

*What is the Reality
of*
GHAZWA-E-HIND?

Compiled & Edited by
Dr. Hafeezur Rahman



KHUSRO FOUNDATION

New Delhi - 110024

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What Is The Reality Of
Ghazwa-e-hind?

Compiled & Edited by
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Translated by: Dr. Saad Bin Zia
(Except A. Faizur Rahman & Dr. Ruchika Arora)

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Preface

What is The Reality of *Ghazwa-e-Hind*? is a collection of research papers by scholars from diverse backgrounds. This volume is aimed at bringing out authentic information related to the narrative of *Ghazwa e Hind*. The intention is to expose the conspiracy of extremist organizations who have always misquoted and misinterpreted various *Hadiths* to justify terrorist violence against India. Yet another objective that this book serves is to dispel the ulterior motives of a handful of outfits who brainwash the Muslim youths into picking up the arms against so called ‘infidels’.

This book is also aimed at acquainting the masses with the true face of Islam as a peace loving and peace propagating religion. For the past half-a century various terrorist and extremist organisations have left no stone unturned to proliferate the *Ghazwa-e-Hind* doctrine among the Indian Muslim youth in the name of Holy War (*Jehad*). There has

been a lot of misleading literature on the subject and social media has also been used to spread this misinformation widely.

The articles included in this book are evidence based, well researched and thought provoking written by scholars from diverse backgrounds.

Maulana Zakwan Nadwi and Mohammad Farooq Khan have critically examined all the *Hadiths* that are usually quoted in the context of *Ghazwa-e-Hind*. Engineer *A. Faizur Rahman* has attempted to situate the *Ghazwa-e-Hind* theory in the contemporary political discourse.

Dr. Waris Mazhari has critically examined the doctrine of *Ghazwa-e-Hind*.

Mufti Athar Shamsi has scrutinized the *Ghazwa-e-Hind Hadiths* from the perspective of Quranic message.

Maulana Kalbe Rushaid Rizvi has endeavoured to rebut *Ghazwa-e-Hind* idea as per the Shia school of thought.

Abdul Moid Azhari in his article touches upon the intellectual and political falsehoods embedded in the idea of *Ghazwa e Hind*.

Dr. Ruchika Arora has underscored the false media propaganda with respect to *Ghazwa-e-Hind* and

challenged it through her research and lived experience.

I have penned the last article that critically analyses the *Ghazwa-e-Hind Hadiths* and puts forward the correct view of Islam that opposes any sort of violence.

I sincerely hope that this comprehensive book shall go a long way in helping youth from various communities, media persons and scholars, academics and intellectuals and the people at large particularly those from the Muslim community in framing a correct opinion about the fallacy of *Ghazwa e Hind*. I am sure this book will expose the fake narrative that is spread to harm our shared heritage and composite culture.

Khusro Foundation has always been at the forefront of presenting true and correct picture of Islam and promotes inclusive values through publication of high quality scholarly literature.

I hope that the book proves to be catalyst to dispel the misgivings about Islam. I am sure the book successfully carves out a true image of Islam. Certainly, the readers stand to profit from book in ways more than one.

Dr. Hafeezur Rahman

Convenor, Khusro Foundation

 **Mohammad Farooq Khan**
Editing and Selection
Mohammad Zakwan Nadwi

***Ghazwa-e-Hind* Traditions:**

A Critique

Introduction

The Islamic teachings are crystal clear since their basis is the Word of God (i.e. The Holy Quran) and the Word of Prophet Mohammad (commonly referred to as *Hadith*). The former is a Divine Revelation hence beyond any doubt and suspicion. However, the latter, being orally transmitted from Prophet Mohammad (ﷺ) to the succeeding generations, at times, creates scepticism in one's mind about their authenticity. To sift chaff from the grain the *Muhadditheen* (*Hadith* experts) devise strict rules. Only when a particular *Hadith*

successfully passes all of these tests that the *Muhadditheen* accept the *Hadith* as true.

The Ghazwa-e-Hind Doctrine

Of late a few *Hadiths* related to the *Ghazwa-e-Hind* are in vogue. Some so called *Jehadi* outfits (with Pakistani backing) misinterpret these *Hadiths* to armed struggle in Kashmir. Of course, this misjudgement is prejudicial to basic Islamic teachings as well as defies the historical facts. The *Jehadi* outfits use these *Hadiths* for their own vested interests. Let us critically examine each of these five *Hadiths* related to *Ghazwa-e-Hind* and clear our standpoint.

The First Hadith

It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) promised us (a) battle expedition (in) India. If I live to see that, I will expend myself and my wealth in it. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah Al-Muharrar" (The one freed from the Fire). (*Sunan an-*

Nasa'i 3173, Chapter 41: The Battle Expedition of India, Book 25: The Book of Jihad; Grade: Da'if (Weak, Darussalam)

The Second Hadith

It was narrated that Abu Hurairah said: "The Messenger of Allah (ﷺ) (promised that we would invade India. If I live to see that I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah Al-Muharrar." (*Sunan an-Nasa'i* , Hadith No.3174, Chapter 41: *The Battle Expedition of India*, Book 25: *The Book of Jihad*), Grade: *Da'if* (Weak, Darussalam)

The Third Hadith

Thawban, said: "The Messenger of Allah (ﷺ) said: 'There are two groups of my *Ummah* whom Allah will free from the Fire: The group that invades India, and the group that will be with 'Isa bin Maryam, peace be upon him'".

(*Sunan an-Nasa'I*, Hadith No, 3175,
Chapter 41: *The Battle Expedition of
India*, Book 25: *The Book of Jihad*,
Grade: *Hasan* (Darussalam))

The Fourth Hadith

Abu Huraira said: "Surely, a group from your *Ummah* will fight in a campaign in India. Allah will grant them victory, to the point that they will bring the kings in chains. Allah will forgive the fighters. Then, when they return, they will find Isa (Jesus), son of Maryam (Mary), in Syria". Upon this, Abu Huraira said, "If I find that battle, I will spend my wealth and my life, and if I am alive till the time Isa's return, I will be the first to fight on his behalf." The Prophet (ﷺ) smiled and said, "A difficult, a difficult task will it be."

The Fifth Hadith

"A king from Bait al-Maqdis (Jerusalem) will set forth with a military expedition towards India. The Mujahideen will conquer the land

of India, capturing its treasures. They will take control of its treasures, and then the king will use those treasures to adorn Bait al-Maqdis. He will take the kings of India in chains before his king. With the command of that king, the Mujahideen will conquer the entire region between the East and the West, and they will remain in India until the emergence of *Dajjal* (Antichrist).

A careful examination of these five *Hadiths* lead us to conclude that, in fact, these are not five different *Hadith* rather components of one single *Hadith*. Imam Nesai and Imam Ahmad ibn Hanbal quote these *Hadith* in their collection.

As far the narrator's status is concerned, in the first *Hadith* three of the narrators are unauthentic, therefore, *Hadith* experts reject this *Hadith*. The rest of the two *Hadiths* too fail to fulfil the acceptance criteria on account of doubtful narrators, hence, stand rejected.

In the preceding lines I firmly established that all of the *Hadiths* concerning *Ghazwa-e-Hind* are too

weak to be true rather, at times, appear fabricated. It is an utter folly to resort to them to justify the un-Islamic killings. Even if a person is hell-bent to accept them as true then let us analyze them threadbare from linguistic, political, historical and strategic angles. All of these *Hadiths* talk about a particular period of time in far distant future nearing the Doomsday whereof the political situation totally turns upside down. Muslims control Jerusalem. Palestine, Syria, Jordan, Iraq and Central Asian countries unite under one Islamic Caliphate. At this point in time a huge Islamic military invades India and enchain the Indian rulers. The war booty is used for the renovation of Bait-ul-Maqdis.

Precisely at this juncture Jesus appears in Palestine. All of these events suggest that before the Indian invasion a vast Islamic empire comes into existence. Currently, this is not the scenario.

