



In the Name of Allah, the Beneficent, the Merciful

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**Qadiyaniyyah**





**Title of the book:** Qādiyāniyyah  
**Translator:** Mujgan Jalali  
**Publisher:** Department of Translation and  
Publication, Islamic Culture and  
Relations Organization  
**Address:** P. O. Box: 14155 - 6187 Tehran  
Islamic Republic of Iran  
**1st Edition:** 1417 A. H. (1997)  
**Circulation:** 3000  
**I S B N :** 964-472-086-5

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## PREFACE

Islam is a genuine religion originating from the source of *wahy* (Divine revelation) whose life-inspiring laws have always guided humanity. By inviting mankind towards *tawhīd* (monotheism), Islam has prevented mankind from becoming the servants of aught other than Allah (SWT). By holding fast to the firm divine bond, the Muslims stand against coercion and hypocrisy through their unity and integration and guard their life and honour. For this reason, Islam serves as a strong barrier against the oppressors and the worldly people who decided to employ various tactics to rise up in confrontation with this divine religion. The most successful of all methods was sowing discord and creating differences among the Muslims, as well as sponsoring and establishing various sects and groups to distract public opinion and initiate internal conflicts. This matter was accomplished by alluring the puppets and inciting them to establish a novel organization with a new plan by providing them sufficient facilities for propagation. Recourse was also made to other ways

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and means.

In the Islamic society, there are sects which were either primarily established and then expanded with the inauspicious plans and projects, as well as money and facilities, of the aliens or were at least later on joined and helped by colonial powers for the fulfilment of their vested interests, The misleading Bahā'ism in Iran, Wahhabism in Saudi Arabia, and Qādiyāniyyah sect in India and Pakistan are among them.

This booklet reviews the Qādiyāniyyah (*Ahmadiyyah*) Group which emerged in Punjab (India) on the orders of old colonialism and which, after certain events which will be elaborated, was mainly based in Pakistan. And finally its most important centre became London's Islāmābād!



## **HISTORY OF THE DEVELOPMENT OF QĀDIYĀNIYYAH GROUP**

In the wake of the Great Britain's colonial onslaught on India for the purpose of gaining political supremacy and military domination over it, the people of this subcontinent—especially the Muslims – faced a severe unrest and decided to rise up against colonial domination. The British Government, deeming the Muslims its arch-enemy, decided to prevent such an uprising by sowing discord among the people. To this end the British Government, therefore, chose a person to gather a group of people around him and to divert the public opinion by claiming to have prophetic mission, prophethood and revelation of *wahy*

This person was Mirzā Ghulām Aḥmad, the son of Ghulām Murtaḍā who was born in 1835 in Qādiyān township in India's punjab State. He passed away in 1908. He claimed to be a descendant of the Moguls. He also attributed his lineage to the Persians. In another instance, he attributed his maternal lineage to Banū Fātimah. And in another statement, he remarked that he was of Chinese lineage. Due to a disagreement with his father regarding misappropriation of his

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father's property, he was driven out of his father's house in his early youth. To earn his livelihood, he was forced to find a job. Consequently, for several years, he held low administrative posts with low incomes and led his life with difficulty. In the period of his youth, he suffered from epilepsy and spasm. At times, after a breakout of epilepsy he would lose his senses. Of course, later on he used these two illnesses to his own advantage in his propaganda. Mirzā became familiar with English at his office. By and by, he attracted the attention of the British officials, as his conceitedness and sense of inferiority came to the fore. They established relations with Mirzā and encouraged him to initiate the Qādiyāniyyah (Aḥmadiyyah) 'religion'. It is worthy of note that Ghulām Aḥmad's relatives had been at the service of British colonialism from the past such that during the 1857 war for freedom, Ghulām Murtaḍā, the father of Mirzā, placed 50 horses along with horsemen at the disposal of the British. Mirzā's elder brother Ghulām Qādir even served in the army of Nixon – the most famous executioner general.

At first, Ghulām Aḥmad claimed to be chosen by Allah (SWT) to revive Islam. He then called himself the 'promised' Jesus Christ and the 'promised' Ḥaḍrat Muḥammadul – Maḥdī (AS). Finally, he claimed to be a prophet. For this reason, the *ulamā* of various sects of Islam excommunicated this sect. As this sect saw itself in a tight corner, it launched massive activities in Pakistan after India's independence and its division into the two governments of India and Pakistan. This

group became so influential that Pakistan's first foreign minister was a fanatic Qādiyāni called Sir Zafarullāh Khān. Although the Qādiyāni demand to set up an independent country was rejected, this was a propitious opportunity to reap benefit from the confused state of affairs to infiltrate the ruling class. During Sir Zafarullāh Khān's tenure as minister, the foundations of Qādiyāniyyah Group were strengthened and a major part of Punjab province (in Pakistan) was taken up by them. They called this centre "rabwah" (shelter) and, with deceit and artifice, stated that the name of this site has been mentioned in the Holy Qur'ān according to the following *ayah* (Qur'ānic verse):

﴿.... وَأَوْيْتَاهُمَا إِلَىٰ رَبْوَةٍ ذَاتِ قَرَارٍ وَمَعِينٍ﴾ (٥٠ : ٢٣)

"... And we gave them a shelter on a lofty ground having meadows and spring" (23:50).

Afterwards, the Qādiyāniyyah Group conducted to disagreement and animosity between the governments of Afghanistan and Pakistan because the former put the group's followers to death. This prompted the malicious minister of Pakistan to take revenge on Afghanistan by creating enmity and hostility between the two countries. The Pakistani 'ulamā' and Muslims who regarded Qādiyāniyyah Group a serious threat to Islam decided to struggle against it and prevent the spread of its corrupt beliefs. In 1974, the Parliament of Pakistan explicitly expressed that followers of this sect were *kāfirūn* (unbelievers) and that relations with them

should be severed. Marriage with the Qādiyānīs, burial of their dead in Muslim cemeteries, and their appointment to sensitive government posts were prohibited. According to a law approved by the Parliament, the Qādiyānīs did not have the right to propagate their beliefs. they were not allowed to possess or build a mosque in the form and style of the mosque (with an altar and pulpit) of Muslims. They were also prevented from building sanctuaries and courts near the graves of their dignitaries. For this reason, they decided to build mosques which would have no similarity with the Muslim mosques. They called them “*baytul-ḥamd*” or “*baytuth-thikr*”. All over the world, their followers engage in the act of worship in such places.

With these rules becoming public, opposition towards and rejection of this sect mounted among the people of Pakistan. Various parties and groups developed to seriously encounter the group. One of these was “*Majlisul-‘Amal li-Taḥaffuzi Khatmun-Nubuwwah* (Action Committee for Safeguarding the End of Prophethood)” “Which rose up against this sect. Under such circumstances, the Qādiyāniyyah Group could no longer show resistance. By setting up a centre called “*Islāmābād*” in London, they took refuge with their ‘old father’ and made the place the centre for their propaganda.

Mirzā Ghulām Aḥmad said: “I am of the group which believes in our British Government and I confess that my father and relatives have served this govern-

ment with full commitment and with their heart and soul. I cannot find the words to express gratitude to this government for the comfort and safety which it has given me”.

Elsewhere he expressed his servitude in this manner: “I have spent all my life approving the British Government and I have struggled so much to oppose the Islamic *ḥukm* (commandment) of *jihad* (Islamic war and combat struggle) that the Muslims became loyal to this government.” But Mirzā did not suffice with this and regarded obedience of and humility toward the British Government as part of his faith and Islam.

