

## Concept of *Jihād*: A Comparative Study of Dr. Tahir-Ul-Qadrī And Javed Ahmad Ghāmdī's Thought

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### Citation:

Awan, Muḥammad Iqbal and Hafiz Umair Gulzar." Concept of Jihād: A Comparative Study of Dr. Tahir-Ul-Qadrī And Javed Ahmad Ghāmdī's Thought." Al-Idrāk Research Journal, 2, no.2, Jul-Dec (2022): 1– 14.

### ABSTRACT

Allah the Almighty has sent thousands of Prophets for the guidance of mankind. All the Prophets have propagated the message of Allah to their nations. Holy Prophet Muhammad peace be upon him is the last and final messenger of Allah in this world and Islam is the final message for the world. Allah the Almighty has given number of instructions for the propagation of His message. Jihad is one of them in this article the concept of Jihad of two eminent scholars of present era will be discussed in the detail.

**Key Words:** Jihād, War and Peace in Islam, Crusade, Holy War, Qitāl, Terrorism, Preemptive War

### Introductory Notes:

This article will draw a brief comparison between the views and thoughts of the two Pakistani Theologians Dr. Tahir ul Qadri (b. 1951 AD) and Javed Ahmad Ghamidi (b. 1952 AD), especially, in relation to their conceptions of *Jihād*. Dr. Tahir ul Qadri is a name already well known in the religious circles as a sufi scholar, exegete, author, lawyer and a political activist as well. He is an advocate of a moderate and non-extremist Islam, and wants to apply Nizam-e-Mustafa in Pakistan as he

penned his first book on this very topic in 1978.<sup>1</sup> Dr. Qadri is a former professor of International Constitutional Law at the University of the Punjab. He founded Minhaj ul Qur'an International and Minhaj University for his sole mission to represent the bright picture of Islam. He is also a founding chairman of a political party named as Pakistan Awami Tehreek (PAT). Dr. Qadri has delivered more than 6000 lectures on the subjects of Jurisprudence, Theology, Islamic Philosophy and Islamic Politics.<sup>2</sup>

The translation of the word *Jihād* only as a “Holy War” is erroneous to him at all, as he is of the view that the Qur’ān and the “*Aḥādīth*” i.e. the traditions of the Holy Prophet (Peace and greetings of Allāh be upon him) both support the notion that the primary purpose of *Jihād* is the purification of the soul and the promotion of good, while it also has a subsidiary meaning of legitimate warfare between combatants. This term means struggles for good and elimination of evil. The spiritual struggle for self-purification of the soul is the greatest one among them, as declared by the Holy Prophet (Peace and greetings of Allāh be upon him).<sup>3</sup> Several other kinds of *Jihād* have been discussed by him, just like as *Jihād bi'l Qalam*, *Jihād bi'l-amal*, *Jihād bi'l- māl* etc.

Javed Ahmad Ghāmidī (b. 1952 AD) is a Pakistani origin scholar, exegete and educationist<sup>4</sup> as well. He was graduated from the Government College Lahore in English literature. He has worked with a renowned Islamic scholar Syed Abu al-A'lā Mawdudī (1903 – 1979 AD) for about five years, before voicing his first difference of opinion which led to his subsequent expulsion from the *Jamā'at* in 1977.<sup>5</sup> He is also a founding chairman of an organization “Al-Mawrid Institute of Islamic Sciences, Lahore”, and the chief editor of two monthly journals “Renaissance” and “Ishraq”. Some other publications are also on his credit.

<sup>1</sup> Mariyam Khalid, Biography of Shaykh ul Islam Dr. Tahir ul Qadri, Sheffield, UK, [www.welfare.org.pk](http://www.welfare.org.pk), Retrieved 23<sup>rd</sup> April, 2018.

<sup>2</sup> [www.usip.org/events/dr.tahir-ul-qadri](http://www.usip.org/events/dr.tahir-ul-qadri), Retrieved 23<sup>rd</sup> April, 2018.

<sup>3</sup> Tahir ul Qadri, Dr., Islamic Concept of *Jihād*: A Conceptual clarification of *Jihād*, November 2001

<sup>4</sup> Founding President of Al-Mawrid Institute of Islamic Sciences Lahore. Having numerous publications on his credit, he is also the Chief Editor of two monthly journals “Renaissance” and “Ishraq”.

