

Hadith-e Khurasān: IS (Islamic State) Stance and Ideological Resemblances with Special Reference to Ghazwah- e Hind

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Abstract

The ideological concept of “Hadith-e Khurasān and Ghazwah- e Hind” is not new but it was made ambiguous by different interpretations. This article examines the impact of those particular interpretations. It is pointed out that a different group specifically IS (Islamic State) is using that concept to take the sympathies and empathies from extremists’ groups. It is argued that the IS phenomenon is an ideological war against the Muslim countries which was imposed by foreign agenda. However, the concept of IS ideology on Ghazwah- e Hind has no support instead of the promotion of extreme ideology. This article analysis the concept of Hadith-e Khurasān and correlate it with the sign of resurrection.

Keywords: Islamic State, Ideologies, Resurrection, Terrorism, Resemblance

Introduction

IS extremists and extremism in Pakistan has much resemblance ideologically. According to researcher analysis, keeping Pakistan’s religious environment in mind, the ideological fight is harsher than any other kind of fight. The tragic fact is that, ideological fights never end. These battles were fought and will continue to be fought until the day of resurrection. Therefore, one cannot stop them by force. The researcher can see the latest historical examples of these battles. The United States and its allied forces went into Afghanistan but could not triumph. Instead, this led to the destruction of lives and infrastructure. Some analysts are of the opinion that this war is more ideological than a traditional war. Since 2004, there has never been a declaration that this is traditional kind of war. Moreover, Pakistani extremists such as the Taliban and other banned terrorist groups have the opinion that the Shia are non-Muslims and it’s better to kill them than to kill any other non-Muslim. Secondly, now they consider Sunni-Barelvis non-Muslims as they sent many suicide bombers to demolish the Masājīd (Mosques) of Sunni-Barelvis. One fourteen-year-old boy Omar revealed that

fact when his attempted suicide bombing went away and he was captured. He said that he was told that Sunni-Barelvīs are the worst Kuffār (infidels) and it is better to kill them first than Americans in Afghanistan¹. This is the same case in Iraq and Syria. When the Israeli army was striking Gaza, it was said that they were Shia and there was no need to make war against Israelis just for the sake of the Shias. Therefore, both types of extremists have similar ideologies that the Shia could be killed first then other non-Muslims. Therefore, one could argue that this is much more a Wahhabi-Salafi and Shia fight than the fight for an Islamic State. The real Islamic State will appear after the appearance of Imam Mehdi (A.S). His armies will never demolish sacred places like shrines of the Prophets and the *Sahaba* (friends/companions of the Prophet (S.A.A.W)) and Masājid. They will never ever kill children and women. Ideological issues are more sensitive than the jurisprudential differences. People did not kill each other on the jurisprudential diversities but all the atrocities and killing occurred due to ideological differences. Pakistan is a more sensitive place than the other Muslim countries. Professor Abbas who is the writer of “*The Taliban revival*” was asked how the Pakistani Taliban would be able to support the IS? He replied that Pakistani Taliban would provide them with more soldiers. However, he said that a dangerous thing would be the ideological impact². According to Ahmed Rashid, this war was with fellow Shia Muslims and he called it genocidal campaign³. This is another resemblance that, in South Asia, there is Taliban and Shia fights, whereas in Iraq and Syria there is the Shia and the IS war. Between the Taliban and the IS there is another similarity that both are using almost similar fabricated and concocted terms for their leaderships. The IS was using the term khalifat-ul Muslimin, and the Taliban are using the term Amir-ul Muslimin, not recognized by the Ummah.

Now, we shift our discussion to another aspect. First, we discuss the Ghazwah-e Hind and then correlate it with the above-mentioned Hadīth about Khurasān. The companion Abu Huraira (R.A) said my truthful friend the Holy prophet (S.A.A.S) told me, “in this Ummah, the troops would be

¹http://www.nbcnews.com/id/42506989/ns/world_news-south_and_central_asia/t/may-allah-forgive-me-teen-suicide-bomber-apologizes-attack/

² Hassan Abbas. (2014). Pakistani Taliban likely to send more fighters to Iraq and Syria”, DW, October 6, 2014: also available at: <http://www.dw.de/pakistani-taliban-likely-to-send-more-fighters-to-iraq-and-syria/a-17979322>. Accessed on 22 March 2015

