

QADIYANI ISSUE

PROF KHURSHID AHMAD

PROF. KHURSHID AHMAD



STATEMENT OF PROFESSOR DR. KHURSHID AHMAD

1. My full name is KHURSHID AHMAD.
2. I have read the pleadings in this matter and I submit that I am familiar with the issues raised therein.
3. I consider myself qualified to express an opinion on these issues. I hold a Master's degree in Economics, Master's in Islamic Studies, Bachelor of Laws, and Hon.PH, D. in Education. I have served in important positions in Pakistan and abroad. I have authored, translated and edited FIFTY SEVEN books and monographs on different subjects falling under the disciplines of Islamic Studies and Social Sciences including AN ANALYSIS OF THE MUNIR REPORT (1956: Jamaat-e-Islami, Karachi), ISLAMIC NAZRIYAE HAYAT (The Islamic Ideology, 8th Edition 1986; University of Karachi), and a two volume study on Islamic Law: Special issue on Islami Qanoon of Chiragh-e-Rah, Karachi. Books edited by me e.g. Islam; It's Meaning and Message and Studies in Islamic Economics are used as texts in over a dozen universities of the world. I have travelled extensively in the world, have participated in around one hundred international conferences and seminars, including the historic conference at Makka in April, 1974 and the Asian Regional Conference in July 1978 which voiced the Muslim world's consensus on the Ahmadiyya issue. I participated in the Executive Committee meeting of the Standing Conference on Jews, Christians and Muslims in Europe (May 1975) which accepted the Muslim's position on this issue. I have served as a university Professor of Economics, and was personally involved in major inter-faith dialogues in mid 1970's with the World Council of Churches, Geneva and World Congress for Religion and Peace (Japan) in which the principle of Muslims representing the Muslims and Ahmadies, the Ahmadies was accepted. I have also served as a Federal Minister for Planning and Development and Deputy Chairman, Planning Commission, Pakistan and Chairman, International Institute of Islamic Economics, Islamic University, Islamabad.

Presently I am a member of the Senate, the Upper House of the Pakistan Parliament. (Bio-data enclosed as Annexure 1).

4. I have appeared as an expert witness before the Shariah Bench of the Punjab High Court in a petition dealing with the nature of the Islamic political Order (1981). I am on the panel of Juris-consults of the Federal Shariah Court, and of the Shariah Bench of the Supreme Court of Pakistan.
5. I have studied the Ahmadi Literature extensively and have written and spoken on this subject.
6. It is my considered opinion that the Ahmadies, including those who belong to the Ahmadiyyah Anjuman Ishaati-i-Islam Lahore, do not belong to the Islamic faith and community and are outside the fold of Islam. They represent a new Ummah which believes that acceptance of Mirza Ghulam Ahmad of Qadian is essential for salvation. Whatever be the title used for him (Prophet, **Zilli** prophet, non-law-bearing prophet, **Buruzl** prophet, **Masih Mau'ud**, **Mithl Masih**, **Mahdi**, **Mujaddid**, **Muhaddas**) he is to be accepted as divinely-appointed leader who received explicit and categorical divine revelation, which he announced to others and all others are under a religious obligation to accept him as their leader, guide and arbiter (Hakm), failing which they expose themselves to divine wrath. After his advent, his acceptance is a condition for salvation.

7. The Muslim Ummah has totally repudiated Mirza Ghulam Ahmad of Qadian and all of his followers who call themselves Ahmadies (Qadiani or Rabwa Group) and Ahmadies (Lahori Group). The process of this repudiation began with the Fatawa of 1891 given by two hundred Ulema of the Indo-Pakistan sub-continent, further strengthened by a continuous stream of Fatawa from the Ulema of the sub-continent and the Muslim world. Major organisations and movements representing Muslims in different fields of life and activity have declared them to be outside the pale of Islam. The Muslim people have followed their religious and community leaders on this issue and have refused to accept them as Muslims. This separation became complete by separation of the Mosques and graveyards of the Muslims and the Ahmadies. A number of Muslim Governments have declared them to be a non-Muslim minority. This position has also been accepted by some non-Muslim Governments and International organisations engaged in inter-faith dialogue and others.

MUSLIM COMMUNITY'S REPUDIATION OF THE AHMADIYYA

1. Maulvi Abdullah and Maulvi Ismail of Ludhiana were amongst the first to carefully scrutinize the Barahin Ahmadiyya. They gave the first fatwa against Mirza Ghulam Ahmad of Qadiari. It was also published in Fatawa Qadariyya.