Some of the important signs that these *Hadiths* point towards are: (a) presence of Jesus in Jerusalem before the return Islamic forces after successful Indian conquest; (b) Sun rises from the West; appearance of Gog and Magog and many more.

In the present context neither the Antichrist emerged, nor Sun rises in the West or are there any signs of Gog and Magog and no chance of Jesus appearance anytime soon. Therefore, no possibility exists of *Ghazwa-e-Hind*. Hence, to brand any political conflict as *Ghazwa-e-Hind* is an absolute debauchery.

In of the above quoted *Hadiths* it is mentioned that Abu Huraira aspires to meet Jesus in Syria. One wonders how come this is even remotely possible! Because Jesus' second appearance takes place near the Doomsday and it is highly unlikely Abu Huraira is alive by that time.

Histo-geographical Errors

The geo-political realities of the world constantly change and so do the names of the countries. For example, almost one-and-a-half millennium ago only the Arabian Peninsula was referred to as "The Arab Land". Nevertheless, today's Arab world comprises more than ten times the population and its area is way beyond imagination. It is same all across.

However, just spare a thought on the insanity of some so called scholars, who even though quote a very

Weak *Hadith*, but, consider a particular term “*Hind*” as present day India. The *Encyclopaedia of Islam* sheds a detailed light on the term “*Hind*”

"Ancient Egyptian Muslim geographers used the term '*Hind*' for the eastern regions of Sindh. The term '*Hind*' was also used to refer to the countries in Southeast Asia, extending to the southeast of India. Thus, when the terms 'Kings of Hind' and 'Territories of Hind' were used, they did not exclusively refer to India but also included regions like Indonesia, Malay, and others. Similarly, when 'Sindh' was mentioned, it encompassed parts of Sindh, Makran, Baluchistan, portions of Punjab, and the north-western border province.

There wasn't a single name used that applied to the entirety of India. The combination of '*Hind*' and 'Sindh' was used to represent Hindustan. In Arabic and Persian descriptions of India's geography, these terms

included the situations of *Hind* and Sindh. It's also noted that before the arrival of Muslims in India, there was no single name that applied to the entire country. Each province had its own separate name. When the people of Persia conquered a province of this land and found a river known as the Indus, which is now called Sindh, they altered the 'S' and 'H' sounds in ancient Persian and Sanskrit languages. Consequently, the Persians referred to it as '*Hindhu*.'

Arabs referred to it simply as 'Sindh,' but besides that, the other regions of India were referred to as '*Hind*.' Eventually, this name spread worldwide. Then, by changing the 'H' sound to 'A' in French and transforming 'Hind' to 'Ind,' and in English, it became 'India.'" (*The Encyclopaedia of Islam*, Vol. 32, p.371)

The above quotation makes it abundantly clear that term “Sindh” during the prophetic times did not

exclusively refer to the present day “India” rather it encompassed modern day South East Asian nations such as Thailand, Malaysia, Indonesia, Vietnam, Laos, Burma, Cambodia. Hence, to apply “Sindh” only to the present day sovereign Indian state is an absolute stupidity.

Conclusion

The detailed discussion that ensued in the above lines fairly elucidates that the *Ghazwa-e-Hind* doctrine is nothing but mere a fig of imagination of a few people to achieve their ulterior motives. Only the Caliphate (Islamic state) is empowered to declare a *Jihad* and certainly the *Fatwas* by the non-state actors hold no waters. Also, when the peace accord is in place, waging a war against the state is totally unacceptable and un-Islamic. It must be borne in mind that you pick the arms only when you have enough resources to put up a stiff resilience to the state and when you are more than sure to pull it off. The *Ghazwa-e-Hind* Doctrine fails to satisfy any of these criteria hence stand null and void.



Mohammad Zakwan Nadwi

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 **A. Faizur Rahman**

Ghazwa-e-Hind

has no basis in Islam

The term *Ghazwa* literally means "a warring and a plundering expedition",¹ or "invasion", "aggression", and "campaign of conquest."² But in *Hadith* terminology it refers to a military expedition in which the Prophet himself participated to defend Islam and Muslims from external aggression.³ Historical *Ghazwa* narratives are usually titled *Kitab*

¹Lane's Lexicon, Vol. 6, trilateral root gh-zay-waw. Anyone who takes part in a *Ghazwa* is a *ghaazi* (pl. *ghuzaat*).

²Hans Wehr 4th edition, p.788, URL: <https://ejtaal.net/aa/#hw4=801,ll=2349,ls=5,la=3253,sg=772,ha=536,br=690,pr=112,vi=270,mgf=647,mr=469,mn=1005,aan=449,kz=1867,uqq=263,ulq=1283,uqa=314,uqw=1170,umr=784,ums=662,umj=580,bdw=640,amr=466,asb=700,auh=1149,dhq=403,mht=663,msb=177,tla=79,amj=571,ens=1,mis=1577>

³ A battle in which the Prophet did not participate is called *sariyya*.

*Al-Maghaazi*⁴ or the *Book of [Prophet Muhammad's] Military Expeditions*.

Two of the most famous *Ghazwa* accounts were authored by historians Ibn Ishaq (d. 768 CE) and Al-Waaqidi (d.823 CE). The *Hadith* collection *Musannaf* of Abd al-Razzaq bin Hammaam al-San'ani (d. 827 CE) also contains a chapter titled *Kitab Al-Maghaazi*.

It must, however, be kept in mind that *Ghazwa* in the *Hadiths* on *Ghazwa-e-Hind* is used in its literal meaning, and therefore, gives the wrong impression that the Prophet glorified unprovoked "plundering expeditions" or "campaigns of conquest" against India.

This made it convenient for terrorist outfits such as Islamic State of Iraq and al-Sham (ISIS) and Al-Qaeda to weaponise these apocryphal *Hadiths* as part of their anti-India activities. But they could never breach the Indian Muslims' loyalty to their country which is genuine and indestructible.

Nonetheless, it is vitally important to analyse the three most quoted *Hadiths* on *Ghazwa-e-Hind* and expose their speciousness.

1. The first *Hadith* is from *Sunan an-Nasa'i*, a *Hadith* collection compiled by Imam Ahmad an-Nasa'i (d. 915 CE):

⁴ The term *maghaazi* is the plural of *Ghazwa*.

It was narrated that Thawban, the freed slave of the Messenger of Allah (ﷺ), said: "The Messenger of Allah(ﷺ) said: 'There are two groups of my Ummah [*isaabataani min ummati*] whom Allah will free from the Fire: The group that invades India [*taghzu al Hind*], and the group that will be with 'Isa bin Maryam, peace be upon him.'"⁵

2. The second *Hadith* is also from *Sunan an-Nasa'i*:

It was narrated that Abu Hurairah said: "The Messenger of Allah(ﷺ) promised that we would invade India (*ghazwatal Hind*). If I live to see that I will sacrifice myself and my wealth. If I am killed, I will be one of the best of the martyrs, and if I come back, I will be Abu Hurairah Al-Muharrar."⁶

3. The third *Hadith* is from *Kitab al Fitan* (The Book of Tribulations) by Nu'aym bin Hammad al-Marwazi (d. 844):

The Prophet (ﷺ) said: A group from my community will raid India, so God will conquer

⁵ *Sunan an-Nasa'i*, Kitab al Jihad, Baab Ghazwatil Hind, URL: <https://sunnah.com/nasai:3175>

⁶ *Sunan an-Nasa'i*, Kitab al Jihad, Baab Ghazwatil Hind, URL: <https://sunnah.com/nasai:3174>

it for them (*layaghzawnal Hind lakum jaishun yaftahullah alaihim*) such that when they bring back the kings of India fettered in chains, God will forgive for them their sins. They will return to Syria, and find Jesus son of Mary in Syria.⁷

A different translation of this *Hadith* reads:

Baqiyah ibn al-Waleed narrated to us from Ṣafwān from some scholars from Abu Hurayrah, may Allah be pleased with him, he said the Messenger of Allah (ﷺ) mentioned India and said: *An army of yours will raid India, with Allah conquering for them, until they bring its kings weighted down in chains. Allah will forgive their sins, so they will depart wherever, then find the son of Mary in Syria.*⁸

Brief analysis

The first cited *Hadith* was classified as *hasan* (good)⁹ by the author of *Sunan an-Nasa'i*. But a conservative Muslim portal *Islam Question & Answer* tells us that

⁷The Book of Tribulations By Nuaym bin Hammad al-Marwazi, Edited and Translated by David Cook, p. 231

⁸Authenticity of narrations on the Battle of India (Ghazwat-ul-Hind), URL: <https://islamicsystem.blogspot.com/2021/09/authenticity-of-narrations-on-battle-of.html>

⁹ A *hasan Hadith* is less authentic than a *sahih Hadith*.