³ Rashid, A. (2014). ISIS: The New Taliban. The New York Review of Books. <http://www.nybooks.com/blogs/nyrblog/2014/jul/02/iraqs-new-taliban/>. Accessed on 24 March 2015

headed to Sind (part of Pakistan) and Hind (Pakistan & India)⁴. He (R.A) said, “If I could find a chance to participate in any of it and I got martyred, then good; if came back as a survived, then I would be a free Abu Hurairah, to whom Allah Almighty would have given freedom from the hell⁵. There is another Hadith, which was narrated by Hazrat Suban (R.A) and this Hadith is a commentary on the first one. He (S.A.A.S) told Hazrat Subān (R.A), “Two groups amongst my Ummah would be such, to whom Allah has freed from fire; one group would attack on Hind and the other would be accompanied with Hazrat Isa (A.S)⁶”. Although, five to seven Ahādith have been narrated only the most related two of them have been discussed.

First, we should take notice that Muslim armies will fight with non-Muslim armies. They will not fight with fellow Muslims. Therefore, we cannot call this war as a Jihad or the war of Muslims and unbelievers. This is just killing and massacres of Muslims by Muslims. This is not the war between Islam and Kufr. The applications of Jihad are to obtain supreme purpose of peace, elimination of the tribulations and terrorism, coercion and barbarism. We cannot interpret the word Jihad as a ‘holy war’ or absolute war. The terminology of ‘holy war’ was used in English dictionaries, and that word was used by Roman emperors to emotionalize the Christians into the war of al-Quds. Moreover, this word has been used abundantly by Western scholars. Jihad cannot be called a “holy war”. Secondly, extremists and Kharijite mindset and some political- religious parties used that terminology for their own malevolent purposes. Muslims were in dire difficulties and agonies during the Makkan period but they were not allowed even for self-defense where five Quranic verses were reveled about Jihad⁷. Jihad with the meaning of Qitāl for self-defense started after the migration

⁴ Ibn Kathir, Abu al-Fida ‘Imād ul-Deen, Hafiz, *Al-Bidaya wal-Nihaya*. (Karachi: Nafees Academy, 1989)

⁵ This Hadith has been narrated in Musnad Imam Ahmed bin Hambal. It has been narrated in al-Sunan al- Kubra and al- Sunan al- Mujtaba with following words. Hazrat Abu Hurairah (R.A) said “Holy Prophet (S.A.A.S) did promise us of Gazwa e Hind. If I got a chance to participate in it, then I would spend all my energy and wealth in it. If I got slained, then I would be considered among the greatest martyrs. And if I came back, then it would be a freed Abu Hurairah”. it has been mentioned in al- Badaya wa al-Nayhaya and Hilyat ul-Auliya. It has been mentioned in Tarikh-e Baghdad. Moreover, this Hadith has been discussed in al-Mustadrak by Imam Hakim.

⁶ This hadith has been mentioned in Tarikh-e Dimashk by ibn-e Assakir. Moreover, it has been discussed by Ibn-e Kathir in Nayhat fil Fitn. Imam Ahmed Bin Hanbel discussed it in his Musnad, Hadith No 8823, volume 14, P. 414.

⁷ Al-Ankabout 8:29, 69:29, 6:29; suran al-Luqman 15: 31; surah al-Furqan 52: 25

of the Prophet (S.A.A.S) to Madina⁸. However, some exegetes (*mufaserīn*) have different opinions about permission of jihad bil qitāl. They say that it was allowed when Pagan of Makkah breached the accord of Hudaybiyya⁹. Even this will be the same case when the Mehdi (A.S) comes out from Masjid al-Quds. Dajjāl will be at the gate of the Masjid to fight with the army of the Mehdi (A.S). The representative of *kufir* will attack the Muslim army and consequently he will be killed. The Qurān does not discuss *Qitāl* with Jihad, so that people could not intermix the term and its meaning. Moreover, some extremists use the word “Jihad” for rebellious activities against fellow Muslims. There is no doubt that this is not jihad but merely a rebellion against fellow Muslims and Muslim countries, as discussed above with the quotation of the *Fuqaha* (jurists). The armies of the Mehdi (A.S) who fly the black flags and attack on Khorasan, Hind and Sindh, will be the major symptoms of the resurrection. Secondly, some scholars say that Muhammad bin Qasim has already conquered the Sind, which is why the forecast of the Prophet (S.A.A.S) has come to pass, where He (S.A.A.S) said that Sind would be conquered. Now Sind is part of Pakistan and the largest city Karachi is the capital of the Sind Province. The old name of Karachi was Deebal, which was conquered during 712 by Muslim army commander Muhammad bin Qasim during the Umayyad period. However, this is not the fact that the Sind has already been conquered. The overturning of Sind is one of the major signs of the resurrection (hereafter). Secondly, some scholars said that Mahmood Ghaznawi also had done the victory of Hind. Both assumptions are wrong because both symptoms come under the major symptoms of the *Qayamat* (hereafter). Moreover, all the victories during the Umayyad period were merely wars to capture the territories.