The Qādiyāniyyah *khilāfah* (caliphate or succession) continues up to the present. The successors of Mirzā Ghulām Aḥmad are called ‘*Khalīfatul-Masīḥ*’. At present, Mirzā Ṭāhir *Khalīfatul-Masīḥ*, the Fourth *khilāfah* in succession, is his successor. After the demise of Mirzā Ghulām Aḥmad and his taking allegiance of Bashīruddīn Aḥmad, before long, Mirzā Muḥammad “Alī Lāhawrī claimed to be *Khalīfatul-Masīḥ* and gathered a group of the Qādiyānīs around himself. Presently, the Qādiyānīs are divided into two groups: Aḥmad Group (the followers of Bashīruddīn Aḥmad) and Lāhawrī Group (the followers of Mirzā Muḥammad Alī Lāhawrī). Though the aforementioned groups apparently have disagreements, most ‘ulamā’ of Islam are of the view that the said disagreements are superficial and have no deep roots.

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## **EXAMINATION OF QĀDIYĀNIYYAH BELIEFS**

The Qādiyāniyyah beliefs and ideas, which are expressed through their scattered and contradictory claims, indicate that Mirzā Ghulām Aḥmad primarily engaged in religious debates as a Muslim missionary with Christian missionaries and missionaries of other religions up to the year 1879. After that, he claimed that Allah (SWT) had commissioned him to revive Islam. In this regard, he used as document the ḥadīth (tradition) which Abū Hurayrah had cited from Prophet Muḥammad (SA) : “Surely Allah has appointed for this *Ummah* (Islamic nation) someone who will revive their religion after every one hundred years.”

Afterwards, he gradually claimed to be the ‘Promised Jesus Christ’ and the reformer of the world. From 1901 onward, he explicitly claimed to be appointed as a prophet superior to all prophets. In the ‘first stage of *wahy*’, he saw an angel in the form of an English youth not more than twenty years old sitting on a chair. Mirzā said: “I told him: ‘How beautiful you

are'. Then he inspired me in English with words! 'I love you'. And then said: 'I am with you'. He then added: 'I should help you'. Then I shivered all over and was inspired in English: 'I can do what I want' ”.

In the 'final stage', Aḥmad explicitly announced: "I am the prophet and messenger of Allah and the soul of Muḥammad (SA) has transmigrated into me". On page 48 of the book entitled *Noah's Ark* and in the book entitled *Tathkiratush – Shahādatayn*, he claimed that the following āyāt were revealed unto him which mean: "O Aḥmad! You are My hope and you are with Me; your secret is My secret and your status is wonderful and your reward is near. I order you and have selected you while they say that you are not the messenger. Tell them: 'I have Allah's witness, and so would you not believe?' I will be the Helper of the one who will wish to help you."

Ghulām Aḥmad said that the holy Qur'ān mentions:

﴿وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُصَدِّقًا لِمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ...﴾  
(٤: ٤١)

"And when 'Īsā, son of Maryam said: 'O children of Isrā'il! surely I am the messenger of Allah to you, verifying that which is before me of the Tāwrat (Old Testament) and giving the good news of a messenger who will come after me, his name being Aḥmad'... ". (61:6)

He said that in this *āyah*, the word “Aḥmad” referred to him. For this reason, Mirzā Ghulām Aḥmad named his Group ”Aḥmadiyyah” after his own name and the claim that this Qur’ānic *āyah* had been revealed about him. The Qādiyāniyyah Group is of the view that the *āyāt* addressed to Prophet Muḥammad (SA) have been actually addressed to Mirzā Ghulām Aḥmad; for instance, the following *āyāt*:

(١٠٧:٢١) ﴿وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ﴾.

“*And We have not sent you but as a mercy to the worlds (21: 107).*”

and

(٣٦:١-٣) ﴿يَسَّ \* وَالْقُرْءَانَ الْحَكِيمِ \* إِنَّكَ لَمِنَ الْمُرْسَلِينَ﴾.

“*Yāsīn! swear by the Qur’ān full of wisdom. Surely you are one of messengers (36: 1–3).*”

have been interpreted by them as being revealed for “Mirzā”.

With regard to Allah (SWT), he has blasphemous beliefs. At times, he conceives of Allah (SWT) as a fire which consumes everything. Elsewhere he says: “Allah (SWT) has said: I recite *salāt* (an obligatory worshipping act to be performed five times a day by the Muslim), perform *sawm* (statutory Islamic



obligation of fasting, stay awake, and sleep.” Quoting Allah (SWT), he says: “I err and also commit mistakes.” In some other statements, Mirzā Ghulām Aḥmad likens Allah (SWT) to an enormous animal and says: “We should conceive of Allah as having numerous hands and legs and the number of his body organs are beyond counting; his body is so large that its length and width cannot be measured”. As he claimed to be the ‘promised Jesus Christ,’ in a statement, he quoted Allah (SWT) as saying: “Mirzā Ghulām Aḥmad is My son.” At times, he said: “Allah has pledged allegiance with me.” At another place he expressed his corrupt belief in this manner: “I dreamt that I was God and I believed in being God.”

With regard to the prophethood and Prophetic mission of Prophet Muḥammad (SA), Mirzā wrote: “Haḍrat Muḥammad (SA) did not succeed in completely presenting and propagating the religion of Islam. For this reason, I have completed this duty.” Mirzā Ghulām Aḥmad describes his God in this way: “The true God is the one who appointed the prophet in Qādiyān.” He claimed to be the prophet, messenger, and full reflection of all the virtues and attributes of Muḥammad (SA) and added that the Almighty Allah had revealed unto him that whoever heard his message and did not believe in him was not a Muslim. The Qādiyānīs, therefore, regard the Muslims as *kāfirūn* and consider marriage with them, recitation of *saṭat* behind them, and participation in their funerals *ḥarām* (Islamically prohibited). For this reason, Sir Zafarullāh

Khān, the former foreign minister of Pakistan, did not recite salāt while taking part in the funeral ceremonies of Muḥammad Ali Jināh.

The views of Mirzā Ghulām Aḥmad with regard to zakāt (statutory Islamic levy on specified items to be used for Muslims' welfare), jihād, and hajj (specified pilgrimage to Makkah according to Islamic shari'ah) point to other clear deviations of the qādiyāniyyah Group. According to his sect every Qādiyāni should give one-tenth of his income to the public treasury (central treasury). Likewise, those who wish to be buried in Rabwah Cemetery, known as "the heavenly graveyard", should pay one-tenth of their entire property to the said treasury prior to their death. The amount of money collected in this way and the donations and sadaqāt are spent for propagation purposes and for granting assistance to poor Qadiyāni families. The said aid granted to poor families is such that it enables them not to approach the governmental centres and not to engage in begging, etc.

With respect to jihād Mirzā is of the belief that this farīdah (Islamic obligation) has been cancelled and is now null and void with his appearance. He said: "I am certain that with the increase in the number of my followers, the importance of jihād will be diminished, because accepting me as the promised Jesus Christ' and the "promised Al -'Imam Muḥammadul - Mahdi' is synonymous with denying jihād. Elsewhere he wrote:" Up to now, the people had been engaged in jihād with sword on the order of Allah. Now this order

has been cancelled. Whoever draws a sword on a kāfir or a mushrik (polytheist) and calls himself a mujāhid (Islamic fighter) has acted against the order of that prophet who said the following thirteen centuries ago:

“After the appearance of the ‘promised Jesus Christ’ in the world any form of sword-drawing in the name of jihād is ḥarām.”

He said: “Therefore, after me, there will be no jihād or sword-drawing, as I have hoisted, the white banner of peace. In the book entitled: *Tablighur-Risālah* (The Propagation of Prophetic Mission), he said: “I have filled the libraries with books which I have written in praise of the British Government. I have especially withdrawn the hukm of jihād which Muslims believe in and this is a great service I have done to the government. I hope I will receive a good reward for this.”