Hadith scholar al-Albaani graded it *sahih* (authentic) in his book *as-Silsilah as-Saheehah*.¹⁰

Interestingly, *Islam Q&A* dismisses the second cited *Hadith* as *zaif* (weak) "because of al-Bara' ibn 'Abdullah al-Ghanawi concerning whom the critics were unanimously agreed that his *Hadith* is *layyin* (a kind of weak *Hadith*), as it says in *Tahdheeb at-Tahdheeb* (1/427). Moreover, there is an interruption in the *isnaad* [chain of narrators] between al-Hasan al-Basri and Abu Hurayrah."

Islam Q&A rejects the third cited *Hadith* too as *zaif* (weak) because of the fact that "al-Waleed ibn Muslim narrated it by saying 'an ("from"). It also appears to be *mursal* (with a broken chain), because there is no indication that the one who told Safwaan ibn 'Amr heard it from the Prophet or that he was a *Sahaabi* (companion of the Prophet)."

Islam Q&A concludes by stating: "the *Hadith* of Thawbaan is the one that is *sahih* concerning the conquest of India. As for the *Hadith* of Abu Hurayrah, most of its *isnaads* are *zaif* (weak)."

It may be pointed out here that *Islam Q&A*'s acceptance and rejection of the aforementioned *Hadiths* is based on their chains of narrators (*isnaad*), not on their text or content (*matn*). In fact, the authenticity of the entire corpus of *Hadiths* has been

¹⁰*Hadith* about the conquest of India, URL: <https://islamqa.info/en/answers/145636/Hadith-about-the-conquest-of-india>

evaluated by Muslim theologians only on the basis of *isnaad*. This has resulted in scores of *Hadiths* with questionable content being graded as *sahih* (irrefutably authentic) just because they have an impeccable *isnaad*.¹¹

A glaring example of this incongruous methodology is *Islam Q&A*'s classification of the first cited *Hadith* as *sahih* despite its questionable *matn* which quotes the Prophet (ﷺ) as foretelling what two specific Muslims groups would do in the future and how their acts would save them from Hell.

The Prophet, for at least two reasons, could never have made such predictive statements to suggest that unprovoked invasions to spread Islam are prognostics of deliverance from Hell.

First, the future being part of the unseen (*ghaib*), the Prophet(ﷺ) was made to categorically state in the Quran that he had no knowledge of it as the following verses show.

(O Prophet), tell them: ***"I do not claim I possess all the treasures of God, nor to know the unseen (a'lamulghaib), nor do I claim to***

¹¹ For a detailed analysis see: Are all Ahaadith authentic? By A. Faizur Rahman, 04 Feb 2011, URL: <https://www.newageislam.com/the-war-islam/a-faizur-rahman-new-age-islam/are-all-ahaadith-authentic/d/4061>

be an angel. I follow only what is revealed to me (from God)." (6:50)

(O Prophet) tell them: "**No one in the heavens or the earth knows the unseen**(*ghaib*) except God, and no one knows when they will be resurrected." (27:65)

(O Prophet) Say: "I am not an innovation among the messengers (*bid'an minar rasooli*), and **I do not know what will be done with me or with you** (*maa adri maa yaf'alu bi walaa bikum*): I do not follow anything but that which is revealed to me, and I am nothing but a plain Warner." (46:9)

(O Prophet) Say: "I have no power over any good or harm to myself except what God has willed. **Had I the knowledge of the unseen** (*lau kuntua'lamul ghayb*), I should have abundance of wealth (*khair*), and adversity (*suu*) would not touch me. I am but a Warner, and a bearer of good tidings to a people who believe. (7:188)

These verses establish beyond doubt that the Prophet (ﷺ) could have never known the future to be certain about any invasion of India by a Muslim group or its salvation (which is a divine prerogative).

Second, the Quran permits armed confrontation only in self-defence as these verses clarify.

Permission [to fight] has been given to those **who are being fought and oppressed** (*yuqaatiloona bi annahum zulimu*). And indeed, God has all the power to give them victory (22:39).

And if they break their oaths after their treaty and defame your religion (*ta'anū fee deenikum*), then fight the leaders of disbelief, for indeed, there are no oaths [sacred] to them; [fight them that] they might cease. Would you not fight a people who broke their oaths and plotted to expel the Messenger, and **attacked you first** (*bada'ookum awwala marratin*)? (9:12-13)

In another verse, the Quran states that among the people who would not be affected by satanic wiles are those who defend themselves only when attacked.

...those who believe, work righteousness, engage much in the remembrance of God, and defend themselves **only after they are unjustly attacked** (*wantasaru min ba'di maa zulimu*). And soon will the unjust assailants know what vicissitudes their affairs will take! (26:227)

The Prophet(^ﷺ) was true to these Quranic injunctions. All the wars he fought were in self-defence. Therefore, the question of his encouraging

"campaigns of conquests" against any nation does not arise.

Besides, all *Hadith* books being human compilations they are subservient to the Word of Allah - the Quran. This renders ineffective any *Hadith* that violates the Quran in letter and spirit. Put differently, the authenticity of a *Hadith* can be correctly verified only on the basis of its compatibility with the Quran because the *isnaad* method does not take into account the *Hadith* content.

For these reasons, all *Ghazwa-e-Hind Hadiths* have to be rejected as inauthentic.

In India

Yet it would appear that these *Hadiths* continue to enchant some fringe Muslim outfits in India. In July 2023, India's National Investigation Agency (NIA) conducted raids at multiple locations across three States - five in Bihar's Darbhanga and two places in Patna; Bareilly in Uttar Pradesh; and Surat in Gujarat - in connection with a group named "*Ghazwa-e-Hind*", that was being run by Pakistan-based suspects to radicalise Muslim youth "for the establishment of *Ghazwa-e-Hind* over Indian territory."¹²

¹²NIA conducts searches in radicalisation module case, The Hindu, 02 July 2023. URL:

The concept of *Ghazwa-e-Hind* has also been in the crosshairs of some undesirable elements for a long time. An article in the RSS publication *Organiser* had, in August 2014, cited the *Daily Mail* of UK to state that, *Ghazwa-e-Hind* is "the ideological goal of Al Qaeda"¹³, and that "the terror network is making inroads into India and is sowing the seeds of a final war across the country." The article further warned that "not only Kashmir groups but Taliban and Al Qaeda groups have stakes in the larger scheme of *Ghazwa-e-Hind* where India is regarded as the next battleground in the 'End of Times' battle. This ideology is likely to be used to drive Taliban and Al Qaeda affiliates into Kashmir."