Secondly, the people say that Khorasan has much wider denotation, which covers Afghanistan, Iran and some west-northern and south-western parts of Pakistan. The army of black flags comes to attack the Hind and the Sind under the command of Hazrat Mehdi (A.S). He will send his forces to conquer the Hind and the Sind. There are three kinds of signs before Resurrection. When the Prophet Muhammad (S.A.A.S) showed the cleaving of the moon as a sign of prophecy to the Makkans, the Holy Quran said, “The Hour has been drawn near, and the moon has been cleft asunder (the people of Makkah requested Prophet (S.A.A.S) to show them a miracle, so he showed the splitting of the moon)”¹⁰, was the first sign of the resurrection.

⁸ See the books of Zamkhashri; Tabri and Baghwi

⁹ See the books of Wahidi; Ibn al-Jaozi; Razi

¹⁰ Narrated Anas (R.A): “The people of Makkah asked the Prophet (S.A.A.S) to show them a sign. So he showed them (the miracle) of the cleaving of the moon”.

In the first period, the demise of the Prophet (S.A.A.S) and his companions¹¹, the martyrdom of Hazrat Ali (R.A), Tatār *fitna* (commotions) in 656H, 1252^{12,13}, and the battle of Karbala, emergence of fire near Madinah in 454 H and the earth quakes for three days^{14,15}, were the signs of the resurrection. The next kind of signs of resurrection is of the periods of *Fitan* (trials). There are two kinds of signs of *Fitan*. The First are minor signs of resurrection and other is major signs of resurrection. We are living in a minor signs of resurrection. Here we discuss very briefly the minor signs of resurrection.

First, it will rain abundantly but the crops will be reduced^{16,17,18}. The Qurān readers will be abundant but the number of those who understand will be reduced¹⁹. There will be abundance of wealth but trustworthy will be lessened. Talking about piety would just be only by word of mouth in customs, no one will actually be pious and religious. People will confirm the falsehood and reject the truth. Moreover, people will believe a liar and a person who tells truth will be rejected²⁰. People will have honour and dignity due to their wealth and money. Obscenity will increase and the number of women would also increase significantly. People will weigh the loss; they will kill themselves²¹ and murders increase. Harj (killing and bloodshed) will

¹¹ Ahmad bin Hanbal, Imam, *al-Musnad*, (Sudia Arabia: Dar ul Fikr, 1990)

¹² Ghulam Rasool, Saeedi, *Na'mat al-Bāri fi Sharah Sahih al-Bukhari*, vol. 6, (Lahore: Fareed Book Stall), p. 646

¹³ Khateeb al- Bagdadi, Abu Bakr Ahmad bin Ali, *Tarikh Baghdad* (Beirut: Dār ul Kutub al-Ilmiah,)

¹⁴ Muhammad bin Ismail Bukhari, Abu Abdullah, *Bukhari Sharif*, vol. 3, *Hadith No. 1993-1996*, Trans. Waheed ul Zaman, Allama, (Lahore: Maktaba e Rahmania), p. 846-847

¹⁵ Ghulam Rasool, Saeedi, *Na'mat al-Bāri fi Sharah Sahih al-Bukhari*, vol. 6, (Lahore: Fareed Book Stall), p. 646

¹⁶ Al- Barzanji, Muhammad ibn Abdul Rasool, *al- Isha'ah li Ashrat as-Sa'ah*, (Dar ul Hijrah) p. 137