Notably, declaring jihād ḥarām, precisely at the time when Muslims the world over had risen up against the oppression of Britain and needed encouragement and motivation in this regard, elucidates the dependence of this sect on British colonization. Due to such a view, the Qādiyāniyyah Group severely condemned the 1912 uprising of the Turkish people against Britain, even predicting that it would be unsuccessful. During the First World War also, in the case of British attack on Iraq, the Qādiyāniyyah Group supported the British troops. Likewise, in the course of the Afghan people’s uprising against Britain, the Qādiyāniyyah Group started propaganda in favour of British colonialism.

declaring the people's jihād null and void and harām. Later on, they supported the establishment of the Quds-occupying regime in 1948 and condemned the Palestinian uprising. The Quds-occupying regime, in turn, gave them freedom to engage in their activities there. This group's colonial and secret activities presently continue against the interests of the world of Islam. Wherever there is even a trace of Islamic uprising and jihād, the extensive and all embracing propaganda of this group starts against it. The Qādiyāniyyah Group deemed the imposed Iraq-Iran war as an act of absolute lunacy carried out in the name of Islam. They voiced pity that Iran and Iraq spent their oil revenues on burning, killing, and harming their Muslim brethren.

With respect to the issue of hajj, instead of going on hajj pilgrimage to Baytullāhil-Harām, the Qādiyānis go to Qādiyān for hajj ceremonies. There they massively convene in a way which resembles the hajj to the House of Allah (SWT). They regard this gathering like the hajj. The son of Mirzā Ghulām Ahmad says: "Our hajj is the annual presence in Qādiyān only, "

The editor of the English weekly "Radiance" published in New Delhi said the following after taking part in a conference organized by the Qādiyānis:

"I took part in the Qādiyānī conference to realize their objectives". After a long conversation with Sultān Aḥmad Zafar, the Qādiyānī missionary in Calcutta, some of the Qādiyāni projects and goals were made clear. Aḥmad Zafar said: 'Our main objective is to

inform the Muslims that 'our prophet' is the real prophet and that Ka'bah should be in our hands because we intend to conquer it'.

The editor of the Said weekly noted: "Upon hearing these words, I was stunned, because I could not realize how they would occupy Ka'bah when all Islamic countries were dissatisfied with them. "

He added:

"We believe no operations would take place to conquer Ka'bah. But as they have made such a decision, these operations would have to begin in Israel, because their propagation group is in Israel thousands of Qādiyānis serve in the Israeli army, and each Qādiyānis missionary meets with the Israeli president upon arrival in and upon departure from the country. The Jews have the same resolve as the Qādiyānis."

Two weeks ago, the newspapers reported Israel's plans to occupy Ka'bah. If Israel embarks upon this act, the Qādiyānis will also rush to its aid. Their service in the Israeli army is indicative of the groups role as a spy for the Jews and colonialism. Furthermore, the membership of the renowned scientist, Dr 'Abdus-Salām, who has won the Nobel Prize from global arrogant powers in the Islamic Sciences Foundation is worthy of note and of vital importance. Under the guise of the Islamic sciences Foundation, he visits various countries and, with the cooperation of the Qādiyānis residing in those countries, orchestrates sabotage plans. The Islamic countries, particularly

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Saudi Arabia, should abstain from receiving this agent of global arrogant powers and expel him from membership in the Islamic sciences Foundation.



## **HOSTILITY OF QĀDIYĀNĪS TOWARDS ISLAM**

This group's hostility and animosity with Islam is beyond question. A short review of some of their offensive and insulting remarks and beliefs on Islamic issues. throws light on their hostility.

About the Qur'ān, the Qādiyānīs say: "The Holy Qur'ān is full of bad language including harsh and rough statements." In the process of its disgraceful transgression on Islam, the Qādiyāniyyah sect says: "In the eyes of the Qādiyānīs, the religion of Islam is satanic and repugnant without the nubuwwah (prophethood) of Mirzā Qādiyānī." The book entitled The Qādiyānī Religion puts forward the following:

"The Jewish functionaries remark that the Qādiyāniyyah Group's intellectual prominence has been more than that of Prophet Muḥammad (SA)."

These are only a few instances of the impudence of the Qādiyānīs. In point of fact, all the books of this false prophet and messenger are filled only with sinful and nonsensical statements.

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## **QĀDIYĀNĪS**

### **AND THE KASHMIR CRISIS**

Subsequent to the Soviet occupation of Asia Minor, the Jammu & Kashmir State became the vital watching post of the sub-continent. It, therefore, assumed great importance for the East and the West. To monitor the activities of the Kashmir Mahārājah (king) in India, the British Government sent several Qādiyānīs on this mission. Hakīm Nūruddīn – the confidant of Mirzā Ghulām Ahmad – who was the private physician of the Kashmir Mahārājah, performed the duty of spying for the British Government for several years until at last (in either 1893 or 1894), the Mahārājah of Kashmir, after suspecting him, dismissed him from the said post. The Qādiyānīs' embarked upon espionage in India for the British Government. This was something usual because they expected that upon departure from India, the British would allocate a separate region or country to them or would keep them as the legislation staff. To this end, they had for long set their eyes on the Kashmir region. They endeavoured to set up a region as the centre of the Qādiyānī Movement, so that the



reins of all political and administrative affairs would be in their hands. At one time, they had Hyderabad in mind for this purpose. After the formation of Pakistan, they made plans to establish a government in Baluchistan. Then to spread his influence to Kashmir, Mīrzā Bashīruddīn made several trips to this area and said:

“I carefully studied the situation there and made efforts to pave the way for the Qādiyānī Movement.”

To reach this goal, they set up the Kashmir Committee in 1931. Of course, the Qādiyānīs did not succeed in fulfilling their objectives through this committee. For this reason, they joined another organization called the “Kashmir Movement” and invited ‘Allāmad Muḥammah Iqbāl to preside over it. But Iqbāl, who was aware of their evil intention, did not accept the said post. Through the Kashmir Committee, the Qādiyānīs became involved in Kashmir politics. By granting financial aid to the Kashmir leaders, they strengthened their ties with them. The activities of the Kashmir Committee continued up to 1935. In the “Kashmir Front”, there was a battalion called “Al-furqān” which had assumed the duty of espionage. On October 14, 1947, Khwajah Ghulām Nabī Gul, who was the head of the Qādiyāniyyah Association in Kashmir, was appointed as the first head of the “Azād Kashmir”. He appointed most officials of this government, including the governor of Kashmir, defence secretary, police chief, deputy police chief, minister of education and training, minister of

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justice, minister of health, head of physicians, and head of engineers, from among the Qādiyānīs. The Qādiyānīs claim that Jesus Christ (AS) preached in Kashmir and was buried there. Because of the resemblance between the name of Jesus Christ and the name which Ghulām Aḥmad assigned to himself as the 'Promised Jesus Christ and deliverer', they express a particular attachment to this region.

For more than forty years now the Kashmir issue has not been solved due to the plots hatched by this group, leading to two bloody wars between the two neighbouring countries. It is not known where these differences will finally lead to.



**A REVIEW OF THE CULTURAL,  
SOCIAL, POLITICAL,  
AND ECONOMIC CONDITIONS  
OF QĀDIYĀNIYYAH IN PAKISTAN  
(INITIAL BASE)**

During the period between the formation of Pakistan and the ratification of law regarding Qādiyānīs being non-Muslims in 1974, the Qādiyānīs carried out their propaganda and religious activities despite all the pressures exerted on them by the 'ulamā' and the people. This was mostly done in their mosques. Likewise, they had centres for distributing books, giving sermons, and delivering lectures, a part of which was managed by women. With the ratification of the said law, their public activity was prohibited, and their mosques and centres were sealed off and numerous rules were enforced against them. This matter sparked hostility between the Qādiyāniyyah Group and Pakistan. They are in search of an opportunity to jeopardize the security of Pakistan as already they have had a hand in dismemberment of

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East Pakistan. In an address delivered in the 1985 Annual Session in London, Mirzā Ṭāhir Qādiyānī said:

“Allah will divide Pakistan into pieces. Don’t worry about it. Within a short period, the Qādiyānīs will witness the annihilation of Pakistan.”