Another article in *Organiser* had, in February 2020, warned that "Al-Qaeda and the Islamic State of Iraq and al-Sham (ISIS) are vying with each other for recruitment on the South Asian subcontinent. As has been the case in other regions where radical Islamists have congregated (including Afghanistan, Iraq and Syria), jihadi recruitment in the region covering

<https://www.thehindu.com/news/national/nia-raids-multiple-locations-across-three-states-in-ghazwa-e-hind-module-case/article67033876.ece>

¹³ Ghazwa-e-Hind: Is Only India Threatened??. *Organiser*, 12 Aug 2014, URL: <https://organiser.org/2014/08/12/116743/bharat/analysis-ghazwa-e-hind-is-only-india-threatened/>

Pakistan, India and Bangladesh is aided and abetted by competing claims of divine support."¹⁴

These fears are not without basis. The Soufan Center¹⁵ - the New York-based independent non-profit organization that provides critical information, analyses, and recommendations needed to prevent and respond to global security challenges - in its 2019 report "Al-Qaeda in the Indian Subcontinent (AQIS): The Nucleus of Jihad in South Asia" stated:

"AQIS has become intimately involved in the Kashmir conflict through its affiliate Ansar Ghazwat ul Hind. A potent faction of Hizbul Mujahideen, a Kashmir-based militant group, headed by Zakir Musa, has pledged allegiance to AQIS—an unprecedented event in the history of militancy in Kashmir. The new group is named Ansar Ghazwat ul Hind (Helpers in Battle of India). Additionally, al-Qaeda's ideological influence over groups like HUJI and Jaish e Muhammad, which have historically operated in Kashmir, is also strengthening its narrative in

¹⁴ What is Gazwa-e-Hind & Why is it invoked?, Organiser, 28 Feb 2020, URL: <https://organiser.org/2020/02/28/126848/bharat/what-is-gazwa-e-hind-why-is-it-invoked/>

¹⁵ <https://thesoufancenter.org/>

*Kashmir. This demonstrates the prospective threat posed by AQIS through its efforts to shift both the ideological terms of the jihad and the source of the conflict's legitimacy in an effort to transform Kashmir into the center of gravity for jihadists in South Asia. In a recently released statement, Musa declared, "Kashmir jihad should be exclusively for implementing sharia and not for nationalist ideas. There is no Islam in Pakistan so we have to do jihad against Pakistan as well."*¹⁶

The moderateness of Indian Muslims

As pointed out above, the 200-million-strong Indian Muslim community is perhaps the only Islamic society in the world which did not succumb to the temptations of any extremist ideology. This fact stood endorsed when in July 2023 India's National Security Advisor Mr. Ajit Doval pointed out that despite their huge population the involvement of Indian Muslims in global terrorism has been "incredibly low"¹⁷

¹⁶Al-Qaeda in the Indian Subcontinent (AQIS): The Nucleus of Jihad in South Asia, The Soufan Center, January 2019, p.33

¹⁷ Indian Muslims' involvement in global terrorism incredibly low, says Doval, The Tribune, 12 July 2023, URL: <https://www.tribuneindia.com/news/nation/indian-muslims->

Earlier, in September 2014, soon after assuming office, in an interview to CNN's Fareed Zakaria the Prime Minister had said: "My understanding is that they [terror outfits such as Al-Qaeda] are doing injustice towards Muslims of our country. If anyone thinks Indian Muslims will dance to their tune, they are delusional. Indian Muslims will live for India. They will die for India. They will not want anything bad for India." This was in response to Zakaria's question on whether he was worried about an al-Qaeda video announcing the attempt to create a base in India.¹⁸

Three years later Home Minister Rajnath Singh echoed the Prime Minister's confidence when said, "I can say with full responsibility that despite such a large population [of Muslims in India], the ISIS has not been able to set foot."¹⁹

A factual confirmation of India's top leadership's faith in the Muslim community was provided yet

involvement-in-global-terrorism-incredibly-low-says-doval-524813

¹⁸*Indian Muslims will live and die for the nation: Modi* (The Hindu: 19 September 2014) URL: <https://www.thehindu.com/news/national/indian-muslims-will-not-dance-to-tunes-of-alqaeda-prime-minister-narendra-modi-says/article6426331.ece>

¹⁹*ISIS failed in India despite country's large Muslim population: Rajnath Singh*(India Today: 04 June 2017) URL:<https://www.indiatoday.in/india/story/isis-failed-in-india-despite-countrys-large-muslim-population-rajnath-singh-980791-2017-06-03>

again by The Soufan Center. In its October 2017 report, the Center listed 75 Indians as "foreign fighters" who had gone to join violent extremist groups in Syria and Iraq.

The report quoted Turkish authorities as documenting a total of 53,781 individuals from 146 countries whose State of residence feared they might attempt to join the fight in Syria and Iraq. This figure was as of mid-June 2017.²⁰

Although joining a terror outfit is a highly criminal and condemnable act, the percentage of Muslims from India (75 out of 53,781) who volunteered to fight for such groups was insignificant. In terms of the number of Muslims in India, this figure - 75 out of an estimated 200 million - is even more negligible, and shows that the community as a whole has shunned violent extremism, thereby justifying the faith Prime Minister Narendra Modi has in its peaceableness and loyalty to the country.

Interestingly, in its January 2019 report, The Soufan Center revealed how Indian Muslims have managed to ignore the lure of *jihadi* narratives, in spite of being precariously close to the geographical center of al-Qaeda. The report contains Al-Qaeda leader

²⁰BEYOND THE CALIPHATE: *Foreign Fighters and the Threat of Returnees* (The Soufan Centre: October 2017) URL: <https://thesoufancenter.org/wp-content/uploads/2017/11/Beyond-the-Caliphate-Foreign-Fighters-and-the-Threat-of-Returnees-TSC-Report-October-2017-v3.pdf>

Asim Umar's lament about the lack of *jihadi* spirit in Indian Muslims in a video message released in June 2013. Umar had provocatively asked the Muslims: "Why is there no storm in your ocean?"²¹

There is no storm in the Indian Muslims' ocean because they are inherently moderate and have taken the following warning of the Prophet (ﷺ) (found in *Kitab manaasik al Hajj* of *Sunan an Nasa'i*) seriously:

"Beware of going to extremes in religious matters, for those who came before you were destroyed because of going to extremes in religious matters." (*eeyakum wal ghuloowa fid'deeni, fa innamaa ahlaka man kaana qablakumul ghuloowu fid'deeni*).

Yet recent incidents of clashes between communities over minor issues have made us realise that moderation needs to be practised not just by members of any one community but by the people from all communities.

In September 2014, our Prime Minister had asserted that India's "commitment to non-violence is

²¹AL-QAEDA IN THE INDIAN SUBCONTINENT (AQIS): *The Nucleus of Jihad in South Asia* (The Soufan Center: January 2019) p.32, URL: <https://thesoufancenter.org/wp-content/uploads/2019/01/Al-Qaeda-in-the-Indian-Subcontinent-AQIS.pdf>

total" and that it is ingrained in the "DNA of Indian society." To emphasise this point further he asked: "When we consider the whole world as one family, how can we even think about doing anything that would harm or hurt anyone?"²²

Indians who indulge in violence of the kind mentioned above do not realise that they are not only going against our Prime Minister's message of non-violence but putting a spoke in the wheel of his dream of making India a *Vishwaguru* (world leader) by implementing the slogan *Sabka Saath, Sabka Vikas, Sabka Vishwas* which seeks the inclusive development of all Indians through their collective trust and involvement.

This is possible only if the followers of all religions (as well as those who believe in no religion) co-exist peacefully in a secular, democratic India.

²²DNA of non-violence ingrained in our society: PM Modi on why India not signing NPT, The Times of India, 02 Sep 2014, URL: <https://timesofindia.indiatimes.com/india/dna-of-non-violence-ingrained-in-our-society-pm-modi-on-why-india-not-signing-npt/articleshow/41497389.cms>



A. Faizur Rahman

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***Ghazwa-e-Hind* Doctrine: A Critical Examination**

Since 1947, Kashmir forms the lifeline of Pakistan's foreign policy and it has resulted in three wars over the past seventy years, all lost by Pakistan. Owing to internal pressures (political and military) successive Pakistani political regimes engaged in all sorts of unethical warfare and fake propaganda. Not only does the Pakistan engage India on the battlefield but also make the most of its media apparatus to spread lies and falsehood against India. Although, a minuscule minority of radical Islamists in Pakistan does favour the

Kashmiri separatism as *Jihad* and extend its full moral and monetary support to the groups fighting in Kashmir. However, interestingly enough majority of moderate Islamic scholars within Pakistan out-rightly denounce the *Ghazwa-e-Hind* philosophy as anti-Islamic that stands diagonally opposite to the fundamental Islamic beliefs and debunk it as anything but Islamic. Islam as a religion is a torchbearer of peace and harmony and the concepts of Offensive war and proxy war are completely alien concept to it.