The Fatwa says:

"On the basis of a careful reading of the Barahin Ahmadiyya we declare that its author has made claims which are enough to drive him outside the pale of Islam. He has rendered himself Kafir and not a Mujaddid as he claims."

Source: Rais-e-Qadian (The leader of the Qadian) by Maulana Abdul Qasim Rafiq Dilawari, p.2-3 1301 H.1893.

Some Ulema of Ahle Hadith, the Ulema of the Ghaznavi family of Amritsar and the two sons of Maulana Abdul Qadri Ludhianwi, namely Maulana Muhammad and Maulana Abdul Aziz were amongst the earliest scholars who denounced Mirza Ghulam Ahmad as a deviationist in the mid-1880's.

2. In 1891 a fatwa was issued with the signatures of two hundred Ulema of the Indo-Pakistan sub-continent. The original fatwa was written by Maulana Syed Muhammad Nazir Husain of Delhi. The fatwa was endorsed and supplemented by some two hundred Ulema representing all schools of thought in the Indo-Pakistan sub-continent. Some of the leading Ulema who endorsed it were :

- (a) Maulana Rashid Ahmad Gangohi, Rector, Darul Uloom, Deoband.
- (b) Maulana Azizur Rehman, Chief, Darul Ifta, Deoband
- (c) Maulana Khalil Ahmad, Deoband
- (d) Maulana Muhammad Ahmad Hasan, Madressa A'liya Islamiyya, Kanpure.
- (e) Faqir Masud Dehlavi, Sajjada Nashin Nagshbandiyya, Punjab
- (f) Maulana Abu Muhammad Abdul Haq, author of Tafsir Haqqani
- (g) Maulana Ghulam Muhammad, Imam Badshahi Mosque, Lahore
- (h) Maulana Abdul Jabbar bin Sheikh Abdulla al-Ghaznavi
- (i) Faqir Syed Zahurul Hasan, Sajjada Nashin, Khanqah Aliya Qadriyya, Batala Sharif, Punjab.

This fatwa was endorsed by Ulema from the following cities/towns of the sub-continent.

Agra, Hyderabad Decon, Batiala , Khanpure, Delhi, Kanpurer, Aligarh, Banaras, Azamgarh, Ghazipur, Rahimabad Darbhanga, Bhopal, Ludhiana, Lucknow, Amritsar, Lahore, Batala Gurdaspure, Ferozpur, Peshawer, Rawalpindi, Hazara, Jehlum, Sialkot, Wazirabad, Kapurthala, Pasroor, Deoband, Patna, Azimabad, etc.

3. After the death of Mirza Sahib the Ahmadiyya Movement continued its missionary activities from two platforms, the Ahmadiyya of Qadian and the Ahmadiyya of Lahore. A number of fatawa appeared during the first half of the twentieth century. It is impossible to give a complete list of these fatawa but a summary statement of selected fatawa is given below:

1. Maulana Ahmad Raza Khan was the top-most 'alim and leader of the Brelvi school of the sub-continent. His fatawa on Ahmadiyya and of his colleagues have been published in Majmu'a-e-Rasail Radde Mirzaiyyat. See Majmu'a-e-Rasail Radde Mirzaiyyat and Imam Ahmad Raza Qadri Barelvi; edited by Muhammad Abdul Halim Sharif Qadri. Idarah Tasneefat Imam Ahmad Raza, Karachi 1984.
2. The Ulema of Deoband, perhaps the greatest centre of Islamic learnings in the sub-continent, gave a number of fatawa on the position of Mirza and his followers. Mufti Azizur Rehman, Maulana Rashid Ahmed Gangohi, Maulana Ashraf Ali thanwi, Maulana Qari Muhammed Tayyib, Maulana Anwer Shah Kashmiri, Mufti MUhammad Shafi are among the luminaries of this institution who gave fatwa against Ahmadiyya
See: Bayanaat Ulema-e-Rabbani bur Irtidad Firqa-e-Qadiani, ed. by Hafiz Muhammad Khalid Latif, published from Bhawalpur, p.36.
3. Mufti Muhammad Kifayatullah was one of the greatest Mufti's of the sub-continent. He has given a number of fatwas on the issue. These are given in the huge compendium of his fatawa Kifayatul Mufti Vol I and Vol. VI, published from Delhi.
4. Fatwa by the Ulama of Bhawalpure, was written by Maulana Mohammed Sadiq, Jami'a Abbassiyyah, Bhawalpure, endorsed by the Sheik al-Jami'a Moulana Ghulam Mohammed, Moulana Faqir Mohammad Aqil, Moulana Hafizullah.
5. Fatwa by Moulana Mohammed Murtaza and Maulana Qari Mohammed Tayyib of Deoband and endorsed by Maulana Abdul Razzaq, Rector, Madressah Shamsul Uloom, and by Maulana Habibullah, Professor, Madressa Anwariya, Gomanian.