<sup>5</sup> Iftekhhar, Asif, *Jihād* and the Establishment of Islamic Global Order, 2004, Institute of Islamic Studies, McGill University, Montreal, p 5

Ghāmidī's inspiration from his mentor Amīn Ahsan Islāhī (1904 – 1997 AD) and his non-traditional approach towards religion parted him from the conservative understandings on a large number of issues. As on *Jihād*, Ghāmidī has a different point of view too. He believes that the certain directives of the Qur'ān, pertaining to "war" were specific only to the Holy Prophet (Peace and greetings of Allāh be upon him) and specified people of his times. Therefore, after the Holy Prophet (Peace and greetings of Allāh be upon him) and his companions, there is no concept of obliging Muslims to wage war. The only way of a "just" war is to get rid of an oppression. This study will look the implications of Ghāmidī's thought of *Jihād* in Islam and compare them with the interpretative approach of Dr. Tahir ul Qadri.

### **The Meanings Of *Jihād*:**

The term "*Jihād*" is derived from the word "*jahada*" (abstract noun *juhd*) which is actually a verb and means "exerted". Literally the word "*Jihād*" implicates "effort", and in Muslim thought it expresses the struggle on behalf of God and the religion Islam. Although the Arabic word "*Jihād*" is often translated as "Holy War" but, by analyzing it in a pure linguistic sense, it means struggling and striving, especially, with an aim. This struggle may have a number of kinds, such as the struggle against the evil in the society, against the tyranny and oppression, and an "exertion" for the moral betterment of people. The exact meaning of the term "*Jihād*" depends on the context, as it means exerting a great effort, but it has come to mean exerting a great effort in the cause of Allāh.<sup>6</sup>

In a broader sense of 'exertion', the word "*Jihād*" does not mean only 'war' or 'fighting' because exertion in the way of Allāh may be achieved by peaceful as achieved as violent means. As an Iraqi scholar Majid Khadduri (1909 – 2007AD) writes. "The *Jihād* may be regarded as a form of religious propaganda that can be carried on by persuasion or by the sword".<sup>7</sup> The word *Jihād* is also being used with a meaning more or less equivalent than the English word "Crusade", which only denotes the forceful invasion. After all, in Islam *Jihād* is to a great extent the struggle and to some extent a legal warfare which is controlled by Islamic law carefully. The jurists also explored different kinds of that struggle just like as *Jihād* by heart, *Jihād* by tongue etc.

### **Dr. Ṭāhir ul Qādrī's Concept of *Jihād***

<sup>6</sup> Saleh, Muhammad Ismail, Dictionary of Islamic Words and Expressions, 2011, 3<sup>rd</sup> ed, Darussalam, Riyadh, p 116

<sup>7</sup> Khadduri, Majid, War and Peace in the Law of Islam, 1955, William Press, USA, p 56

At several occasions, Dr. Ṭāhir ul Qādrī elucidated his thinking about the philosophy of *Jihād* in Islam. He compiled a couple of books – “Fatwa on Terrorism and Suicide Bombings” and “The Supreme Jihād” – and many articles bearing the detailed study about it. He has delivered a number of lectures at international level too to put the exact position of this Islamic term before the whole world. Some of the particulars of his thought are going to be discussed in the following way.

### 1. General Misunderstanding About *Jihād*:

Dr. Qādrī often seems doing his best to clarify the original meanings of *Jihād*. Because it has been perceived by the nationals and internationals as a ‘holy war’ very erroneously. Ṭāhir ul Qādrī clarified this by expressing his views in a lecture that, “English dictionaries have translated the word “*Jihād*” as the ‘holy war’, which is wrong. *Jihād* has five categories namely ‘Educational’, ‘Political’, ‘Spiritual’, ‘Welfare’ and ‘Defensive’. *Jihād* represents the extreme effort undertaken to save humanity and not to kill it. Every action taken to achieve welfare of humanity is called *Jihād*, including the struggle to eliminate the ill-commanding self and base desires, greed and avarice”.<sup>8</sup>