In this way, their social and cultural situation was jeopardized, and the Group was on the verge of downfall. The Qādiyānīs, nevertheless, have publications and magazines which are regularly printed and distributed from their main centres. These include Akhbārul-Fadl, Ansārullāh, and New Movement which are printed in and distributed from Rabwah, and the Lahore Weekly which is published in and distributed from Lahore. Yet the Qādiyānīs have not had a significant role in politics, being always regarded as a factional minority in this country. The Pakistani Government has allotted only one seat of the country’s central Parliament to them, and this seat is always vacant and without any representative. Instead of taking part in elections and electing their representative, the Qādiyānīs prefer to remain aloof and just support the candidates and parties that are closer to their ideological and political views. There are about three hundred Qādiyānī officers in the Pakistani army, and the commander of the air force is also a Qādiyānī. In terms of economy, the Qādiyānīs have a better situation. A number of large manufacturing companies in Pakistan, including the Shizān Co, which manufactures various foodstuff, belong to them. They have made large investments on

manufacturing agricultural goods, setting up transport companies, erecting and commissioning industrial units, etc. Actually, absence of an explicit prohibition in the parliament law has given the Qādiyānīs a free hand in economic affairs by which they try to make up for their political and social deprivations through these activities. But in this case, too, they are again gripped with the problem of "being kāfir". Every once in a while, one of their goods or products is banned by the 'ulamā' and Islam.

Recently, the Qādiyānīs have embarked upon measures in Pakistan. By circulating pamphlets, they have defended their views, calling on their opponents to engage in *al-mubāhalah* (cursing). Their first warning is as follows:

"We call on all deniers and unbelievers to come forward for *al-mubāhalah*. In *al-mubāhalah* in written form, it should be put down that charges mentioned in his book are not the words of Allah but are all false and fabricated by him. With full insight and certainty, I regard him verily as a slanderer, liar, and impostor. O Almighty Allah, if this person is honest in Your view and is not a kāfir, send torment on me for denying him; else send for him the torment. Āmmin! Therefore, *al-mubāhalah* is open to all."

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## **DEMOGRAPHY OF THE QĀDIYĀNIYYAH GROUP IN PAKISTAN**

The Qādiyāniyyah group followers, which are also called “Mirzā<sup>3</sup>i” or “Aḥmadī”, are one of the minorities of Pakistan. According to the 1981 statistics released by the Pakistani government, the population of Qādiyānīs was 104, 244 living in various areas:

(1) Frontier Province	11, 360
(2) Punjab Province	63,
(3) Sind Province	21, 210
(4) Baluchistan Province	5, 824
(5) Central Territory	2, 156

(Islamabad & Rawalpindi)

Although the above-mentioned statistics have been released by the government, these never show the real number of the Qādiyānīs because after Pakistan’s National Consultative Assembly in 1974 officially declared the Qādiyāniyyah Group as “kafir” and after it inserted a special column for the Qādiyānīs in census forms, which are placed at the disposal of applicants upon the issuance of identity cards, passports, etc,

many followers of this group pose as "Muslims" for fear of social deprivations and abstain from revealing their true religion. Nevertheless, available evidence indicates that the number of Qādiyānīs in Pakistan is more than 500, 000, the majority of whom live in Punjab Province and whose centre is "Rabwah" city. Some live in Sialkot, Shakargarh, Sargodha, Dera Ghazi Khan, Faisalabad, Lahore, Multan and other cities of Punjab. In the Sind Province, most Qādiyānīs live in Kanri city which is also called "Ar- Rabwatuth- Thaniyah." In this region, the Qādiyānīs have large tracts of agricultural and rural lands. They have named most of these areas after their dignitaries such as Mahmūdābād, Zafarābād, Nāsirābād, etc. In the Frontier and Baluchistan Provinces, the Qādiyānīs do not have a special centre, living in dispersed fashion in various cities. A point worthy of note is that the Qādiyānīs are prohibited from entering and dwelling in the city of Zhub in Baluchistan Province.

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## **THE ZONE OF INFLUENCE AND PROPAGATION OF QĀDIYĀNIYYAH GROUP**

Presently, this Group has stepped up the pace of its propagation the world over. By sending missionaries to different countries, it intends to win more followers. The intensity of this effort is more visible in the African countries; yet one should not neglect this Group's efforts for ever greater influence over Persian Gulf states and access to Al-Haramaynush-Sharīfayn (the two sacred sanctuaries—Makkah and Madīnah) and other cities of Saudi Arabia where they are not allowed to enter.

The journeys of Mirzā Ṭāhir Aḥmad, the fourth Khalifatul-Masīh and the head of the Qādiyāniyyah Group, were aimed at propagation and evaluation of the organization and set-up of the Group's followers in other countries. The way the various governments have welcomed him is indicative of their influence in those countries.

In 1943, this Group's missionaries entered Sierra



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Leone for the first time and engaged in activities in the four cities of Freetown, Rokopar, Bauya and Bo. They set up their association in Bo under the name of the "Aḥmadiyyah Muslim Association".

Beforehand, some other missionaries had gone to this country claiming to merely propagate Islam during contacts with the heads of tribes and the wealthy. For long, the Group concealed its particular belief and gradually engaged in the propagation of Aḥmadiyyah (doctrines) only after its members were recognized by the people as "Islmaic missionaries". Initially, they established schools and used them as centres for propagation. As these schools were established and run through public donations, they brought in a great amount of income. They paid half of this amount to the heads of tribes or to their sponsors as tribute and hush-money. In this manner, they did not impose any expenses on the heads of tribes and the clergymen but also served and continued to serve as a source of their income. At present, the majority of sierra Leone's heads of tribes and Muslim government officials believe in this Group or support its standpoints. This country's exvicepresident, S. I. Koroma, said the following in a farewell address delivered to Mawlānā Muḥammad shaḥd, the Aḥmadiyyah missionary.

"The Aḥmadiyyah activities in Sierra Leone have been successful and worthy of praise."

He added:

"Separation from a father and guide has always been difficult. The Aḥmadiyyah missionary in Sierra

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Leone should be proud of his accomplishments and sacrifice for Islam.”

The ex-finance minister Mustafā Sānūshī has also ardently bolstered this Group. At any rate, their close relations with the government has resulted in the government’s direct cooperation with them. These relations are so cordial that the collected donations are divided between this Group and the government. Similarly, all the goods imported to Sierra Leone through this Group are exempt from taxes and duties. Furthermore, the influence of the Aḥmadiyyah leaders and missionaries on the government affairs is quite visible.

At present, this Group has various institutions in Sierra Leone as given below.

\* 44 primary schools and 22 high schools, whose teachers receive salaries from the government.

\* Recently, they have set up an Islamic university in Bo to train religious missionaries. In Ghana, too, they have higher educational institutions.

\* They have 8 active hospitals and have expressed readiness to set up more hospitals.

\* In all the twelve states of Sierra Leone they have bookshops through which they distribute their books. Also in Freetown, they have a printing house, in addition to bookshops.

The Aḥmadiyyah Group has an active presence all over West Africa. Recently, they have started establishing similar centres in Guinea. In addition to cultural activities, this sect has engaged in economic

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enterprises, including agricultural projects and the establishment of various factories, in West African countries. Among these, one can mention studies for the setting-up of a carpet factory.

Some time ago, Mirzā Ṭāhir Aḥmad visited Sierra Leone and was warmly received by the government. The chairman of the reception committee was the Finance Minister Ḥassan Bashar Kanoo. In the course of this visit, 'the Fourth khalīfah' met with the country's President and discussed with him ways and means of fulfilling 'Islamic' and particularly Aḥmadiyyah objectives, widely cooperating with the government in setting up universities, expanding schools and hospitals, establishing several small hospitals for students and teachers of Aḥmadiyyah schools, and setting up a huge printing house.