One of the most deceitful of these instruments is the *Ghazwa-e-Hind* agenda that Pakistan uses to promote terrorism against India.

The Holy Quran specifically mentions that Islamic dominance implies ideological and spiritual dominance and certainly not the political one (Chapter 61, Verse: 9). Prophet Mohammad (ﷺ) successfully accomplished his mission of spiritual and ideological dominance (*Al-Quran*, Chapter.

Although some scholars, for example Sulaiman Al-Badr, erroneously believe on the contrary that Prophet Mohammad (ﷺ) could not (*Nauzubillah*) succeed in his political mission.

In the contemporary world even slight skirmishes between Hindus and Muslims purely on irreligious grounds are termed as *Jehad*. This is a highly dangerous trend that irreparably tarnishes Islam's image.

Since independence both India and Pakistan have made claims over Kashmir. At times this conflict acquires such dangerous proportions that it escalates into full fledged war. Over the past three-fourth of a century India and Pakistan crossed swords with each other on three occasions. In all of these wars Pakistan faced shameful defeats. These unsuccessful military expeditions compelled the intelligentsia, religious scholars and the political leadership in Pakistan to aggressively push the Kashmir conflict and snowball it into an Islamic Holy War (or *Jehad*). A section of the clergy jumps the brief and fancifully declares the politically motivated Kashmir struggle as a practical interpretation of the so-called Prophetic prophecy of *Ghazwa-e-Hind*. One of the *Hadith* (sayings of

Prophet Mohammad) collections *Sunan Ibn Nisai* reports one such *Hadith* which the experts unanimously reject as too true to be accepted.

Intriguing *Ghazwa-e-Hind* doctrine opium intoxicates some of the brightest minds and pulls them to Kashmir with definitive goal of achieving ‘martyrdom’ while fighting against the Indian security forces and ultimately entering the eternal Promised Paradise. Pakistani intellectuals regularly produce literature that ceaselessly justifies Kashmiri struggle as *Jehad*. They leave no stone unturned to demonstrate that the Kashmiri conflict is nothing short of *Ghazwa-e-Hind* and it is obligatory for each and every Muslim to participate in this *Jehad*. They exploit all of their media machinery to propagate the deceptive *Ghazwa-e-Hind* philosophy. In the recent past Pakistan’s esteemed research journal *Muhaddith* (August 2003) published a fairly lengthy paper of Dr. Asmatullah wherein he misleadingly juxtaposes the Kashmiri struggle to *Ghazwa-e-Hind*. Interestingly enough the said journal seems to disagree with most of Dr. Asmatullah’s assertions and insert footnote disclaimers on certain occasions.

However, a careful examination of the top notch Pakistani publications reveals that such

thinking forms only a minuscule minority while the majority has rejected the idea of *Ghazwa-e-Hind*. In fact the *Ghazwa-e-Hind* credo is a reactionary attitude that smacks of irrationality and is ostensibly devoid of any logic and reason. All of the fighting groups across the Arab and Western world fall under this category. The so called *Jehadi* organizations more often than not refer to the abovementioned *Hadith* (weakness reemphasized) to encourage young (and of course productive) minds to join in the *Jihad* and assure a place for themselves in Paradise. The most intriguing part is that in the light of the said *Hadith* the *Jihad* is in operation till the Doomsday. This is an exceptionally dangerous ploy that entails dire consequences for the Indian Muslims.

Unfortunately, right after the death of Prophet Mohammed (ﷺ) one group or the other tries to justify its anti-Islamic fighting and killing of innocent people with reference to the above *Hadith*. One of the worst scenarios that emerge out of the misinterpretation of this *Hadith* is the utterly inhumane phenomenon of suicide bombing that the non-state actors promote. *Sahih Bukhari* – one of the most authentic collections of *Hadith* – severely criticizes the so called *Ghazwa-e-Hind* narration.

In case the *Hadith* on *Ghazwa-e-Hind* is taken to be true then with the conquest of Turkey this prediction is already over. Some scholars consider Mohammad Bin Qasim's military expedition in 711 through Sindh – that eventually laid the foundations of Islam in India – as ultimate culmination of this Prophetic prophecy. Both of these examples clearly establish the fact that the *Ghazwa-e-Hind Hadith* alludes to a single shot military attack and certainly not the continuous skirmishes. On the other a large section of Islamic scholars refuse to accept these interpretation rather call attention to the peaceful arrival of Muslims merchants and *Sufi* saints in India through Bharoch (Gujarat) and Kerala. They won over the hearts of the local population through their mannerism, excellent character, humility, modesty and humanism. In my view this the most correct elucidation of the *Ghazwa-e-Hind Hadith*. Dr. Asmatullah's claims that the Kashmir struggle too is a part of a larger *Ghazwa-e-Hind* doctrine seem totally out of context. India and Pakistan are signatories to a few peace treaties. Therefore, the Pakistan supported proxy war unleashed in Kashmir amounts to breach of trust and also contravenes Islamic teachings.

An array of Muslim rulers, especially from Central Asia, attacked India. However, none of them tried to justify their military missions in the light of *Ghazwa-e-Hind Hadith*. It is important to note here that the Prophetic prophecies are indirect and symbolic in nature. It is a tough task to decode their real meaning. A lot depends upon the contextual interpretation to decipher their exact implications.

Anyhow in my considerate view it is as deplorable as it could be to brand Kashmir struggle as *Ghazwa-e-Hind*. The terror, the so called *Jehadi* outfits perpetuate resembles, in many ways, the horrific accounts of the *Kharijites*. Well it is high time that Islamic scholars take serious note of the mockery of Islamic primary sources at the hands of anti-Islamic forces that causes much harm to the genuine peaceful teachings of Islam. Islam denounces offensive war and Yusuf Al-Qardhawi of Qatar makes this point absolutely clear beyond any doubt in groundbreaking book *Al-Jihad fil Islam* (*Jihad* in Islam). The ideological vacuum of political Islam needs to be forcefully countered.



Dr. Waris Mazhari

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The *Ghazwa-e-Hind* Doctrine: Quranic Analysis

The two *Hadiths* attributed to Prophet Mohammad (ﷺ) with respect to *Ghazwa-e-Hind* are highly contentious and fail the rigorous tests of authenticity.

The *Hadith* experts have devised several stringent parameters to judge the authenticity of any and every quote attributed to Prophet Mohammad (ﷺ). Additionally, one of the simplest criteria to assess the genuineness of a *Hadith* is to analyze it within the Quranic framework. If any *Hadith* ostensibly violates the basic Quranic spirit then it is liable for rejection at the first instance because it is unimaginable that Prophet Mohammad (ﷺ) may

even, for a moment, slightly deviate (God forbids) from the Quran teachings.

Only two *Hadiths* are quoted with respect to *Ghazwa-e-Hind*. Both of these fail to satisfy the *Hadith* authenticity criteria. Hence, the *Hadith* experts out-rightly reject them. When judged from Quranic perspective of battle/fight/war it becomes abundantly clear that both of these *Hadiths* are diagonally opposite to the Quranic philosophy of battle or war.

The in-depth examination of the Quranic verses about the *Jehad* (Holy War) reveals that these verses unambiguously call for defensive war only while the Quran invariably condemns proactive violence. On the contrary *Hadiths* on *Ghazwa-e-Hind* encourage people to attack the Indian land and makes it a religious duty of the Muslims. Let's peddle-back to the Prophetic (ﷺ) times we find that neither the Muslims in India were ever oppressed nor any of the Indian rulers ever criticized Islam in any manner whatsoever. Therefore, it is utterly unimaginable that Prophet Mohammad (ﷺ) asks His Companions to embark upon military campaign against India. These facts aptly point towards the strong probability of these *Hadiths* being Fabricated. Prophet Mohammad

(ﷺ) never ever in his lifetime motivated His fellows to initiate any sort of armed expedition against India. Those vested elements who justify their armed struggle against the Indian state are actually guilty of falsely assigning a quote to Prophet (ﷺ) which he never articulated. They are Islam's worst enemy. It is the foremost duty of the Islamic scholars to mince no words to denounce these *mala fide* designs.