Endorsement of above with further elaboration by Maulana Mohammad Hayat, Faqir Ghulam Siddiq, Maulana Ghulam Mohammad and Maulana Ahmed Ali of Lahore.

6. Fatawa of Darul Ifta Bhopal State, given by Maulana Mohammad Abdul Hadi, Mufti Bhawalpure State, dated 20 Rajab 1350H (1st December, 1931). Supplementary fatawa from al-Faqir Abdul Baqi Humaiyyuni and Faqir Abdul Ala Mohammad Amjad Ali, of the Bhopal state.
7. Fatwa from Dabhail, Gujrat written by Mufti Atiqur Rehman Usmani, Mufti, Madressah Ta'lim-al-Din, Dabhail, Soorat, dated 18 Rajab 1350H and endorsed by Maulana Mohammed Anwer.

8. Fatwa from Ulama of Delhi written by Maulana Mohammed Sharif, Professor Madressah Fatahpuri, Delhi and endorsed by Maulana Mohammad Anwer, Masjid Fatehpuri, Delhi and Maulana Mohammad Abdul Aziz Professor, Madrassah Fatehpuri. Also endorsed with additions by Maulana Saeed Ahmed Akerbabaadi and Maulana Tufail Ahmed of Madressah Fatehpuri Delhi.
9. Fatwa from Rampure state written by Maulana Mohammed Nur-al-Hussain and Maulana Mohammed Saeed of the state of Rampure and further endorsed by Maulana Mohammed Yusuf, Maulana Syed Ahmed Shah and Maulana Sayed Rasool of Madressah Aliyyah, Rampure.

Source: for No 3 to No 8: Bayaanat Ulema-e-Rabbani bur Irtidad Firqa Qadiani (Statement of the Ulama on the Apostasy of the Qadiani Group). Appendix 1: pp 213-228. Vol. I Edited by Abu Nasr M Khalid Latif

10. In line with the above FATAWA SIGNED BY FORTY THREE leading religious authorities from the top most centres of Islamic Learning and Guidance, countless fatawa were issued from all parts of the country, covering every school of thought and every Major Muslim locality in the sub-continent. Here we give the names of some of the prominent Ulama whose fatawa have been compiled in Fatwa Takfir-i-Qadian (Pronouncement on the apostasy of the Qadian) edited by Maulvi Sayyid Ahmad and published by Kutub Khan-e-Azizieh, Deoband. This document contains fatawa of 114 Ulama.
 - (j) Darul Uloom/ Deoband signed by Mufti Azizur Rahman, Maulana Ghulam Rasul, Maulana Faqir Asghar Husain, Maulana Gul Muhammad Khan, Maulana Muhammad Aizaz Ali, Maulana Ahmed Amin Maulana Muhammad Idris and Maulana Abdul Wahid (dated 22 Rajab, 1336).
 - (ii) Madrasah Mazahirul Uloom, Saharanpur signed by Maulana Inayat Ilahi, Rector and the following professors:

Maulana Khalil Ahmed, Maulana Sabit Ali, Maulana Abdur Rahman, Maulana Abdul Latif, Maulana Mumtaz Mirathi, Maulana Manzur Ahmad, Maulana Muhammed Idris, Maulana Abdul Qawi, Maulana Muhammed Fazil, Maulana Badr-i-Alam Mairathi, Maulana Ilmuddin Hisarwi, Maulana Ghulam Habib Peshawri. Maulana Abdul Karim Maulana Fasihuddin Sahanranpuri, Maulana Nur Mohammed, Maulana Dabibur Rahman, Maulana Mohammed Baluchistani, Maulana Zarif Ahmed Muzaffargarhi, Maulana Muhammed Habibullah. (dated 9 April 1918).
 - (iii) Thana Bhawan, Muzaffargarh signed by Hazrat Maulana Ashraf Ali Thanwi (dated 1336 H).
 - (iv) Raipur, Saharanpur. Written by Maulana Nur Muhammed Ludhyanvi and endorsed by Maulana Abdul Rahim Raipuri, Maulana Abdul Qadir Shahpuri, Maulana Maqbool Subhani, Maulana Muhammed Sirajul Haq, Maulana Khuda Bukhsh Fiazpuri, Maulana Muhammed Sadiq Shahpuri, Maulana Ahmed Shah, Imam Jami Masjid, Maulana Allah Bakhsh, Bhawalpuri.
 - (v) **Delhi**
Written by Hakim Ibrahim, Mufti Dehlavi Madrasah Husainiyyah.