The propaganda principles of the Aḥmadiyyah Group are the same as those of the Sunnis with the addition that the former's tenets are like those of Al-jabriyyun (a group of Muslims believing that human beings have no option and all their actions are guided by Allah [SWT]). The followers of this Group have no religious prejudice. For this reason, they do not clash with the followers of other religions and Islamic sects. This apparent peacefulness has made them more easily acceptable to others. In pursuit of efforts to upkeep its existence, the Qādiyāniyyah (Aḥmadiyyah) Group has given an Islamic colour to high school curriculum. It has placed among the courses the exegesis of Sūratul-A'lā to Sūratun-Nās

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which is taught in English along with the Arabic text. Likewise, in their institutions, they teach a book on the lifestyle of the Prophet Muḥammad (SA). Noteably, the congregation prayer leaders of the Aḥmadiyyah mosques are chosen by the people irrespective of scholastic and ethical prerequisites.

Nigeria has also been the target of this Group. Qādiyāniyyah Group was introduced into Nigeria in 1916 by Al – Hājj Āgūstū. In 1940, the Qādiyāniyyah Group was split into two branches: a group, known as the “Aḥmadiyyah Group” which accepts the prophethood of Ghulām Aḥmad and is connected to Pakistan; another group, called the “Aḥmadiyyah Movement,” is led by Al-Hājj Āgūstū, him as a reformer and an innovator.

In 1970, another division surfaced in the Aḥmadiyyah Movement which totally rejected Mirzā Ghulām Aḥmad. By establishing a new group headed by Al-Hājj Āgūstū, they took the name of “Jāmi’ah Anwāruḷ-Islam”. Although the Aḥmadiyyah Group, which also believes in the prophethood of Mirzā Ghulām Aḥmad, does not have an extensive cadre, it is well-organized. They have hospitals in Ibadan, Lagos, Kano, Owerri, Ilawe, and Calabar. They propagate their beliefs all over Nigeria and her eastern states. They broadcast programmes on Oyo, Ondo, and Ognu radios. Despite this, the number of Qādiyānis in Nigeria is not large; yet they are very active and feel committed to engage in propagation activities.

On February 13, 1970, Mirzā Ṭāhir Aḥmad visited

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Lagos at the invitation of the Nigeria-based “Aḥmadiyyah Group”. After meeting the members and followers of Aḥmadiyyah religion in this country, he took part in a reception at the Sheraton Hotel, Lagos, where he met Vladimir Jerenakov, first secretary of the Soviet Embassy. During his stay in Nigeria, Mirzā Ṭāhir Aḥmad addressed in numerous conferences and interviews. The Nigerian officials made no remarks about this visit. The relatively vast coverage of Mirzā Ṭāhir Aḥmad’s interviews and reports of his travels in the news media indicates that the government has not imposed any restriction on their activities.

According to a report published in the “Investigation of Religions” magazine which was launched under the supervision of Mirzā Ghulām Aḥmad and whose present editor is Bashīr Aḥmad Orchard, Mirzā Ṭāhir Aḥmad’s 1988 visit to East African countries—where Aḥmadiyyah religious missionary centres have been set up—was very satisfactory.

While stressing that Allah (SWT) has accorded the Africans numerous potentials and specialities, Mirzā Ṭāhir Aḥmad said that the future of the world lies in Africa. Meanwhile, Kenya’s natural resources minister regards this visit as a source of blessings and says:

“All his words echo Allah.”

In his visit to Makubi, Mirzā Ṭāhir Aḥmad addressed a gathering of people as follows:

“Progress, reformation, and purification from sins hinge on the acceptance of the ‘deliverer Messiah of the time, whom you have already accepted. Now you

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should serve as a model for the people of Uganda. Solution to the country's problems lies in the acceptance of 'genuine Islam' ie, Aḥmadiyyah religion which has been stipulated by the 'Promised Messiah.' ”

During his stay in Uganda, he also met with that country's prime minister and minister of information. In Tanzania, he was welcomed by the Emir and about one hundred thousand members of the community. This country's prime minister termed Mirzā Ṭāhir Aḥmad's visit 'very beneficial.' Since 1970, the missionary centre of Aḥmadīs in Ghana has embarked upon setting up 5 hospitals, numerous nurseries, primary schools, high schools, and a teachers' training college. The foregoing instances reflect the extensive propaganda and activities of the Qādiyāniyyah Group in the African countries. And such instances abound there.

On November 4, 1987, the Qādiyāniyyah Group registered its presence in Portugal where it was founded by Iqbāl Aḥmad Najm, 'Abdul Sattār Khān, and Oluis Almedadiyash. The official registration of the said group enables it to enjoy certain government privileges and financial aid as a non-profit cultural organization. Nevertheless, some time ago, on behalf of the Archbishop of Portugal's Catholic Church, Bishop Ontonario Bearo, in an address on the occasion of Portugal's Peace Day, stressed freedom of conscience and religious beliefs but criticized the activities of various religious minorities which are increasing in number everyday.

### **39 The zone of influence and propagation of qādiyāniyyah group**

The text of this Group's "declaration of existence" points out that it pursues the following objectives:

(1) Spreading and propagating Islam in a manner approved by Ahmadiyyah (Qādiyāniyyah) Group and interpreted by the founder of this Group.

(2) Raising the standard of education and training of the followers of the Group or other people whom the Group would deem advisable.

(3) Helping the needy, the orphans, the widows, and the disabled.

(4) Making plans to better the conditions of those mentioned under item (3) above.

(5) Setting up branch offices of the Group in various parts of Portugal.

(6) Establishing libraries to reach the goals of the Group.

(7) Granting loans and placing other credit facilities at the disposal of those fulfilling specified conditions, so as to promote their living standards and competence.

(8) Buying the necessary properties and real estates needed to spread the activities of the Group or accepting properties and real estates as donations.

(9) Performing acts useful toward fulfilling the said objectives, so as to promote the Group to the level of an educational, cultural, ethical, charitable, and spiritual institution.

(10) After deduction of administrative expenses etc., the entire income would be used to fulfil the goals of

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the Group.

(11) Anyone who lives in Portugal and believes in the Aḥmadiyyah (Qādiyāniyyah) Movement—i. e. Islam as perceived by Mirzā Ghulām Ahmad Qādiyānī, ‘the promised prophet’—and who is accepted by his (Mirzā’s) special representatives, can become a member of this Group.

In short, by establishing the Aḥmadiyyah Associations/Groups, distributing pamphlets and publications, building mosques and hospitals, helping the poor with deference to the predispositions and requirements of each region, this sect carries out its propagation activities. Interestingly, this Group expresses gratitude to Britain for helping the group propagate, its principles as is mentioned on p. 65 of BarakātulKhilāfah:

“The British Government has done us a great favour. We go to other countries for the sake of propagation, and the British Government helps us there also.”

Recently, the Qādiyāniyyah Group has started its propagation activities for Persian speakers by distributing pamphlets in Persian in London where the Group has a large printing house. Notably, this Group has so far translated the Holy Qur’ān into several languages and placed it at the disposal of people of different countries.



## REMARKS

As the available sources in hand are deficient and as, in many cases, statements have been made without documentation and dates, the issues are not as integrated as they should be. Thus since the study of Qādiyāniyyah Group is of particular significance, the following questions are proposed for further research and investigation:

- 1) What are the principles of belief of the Qādiyāniyyah Group
  - 2) What distinctive features did Mirzā Ghulām Ahmad have that the British chose him for this task ?
  - 3) What was the method adopted by Mirzā Ghulām Ahmad at the beginning of his assertion and how did he succeed in sowing discord? What was the style and manner of his propagation and activities. ?
  - 4) What is the financial and intellectual backing of this Group? That is to say, through what means do the Qādiyānīs earn their income and what has been their intellectual and ideological thinking. ?
  - 5) How are the Qādiyāniyyah Group and the Wahhābiyyah sect, which are both British sponsored, related? Do they basically oppose each other or do
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they work in the same direction ? At any rate, what benefits does Britain reap from it ?