Mufti Athar Shamsi

Mufti Athar Shamsi is an alumnus of Madrasa Mazahir Uloom Jadeed, Saharanpur, serving as the Founding Director of the Al Quran Academy Kairana, Dist Shamli (UP). His unique interpretations of the Quran resonate deeply with those who embrace a contemporary worldview.

Let's reject *Ghazwa-e-Hind* *Narrative*

I condemn those who put out irresponsible statements, I denounce passive listeners and mute spectators, and I also deplore those mischievous elements who pull out an irrelevant clip and spread misinformation. This clip goes viral and presents a distorted meaning which causes irreparable harm. This precarious situation warrants that you channelize all of your energies to quell misgivings loud and clear instead of indulging in any constructive effort.

The Hindu brothers are not fully informed whether the majority of the Muslims reject this *Hadith* or not. On the contrary, many Hindus assume –wrongly though – that the entire Muslim community is preparing for a large scale war against us. Both the Sunni and Shia *Hadith* collections are replete with fabricated traditions and I do certainly believe that the *Ghazwa-e-Hind Hadith* too falls in this category. I out-rightly reject, without a second thought, any Prophetic (ﷺ) tradition that calls for carnage and smacks of bloodshed. As you are well aware that venomous television news anchors misquote and misinterpret the *Ghazwa-e-Hind Hadith* for their *mala fide* intentions to defame Islam and label Muslims as terrorists. On the contrary our lives are full of love and compassion. We show utmost respect and kindness towards our Hindu brothers. We extend our benevolence to them as caring and sympathetic neighbours and fellow citizen.

It immensely pains me to note that the intellectually bankrupt (un)Islamic scholars who appear on TV discussions fail to muster enough courage to deny the existence of any Prophet tradition that calls for un-provocative violence and massacre. I, on behalf of the Indian Muslims,

sensible Islamic scholars and on my behalf forthrightly brush the *Ghazwa-e-Hind Hadith* off. The unscrupulous Indian media is guilty, more often than not, of misusing this particular *Hadith* to target Islam and Indian Muslims.

Please allow me to reiterate that the entire Muslim community – across the board – cutting along sectarian lines – declare that there does not exist any such Prophetic tradition as *Ghazwa-e-Hind*. I appeal to all the well meaning Islamic scholars to do a thorough homework in the run-up to the TV debate. This is because each and every word you utter is being recorded and later would be shown to Hindus to flare up their sentiments against you. The *modus operandi* of advance preparation is a sure-shot formula to establish that Muslims are a peace loving nations who are absolutely in mood to wage an unnecessary (un)holy war against their beloved non-Muslim brothers. I, for one, do not consider Mohammad Bin Qasim conquest an Islamic one at all. It was a purely political move to expand his kingdom. I once again request the community influencers – especially who the Hindus respect – to clear the haze and be straightforward in their debates and discussions.



Dr. Maulana Kalbe Rushaid Rizvi

Dr. Maulana Kalbe Rushaid Rizvi, Renowned
Shia Scholar, Public Speaker and Social Reformer,
Secretary General, National Ulama Parliament,
New Delhi

Is *Ghazwa-e-Hind* Awaited?

Every time tensions brew between India and Pakistan – Muslims of India are dragged into an utterly uncalled for debate – popularly known as the *Ghazwa-e-Hind*. The singular objective of this narrative is to push the Indian Muslims away from the core concerns of education attainment, political empowerment, social security and business enterprises. More often than not the neighbouring country is found guilty of fanning such irrational sentiments. The *Ghazwa-e-Hind* doctrine can be summarized as, “Pakistan, in some distant future, conquers India in a high intensity military battle. In fact,

Prophet Mohammad (ﷺ) himself gave this glad tiding”. Unfortunately, the innocent Indian Muslims become an easy prey to this false propaganda put at stake their everything just to enter Paradise. And mind you! This not a modern-day phenomenon rather it is traceable to at least a century back. The political Muslims – for their ulterior motives – have entangled the pure and simple Muslims in this kind of rubbish and nonsensical project.

Let us indulge in some critical analysis of the *Ghazwa-e-Hind Hadith* (Prophetic tradition). First and foremost, let me assert here that except for a few handful Pakistani Islamic scholars rest of the Islamic world steers itself clear of this hogwash. On top of it the Tradition that gives the glad tiding is totally bereft of the reference to Pakistan and more importantly during the Prophet’s time Pakistan as a sovereign independent nation was nonexistent rather formed part of the India. Now an extremely serious question arises that how come a minuscule section of the Pakistani clergy assumes that army that attacks India is the Pakistani army. The India during the

Prophet's time consisted of Burma, Bangladesh, and according to some traditions even Nepal too was part of India. At this instant, it is vital to comprehend that, in no way, even remotely, it can be assumed that the marching Islamic army to Sindh belongs to Pakistan.

It is essential to note here that those who subscribe to the *Ghazwa-e-Hind* ideology are extremists and do not enjoy support of the majority. It is crystal clear that this minority group desires to constantly engage Pakistan in a perpetual war so that it fails to develop and sprint to the path of peace and progress. This radical cluster has vowed to establish the Islamic theocracy by obliterating any and every unislamic sign and symbol from the Indian subcontinent by any means and method. They do not even shy away from picking up arms to achieve their objectives. However, it is surprising to observe that they fail to notice the deep sectarian dykes and trenches in their rank and files.

The said *Hadith* mentions some other signs as well. All of the *Hadiths* pertaining to *Ghazwa-e-Hind* never ever refer to Pakistan. Secondly, I assert here that *Ghazwa-e-Hind* is not war to be fought in future rather it has already been fought. It is not conquest of

one nation over the other instead it is a war to free the oppressed from the oppressor.

It is the same war that is attributable to Mohammad Bin Qasim. Interestingly, this battle is not fought for the propagation of Islam nor had any Islamic leanings. It is reported that the Hindu king of that time held a large number of Hindu women as hostage. Some of the captured women managed to communicate with Mohammad Bin Qasim and sought his help to free themselves up from the cruel king. As soon as Mohammad Bin Qasim received the request he immediately swung into action and organised a huge army and marched to Sindh. Some of the myopic and ill-informed historians tend to label this as “invasion” which, in fact, is grossly incorrect and historically wrong.

The Indian Muslims must confront their clergy who is hell-bent to create animosity in their rank and files. Muslims who were the torchbearers of unity and harmony, are today, regrettably, the most fragmented lot. The only way forward is to acquire education and to follow the footsteps of our forefathers. It is high time that we reject the divisive forces and embrace the *Sufi* tradition of co-existence. It is an absolute folly to link oppression with religion,

however, the prudent idea is to look at this problem from a wider humanity perspective. An oppressor is an oppressor – nothing more nothing less! He may speak any language, belong to any place on the earth and follow any religion. During my fairly long stay at the world-renowned Islamic seminary University of Azhar at Cairo in Egypt I have never come across, even for once, the tradition of *Ghazwa-e-Hind*. Neither my teachers, nor my class fellows nor any other Islamic scholar ever referred to this *Hadith*. Actually, this narrative is of recent origin with epicentre in the neighbouring country.



Abdul Moid Azhari

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Ghazwa-e-Hind:
A false narrative

Interestingly, I first came across the term *Ghazwa-e-Hind*, through an OTT platform, Netflix, on an Indian series called ‘Sacred Games’. Sacred Games, employed the ideology *Ghazwa-e-Hind* as a major plot point in season two, where the story revolved around an extremist named Shahid Khan, a Pakistani, who had created his own terror cell to lead *Ghazwa-e-Hind*. Following this series, feeling confused, curiosity emerged, and I began to investigate deeper into this ideology.

During the research many questions arose, especially since I come from a Hindu background, and have lived across three different continents – North America, Europe and India.

Have I ever been confronted by this term before? Do I fear this ideology? Should I be scared, since I currently live in India with Hindu religious values? None of these questions are valid as reality on the ground is very different.