Also another fatwa written by Mufti Maulana Muhammed Kifayatullah, Mufti Madrassah Aminiyya Delhi.

(vi) Calcutta

Written by Maulana Abdul Noor, Professor, Madrasah Darul Huda, Calcutta. Endorsed by: Shamul Ulama Mufti Muhammed Abdullah, Chief, Madrassah Aliyah, Calcutta, Maulana Muhammed Yahya, Maulana Afzaluddin, Maulana Abdul Wahid, Maulana Muhammed Sulaiman Maulana Muhammed Yasin, Maulana Abdul Rahim, Maulana Muhammed Ali, Maulana Ziaur Rahman, Maulana Muhammed Zubaid, Maulana Akram Khan,

(vii) Banaras

Written by Maulana Muhammed Abdul Qasim Benarasi, Professor Madrasah Arabiyyah, Benares and endorsed by Maulana Muhammed Sheir Khan, Maulana Hakim Muhammad Hasan Khan, Maulana Muhammed Abdullah Kanpuri, Maulana Muhammed Hazrat Ahmad, Maulana Hakim Abdul Majid, {dated 10 Jamadial Awwal 1336 H}.

(viii) Lucknow

Maulana Abu Ahmad Muhammed Shibli. Endorsed by Maulana Abdul Wudood and Maulana Amir Ali. Also further note by Bari Ansari and Abdul Huda Fatihullah.

(ix) Agra

Written by Maulana Muhammed Muhmam, Imam Jami Majid, Agra and endorsed by Maulana Syed Abdul Latif, Madrasah Aliyyah, Agra and Mariana Muhammad Didar Ali Rizvi.

(x) Muradabad

Written by Maulana Ghulam Ali Hanafi Qadri, Muradabad (dated 28 Rajab 1336).

(xi) Lahore

Written by Maulana Nur Baksh, Nazim Anjuman Numanyiah, Lahore.

(xii) Amritsar

- a. Written by Maulana Abdul Hasan Ghulam Mustafa Al-Hanafi al-Qasimi, Amritsar.
- b. Written by Maulana Muhammed Jamal, Imam Masjid Kucha sa'i, Amritsar.
- c. Written by Abdul Ghafur Ghaznawi, Madrasa Salafiyyah Gaznawi, Amritsar.
- d. Written by Maulana Abul Wafa Sanaullah.

(xiii) Ludhiana

- a. Written by Maulana Ali Muhammed, Husainiya Madrasah, Ludhiana.
- b. Maulana Rahmat Ali, Madrasa Azizia, Dhuliwal, Ludhiana.
- c. Maulana Muhammed Abdullah and Hafiz Muhammed Din, Madrasa Bustanul-Islam, Ludhiana

- (xiv) Peshawar**
Written by Maulana Abdul Rahman Hazarvi and endorsed by Maulana Abdul Wahid, Maulana Abdul Rahman, Mufti Abdul Rahim, Maulana Muhammad Khanppuri, Maulana Mohammed Ramzan, Maulana Abdul Karim and Hafiz Abdullah Naqshbandi.
- (xv) Rawalpindi**
Written by Maulana Abdul Ahmad Khanduri and endorsed by Maulana Abdullah, Maulana Said Akbar Shah, Maulana Muhammed Maksuri, Maulana Mohammed Isamuddin, Maulana Muhammed Abdul Rahman, Imam Masjid Ahli-Hadith and Pir Faqir Shah.
- (xvi) Multan**
Written by Maulana Abu Muhammed Abdul Haq, endorsed by Maulana Muhammad and Maulana Muhammed Abu Ubaid Khudabakhsh.
- (xvii) Hoshiyarpur**
Written by Maulana Muhammed Hoshiyarpuri, Nadwatul Ulama, Hoshiyarpur endorsed by Maulvi Ahmad Ali.
- (xviii) Gurdaspur**
Written by Maulana Abdul Haq Dina Naghri.
- (xix) Jehlum**
Written by Maulana Muhammad Karmuddin and endorsed by Maulana Noor 'Ain and Maulana Muhammad Faizul Hasan.
- (xx) Sialkot**
Written by Maulana Abul Ilyas Mohammed Imamuddin Qadri.
- (xxi) Gujrat**
Written by Maulana Sheikh Abdullah and endorsed by Maulana Ubaidullah.
- (xxii) Gujranwala**
Written by Hafiz Muhammed al-Din and endorsed by Maulana Muhiuddin Nizampuri, Maulana Nuruddin Ghani.
- (xxiii) Hyderabad, Deccan**
Written by Maulana Mohammed Anwarullah Khan, Chief of the Department of Religious Affairs Hyderabad.
- (xxiv) Bhopal**
Written by Mufti Mohammed Yahya, Mufti Bhopal State (dated 3rd Rajab, 1336).
- (xxv) Rampur State**
Written by Maulana Zahurul Hasan.