6) How has been the manner and style of leadership of this group? Is it a leadership by inheritance, or by elections, or....?

7) How influential is this Group in other countries and how do they conduct their propagation activities in the non-African countries?

8) What are the best methods to check this Group?

9) What have been the reactions of the governments and Muslims of different countries toward this Group?

10) What is the relationship between the Qādiyāniyyah Group and the Jewish agents?



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  4. Haqīqatul-wahy, p. 200
  5. Tablīghur-Risālah (The Propagation of Prophetic Mission). Vol. 7, pp. 7 - 8.
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**APPENDIX I**

**JUDGMENT  
OF  
THE COUNCIL OF THE FIQH ACADEMY  
ON  
QĀDIYĀNIYYAH**

**Indicating that Qādiyañs Are Infidels and Apostates**

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## THE THIRD RESOLUTION <sup>1</sup>

### Judgment on the Qadiyaniyyah and on Joining it

Praise be to Allah, and blessings and peace be upon the Messenger of Allah, his progeny, companions and those who follow his guidance.

The Council of the *Fiqh* Academy considered the case of the Qādiyāniyyah Group, which emerged in India during the past century (19th Century AD), and which is also called "Al-Aḥmadiyyah". The Council studied their religion which had been established in 1876 by Mirzā Ghulām Aḥmad, of Qādiyān, who alleged to be a prophet receiving wahy (divine revelation) as the "promised Messiah". He claimed that prophethood did not end with our master, Muḥammad ibn 'Abdillāh, the Messenger (SA) of Islam (as believed in by the Muslims according to the explicit declarations of the Great Qurān and the Sunnah [Tradition]). He claimed he had received wahy and more than ten thousand āyah had descended upon him, that whoever disbelieved in him was an infidel,; That all Muslims must go on hajj to Qādiyān, since it is

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1- Taken from the book entitled. Resolutions and Explanatory Notes from 1985-88", published by the council of the Fiqh Academy.

a sacred town, like Makkah and Al-Madīnah, and is called in the Qurʾān by the name of Al-Masjidul-Aqsā. He published all these in his book, Barāhīni-Aḥmadiyyah (Proofs of Aḥmadiyyah), and in a journal called At Tablīgh. (Propagation).

The Council also considered the declarations and statements of Mirzā Bashīruddīn, son and successor of Ghulām Aḥmad. Some of these had been published in his book, Āʾīnah-i-Sadāqat (The Mirror of Truth), where he said: “Every Muslim, who has not vowed allegiance with the ‘Promised Messiah’ (ie, his father, Mirzā Ghulām Aḥmad), whether he had heard his name or not, would be a kāfir and an apostate of Islam (c. f. above - mentioned book, p 35). In the Qādiyāniyyah journal, named Al-Fadl, he also quoted his father, Ghulām Aḥmad as saying “We disagree with the Muslims in everything - in Allah, in the prophet, in the *salāt*, in the *sawm*, in the *ḥajj*, in the *zakāt*. There is an essential disagreement between us and them in all of that” (Al-Fadl, 30th July, 1931).

The same journal (Vol. 3) noted, “Mirzā is Prophet Muḥammad (SA)” Thus the journal claimed that he was the one referred to in the Qurʾān, quoting our master ʿĪsā (AS) as saying: “I give good tidings of a messenger who would come after me, named Aḥmad.” (c. f. Indhāruḥ-Khilāfah, p. 21).

The council also referred to the writings of authentic Muslim ‘ulamā’ and writers about the Qādiyāniyyah or Aḥmadiyyah Group, demonstrating that it was totally incompatible with Islam.



Consequently, the Regional Council of the Northern Borders' District of Pakistan State took a unanimous decision in 1974 regarding the Qādiyāniyyah Group as a non-Muslim minority among the Pakistani citizens. Likewise, the Pakistani National Assembly (The General Pakistani Assembly for all the States) unanimously decided to regard the Qādiyāniyyah Group as a non-Muslim minority.

In addition, reference can also be made to other proved confessions taken out of clear statements of Mirzā Ghulām Aḥmad in his books and letters addressed to the British Government in India, which he used to propitiate and continually support in order to get its sympathy. He announced the prohibition of jihād to make the Muslims loyal to the British Government colonizing India. This is because the idea of jihād believed in by some "ignorant Muslims" prevents them from being loyal to the British, he said In the supplement to his book 'Shahādatul-Qur'ān' (6th edition, p. 17) he said more "I am sure that the rise in the number of my followers will decrease the number of believers in *jihād*, because to believe in me as the "Messiah" or "Al-Mahdi" necessitates denying the jihād". (c. f. An - Nadawi's book published by Ar-Rābitah, p. 20).

Having gone through these and numerous other documents exposing the belief, origin, foundations, and dangerous objectives of the Qādiyāniyyah, the Council of the Fiqh Academy unanimously decided to regard the Qādiyāniyyah completely contrary to Islam; its

followers as infidels and apostates, and their pretense to be Muslims as deceit. The Council of the *Fiqh* Academy announced that it was incumbent upon all Muslims the governments, ‘ulamā’ writers, thinkers, preachers, etc to combat this deviating religion and its followers all over the world. May Allah grant us success.

Chairman  
(Signature)  
‘Abdullāh bin Ḥamid  
Chairman, Supreme  
Judiciary Council, Kingdom  
Saudi Arabia.

Vice-Chairman  
(Signature)  
Muḥammad ‘Ali Al-Harkān  
Secretary General  
League of the Islamic  
World

### Members

(Signature) Salih bin ‘Uthaymayn	(Signature) Muḥammad Mahmūd As-Sawwāf	(Signature) ‘Abdul-‘Aziz bin ‘Abdillāh bin Baz Director General, Scholarly Departments for Issuing <i>Fatwās</i> , propagation and Guidance, Kingdom of Saudi Arabia
(Signature) Muḥammad Rashid Qabbāni	(Signature) Muḥammad bin ‘Abdillah As-Sabil	
(Signature) ‘Abdul Quddūs Al-Hashimi An-Nadawi	(Signature) Muḥammad Rashidi	

(Signature)  
Mustafā Az-Zarqā’  
(left before signing)  
Abū Bakr Jūmī

## القرار الثالث

### حكم القاديانية والانتماء إليها

بسم الله الرحمن الرحيم

الحمد لله والصلاة والسلام على رسول الله وعلى آله وصحبه  
ومن اهتدى بهداه.

وبعد:

فقد استعرض مجلس المجمع الفقهي موضوع الفئة القاديانية التي  
ظهرت في الهند في القرن الماضي (التاسع عشر الميلادي) والتي تسمى  
أيضاً (الأحمدية) ودرس المجلس نحلتهم التي قام بالدعوة إليها مؤسس  
هذه النحلة ميرزا غلام أحمد القادياني ١٨٧٦م مدعياً أنه نبي يوحى إليه،  
وأنه المسيح الموعود، وأن النبوة لم تختتم بسيدنا محمد بن عبد الله رسول  
الاسلام ﷺ (كما هي عليه عقيدة المسلمين بصريح القرآن العظيم  
والسنة)، وزعم أنه قد نزل عليه، وأوحى إليه أكثر من عشرة آلاف آية، وأن  
من يكذبه كافر، وأن المسلمين يجب عليهم الحج إلى قاديان، لأنها البلدة  
المقدسة كمكة والمدينة، وأنها هي المسماة في القرآن بالمسجد الأقصى

كل ذلك مصرح به في كتابه الذي نشره بعنوان (براهين أحمدية) وفي رسالته التي نشرها بعنوان (التبليغ).

