the article
Islami Nash'at-e-Thaniyah: Asal Kam	Islamic revival, purification, faith, and collective transformation	Strengthens the theoretical background
Bayan al-Qur'an	Understanding the Qur'an and a Qur'an-centered orientation	Relevant to da'wah and Qur'anic awakening
'Uruj wa Zawale-Ummat-e-Muslimah	Historical analysis of the Muslim community's decline and rise	Important for contemporary relevance
Musalmanon par Qur'an-e-Majid ke Huquq	Practical, intellectual, and spiritual relationship with the Qur'an	Relevant to the Qur'anic aspects of da'wah and formation
Tanzeem-e-Islami	Organized religious struggle	Practical illustration of the organizational phase
Markazi Anjuman Khuddam-ul-Qur'an	Dissemination of Qur'anic teachings	Related to the Qur'an-centered intellectual model

These tables show that da'wah, tarbiyah, and organization are not merely separate practical headings in Dr. Israr Ahmad's conception. They are components of a coherent intellectual and movement-oriented system. Their interrelationship is discussed in detail in the next section.

10 The Interrelationship of Dawah Tarbiyah and Organization

The Prophetic Seerah shows that da'wah, tarbiyah, and organization are interrelated phases. Without da'wah, thought does not change. Without formation, da'wah remains superficial. Without organization, trained individuals cannot produce a collective impact. Similarly, without patience, an organization may fall into emotional reaction; without wisdom, action can cause disorder.

The comprehensiveness of the Prophetic methodology lies in its integration of thought, character, discipline, and collective life. Thought and character were developed during the Makkan period; in the Madinan period, they took the form of a collective order. Dr. Israr Ahmad particularly emphasized this dimension. From this perspective, da'wah, tarbiyah, and organization should be understood as an

integrated Qur'anic and Prophetic process rather than in isolation.

One practical consequence is that religious reform cannot be viewed solely as preaching or solely as political struggle. Da'wah clarifies thought, tarbiyah translates that thought into personality and ethics, and organization arranges this moral and intellectual capacity around a collective purpose. Through this sequence, the collective study of the Prophetic Seerah becomes a scholarly framework.

11 Patient Nonretaliation Action and Contemporary Scholarly Caution

In Dr. Israr Ahmad's conception, da'wah, tarbiyah, and organization are followed by the phase of sabr-e-mahd, or patient non-retaliation. According to the contents of Minhaj-e-Inqilab-e-Nabawi, the third address is entitled "The First Phase of Confrontation: Patient Non-retaliation." This indicates the fundamental importance he assigns to patience, restraint, non-violence, and gradual progression in collective struggle.[12]

The fourth address is entitled "The Second Phase of Confrontation: Action and Challenge." Dr. Israr Ahmad presents this as a step following da'wah, organization, formation, and patience. Applying this concept in the present day

nevertheless requires serious scholarly caution.[13]

Armed confrontation is mentioned in this study solely to explain a historical phase of the Prophetic Seerah and the sequence of Dr. Israr Ahmad's thought. It cannot be taken as justification for any contemporary non-state, unlawful, or violent action. Islamic da'wah must remain subject to state law, social peace, civil rights, religious diversity, and Prophetic ethics. Any organizational activity that loses ethics, knowledge, consultation, respect for the law, and non-violence moves away from the spirit of the Prophetic methodology.

For this reason, the article does not separate discussions of action and confrontation from the objectives of Shari'ah, the jurisprudence of priorities, and the requirements of the modern state. Al-Qaradawi's principles of priorities and consequences, and al-Buti's jurisprudential deductions from the Seerah, support the need to observe wisdom, respect for the law, and the collective good when applying historical events to contemporary circumstances.[21]

12 Research Findings

The study finds that Dr. Israr Ahmad understands the Prophetic Seerah as an organized, gradual, and collective methodology. It begins with the invitation to tawhid; formation and purification are its central pillar; organization is indispensable to collective transformation; and patient non-retaliation, non-violence, moral integrity, and wisdom are fundamental to it. In the present day, the concept can be used as a scholarly, reformative, da'wah, and formative framework. The study also shows that his conception emphasizes long-term intellectual, moral, and organizational preparation rather than immediate political success.