Dr. Ṭāhir ul Qādrī seems here showing the people deliberately the difference between perception and reality. He neglects the misperceptions about *Jihād* as it primarily refers to the inner struggle against base desires and the spiritual and moral endeavor to promote human values and achieve fairness and justice in society.<sup>9</sup>

### 2. Interpretations Of The Qur’ānic Commandments Regarding *Jihād* In ‘Irfan-Ul-Qur’ān’<sup>10</sup>:

In his Qur’ānic translation, Dr. Qādrī rendered the words related to the term *Jihād* very elaborately and proving his ideology as:

وَجَاهِدْهُمْ بِهِ جِهَادًا كَبِيرًا<sup>11</sup>

<sup>8</sup> Ṭāhir ul Qādrī, Dr., Islamic Concept of *Jihād* totally misunderstood in the World today, Lecture 22<sup>nd</sup> Nov, 2010, [www.minhaj.org](http://www.minhaj.org), Retrieved 11<sup>th</sup> April 2018.

<sup>9</sup> Ṭāhir ul Qādrī, Dr., The Supreme Jihād, 2016, 4<sup>th</sup> ed, Minhaj ul Qur’ān Publications, Lahore

<sup>10</sup>

<sup>11</sup> الفرقان ٥٢:٢٥

“And launch a large-scale struggle against them (by means of knowledge, logic and preaching of the Qur’ān)”<sup>12</sup>

In rendering and elaborating any verse of Holy Qur’ān, Dr. Qādrī is of the view that there are three ways of deriving the meanings or significance of a particular command in a verse. You understand certain commandment, teaching or a prohibition either from the text of a verse or its context or from its historical context,<sup>13</sup> as he translated the verse:

وفضل الله ..... اجرا عظيماً<sup>14</sup>

“He has bestowed the merit of excellence with a mighty reward (and bounty) on those who strive hard over those stay behind”.

According to his viewpoint, *Jihād* means extreme exertion, effort and struggle for a good cause. Dr. Qādrī rendered the derivatives of the word *Jihād* as:

ومن جاهد ..... لنفسه<sup>15</sup>

“And whoever strives hard (for the cause of the truth), strives for his own (benefit)”

وتجاهدون في سبيل الله<sup>16</sup>

“And strive hard for the cause of Allah”

But on the other hand, an aspect of his thinking is the legitimacy of a defensive war. He described it as “just” and “lawful” activity as translated the following verses:

وجاهد في سبيل الله<sup>17</sup>

<sup>12</sup> Tāhir ul Qādrī, Dr., Irfān ul Qur’ān,

<sup>13</sup> Tāhir ul Qādrī, Dr., *Jihād: Perception and Reality*, Lecture, United States Institute of Peace USIP, November 2010

<sup>14</sup> النساء: ٩٥

<sup>15</sup> العنكبوت: ٢٩

<sup>16</sup> الصف: ٦١

<sup>17</sup> التوبة: ٩

“And fights in the cause of Allah”

<sup>18</sup> يَا أَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنَافِقِينَ

“O (glorious) Messenger! Fight against the disbelievers and the hypocrites.”

### 3. Dimensions Of *Jihād*:

According to Dr. Tāhir ul Qādrī’s ideology, there are five dimensions of *Jihād* in Islam, as he proved it through the very authentic sources as following.

#### I. Spiritual Dimension (*Jihād Bi Al-Nafs*):

This kind of *Jihād* has a spiritual dimension. It has the sole purpose to purify and to eradicate evil from one’s inner-self which is known as ‘greater *Jihād*’. Ambitions and arrogances are to be demolished in this. In this context, Dr. Qādrī brought a number of Qur’ānic verses and traditions of the Holy Prophet (Peace and greetings of Allāh be upon him) in his book “The Supreme Jihād”. One of those *Aḥādīth* is as under:

<sup>19</sup> المجاهد من جاهد نفسه

“The (great) striver is the one who strives against his own self”.