¹⁷ Ahmad bin Hanbal, Imam, *al-Musnad*, Vol. 4, *Hadith No. 7554*, trans. Muhammad Zafar Iqbal, Maulana (Lahore: Maktaba Rahmania, n.d), p. 117

¹⁸ Muhammad bin Abdullah Nishapoori, Abu Abd Allah, *Al- Mustadrak*, Vol. 6, Hadith No. 8513, Trans. Muhammad Shafiq ul Rahman al-Qadri (Lahore: Shabir Brothers, 2013), p. 638

¹⁹ Muhammad bin Abdullah Nishapoori, Abu Abd Allah, *Al- Mustadrak*, Vol. 6, Hadith No. 8412, Trans. Muhammad Shafiq ul Rahman al-Qadri (Lahore: Shabir Brothers, 2013), p. 575

²⁰ Muhammad bin Abdullah Nishapoori, Abu Abd Allah, *Al- Mustadrak*, Vol. 6, Hadith No. 8564, Trans. Muhammad Shafiq ul Rahman al-Qadri (Lahore: Shabir Brothers, 2013), p. 669

²¹ Ibn Kathir, Abu al-Fida 'Imād ul-Deen, Hafiz, *Al-Bidaya wal-Nihaya*. Vol. 1, p. 131

increase^{22,23}. There will be open illegal sexual intercourse (Bukhari). Numerous progeny will be through adultery. Women will be grabbed and snatched on the way. People will commit adultery in public places, on the roads and in the middle of the roads and streets²⁴. Blood relation will be cut off and disconnected. Dishonesty will be considered trustworthy. Ages of the people will decrease and people will tell a lie frequently and descendants will be disobedient. Fatal epidemics will spread among people²⁵. Suspicion will be ordinary. Men will get married with men and women will get married with women (Kanzul –Ummal, 575/14). Ulama (scholars) will be killed like dogs. The friendships with each other for Allah will disappear. Women will get their hair cut like men and vice versa. Males will put on silky dresses like the dresses of women. The Quran will be published with adornment. People will construct high buildings and the *laundi* (maid) will give birth for her master (children will order their parents). The illiterate and ignorant will be the rulers, treacherous judges and political leaders will misguide the people (Risalat al-Khuruḡ al-Mahdi, Mustadrak by Imam Hakim).

Here the paper just discussed some minor signs of the resurrection. If someone sees critically then he will deduce that we are living in this second period. Now we would discuss some of the major signs of it. There are ten to twelve of such signs that will appear before the day of resurrection. The first one and the most prominent sign will be the appearance of the Mehdi (A.S). The Prophet (S.A.A.S) described that fact that how it comes that resurrection comes and my son Mehdi could not come?²⁶ He will spend 30 to 40 years after his birth in his village Qar‘a near Madinah? Second sign is *Dajāl* (an imposter) that will come²⁷. Before this last *Dajāl*, thirty-liar *Dajāl* will come, and out of the thirty²⁸, there will be four *Dajāl* women.

²² Ghulam Rasool Saeedi, Allama, *Sharah Sahih Muslim, Hadith No. 7129*, (Lahore: Fareed Book Stall, 2007), p. 758.

²³ Ibn Maja, Abu Abdallah Muhammad bin Yazeed, *Sunan ibn Maja, vol. 3, Hadith No. 4047*, Trans. Waheed ul Zaman, Allama, (Lahore: Islami Academy), p. 463

²⁴ Muhammad bin Abdullah Nishapoori, Abu Abd Allah, *Al- Mustadrak*, Vol. 6, Hadith No. 8407, Trans. Muhammad Shafiq ul Rahman al-Qadri (Lahore: Shabir Brothers, 2013), p. 572

²⁵ Ibn al-Athīr, Abu al-Hasan Ali bin ‘Abd al-Wahīd, *Jami’ al-Usool*, vol. 10, (Beirut: Dār al-Fikr, 1997), P. 412

²⁶ Ibn Maja, Abu Abdallah Muhammad bin Yazeed, *Sunan ibn Maja, vol. 3* (Lahore: Islami Academy), p. 498

²⁷ Ghulam Rasool Saeedi, Allama, *Sharah Sahih Muslim, vol. 7, Hadith No. 7242*, (Lahore: Fareed Book Stall, 2007), p. 814.