Source: Fatwa Takfir-i-Oadian, Kutub Khana-e-Azizia, Deoband India

SOME IMPORTANT INSTITUTIONAL PRONOUNCEMENTS

Some of the other most important and influential declarations by institutions or conferences representing all schools of Islamic thought in Pakistan after the attainment of Independence are given below:

- 10.1** The Board Ta'limat-Islamath, Constituent Assembly of Pakistan, in its amendments to the Report of the Basic Principles Committee provided for a separate seat for the Qadianis in the Parliament so as to give recognition to their separate status. The report defines a Qadiani as;

"A Qadaini is a person who professes to believe in the late Mirza Ghulam Ahmed of Qadian as an apostle prophet, the promised Messiah, the promised Mehdi or Mujaddid" (p. 20)

It may be noted that the Board had Maulana Sayyid Sulaiman Nadvi as its Chairman, Mufti Jaffer Husain Mujtahid and Mufti Mohammad Shafi, Mufti-e-Azam, Pakistan, as its members, and Maulana Zafar Ahmad Ansari was its Secretary.

- 10.2** The Ulama belonging to all schools of thought, including the leading most shia Ulama of the country demanded in 1953 constitutional amendments to the effect that the Qadianis be given the status of a non-Muslim minority. The Ulama suggested as follows:

TABLE OF SEATS - HOUSE OF THE PEOPLE

In this schedule, the figure 88 in the column Seats reserved for Muslims', against Punjab, should be substituted by 87, and a new column, 'seats reserved for Qadianis "should be added. In this new column, figure '1' should be inserted against Punjab.

The following should be added to the notes to this schedule:

1. "For filling up the seat of Qadianis in Punjab, Qadianis of other areas in Pakistan should also be entitled to vote and should be eligible for election".
2. "A Qadiani is a person who professes to believe in Mirza Ghulam Ahmad of Qadian as his religious leader". This is a very important amendment upon which we insist with all the emphasis at our command. It is in' no manner proper for the constitution makers of our country to be oblivious of the peculiar conditions obtaining in the country and the social problems of a peculiar nature confronting us and to frame a constitution on the basis of their personal views. They must now be aware how delicate and tense the situation has become in areas where a considerable number of Qadianis are living along with Muslims. They should not behave like our erstwhile rulers who did not care to take cognizance of the hindu Muslim problem until the four corners of the undivided India had become blood-stained on account of the Hindu- Muslim disturbances. For our constitution-makers, belonging to this country as they do, it would be a tragic blunder that they should refuse to

realise the existence of a Qadiani-Muslim problem which needs an urgent solution until such time as they find it has grown into a wild fire. What has added considerably to the delicacy of the problem is that while, on the one hand, Qadianis try to pose themselves as, and mix with, Muslims; on the other hand, they stand not only aloof from, but as rivals against Muslims by virtue of their creed, religious practices and collective organisation, and openly dub all the Muslims as "Kafirs". The remedy even today lies in declaring them a minority altogether separate from the Muslims as had been proposed by the late Allama Iqbal twenty years back.

Similarly, the words "and Qadianis" should be added to the end of Section 1 of the Report of minorities Committee.

Sources: Ulema's Suggestions and Amendments to the Basic Principles Committee Report. January 1953, scheduled 11, pp. 22-23, list of signatories pp.26-28.