A further finding is that his interpretation can be read at three central levels: intellectually, through tawhid and Qur'an-centered thought; morally, through purification, formation, and character development; and collectively, through organization, patience, wisdom, and the struggle to establish religion. These levels are not separate

but are interrelated components of one Prophetic methodology.

13 Discussion of the Scholarly Significance of Dr Israr Ahmad's Concept

Dr. Israr Ahmad's concept is highly significant for understanding the collective and dynamic aspects of the Prophetic Seerah. Its strength lies in presenting the Seerah as a living methodology rather than merely as historical events. It considers the Qur'an, da'wah, formation, organization, patience, and the establishment of religion in an integrated manner.

Scholarly integrity nevertheless requires clarification of its limits. First, every interpretation of the Prophetic Seerah must remain subject to the Qur'an, Hadith, Prophetic mercy, ethics, justice, and the objectives of Shari'ah. Second, treating any intellectual interpretation as the sole interpretation of the Seerah is inconsistent with scholarly caution. Third, contemporary application of an Islamic methodology cannot disregard the modern state, law, civil rights, religious diversity, international relations, or social peace.

His concept can therefore be used as a scholarly framework, but it must be protected from emotional, political, or violent interpretations. Its principal scholarly benefit is to direct Muslim societies toward da'wah, formation, character development, organizational discipline, Qur'anic consciousness, and collective responsibility.

Another important aspect of its scholarly significance is that it brings both the individual and the community into the study of the Seerah. Many ethical studies stop at individual reform, while some political studies move immediately to collective systems. Dr. Israr Ahmad's framework makes formation, discipline, patience, and gradual progression necessary links between the two. This makes it important for da'wah and organizational readings of the Seerah.

The same balance appears in different forms in modern sources such as Fiqh al-Seerah, Seerat-e-Sarwar-e-'Alam, Khutbat-e-Madras, and al-Rahiq al-Makhtum: moral formation of the individual on one side, and the formation of the ummah,

collective life, law, and society on the other. Dr. Israr Ahmad's distinctiveness lies in combining these dimensions into a coherent sequence of da'wah, formation, and organization.[22]

14 Conclusion

The study's principal conclusion is that Dr. Israr Ahmad's concept of Minhaj-e-Inqilab-e-Nabawi provides an organized intellectual framework for the collective study of the Prophetic Seerah, in which da'wah, formation, organization, patience, and responsible collective action become interrelated phases. Its scholarly importance lies in going beyond an exclusively event-based history to highlight the relationship between individual intellectual awakening, moral and spiritual development, communal discipline, and social responsibility. The study also demonstrates that the contemporary relevance of this interpretation depends on understanding it in accordance with Prophetic mercy, wisdom, justice, ethics, non-violence, respect for the law, human dignity, and the objectives of Shari'ah. It is therefore more scholarly and responsible to understand "revolution" as gradual intellectual, moral, and civilizational reform rather than hasty, unlawful, or coercive political action. The study has practical relevance for religious education, Seerah curricula, da'wah training, leadership development, and social reform programs. In these settings, da'wah can be integrated as awareness-building, formation as character development, and organization as collective responsibility grounded in consultation, discipline, and service. A major limitation is the study's focus on one central work by Dr. Israr Ahmad and selected supporting sources; it could not provide a comprehensive comparative account of all his sermons, institutional experiences, and other contemporary Islamic movements. Future research should include his complete intellectual corpus, modern Seerah writing, the objectives of Shari'ah, comparative experiences of Islamic movements, and institutional models in different Muslim societies. Further scholarly and practical progress would also benefit from interdisciplinary studies

in universities and religious institutions on the Seerah as a methodology of reform and development, research into its ethical and legal guidance on contemporary social problems, and the adoption of scholarly integrity, dialogue, service, and peaceful lawful methods as foundational principles in every da'wah and organizational interpretation.

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Conflict of Interest

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