So, this is the name of a long-life struggle against your inner evil desires. As the author expresses in a lecture. “It is a fight against the evil desires of your lower self, to purify your inner self, to make one a good moral and ethical personality”.<sup>20</sup>

#### II. Intellectual Dimension (*Jihād Bi Al- ‘Ilm*):

This the second most significant dimension of *Jihād*. In a plenty of traditions about this kind, Dr. Qādrī picked that the Holy Prophet (Peace and greetings of Allāh be upon him) once said,

“Whoever comes to learn or teach knowledge in my mosque, he stands equal in the ranks to the striver in the way of Allāh”.<sup>21</sup>

<sup>18</sup> التوبة: ٩: ٤٣

<sup>19</sup> Tāhir ul Qādrī, Dr., The Supreme Jihād, 2016, 4<sup>th</sup> ed, Minhaj ul Qur’ān Publications, Lahore, p 24

<sup>20</sup> Tāhir ul Qādrī, Dr., *Jihād*: Perception and Reality, Lecture, United States Institute of Peace USIP, November 2010

<sup>21</sup> Tāhir ul Qādrī, Dr., The Supreme Jihād, 2016, 4<sup>th</sup> ed, Minhaj ul Qur’ān Publications, Lahore, p 39

This kind of *Jihād* is very important because it leads to the independent legal reasoning (*Ijtehād*) and the jurist (*Mujtahid*), who struggles for academics.

### III. Social Dimension (*Jihād Bi Al-‘Amal*):

According to Dr. Tāhir ul Qādrī, the third important aspect of the term *Jihād* is the struggle for the promotion of morality and human values. It teaches to stand against oppression and injustice. For instance, he quoted one of his favorite sayings of the Holy Prophet (Peace and greetings of Allāh be upon him) in the following:

“Saying a word of truth to an oppressive ruler as the most superior *Jihād*”.<sup>22</sup>

He argues more that the service of the parents, eradication of the corruption and social evils are also included in this.

### IV. Economic Dimension (*Jihād Bi Al-Māl*):

The fourth and very important kind of *Jihād* is of economic side, which deals with altruism and economic issues. It demands the untiring efforts in order to alleviate poverty and to resolve the economic deadlock of the society. It relates to the charity and equal distribution of wealth, to spend from one’s economic resources, and to provide food, shelter, clothing, medicine and protection to humanity.<sup>23</sup>

### V. Defensive Warfare (*Jihād Bi Al-Qitāl*):

Despite of having the aforementioned dimensions, Dr. Qādrī is also of the view that the term *Jihād* has also a subsidiary meaning of legitimate warfare between the combatants. As professor Joel Hayward states in the preface of a book written by Dr. Tāhir ul Qādrī, “Dr. Tāhir ul Qādrī doesn’t deny the legitimacy of sometimes needing to exert one’s energy defensively in the cause of Allāh through armed struggle in a legitimate war between combatants”.<sup>24</sup>

In this kind of *Jihād*, when you are attacked, you have the right to defend yourself. Being defensive on your side, this war would be lawful and just. Dr. Qādrī said, “I have not seen a minor difference between a lawful war or a *Jihād* and a war which is known as *Qitāl*”. He adds that the

<sup>22</sup> Ibid, p 47

<sup>23</sup> Hassan Mohi ud-din, Dr., The Interpretation of Islamic Concept of Jihād drawn from the Fatwa On Terrorism and Suicide Bombing by Dr. Tāhir ul Qādrī and Delegitimization of the terrorist groups, Vol 1, Issue 1, Jan-Jun 2016, Al-‘Irfan, Minhaj University Press, Lahore, p 9

<sup>24</sup> Hayward, Joel, (Shaykh Yusuf Mustafa), Preface “The Supreme Jihād”, 2016, 4<sup>th</sup> ed, Minhaj ul Qur’ān Publications, Lahore

permission of this type of *Jihād* was granted to the Muslims after the reputed migration to Madinah.

#### 4. Prerequisites For *Jihād Bi Al-Qitāl*:

To adopt this sort of *Jihād*, some conditions are there too, which Dr. Qādrī thinks, provide the legal permission for *Jihād bi al-Qitāl* or *Jihād bi al-Saif*. These prerequisites make it legitimate and lawful warfare. In case of failure to fulfil even one of these conditions will render *Jihād bi al-Qitāl* unlawful. These prerequisites are explained by him as under:

##### i. War Is The Right Of The State:

The first condition to fulfil the requirement of the announcement of *Jihād* goes only to the state. No individual or an organization have the right to initiate an armed struggle. This right only lies with the authority of a government. Dr. Ṭāhir ul Qādrī instanced here the Makkan period, in which despite being brutally oppressed and persecuted, the divine command urged the Muslims only to observe patience and not to fight back, even the following five verses – containing the word *Jihād* – were also revealed at that time.