²⁸ Muhammad bin Ismail Bukhari, Abu Abdullah, *Bukhari Sharif, vol. 3, Hadith No. 1996*, Trans. Waheed ul Zaman, Allama, (Lahore: Maktaba e Rahmania), p. 847

Third, Hazrat Isa (A.S) will descend on earth. Juj and Majuj (Gog and Magog) will come out. There will be solar eclipse and twice moon eclipse. They will come at the same time. Hazrat Mehdi (A.S) will lead the Fajr prayer and Hazrat Isa (A.S) will pray behind him. Madinah will be uninhabited for forty years before the day of Resurrection. K'abatullah (the house of Allah) will be demolished. The sun will arise from the west. The Beast of the Earth (Dābbat-ul-Ard) will come out. Smoke will appear (*kitab ul Burhan fi Alamāt il Mehdi il Akhir Zaman*). Quranic words will be lifted from qur'anic scripts. Moreover, the Quran will be lifted from the hearts of the Hufāz (Quran reciters). Fragrant air will blow and all the pious will die and the only the impious and the kafir (unbelievers) people will be left alive. Big fire will rise from *Hadhramaut* in Yemen, through which people will be gathered towards the Day of Judgement.

During the major signs of Qiyamah (resurrection), Al- Quds, Syria, Rome, which is now the capital of Italy (will be the capital of all European countries) and Istanbul (all surrounding countries and central Asia), Hindustan and Sind (Present the province of Pakistan), China, all African countries and Constantinople will be conquered through the armies of Hazrat Mehdi (A.S) and Hazrat Isa (A.S) (*Kitab Imam Mehdi*). For six years, battle will be fought to conquer Constantinople. It will take almost 6 years to become the capital of al-Quds. On the Seventh year, the Dajjal will come to al-Quds to fight with the Muslim armies. He will be killed at the place of *Lud*, which is now under the control of the Israelis. Islam will become the super power of the world. Mehdi (A.S) will live in capital al-Quds for 14 years. Hazrat Isa (A.S) and the Mehdi (A.S) both will be alive for 40 years (Ibn-e Hajr Asqalani, Soyūti). The enchained emperors of Hind will be presented before Al-Mehdi. Before his birth three biggest earthquakes will come²⁹. One will come in the west, second in Jazeerat ul-Arab and third will come in east. After the demise of the Mehdi (A.S), two khulafah (caliphs) will come. The first Khalifah al-Mansour will be caliph for 21 years and then Hushaim al-Mehdi will be the caliph for 3 years, 4 months and 10 days.

During earthquakes (zalzalt As-Sa'at) just non-Muslim and the *fasiq* (who commits major sin) people will be left. This age will continue for 120 years. Arabs will again worship idols. Zina (adultery) will be as common as that practised by dogs and donkeys. The sun after rising from the west will turn to the west again. After it *Nafkhatul oula* (the first puff of resurrection) will come and there will be agonizing sound. This nafkha is called *Nafkha*

²⁹ Al-Qurtubi, Muhammad bin Ahmad al-Ansāri, Abu Abdullah, *Tafsir al-Qurtubi*, vol. 12 (Beirut: Dar al-Kutub al-Ilmiah), p. 4-5

al- Imatāt (puff of death). Then *nafkhah-al Thaniyyah* (second puff) will come. It will be for 40 years. Through this *nafkhah* people will be alive and gather. All these incidents, trials and tribulations of *alamat e Sugra* (minor signs) and *Kubra* (major signs) have been discussed in continuity in the *Ahādith*. Imam Qurtubi, Imam Ibn-e Nuaim, Imam Asqalāni, Imam Soyūti, Imam Mazi Sahibe Asama-al Rijāl, Imam Sakhāwi, Imam Berzanji, Imam Zerqani and Mulla Ali Qari put it into the category of *Mutawātir Ahādith* (Successive narrations³⁰).

Another important thing, which is to be mentioned here, is that nothing will occur without any natural process. Muslim armies will be the supreme armies of the world; even 1700 fleet will take part in the world war. In this age where we are living, no Muslim country has even a single fleet. Seventeen hundred fleets will be used to conquer the *al-Quds* (*As-Suyuti*; *Ad-Dur al-Manthur*). One can understand through the above-mentioned analysis that the IS and the Pakistani Taliban are doing nothing for the sake of the Muslims or for Islam. Therefore, the first five-year plan of the Islamic State (IS) for global domination is nothing without betraying Muslims³¹.

