4060 - Qadianiyyah in the light of Islam

the question

I appeal to you to answer the questions that I have previously submitted or to answer the one that follows, as the problem has for months caused me nothing but trouble in my local community. Even if I had the support of a fatwa, it might not help because this local community does not respect the ulama, but at least I would know that I am not erring.
I know that you cannot answer all questions, but surely something as important as this cannot be ignored. It is Ramadan and I hope for your answer.
1. If someone is not a qadiani but knows that they believe in a false prophet and accepts qadianis as a madhab in Islam, are they out of Islam? I believe that they are out of Islam, and I am acting on that belief in my conduct towards such people.

Detailed answer

Praise be to Allah.

Definition:

Qadianiyyah is a movement that started in 1900 CE as a plot by the British colonialists in the Indian subcontinent, with the aim of diverting Muslims away from their religion and from the obligation of jihaad in particular, so that they would not oppose colonialism in the name of Islam. The mouthpiece of this movement is the magazine Majallat Al-Adyaan (Magazine if Religions) which was published in English.

Foundation and prominent personalities:

1. Mirza Ghulam Ahmad al-Qadiani (1839-1908 CE) was the main tool by means of which Qadianiyyah was founded. He was born in the village of Qadian, in the Punjab, in India, in

1839 CE. He came from a family that was well known for having betrayed its religion and country, so Ghulam Ahmad grew up loyal and obedient to the colonialists in every sense. Thus he was chosen for the role of a so-called prophet, so that the Muslims would gather around him and he would distract them from waging jihaad against the English colonialists. The British government did lots of favours for them, so they were loyal to the British. Ghulam Ahmad was known among his followers to be unstable, with a lot of health problems and dependent on drugs.

2. Among those who confronted him and his evil da'wah was Shaykh Abu'l-Wafa' Thana' al-Amritsari, the leader of Jama'iyyat Ahl al-Hadeeth fi 'Umoom al-Hind (The All-India Society of Ahl al-Hadeeth). The Shaykh debated with him and refuted his arguments, revealing his ulterior motives and Kufr and the deviation of his way. When Ghulam Ahmad did not come to his senses, Shaykh Abu'l-Wafa' challenged him to come together and invoke the curse of Allaah, such that the one who was lying would die in the lifetime of the one who was telling the truth. Only a few days passed before Mirza Ghulam Ahmad al-Qadiani died, in 1908 CE, leaving behind more than fifty books, pamphlets and articles, among the most important of which are: Izaalat al-Awhaam (Dispelling illusions), I'jaaz Ahmadi (Ahmadi miracles), Baraaheen Ahmadiyyah (Ahmadi proofs), Anwaar al-Islam (Lights of Islam), I'jaaz al-Maseeh (Miracles of the Messiah), al-Tableegh (Conveying (the message))and Tajalliyyaat Ilaahiyyah (Divine manifestations).

3. Noor al-Deen (Nuruddin): the first Khaleefah of the Qadianis. The British put the crown of Khilaafah on his head, so the disciples (of Ghulam Ahmad) followed him. Among his books is: Fasl al-Khitaab (Definitive statement).

4. Muhammad Ali and Khojah Kamaal al-Deen: the two leaders of the Lahore Qadianis. They are the ones who gave the final shape to the movement. The former produced a distorted translation into English of the Qur'aan. His other works include: Haqeeqat al-Ikhtilaaf (The reality of differences), al-Nubuwwah fi'l-Islam (Prophethood in Islam) and al-Deen al-Islami

(The Islamic religion). As for Khojah Kamaal al-Deen, he wrote a book called al-Mathal al-A'laa fi'l-Anbiya' (The highest example of the Prophets), and other books. This Lahore group of Ahmadis are those who think of Ghulam Ahmad as a Mujaddid (renewer or reviver of Islam) only, but both groups are viewed as a single movement because odd ideas that are not seen in the one will surely be found in the other.

5. Muhammad Ali: the leader of the Lahore Qadianis. He was one of those who gave the final shape to Qadianiyyah, a colonialist spy and the person in charge of the magazine which was the voice of the Qadianiyyah. He also produced a distorted translation into English of the Qur'aan. Among his works are Haqeeqat al-Ikhtilaaf (The reality of differences), and al-Nubuwwah fi'l-Islam (Prophethood in Islam), as stated above.