As a research scholar in the field of Islamic architecture, art and culture, and having been associated with organisations like Aga Khan Trust for Culture, I carried out research work primarily in Muslim cultures in Delhi, Agra and Kashmir, I have never faced any fears regarding the ideology of *Ghazwa-e-Hind*.

What is *Ghazwa-e-Hind*?

The word *Ghazwa* is an Arabic word, which means to attain something or to undertake a mission. In Islamic theological literature, it was related to campaigns and wars fought by the Prophet himself, and the nature of wars were defensive.

The idea behind *Ghazwa-e-Hind* stems from several *Hadiths*, which predict an Islamic invasion of India before the end of times.

What do the *Hadiths* suggest?

References in *Hadith* compilations, although not rated as authentic by many scholars have been made. *Hadith* traditions allegedly foretell the invasion of India. Are these narrations authentic? If so, how can they be understood in today's context?

Six compilations of *Hadith* known as the *Sihah-e-Sitta*, are deemed to be authentic, and have been graded in order of authenticity through a consensus amongst scholars. Research shows that the only compilation out of the *Sihah-e-Sitta* that contains *Hadith* quotations related to *Ghazwa-e-Hind* is fifth in the order of authenticity out of the six compilations.

Within this volume of *Hadith*, there are only three *Hadith* quotations related to *Ghazwa-e-Hind*, out of which two are graded as Weak, and one as fair. None of the *Hadith* quotations around *Ghazwa-e-Hind* have been described as authentic.

Ghazwa-e-Hind is found in only one *Hadith* collection by *al-Nasai*. However, even if this

narration is regarded to be trustworthy, it should be noted that the use of violence and fighting has not been mentioned. It only speaks of a group undertaking a mission in India who will be granted refuge from hellfire.

How can this be misinterpreted?

Ghazwa-e-Hind, is nothing but a false narrative, and a term used in Islamic literature by certain Muslim extremists referring to a supposed military battle by Muslims to conquer India. Some extremist groups have used this term to justify terrorist acts against India, and is considered as a propaganda tool to spread hate and incite violence. It is important to note that this concept does not have any basis in mainstream Islamic theology or history.

With no sound reference or evidence to claim its existence, these interpretations are simply borrowed theories from historical pieces, ignoring the context of its time to form a political agenda.

When did this term come into being?

This has been employed as a marketing tool by some extremist scholars of Pakistan like Dr. Israr Ahmad to sell the ‘afterlife’ to the younger

generation in particular, which is doing nothing but ruining their present life.

But is it really about India alone?

Various research scholars and clerics have described the term '*hind*' of *Ghazwa-e-Hind* as India. It is imperative to note that when understanding this term, the context of the time is to be kept in mind.

Hindustan is derived from the Persian word, *Hindu*, cognate with the Sanskrit term *Sindhu* (the land of seven rivers). It is shortly known as *Hind*, and included the entire Indian subcontinent, comprising of present-day Afghanistan, Bangladesh, Bhutan, India, Maldives, Nepal, Pakistan and Sri Lanka. It is clear that *Hind* is not present-day India, alone, so when we speak of *Ghazwa-e-Hind* we are speaking of an entire subcontinent.

Is *Ghazwa-e-Hind* an attack on India? No.

The concept of *Ghazwa-e-Hind* is generally interpreted, both by Muslim scholars and the proponents of Islamophobia, as a military raid in India by Prophet Mohammad (ﷺ). Muslim Rulers (Umayyad and Abbasid Caliphs) use to invent traditions to mobilise their forces to fight in foreign

lands under the umbrella of Islam. If this was to be believed, then *Ghazwa-e-Hind*, would have been adopted by them, however, they never utilised to motivate their army.

Ghazwa-e-Hind is a term that has been used in Islamic literature and by some Muslim extremists to refer to a hypothetical future military campaign by Muslims to conquer India. The term is often used as a rallying cry by extremist groups who seek to incite violence and promote their ideology. Some extremist groups have used this term to justify terrorist acts against India, and is considered as a propaganda tool to spread hate and incite violence. It is important to note that this concept does not have any basis in mainstream Islamic theology or history. While this concept has been around for hundreds of years, it has been a principal Islamist discourse.

Who is pushing this narrative?

Given India's strong global presence and Pakistan being in an economically weak position, with no hope of revival, Pakistan is using small elements from a religious perspective to attack India. Pakistan is unable to challenge India on any aspect, and as a result they are employing the notion of

Ghazwa-e-Hind, by using preaching's by certain extremists of Pakistan to propagate this ideology.

Where are we heading?

As a non-Muslim, with a western upbringing in the United Kingdom and currently residing in India, I have never been intimidated or felt threatened by this ideology. My associates are mostly those of Muslim faith, it is very clear that the situation on ground is completely different from what one feels when watching news channels.

However, from personal observations while living in England, it was seen that following the 9/11 terrorist attacks in America, the bombings in Madrid in March 2004 and the July 2005 London bombings, animosity towards Muslims living in the West was generated. Hate crimes against Muslims escalated immediately after the 9/11 attacks. Anyone perceived as Muslim—whether actually Muslim, Sikh, South Asian or Arab—suddenly became associated with the face of terror. This unjust association has designated these communities as an enemy to the western world, instilling fear within them.

These attacks and the subsequent reactions had permeated many areas of everyday life, especially for

Indian Muslims living in the west. Based on personal observations, unfortunately, *Ghazwa-e-Hind*, a fake propaganda, increased problems for Indian Muslims more so than any other religion. *Ghazwa-e-Hind*, tarnished the true human values of Islam and threats to the loyal Indian Muslims and their patriotism towards India.

Being curious in nature, I dug deep into research to learn more about this ideology and I was surprised to learn that *Ghazwa-e-Hind*, is slowly fading away, and no longer has a strong presence in the Muslim theological discourse. Besides being regarded as a fake narrative, it no longer holds a strong presence that it once had. Its presence within India has largely diminished, compared to the heights it once achieved in the early 1990s.



Dr. Ruchika Arora

Dr. Ruchika Arora, earned her PhD in Islamic Architecture from England. She lived most of her life between India and England. Her stay and experiences in India have drawn her interest into the Islamic arts and architecture.

GHAZWA-E-HIND – PROPAGANDA DEBUNKED

What is Ghazwa-e-Hind?

Ghazwa-e-Hind connotes to a apocalyptic prophecy of the ultimate fall of India to the ‘Islamic’ forces. The Arabic word “*Ghazwa*” is unfortunately mistranslated and misconceived as eventual Muslim dominance of the India state.

A plethora of Islamic scholars unequivocally reject this purported prediction as notoriously misleading and false. They question its authenticity and assert that the neither the Prophet Mohammad

(ﷺ) himself nor his Guided Companions ever made such spurious claims. In fact, this politically motivated propaganda finds its way in a few unauthentic *Hadiths* (Sayings of Prophet Mohammad) and their misinterpretations.

Several Pakistan based extremist and terrorist organisations promote the venomous *Ghazwa-e-Hind* doctrine over the years. Various militant organisations such as Hizbul Mujahideen, Lashkar-e-Taiba, Jaish-e-Mohammed, Harkat-ul-Mujahideen, Harkat-ul-Jihad al-Islami Al-Badr have done so with the basic motive to justify terrorist violence against India and recruit new people for that.

Kashmir based Ansar Ghazwat-ul-Hind – an Al-Qaeda-affiliated Islamist militant group – meticulously strives to separate Kashmir from India and turn it into an Islamic state. To accomplish this goal it actively recruits mercenaries from Pakistan and Afghanistan to wage *Jihad* (Holy War) against the Indian state.

The extremist organization Lashkar-e-Taiba and the likes hypothesise the “prophecy” of *Ghazwa-e-Hind*, to an imaginary scenario where Pakistan

military takes over India and unites it under one central Islamic rule

Islamic scholars' views on *Ghazwa-e-Hind*

The literal meaning of *Ghazwa* is a war in which Prophet Mohammad (ﷺ) himself led the Islamic forces to victory whereas *Sirayah* means those wars which, although fought during the lifetime of Prophet Mohammad (ﷺ), however, he refrained himself from participating and instead his companions led the Islamic forces.