As far as the Sunni-Barelvi and Sunni-Sufi stance over the IS is concerned, one should keep in mind that all the Sunni-Barelvi, Sunni Sufis, Sunni Tehrik, Tanzeem ul Madaris and affiliated religious organizations, Zia ul Quran, Minhaj ul Quran International, some politicians, liberal-minded people, Shia and along with minorities of all religions in Pakistan denounced the IS. The Sunni Etihad Council and other Sunni-Berlavi Scholars have issued *fatāwa* against the IS and expressed completely that the IS has no concern with Islam. They decried all the actions that were being taken by the IS³². The majority of Pakistani population is living between opposite ideologies of Iran and Saudi Arabia. They are playing a role as a natural counterbalance that affected badly this moderate propagation of Islam. The

³⁰ A successive narration is such Hadith, which is narrated by numerous narrators at each level in the chain of narration and its veracity is not questionable. Moreover, ibn e Hiban, Khatabi, Behaqi, and imam Suhaili and hazrat sufayan sauri ameer ul Mumaneen fil Hadith, even alama ibn e Taymiah and ibn e Kathir accepted it and called it as a unquestionable in its veracity. Moreover, contemporary Salafi scholars like Abdul Aziz bin Baaz and shaikh Nasir ud deen al-Bani accepted it

³¹ Hall, J. (2014). The ISIS map of the world: Militants outline chilling five-year plan for global domination as they declare formation of caliphate - and change their name to the Islamic State” (2014 June 30). <http://www.dailymail.co.uk/news/article-2674736/ISIS-militants-declare-formation-caliphate-Syria-Iraq-demand-Muslims-world-swear-allegiance.html> Accessed on 01 April 2015

³²Barelvi Ulema Issued Fatwa against ISIS, <http://www.pakistanv.tv/2014/07/16/barelvi-ulema-issued-fatwa-isis/>. Accessed on 31 March 2015

Defence minister of Singapore, Dr. Ng Eng Hen said that “You (Pakistanis and all Muslim) will need moderate Muslim nations to show the way forward, to be able to chart a path in terms of economic progress as well as do it in a manner which is consistent with their religious beliefs”³³. Without an outlet for the moderate voices, we cannot distinguish moderate and extremist ideologies. There is no room to say that this is moderate and immoderate Islam. These are our own fabricated ideologies and our own behaviours, which are immoderate and extreme. Secondly, moderate Muslim Pakistani researchers who want to keep moderation in their research, their voices just crumple in academia and go down, where only few people or the studious people read their research.

There is another religious movement Minhaj-ul-Quran International that denounced the Takfirist mindset and called them the dogs of hell fire³⁴. Moreover, the chairperson of this movement denounced the Jihad of the Taliban in Pakistan and called it *fasād* (mischief)³⁵. The Pakistani Taliban, however, want to turn Pakistan into something like the IS. Moreover, it has also been criticized that the present government wants to make Pakistan plunge into an ISIS style blood bath³⁶. Sipah-e Sahaba, Leshker-e Jhangvi and Ahle Sunnat Wal Jamaat (ASWJ) are the same name. First was the Sipah-e Sahaba, then it was splinted in 1996 into one more group named Leshker-e Jhangvi, and now its new name is Ahle Sunnat Wal Jamaat (ASWJ). Leshker-e Jhangvi has already pledged its allegiance to the IS and sent its fighters to Iraq³⁷.

On 31 March 2015 a paradigm shift occurred, that British-Pakistani Muslims declared another ideological Jihad against the IS and all extremists³⁸. Now, the heated discussion is taking another aspect and it might

³³ Jermyn, C. (2015, January 27). Ng Eng Hen: Deeper issues beyond the ISIS threat. Singapore press Holding Limited. General Interest Periodicals, Singapore. Accessed on 31 March 2015 <http://ifonllysingaporeans.blogspot.com/2015/01/ng-eng-hen-deeper-issues-beyond-isis.html>

³⁴ Tahir ul Qadri, M, *Fatwa on terrorism and Suicide Bombings* (London: Minhaj ul Quran International, 2010)

³⁵ Qadri, M. T. (2013). Pakistan Taliban & Their Brutal Crimes Has Nothing to Do with Jihad Dr. Tahir ul Qadri.(23 November 2013).<https://www.youtube.com/watch?v=zBWqQ3aABk>. Accessed on 31 March 2015