6. Muhammad Saadiq, the mufti of the Qadianiyyah. His works include: Khatim al-Nabiyyeen The seal of the Prophets).

7. Basheer Ahmad ibn Ghulam. His works include: Seerat al-Mahdi (the life of the Mahdi) and Kalimat al-Fasl (Decisive word).

8. Mahmood Ahmad ibn Ghulam, his second Khaleefah. Among his works are: Anwaar al-Khilaafah (Lights of the caliphate), Tuhfat al-Mulook and Haqeeqat al-Nubuwwah (The reality of prophethood).

9. The appointment of the Qadiani Zafar-Allaah Khan as the first Foreign Minister of Pakistan had a major effect in supporting this deviant sect, as he gave them a large area in the province of the Punjab to be their world headquarters, which they named Rabwah (high ground) as in the aayah (interpretation of the meaning): "… And We gave them refuge on high ground (rabwah), a place of rest, security and flowing streams." [al-Mu'minoon 23:50].

Their thought and beliefs

1. Ghulam Ahmad began his activities as an Islamic daa'iyah (caller to Islam) so that he could gather followers around him, then he claimed to be a mujaddid inspired by Allaah. Then he took a further step and claimed to be the Awaited Mahdi and the Promised Messiah. Then he claimed to be a Prophet and that his prophethood was higher than that of Muhammad (peace and blessings of Allaah be upon him).

2. The Qadianis believe that Allaah fasts, prays, sleeps, wakes up, writes, makes mistakes and has intercourse – exalted be Allaah far above all that they say.

3. The Qadiani believes that his god is English because he speaks to him in English.

4. The Qadianis believe that Prophethood did not end with Muhammad (peace and blessings of Allaah be upon him), but that it is ongoing, and that Allaah sends a messenger when there is a need, and that Ghulam Ahmad is the best of all the Prophets.

5. They believe that Jibreel used to come down to Ghulam Ahmad and that he used to bring revelation to him, and that his inspirations are like the Qur'aan.

6. They say that there is no Qur'aan other than what the "Promised Messiah" (Ghulam Ahmad) brought, and no hadeeth except what is in accordance with his teachings, and no Prophet except under the leadership of Ghulam Ahmad.

7. They believe that their book was revealed. Its name is al-Kitaab al-Mubeen and it is different from the Holy Qur'aan.

8. They believe that they are followers of a new and independent religion and an independent

Sharee’ah, and that the friends of Ghulam are like the Sahaabah.

9. They believe that Qadian is like Madeenah and Makkah, if not better than them, and that its land is sacred. It is their Qiblah and the place they make hajj to.

10. They called for the abolition of jihaad and blind obedience to the British government because, as they claimed, the British were “those in authority” as stated in the Qur’aan.

11. In their view every Muslim is a Kaafir unless he becomes a Qadiani, and everyone who married a non-Qadiani is also a kaafir.

12. They allow alcohol, opium, drugs and intoxicants.

Intellectual and ideological roots

The westernizing movement of Sir Sayyid Ahmad Khan paved the way for the emergence of the Qadianiyyah, because it had already spread deviant ideas.

The British made the most of this opportunity so they started the Qadiani movement and chose a man from a family that had a history of being agents of the colonialists.

In 1953 CE, there was a popular revolution in Pakistan which demanded the removal of Zafar-Allaah Khan from the position of Foreign Minister and that the Qadiani sect should be regarded as a non-Muslim minority. In this uprising around ten thousand Muslims were martyred, and they succeeded in having the Qadiani minister removed from office.

In Rabee’ al-Awwal 1394 AH (April 1974), a major conference was held by the Muslim World League in Makkah, which was attended by representatives of Muslim organizations from around the world. This conference announced that this sect is Kaafir and is beyond the pale of Islam, and told Muslims to resist its dangers and not to cooperate with the Qadianis or bury their dead in

Muslim graveyards.

The Majlis al-Ummah in Pakistan (the central parliament) debated with the Qadiani leader Mirza Naasir Ahmad, and he was refuted by Shaykh Mufti Mahmood (may Allaah have mercy on him). The debate went on for nearly thirty hours but Naasir Ahmad was unable to give answers and the Kufr of this group was exposed, so the Majlis issued a statement that the Qadianis should be regarded as a non-Muslim minority.

Among the factors that make Mirza Ghulam Ahmad an obvious Kaafir are the following:

1. His claim to be a Prophet

2. His abolition of the duty of jihaad, to serve the interests of the colonialists.

3. His saying that people should no longer go on Hajj to Makkah, and his substitution of Qadian as the place of pilgrimage.