25:52

29:6,8,69

31:15

Further, as a result of escalation in tension between Muslims and the non-believers, Muslims took a decision migration to Madīnah. Where, later, an Islamic state and its constitution came into existence. After the formation of this legal authority, the verses of self-defense revealed, as the first verse of permission for a just war is as under:

<sup>25</sup> اذن للذين يقاتلون

“Permission (to fight in defense) is granted to those (aggressive) war is waged”

##### ii. A ‘Just’ Cause Of *Jihād*:

The second declaration of *Jihād bi al-Qitāl* is a pre requisite of a just and valid cause. In absence of a valid reason of initiation of an armed struggle, the war becomes unlawful at all. As Allah says, “And fight in the cause of Allah against those who impose war on you”( al-baqarah 2:190) Another ‘Just’ cause, Dr Qadri adds, is fighting against violence,

<sup>25</sup> Al-hajj 22:39



brutality, and terrorism which has been described in the holy Qur'an as 'fitna'.

### iii. When A Treaty Of Peace Breached:

The third condition of permitting a war is that there would be a situation of breaching a treaty of peace between two states, and a state of resumed. Then in that situation a preemptive war can be justified.

### iv. No Killings Of Non-Combatants:

Under this point, Dr Qadri brought a very important point to know that if non-combatants' killing is prohibited in Islam then the ideology of terrorists is totally nullified. He provides a detailed analysis in his fatwa that indiscriminate killings through suicide bombings are entirely against the basic teachings of Islam.

### v. Transgression Of Limits Is Prohibited:

To Qadri, the fifth and final pre requisite is that there should not be the transgression of limits even during the war time. He elaborates this condition as the killing of women, children, religious leaders, farmers and ambassadors is prohibited. It is also not permissible to destroy the places of worship, trees and crops.

### Javed Ahmad Ghāmdī's View About *Jihād*

Being a modernist, Javed Ahmad Ghamdi expresses quite different views about the Islamic law of *Jihād*. At first, he thinks that *Jihād* or *Qitāl* is contingent on some specific circumstances. All efforts and exertions made for the revival of religious values are called *Jihād*. But *Jihād bi al-Qitāl* to him, is permitted only in one situation and that specific situation is related to exert to end oppression and especially to eradicate the religious persecution. He classified *Jihād* or *Qitāl* in the following two categories.

#### 1. *Jihād* Against Injustice And Oppression:

Javed Ahmad Ghamdi thinks that this is the only situation in which the Muslims are permitted to wage war against the tyranny and injustice. He included the religious tyranny in this definition too. For instance, the holy Quran persuaded the followers of the holy Prophet (Peace and greetings of Allāh be upon him) to initiate a war in order to rescue men, women and children who were being persecuted by oppressive rulers as under:

“And what has come over you that you fight not in the cause of Allāh, and for those weak, ill-treated and oppressed among men, women and children, whose

cry is: our Lord! Rescue us from this town of oppressors.” Al-nisa 4:75

But contrary to this, Ghamdi is of the view that now a days there is nothing to do with this dilemma because no doubt, the old age tradition of forcing people to renounce their religion has almost been eliminated today. And if there would be some thing like this, the directive or condition – of waging war only by the state – is still applicable.

## **2. Jihād Against The Deniers Of Truth After It Has Been Conclusively Manifested To Them:**

Although Ghamdi considered the “*Jihād* against Injustice and Oppression” as an eternal directive of Shari’ah but he related this “*Jihād* against the deniers of truth” to the divine law of *Itmam al-hujjah* (conclusive communication of the truth) instead of Shari’ah.