³⁶ Global Takfiri Establishment, (2014). Global Takfiri Establishment VS Pakistan Nationalist Establishment: Pro-Taliban-ISIS Lobby Wins Round 1. (2014 September 02). <https://lubpak.com/archives/322072> Accessed on 31 March 2015

³⁷ ‘Jundullah Vows Allegiance to Islamic State’, November 18, 2014). *Dawn*, Dera Khan, Pakistan. <http://www.dawn.com/news/1145310>. Accessed on 02 April 2015

³⁸ Dearden, L. (2015). Young British Muslims declare own jihad against ISIS and other terrorists who hijack Islam. (2015 March 31).

be good for the common people that they challenge all the supporters and intellectuals of the IS for a debate. In this case, public awareness of the problem will make the people take it seriously. Furthermore, religious harmony will come, which is the ideology of the state of Pakistan. It will be more appealing and convincing for those who are on the way of extremism. As far as the Pakistani Shia are concerned, they definitely have denounced the IS because in Iraq and Syria both Shia armies are fighting against IS. Moreover, the Houthi tribes in Yemen are Shia who are fighting against Yemeni and Saudi Forces. Therefore, the Shia community has already been in confrontation with the IS on all sides. The Pakistan Ulema Council issued a fatwa against the IS and said, “Islam is the religion of peace and did not allow the killing of any person, disrespect of the mosques and shrines as well as demolishing the worship places of non-Muslims; it is not only against the teaching of Islam but also against the traditions set by the Caliphs so no Muslim could support these acts”³⁹.

Conclusion

First, I conclude that Hadith-e Khurasan and Ghazwah-e Hind has been misinterpreted specifically by those ideologies that are extreme in their views, as no any primary source and majority of the Ummah support them on the wrong interpretation of the Hadith. In other words, this was just led and created by foreign agenda to destabilize the Muslim World in Political issues. To fulfill the political agenda, they used extreme and harder line of wrong interpretations by using their religious emotions. In this perspective they tried to gain the political benefits. Moreover, this is a fact that enemies of Islam always used extreme religious elements to subvert the Muslim world. In response, Muslim fellows made bloodshed by themselves and declined their own fate by their own hands. By mentioning all above references, no one could support the ideology of the IS. And after a massive destruction of Muslim Ummah, that ideology failed and brought disappointment even for their own followers.

<http://www.independent.co.uk/news/uk/home-news/young-british-muslims-declare-own-jihad-against-isis-and-other-terrorists-who-hijack-islam-10146534.html>. Accessed on 02 April 2015

³⁹ Yasin, A, ‘PUC issues ‘Fatwa’ against ISIS’, *The News*, October 2, 2014; at: <http://www.thenews.com.pk/Todays-News-2-276319-PUC-issues-Fatwa-against-ISIS> Accessed on 31 March 2015

Second, the pure and natural concept of Jihad was also defamed as we saw that just killing of Muslims by Muslims was left in their concept of Jihad, not its supreme purpose of peace. Moreover, above discussion clarified the point that the Ghawa e Hind will be the major sign of resurrection and Muslim armies will fight under the flag of Imam Mehdi and Isa (A.S) against the Dajjal forces (infidels). But here case was different; they fought with their own Muslim fellows. Undoubtedly, this is historical phenomenon, not the problem of today but we have to learn from the history so that peace could be prevailed under the pure nature of jihad. Moreover, their excommunication views for Muslims show that their enmity is towards Islam, not for the supremacy of Islam.

Finally, I propose if individuals, groups, organizations, and Muslim polities want to abstain from all kinds of civil strife and killing of innocents, then they must adhere and stick with the majority of the Ummah who have one opinion, as our Prophet Muhammad (S.A.A.S) said, “Verily, my Ummah will never agree upon misguidance. If you see differences, then you must stay with the vast majority of the people (Sawad ul Azam)⁴⁰

⁴⁰ Ibn-e Majah, Al-Hafi Abi Abdullah bin Yazeed al-Qavini. Sunan Ibn-e Majah, Kitab al-Fiten; Chap. No 8. Sawad ul-Azam. Vol. 2. P. 1303. Beirut: Dar al-Kutub al-Ilmiah