4. His anthropomorphism or likening Allaah to human beings.

5. His belief in the transmigration of souls and incarnation.

6. His attributing a son to Allaah and his claim to be the son of God.

7. His denying that Prophethood ended with Muhammad (peace and blessings of Allaah be upon him) and his regarding the door of Prophethood to be open to “any Tom, Dick or Harry”.

The Qadianis have strong ties with Israel. Israel has opened centres and schools for them, and helped them to publish a magazine which is their mouthpiece, to print books and publications for distribution worldwide.

The fact that they are influenced by Judaism, Christianity and al-Baatiniyyah is clear from their

beliefs and practices, even though they claim to be Muslims.

Their spread and positions of influence

1. Most of the Qadianis nowadays live in India and Pakistan, with a few in Israel and the Arab world. They are trying, with the help of the colonialists, to obtain sensitive positions in all the places where they live.

2. The Qadianis are very active in Africa and in some western countries. In Africa they have more than 5,000 teachers and dai'yahs working full-time to call people to Qadianiyyah. Their wide-spread activity proves that they have the support of the colonialists.

3. The British government is also supporting this movement and making it easy for their followers to get positions in world governments, corporate administration and consulates. Some of them are also high-ranking officers in the secret services.

4. In calling people to their beliefs, the Qadianis use all kinds of methods, especially educational means, because they are highly-educated and there are many scientists, engineers and doctors in their ranks. In Britain there is a satellite TV channel called Islamic TV which is run by the Qadianis.

From the above, it is clear that:

Qadianiyyah is a misguided group, which is not part of Islam at all. Its beliefs are completely contradictory to Islam, so Muslims should beware of their activities, since the 'Ulama' (scholars) of Islam have stated that they are Kaafirs.

For more information see: Al-Qadianiyyah by Ihsaan Ilaahi Zaheer.

(Translator's note: this book is available in English under the title "Qadiyaniat: an analytical

survey” by Ehsan Elahi Zaheer)

Reference: Al-Mawsoo’ah al-Muyassarah fi’l-Adyaan al-Madhaahib wa’l-Ahzaab al-Mu’aasirah by Dr. Maani’ Hammad al-Juhani, 1/419-423

The following statement was published by the Islamic Fiqh Council (Majma’ al-Fiqh al-Islami):

After discussing the question put to the Islamic Fiqh Council in Capetown, South Africa, concerning the ruling on the Qadianis and their off-shoot which is known as Lahoriyyah, and whether they should be counted as Muslims or not, and whether a non-Muslim is qualified to examine an issue of this nature:

In the light of research and documents presented to the members of the council concerning Mirza Ghulam Ahmad al-Qadiani, who emerged in India in the last century and to whom is attributed the Qadiani and Lahori movements, and after pondering the information presented on these two groups, and after confirming that Mirza Ghulam Ahmad claimed to be a prophet who received revelation, a claim which is documented in his own writings and speeches, some of which he claimed to have received as revelation, a claim which he propagated all his life and asked people to believe in, just as it is also well-known that he denied many other things which are proven to be essential elements of the religion of Islam

in the light of the above, the Council issued the following statement:

Firstly: the claims of Mirza Ghulam Ahmad to be a prophet or a messenger and to receive revelation are clearly a rejection of proven and essential elements of Islam, which unequivocally states that Prophethood ended with Muhammad (peace and blessings of Allaah be upon him) and that no revelation will come to anyone after him. This claim made by Mirza Ghulam Ahmad makes him and anyone who agrees with him an apostate who is beyond the pale of Islam. As for the Lahoriyyah, they are like the Qadianiyyah: the same ruling of apostasy applies to them despite the fact that they described Mirza Ghulam Ahmad as a shadow and manifestation of our Prophet Muhammad (peace and blessings of Allaah be upon him).

Secondly: it is not appropriate for a non-Muslim court or judge to give a ruling on who is a Muslim and who is an apostate, especially when this goes against the consensus of the scholars and organizations of the Muslim Ummah. Rulings of this nature are not acceptable unless they are issued by a Muslim scholar who knows all the requirements for being considered a Muslim, who knows when a person may be deemed to have overstepped the mark and become an apostate, who understands the realities of Islam and kufr, and who has comprehensive knowledge of what is stated in the Qur'aan, Sunnah and scholarly consensus. The ruling of a court of that nature is invalid. And Allaah knows best.

Majma' al-Fiqh al-Islami, p. 13