In this regard, Javed Ahmad Ghamdi gives a detailed account on the law of *Itmam al-hujjah* and called it a divine law. He explained the circumstances of the mission of the Holy Prophet (Peace and greetings of Allāh be upon him). He categorizes the Messengers of God into two kinds and their way of bringing the divine commandments. He believes that a *Rasūl* is sent by God to a people as a final judgement on them because God wants to make the truth clearer to them. As no excuses will be accepted on the day of judgement. According to Ghamdi, it is called *Itmam al-hujjah* and executed only by a *Rasūl* not by a *Nabī*. He believes that those who denied *Rasūl* and his message persistently even after the *Itmam al-hujjah*, they are punished by God after a specific time period. That punishment will be in the shape of calamities and their killing by the sword of the *Rasūl* and his companions.

In case of the last Prophet (Peace and greetings of Allāh be upon him), this divine punishment of disbelievers came in the form of their destruction in the war against Muslims. In this context, the polytheists were compelled to choose Islam or death, and the other Israelites to choose from Islam or political subjugation or war till their death. After the Holy Prophet (Peace and greetings of Allāh be upon him), the companions also selected this way of preaching and warring to the confronting nations.

### **The Permission For Jihād:**

Firstly, Javed Ahmad Ghāmdī brings the verses 39-40 of Surah al-ḥajj in the sense of the permission for *Jihād* given to the companions. He inferred that it is because of this ruthless and unfounded oppression that the Qur’ān allowed the Muslims to resort to force against aggression.

Furthermore, he adds that the permission for *Jihād* and to use force do not address them in their individual capacity but it works only for them as a community. So, any step in this regard must be taken from their collective system. Ghāmdī considers it as a prerequisite for war today.

Some other particulars of Javed Ahmad Ghāmdī's concept of *Jihād* and *Qitāl* are as under:

- The *Jihād* waged by the Holy Prophet (Peace and greetings of Allāh be upon him) and his companions was the divine scheme that is now ended. No Muslim individual or a state has the right to wage war on religion basis in the present era.
- The directives which had been descended in the Holy Prophet's (Peace and greetings of Allāh be upon him) time for the Jews, Christians and others regarding war, *jizya* etc are not applicable today.
- The only valid reason to use force is for ending oppression and injustice from the society, but it never become obligation unless the military might of Muslims is up to a certain level.

### **Comparative Analysis Of The Both Authors**

Dr Allama Tahir al-Qadri and Javed Ahmad Ghāmdī both have a different kind of thinking about the Islamic concept of *Jihād*. Dr Qadri seems to be a follower of Islamic history and traditions to a certain extent as he narrates this concept in the favour of elimination of unjust killing. But on the other hand, Ghamidi concluded quite differently having the idea of not waging war in the present era.

In the clarification of the confusion, built in the minds of non-Muslim nations regarding *Jihād* as a 'holy war', Dr Tahir al-Qadri plays a meaningful role. He mainly demonstrated this term as an ideology of a struggle and exertion. He emphasizes to strive against the ill-commanding self in the light of the traditions of the Holy Prophet (Peace and greetings of Allāh be upon him). This greatest form of struggle is called *Jihād bi al-Nafs*, which belongs to do something against the limitless ambitions of one's inner self. But contrary to this, Ghamidi has nothing to do with this very important aspect of Islamic *Jihād*. Despite of having a number of *Nusūs* in Quran and Sunnah, he does not give even a light attention to this issue.

In comparison with Dr Qadri's viewpoint about the several dimensions of *Jihād* like spiritual, intellectual or economic, Ghamidi does not stress on anyone of these. In his theory of *Jihād*, there is no struggle for charity, uplifting and welfare of the poor people of society. He does not enlighten

its intellectual side, in which ‘the striver for learning’ is marked a higher rank in the *Aḥādīth*. The effort for *Ijتهād* falls in this category. But on the other side, by elucidating and proving the struggle for eradication of corruption and social evils, serving the parents, as types of *Jihād*, Dr Qadri succeeds in attracting the readers.

Some resemblances are also there in the views of both above mentioned personalities about *Jihād*. As Dr Qadri sets the main prerequisite for war, is to be waged only by the authority of the state, not by any individual. He instanced that some verses, having the word ‘*Jihād*’, were also revealed earlier in Makkah but the Holy Prophet (Peace and greetings of Allāh be upon him) and companions were only permitted for *Jihād* after the formation of Islamic state in Madinah.