A gamut of Islamic scholars outrightly discredit the authenticity said *Hadith* and emphasise that the notion of *Ghazwa-e-Hind* is an antithesis to the fundamental Islamic tenets. It is imperative to analyse thread-bare the *Ghazwa-e-Hind* narratives solely based on the authentic sources.

Except for two *Hadiths* the entire corpus of almost 4500 *Hadith* is bereft of anything as remotely violent as *Ghazwa-e-Hind*. Let us critically scrutinize these two *Hdaith*.

Abu Huraira reports the first one which the majority of Islamic scholars unanimously write off as unreliable. Sauban narrates the second one. Mainstream Islamic scholars such as Albani take it as

the prediction that connotes to the peaceful arrival of Muslim merchants and *sufi* saints during the Caliphate of Umar (RA) and Uthman (RA) via the Gujarat, Sindh and Kerala ports. Interestingly, none of the above two *Hadiths* are found in the five of the six major collections of Sound *Hadith*.

In fact, if we were to consider the above stated literal meaning of *Ghazwa* then we find that none of the two *Hadiths* stand the scrutiny. According to Islamic belief system Prophet Mohammad (ﷺ) has already left for his heavenly abode and is not supposed to return to this temporal world. So, both of these *Hadiths* related to *Ghazwa-e-Hind* stand rejected.

The *Ghazwa-e-Hind* ideology hinges upon misinterpretations of unverified *Hadith* found in two collections of Nesai and Ahmad Ibne Hambal. However, the said *Hadith* fails to find any meaningful place in the contemporary Islamic thought. To be true, it never was the constituent element of the teachings of Prophet Mohammed (ﷺ), his Guided Successors (who ruled for 30 years after his death), or *Ahl-e-Bait* (The Sacred Family of Prophet Mohammad). It is essential to concede that throughout the first 30 years of post-Mohammad

Islamic Caliphate period, the battles were fought purely for worldly gains and idea of *Jihad* (Islamic Holy war) never cropped up.

Similarly, Malaysian Islamic scholar Sheikh Imran Hussain too rules out the *Hadith* of *Ghazwa-e-Hind* as unauthentic. Across the various shades of Islamic thought this particular *Hadith* remains unacceptable and questionable. Sunni and Shia Islamic scholars from Egypt to Saudi Arabia, Iran, Najaf, and Indian subcontinent declare the said *Hadith* as spurious in no uncertain terms.

The early and medieval Muslims rulers such as Umayyids and Abbasids, Ottomans and the Mughals were mainly engaged in power struggles and abstained from *Jihad* while the *Ghazwa-e-Hind* philosophy never formed the basis of their military expeditions.

None of the authentic Islamic sources – right from the Prophetic times through the Guided Caliphate period up to the teachings of *Sufi* saints – seem to corroborate the misconceived notion of *Ghazwa-e-Hind*. The works of Stalwarts like Abdul Haq Dehlavi and his followers are completely devoid of any reference to the expression of *Ghazwa-e-*

Hind. The above comprehensive examination of this *Hadith* compels us to safely conclude that the *Hadiths* related to *Ghazwa-e-Hind* are unreliable and unauthentic.

Arabic is highly vocab-rich language and there could be tens and hundreds of words for a single object. For example, for “Lion” there are almost 300 synonyms, more than 150 for camel and so on. Similarly, the word *Ghazwa* in Arabic carries a wide variety of meanings that may include self struggles to imbibe in virtues and avoiding vices, sincere efforts to create an ethical society.

The early traces of the *Ghazwa-e-Hind* doctrine can be traced to only half-a-century back in the creation of Bangladesh in 1971. Soon afterwards the Pakistani rulers aggressively pursued the *Ghazwa-e-Hind* agenda. Initially, it was restricted to limited region. However, during the 1980s the Pakistani military regime exported this doctrine to India via the Kashmir in the guise of *Jihad*. Very rapidly the flames engulfed other parts of India. It successfully radicalised the vulnerable youth who readily jumped to wagon. Let me clarify that a large number Islamic scholars of Pakistan and Bangladesh dissociate themselves from the spiteful *Ghazwa-e-Hind*

philosophy terming it as anti-Islamic thought that fosters extremism.

As a matter of fact, the crux of Islamic teachings is peace and tranquillity while aggression, warfare, suicide bombing and other destructive activities are tremendously discouraged. The *Ghazwa-e-Hind* doctrine is a product of political vendetta and *mala fide* intentions of the Pakistani political establishment particularly aimed at exploiting Indian youths for ulterior motives.

In the nutshell *Ghazwa-e-Hind* advocates cause immense irreparable harm to the Indian Muslims to unimaginable proportions. It is high time that they revisit their strategy and discontinue this malicious agenda. Presently, the Indian Muslims trade a cautious path on a tightrope at the edge of a dangerous life threatening cliff. This is because of the unfounded and hazardous propaganda from across the border.



Dr. Hafeezur Rahman

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Khusro Foundation

A New Initiative

India is at the cusp of a historic transformation. As an economic, military and cultural super-power, India is making its presence felt in the world. Being a land of tremendous religious, linguistic, and cultural diversity India's distinction is that the civilizational tradition of unity in diversity continues to be celebrated despite gargantuan changes in the world around. As has been rightly said true Indian spirit is that the salvation of the inhabitants of the earth is in love.

However, it is equally true that India's multicultural tradition and the spirit of co-existence has always had its enemies and today is no different. Always efforts were made to sow division between people and communities and misuse religion to create disharmony. But at the same time India's true strength has been that most of the people of this country have always

seen through these conspiracies and maintained the unity and integrity of this diverse nation.

Given the challenges and threats to the fabric of social harmony and mutual understanding, there is a need to revive all the symbols that keep people connected with love and affection. The people of this country should be made to realize that their religion, language and region may be different but their relationship with this homeland is a divinely ordained fact of life that no power on earth can alter. And that in which the Lord is pleased, there is good for all. The traditions, writings, ways of life, thought and action that has held this nation together in the past is our most precious national heritage and it is important that we keep reminding our younger generations about that. We must not lose our connect with the treasures of our past.

The "**Khusro Foundation**" has been founded for this noble cause. Amir Khusro was a versatile genius and universal figure of medieval India who has been and will always be remembered for centuries to come. He was a Sufi, a Soldier, a Musician, a Poet, and a Historian. It is because of his contribution to diverse streams of human endeavour that Amir Khusro continues to be celebrated till this day. Khusro's name and words have always been with us

in terms of their attractiveness and universality in our moments of joy or hours of sorrow.

The patriotism of that “Turkish man” is not only exemplary but also enviable. For Khusro, this land of India was a paradise and the people were dear to him. To him, in comparison to the royal palaces of India, the palaces of Iran, Turan and Khorasan were insignificant. The people here were unique in every field of science, literature, arts and military training. Despite being an orthodox Muslim, the monotheistic cult of the people of India was dear to him. He once said that although the people of India have a different religion, most of their beliefs are similar to his own. Khusro, whose mother was a native and father a Turk, was an Indian who not only sung the praises of India's greatness but also wanted to be a part of this great land as it was everything to him. Altaf Hussain Hali expresses his love for this land in his words:

*“Teri ek musht-e-khak ke badle,
Loon na har giz agar behisht miley.”*

(I will never accept even a handful of its dust in exchange for heaven).

True to the teachings of Khusro, Khusro Foundation intends to spread patriotism, non-violence, humanity and harmony among the people of the world by creating literature that celebrates commonalities between all faiths, cultures and civilizations.

According to Sheikh Ibrahim Zauq:

*“Gulha-i- ranga rang se hai zeenat-e-chaman,
Ai-Zauq is jahan ko hai zeb ikhtilaf se.”*

(This garden is adorned with blossoms of different colors.
O Zauq, the beauty of this world is in its diversity.’
And the beauty of it is due to differences).