واستعرض مجلس المجمع أيضاً أقوال وتصريحات ميرزا بشير الدين بن غلام أحمد القادياني وخليفته، ومنها ما جاء في كتابه المسمى (آينه صداقت) من قوله: «ان كل مسلم لم يدخل في بيعة المسيح الموعود (أي والده ميرزا غلام أحمد) سواء سمع باسمه أو لم يسمع هو كافر وخارج عن الاسلام.» (الكتاب المذكور صفحة ٣٥)

وقوله أيضاً في صحيفتهم القاديانية (الفضل) فيما يحكيه هو عن والده غلام أحمد نفسه إنه قال: «إننا نخالف المسلمين في كل شيء: في الله، في الرسول، في القرآن، في الصلاة، في الصوم، في الحج، في الزكاة، وبيننا وبينهم خلاف جوهري في كل ذلك».

(صحيفة «الفضل» في ٣٠ من تموز/يوليو/١٩٣١م)  
وجاء أيضاً في الصحيفة نفسها (المجلد الثالث) ما نصه: «ان ميرزا هو النبي محمد ﷺ زاعماً أنه هو مصداق قول القرآن حكاية عن سيدنا عيسى عليه السلام (ومبشراً برسول يأتي من بعدي اسمه أحمد).

(كتاب انذار الخلافة ص ٢١)  
واستعرض المجلس أيضاً ما كتبه ونشره العلماء والكتاب الاسلاميون الثقات عن هذه الفئة القاديانية الأحمدية لبيان خروجهم عن الاسلام خروجاً كلياً.

وبناء على ذلك اتخذ المجلس النيابي الاقليمي لمقاطعة الحدود الشمالية في دولة باكستان قراراً في عام ١٩٧٤م باجماع أعضائه يعتبر فيه

الفئة القاديانية بين مواطني باكستان أقلية غير مسلمة. ثم في الجمعية الوطنية (مجلس الأمة الباكستاني العام) لجميع المقاطعات وافق أعضاؤه بالإجماع أيضاً على اعتبار فئة القاديانية أقلية غير مسلمة.

يضاف إلى عقيدتهم هذه ما ثبت بالنصوص الصريحة من كتب ميرزا غلام أحمد نفسه ومن رسائله الموجهة إلى الحكومة الانجليزية في الهند التي يستدرها ويستديم تأييدها وعطفها من اعلانه تحريم الجهاد، وأنه ينفي فكرة الجهاد ليصرف قلوب المسلمين إلى الاخلاص للحكومة الانجليزية المستعمرة في الهند لأن فكرة الجهاد التي يدين بها بعض جهال المسلمين تمنعهم من الاخلاص للانجليز. ويقول في هذا الصدد في ملحق كتابه (شهادة القرآن) الطبعة السادسة ص ١٧ مانصه: «أنا مؤمن بأنه كلما ازداد اتباعي وكثر عددهم قل المؤمنون بالجهاد لأنه يلزم من الايمان بأبي المسيح أو المهدي انكار الجهاد».

(تنظر رسالة الاستاذ الندوي نشر الرابطة ص ٢٠)

وبعد أن تداول مجلس المجمع الفقهي في هذه المستندات وسواها من الوثائق الكثيرة المفصحة عن عقيدة القاديانيين ومنشئها وأسسها وأهدافها الخطيرة في تهديم العقيدة الاسلامية الصحيحة وتحويل المسلمين عنها تحويلاً وتضليلاً، قرر المجلس بالاجماع اعتبار العقيدة القاديانية المسماة أيضاً بالأحمدية عقيدة خارجة عن الاسلام خروجاً كاملاً، وأن معتنقيها كفار مرتدون عن الاسلام، وأن تظاهراً أهلها بالاسلام إنما هو للتضليل والخداع، ويعلن مجلس المجمع الفقهي انه يجب على المسلمين حكومات وعلماء وكتّاباً ومفكرين ودعاة وغيرهم مكافحة

هذه النحلة الضالة وأهلها في كل مكان من العالم .... وبالله التوفيق.

[توقيع] الرئيس عبدالله بن حميد رئيس مجلس القضاء الأعلى في المملكة العربية السعودية	[توقيع] نائب الرئيس محمد علي الحركان الأمين العام لرابطة العالم الإسلامي
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### الأعضاء

[توقيع] محمد محمود الصوّاف صالح بن عثيمين	[توقيع] محمد بن عبد الله السبيل	[توقيع] عبد العزيز بن عبد الله بن باز، الرئيس العام لإدارات البحوث العلمية والإفتاء والدعوة والإرشاد في المملكة العربية السعودية
[توقيع] محمد رشيد قباني	[توقيع] عبد القدوس الهاشمي	
[توقيع] محمد رشدي	[توقيع] عبد القدوس الهاشمي	
[توقيع] مصطفى الزرقاء	[توقيع] الندوي	

[سافر قبل التوقيع]

أبو بكر جومي

(In the Name of Allah, the Beneficent, the Merciful)

Praise be to Allah, the Lord of the worlds. Blessings and peace be upon our master, Muḥammad, the Seal of the prophets, and upon his progeny and companions.

## **RESOLUTION NO 4\***

### **Concerning the Qādiyāniyyah Group**

The Council of the *Fiqh* Academy, emanating from the Organization of the Islamic Conference Second Session held in Jeddah from 10 to 16 Rabi'uth thānī, 1406 AH (December 22–28, 1985).

Having considered the question tabled by the Council of the Islamic Fiqh of Capetown, South Africa, regarding passing a judgment on the Qādiyāniyyah and the group branching from it called "Lahori", whether they are regarded as Muslims or not, and regarding whether a non-Muslim is competent to hear such a case;

And under the light of the discussions and docu-

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\* Taken from the book entitled Resolution and Explanatory Notes during 1985–88 published by the Council of the Fiqh Academy.

ments presented to the members of the Council on the case concerning Mirzā Ghulām Aḥmad Qādiyānī, who appeared in India in the past century, and to whom Qadiyanism and its branch “Lahori” are ascribed;

And after contemplating the acquired information about these two creeds, and making sure that Mirzā Ghulām Aḥmad did claim to be a prophet sent by God and to have received divine revelation — a case which is proved by his own writings alleged to be partly revealed to him, spending all his life propagating this claim, inviting the people, in his speeches and books, to believe in his prophethood and message, and, since he was proved to have denied a great many of the teachings of Islam, such as the necessity of jihād (Islamic war) ;

And being informed about the judgment issued by the Council of the Fiqh Academy at Holy Makkah concerning this same subject;

The council decided on the following:

1. The claims of Mirzā Ghulām Aḥmad concerning prophethood and receiving revelation are just an explicit denial of what had positively been proved in the religion in respect to the ending of prophethood and divine message by our master, Muḥammad (SA), and that no revelation had descended on anybody after him; so this claim by Mirzā Ghulām Aḥmad turns him and his followers into apostates renegade from Islam. As to the Lahoris, they, like the Qādiyānīs, are also renegades, despite their describing Mirzā Ghulām Aḥmad to be a shadow and a manifestation of our



Prophet Muḥammad (SA).

2. No non-Islamic court nor a non-Muslim judge has the right to issue a verdict on anybody regarding him to be a Muslim or an apostate, especially, when it is contrary to what has unanimously been agreed upon by the Islamic Ummah through its religious academies and 'ulamā'. This is because issuing such verdicts about anybody being a Muslim or an apostate is not acceptable, unless it is issued by a Muslim judge versed in the regulations for adopting Islam or apostasy, aware of the truth of believing and disbelieving in Islam, and knowing what had been confirmed by the Book, the Sunnah (Tradition), and *Ijma'* (concensus). So, the judgment of such a non-Islamic court is invalid.

And Allah is the Best Knower!



بسم الله الرحمن الرحيم

الحمد لله رب العالمين، والصلاة على سيدنا محمد خاتم النبيين،  
وعلى آله وصحبه

### قرار رقم (٤)

بشأن

### القاديانية

أما بعد:

فإن مجلس مجمع الفقه الإسلامي المنبثق عن منظمة المؤتمر الإسلامي  
في دورة انعقاد مؤتمره الثاني بجدة من ١٠ - ١٦ ربيع الثاني ١٤٠٦ هـ /  
٢٢-٢٨ ديسمبر ١٩٨٥ م.