Similarly, Ghamidi has also conditioned and set a prerequisite even for his one-point agenda of *Jihād* – which is against injustice and oppression – with the formation of a legal state.

Counter narrative for terrorism is another similarity in the both authors’ thought. As Dr Qadri gave a detailed account against the indiscriminate killing of Muslims and non-Muslims, and against the unlawful destruction of their properties in his book “Fatwa on Terrorism and Suicide Bombings”. On the other hand, Ghamidi also does not leave any space for the terrorists, but in his own way.

## Conclusion

This study is not only a presentation of the views of two aforementioned contemporary revivalists, but an effort to unveil the reality of Islamic notion of *Jihād*. A careful evaluation of these concepts and arguments brings out a number of lessons and advices. After having an impartial look at the both ideologies, we find some meritorious aspects also. Negating the terrorist activities in the world by the both scholars, is one of these aspects. They long to bring those points on the scene which inculcate not to be polluted by such worse acts. Because the sanctity of a Muslim’s life, respect and property is as same as of Ka‘bah and the non-combatant non-Muslims have also the right of not to be killed. Javed Ahmad Ghamidi and especially Dr Qadri is seeming here to prove Islam as a religion of peace and harmony. So the persuasion and enticement for peace and counter narrative about terrorism of them are quite appreciable. Contrary to all of this, Ghamidi’s understandings about *Jihād* stood outside the pale of the entire Islamic history, because his interpretations and principles are primarily based on the Farāḥī – Iṣlāḥī school of thought. So, after

applying his predecessors' ideas, Ghamidi reach mostly at contradictory conclusions.

Firstly, for example, his theory of the only valid reason to wage war is the fight for the eradication of injustice and oppression, he also specified these only with 'religious persecution', which according to Ghamidi himself, does not exist almost all over the world today. Therefore, what kind of struggle can be made in this context?

Secondly, his views about the divine directives of *Jihād*. He is of the view that those directives were descended only for the Holy Prophet (Peace and greetings of Allāh be upon him) and his companions to fight against the specific people of that specific era. These directives are not applicable in the present times. Here he is oddly restricting the injunctions and principles of Islam to a short time period.

Thirdly, Ghamidi assumed that *Jihād* against infidels not as a part of *Sharī'ah* but he related it to the divine law of *Itmam al-hujjah*. He believes that the law of *Itmam al-hujjah* (conclusive manifestation of the truth) was only enforced by a special kind of Prophets, which is called '*Rusul*'. Ghamidi's this sort of thinking countered the thought of the majority of Muslim scholars.

Fourthly, his finding about the punishment of 'apostacy' is on very contradictory end. As he believes that the death penalty for apostacy was ended in the times of the Holy Prophet (Peace and greetings of Allāh be upon him) and his companions. Now no one can be prosecuted and punished for apostacy.

If these premises of Ghamidi are accepted correct, the entire traditional Muslim views and interpretations become of no significance. This interpretative approach seems challenging the 'Eternity' of Islam, because he restricted most of the Islamic injunctions only to the specific times of the Holy Prophet (Peace and greetings of Allāh be upon him). This approach contradicts the universality of Islam and the prophethood of the Prophet of Islam (Peace and greetings of Allāh be upon him). But on the other hand, Dr Qadri elucidates the Islamic concept of *Jihād* in a good manner because he brought its different dimensions like spiritual, intellectual, economic, social and defensive. Furthermore, he also signified the prerequisites for waging war. After this all, some attention should be drawn to a point which has been quite less reflected in the both scholars' ideologies. Especially, Ghamidi has nothing to express in this context. That is called 'Preemptive War', which is the most important aspect to defend the human liberties. Some people are of the view that

Islam enjoins only defensive war but it is a misinterpretation. Should Muslims wait until they are actually attacked by others? No, if you see an enemy preparing to destroy your liberties, you must crush them before they become too strong for you. As Muslims are enjoined in the Quran to prepare their weapons and horses for war. So, the importance of a preemptive war which is launched in result of breaching a peace treaty by a nation or an expected attack by them, cannot be ignored. Thus, it is hoped that this comparative study has unveiled all the aspects of the two contemporary scholars' thought about *Jihād*. Therefore the concept of Islamic *Jihād* must be understood in a right manner nationally and internationally.