بعد أن نظر في الاستفتاء المعروف عليه من «مجلس الفقه الإسلامي  
في كيبتاون بجنوب أفريقيا» بشأن الحكم في كل من (القاديانية) والفئة  
المتفرعة عنها التي تدعى (اللاهورية) من حيث اعتبارهما في عداد  
المسلمين أو عدمه، وبشأن صلاحية غير المسلم للنظر في مثل هذه  
القضية.

وفي ضوء ما قُدم لأعضاء المجمع من أبحاث ومستندات في هذا

الموضوع عن (ميرزا غلام أحمد القادياني) الذي ظهر في الهند في القرن الماضي وإليه تنسب نحلة القاديانية واللاهورية.

وبعد التأمل فيما ذكر من معلومات عن هاتين النحلتين، وبعد التأكد من أن (ميرزا غلام أحمد) قد ادّعى النبوة بأنه نبي مرسل يوحى إليه، وثبت عنه هذا في مؤلفاته التي ادّعى أن بعضها وحي أنزل عليه وظل طيلة حياته ينشر هذه الدعوى ويطلب إلى الناس في كتبه وأقواله الاعتقاد بنبوته ورسالته، كما ثبت عنه إنكار كثير مما علم من الدين بالضرورة كالجهاد. وبعد أن اطلع المجمع (أيضاً) على ما صدر عن (المجمع الفقهي بمكة المكرمة) في الموضوع نفسه.

قرر ما يلي:

١- ان ما ادّعه (ميرزا غلام أحمد) من النبوة والرسالة ونزول الوحي عليه إنكار صريح لما ثبت من الدين بالضرورة ثبوتاً قطعياً يقينياً من ختم الرسالة والنبوة بسيدنا محمد ﷺ، وأنه لا ينزل وحي على أحد بعده. وهذه الدعوى من (ميرزا غلام أحمد) تجعله وسائر من يوافقونه عليها مرتدّين خارجين عن الإسلام. وأما (اللاهورية) فإنهم كالقاديانية في الحكم عليهم بالردة، بالرغم من وصفهم (ميرزا غلام أحمد) بأنه ظل وبروز لنبينا محمد ﷺ.

٢- ليس لمحكمة غير إسلامية، أو قاض غير مسلم أن يصدر الحكم بالإسلام أو الردّة، ولا سيما فيما يخالف ما أجمعت عليه الأمة الإسلامية من خلال مجامعها وعلمائها، وذلك لأن الحكم بالإسلام أو الردّة لا يقبل إلا إذا صدر عن مسلم عالم بكل ما يتحقق به الدخول في الإسلام أو

الخروج منه بالردة، ومدرك لحقيقة الإسلام أو الكفر، ومحيط بما ثبت في  
الكتاب والسنة والإجماع: فحكم مثل هذه المحكمة باطل.  
والله أعلم.

**APPENDIX 2**

**DR. IOBAL'S HISTORIC LETTER  
TO PANDIT JAWAHARLAL NEHRU:  
AHMADIS ARE TRAITORS  
TO ISLAM AND INDIA**

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LAHORE

June 21, 1936

My dear Pandit Jawaharlal,

Thank you so much for your letter which I received yesterday. At the time, I wrote in reply to your articles I believed you had no idea of the political attitude of the Ahmadis. Indeed, the main reason why I wrote a reply was to show, especially to you, how Muslim loyalty had originated and how eventually it had found a revelational basis in Ahmadism. After the publication of my paper I discovered, to my great surprise, that even the educated Muslims had no idea of the historical causes which had shaped the teachings of Ahmadism. Moreover, your Muslim admirers in Punjab and elsewhere felt perturbed over your articles as they thought you were in sympathy with the Ahmadiyya movement. This was mainly due \* This letter has been copied from the book A BUNCH OF OLD LETTERS, published by Asia Publishing House, Bombay, Calcutta, New Delhi, Madras.

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to the fact that the Aḥmadis were jubilant over your articles. The Aḥmadi Press was mainly responsible for this misunderstanding about you. However, I am glad to know that my impression was erroneous. I myself have little interest in theology, but had to dabble in it a bit in order to meet the Aḥmadis on their own grounds. I assure you that my paper was written with the best intentions for Islam and India. I have no doubt in my mind that the Aḥmadis are traitors both to Islam and India.

I was extremely sorry to miss the opportunity of meeting you in Lahore. I was very ill in those days and could not leave my rooms. For the last two years I have been living a life practically of retirement on account of continued illness. Do let me know when you come to Punjab next. Did you receive my letter regarding your proposed Union for Civil Liberties? As you do not acknowledge it in your letter I fear it never reached you.

**Yours Sincerely,  
Mohammad Iqbal**



**APPENDIX 3**

**ACT  
OF THE ISLAMIC REPUBLIC OF PAKISTAN  
PASSED IN 1974 INDICATING  
THAT QĀDIYĀNĪS ARE NOT MUSLIMS**

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Further to amend the Constitution of the Islamic Republic of Pakistan.

Whereas it is expedient further to amend the Constitution of the Islamic Republic of Pakistan for the purposes hereinafter appearing;

It is hereby enacted as follows: -

1. Short title and commencement. --(1) This Act may be called the Constitution (Second Amendment) Act, 1974.

(2) It shall come into force at once.

2. Amendment of Article 106 of the Constitution. --In the Constitution of the Islamic Republic of Pakistan, hereinafter referred to as the Constitution, in Article 106, in clause (3), after the word "communities", the words and brackets "and persons of the Qadiani group or the Lahori group (who call themselves 'Ahmadis')" shall be inserted.

3. Amendment of Article 260 of the Constitution. --In the Constitution, in Article 260, after clause (2), the following new clause shall be added, namely: -

" (3) A person who does not believe in the absolute and unqualified finality of the Prophethood of

Muḥammad (peace be upon him) the last of the Prophets or claims to be a prophet, in any sense of the word or of any description whatsoever, after Muḥammad (peace be upon him), or recognizes such a claimant as a prophet or a religious reformer, is not a Muslim for the purposes of the Constitution or law.”



**GLOSSARY**  
**OF**  
**NON-ENGLISH TERMS**

ʿālim (pl: 'ulamā'): Islamic scholar.

āmīn: amen, may Allah (SWT) it be so.

āyah (pl: āyāt): Qurʿānic verse.

farīdah: Islamic obligation.

hadīth (pl: ahādīth): tradition, narration by the  
Prophet Muḥammad (SA)  
and infallible Imams (AS).

hajj: specified pilgrimage to Makkah according  
to Islamic shariʿah.

harām: Islamically prohibited.

al-Haramānush: the Two Sacred Sanctuaries.

Sharīfān: – Makkah and Madīnah.

hukm: commandment, precept.

ʿĪsā (AS): Prophet Jesus Christ.

al-Jabriyyūn: a group of Muslims believing that human  
beings have no option and all their  
actions are guided by Allah (SWT).

jihād: Islamic war, holy struggle.



kāfir (pl: kāfirūn): unbeliever (s).

khilāfah: caliphate, succession.

al-mubāhalah: cursing.

mujāhid (pl: mujāhidūn): Islamic fighter.

mushrik (pl: mushrikūn): polytheist.

nubuwwah: prophethood.

sadaqah (pl: sadaqāt): voluntary Islamic charity.

salāte (pl: salawāt): an obligatory worshipping act to be performed five times a day by the Muslims statutory Islamic obligation of fasting.

sawm: of fasting Sawm.

Sunnah: tradition.

sūrah (pl: suwar): chapter of the Holy Qurʾān.

tablīgh: propagation.

tawhīd: monotheism.

Ummah: Islamic nation, Islamic people.

wahy: Divine revelation.

zakāt: statutory Islamic levy on specified items to be used for Muslims' welfare.