SIGNATORIES TO THIS DOCUMENT WERE

1. Hazrat Allama Maulana Syed Suleman Nadvi Sadar Markazi Jamiatu Ulmae Islam va Sadar Talimat Islami Board Dasioor-saz Assembly, Pakistan.
2. Hazrat Maulana Mufti Mohammed Hasan, Naib Sadar Markazi Jamiatulmae Islam va Mohtamim Jame Ashrafia, Lahore.
3. Hazrat Maulana Syed Abulhasnat Mohammed Ahmed Sahab, Sadar Markazi Jamiatulmae, Pakistan.
4. Hazrat Maulana Daood Ghaznavi, Sadar Jamiat Ahle Hadis, West Pakistan
5. Hazrat Maulana Zafar Ahmed Sahab Usmani, Naib Sadar Markazi Jamiatulmae Islam.
6. Hazrat Maulana Ahmed Ali Sahab, Amir Anjuman Khud-damuddin, Lahore.
7. Hazrat Maulana Syed Abulala Maudoodi, Amir Jamaat Islami, Pakistan.
8. Hazrat Maulana Mufti Mohammed Shafi Sahab, Naib Sadar, Markazi Jamiatulmae Islam va Rukne.Talimat Islami Board, Dastoor-saz Assembly Pakistan va Sarparast Darul-uloom, Karachi-I.
9. Hazrat Maulana Shamsul Haq Sahab Afghani, Wazir Moarif Riyasat Qalat.
10. Hazrat Maulana Abdul Hamid Sahab Qadri Badauni Sadar Jamiatulmae, Pakistan, Sind.
11. Hazrat Maulana Mohammed Idris Sahab Kandhalvi Shaikhul Hadis Jame Ashrafia, Lahore.
12. Hazrat Maulana Khair Mohammed Sahab Mohtamim Madrasa Khairul Madaris, Multan.

13. Hazrat Maulana Haji Mohammed Amin Sahab, Khalifa Haji Tarangzai, Peshawar (Sarhad).
14. Hazrat Maulana Athar Ali Sahab, Sadar Jamiatuae Islam, East Pakistan.
15. Hazrat Maulana Abu Jafar Mohammed Saleh Sahab (Pir Sarsina Sharif), Naib Sadar Markazi Jamiatulmae Islam va Amir Jameat Hazbullah Mishriqi Pakistan.
16. Hazrat Maulana Mohammed Ismail Sahab Nazim Jamiat Ahle Hadis, Pakistan.
17. Hazrat Maulana Habibullah Sahab, Jame Dinia, Darulhuda Thetri Khairpur Mirs (Sind).
18. Hazrat Maulana Mohammed Sadiq Sahab, Mohtamim Madrasa Mazharul-uloom, Khudda, Karachi.
19. Hazrat Maulana Shamsul Haq Sahab Faridpuri, Principal Jame Qurania, Dacca.
20. Hazrat Maulana Mufti Mohammed Sahibdad Sahab, Karachi.
21. Hazrat Maulana Pir Mohammed Hashim Jan Sahab, Mujad-didi, Sind.
22. Hazrat Maulana Raghieb Ahsan Sahab M.A., Naib Sadar Jamiatulmae Islam, East Pakistan.
23. Hazrat Maulana Habibur Rahman Sahab, Naib Sadar Jamiatul Mudarrasin Sarsina Sharif, East Pakistan.
24. Hazrat Maulana Mohammed Ibrahim Sahab Mir Sialkoti, Naib Sadar, Markazi Jamiatulamae Islam va Sadar Jamiat Ahle-Hadis, Pakistan.
25. Hazrat Maulana Hafiz Kifayet Hussain Saheb, Mujtahid Idarai Alia Tahaffuz Huqooq Shia, Pakistan.
26. Hazrat Maulana Mufti Jafar Husain Sahab, Mujtahid Rukne Talimat, Islam! Board Dastoor Saz Assembly, Pakistan.
27. Hazrat Maulana Mohammed Yusuf Sahab Banori Shaikhul- tafsir, Darul-uloom Islamia, Tando Alahyar. Sind.
28. Hazrat Maulana Mohammed Ali Saheb Jalandhari. Sadar Majlis Ahrar-i-Islam, Pakistan.
29. Hazrat Maulana Aminul hasnat Sahab, Pir Manki Sharif, Naib Sadar Markazi Jamiatul-ulmae Islam.
30. Janab Qazi Abdius-Samad Sahab Sarbazi, Qazi Qalat, Baluchistan.
31. Janab Maulana Ehtishamul Haq Sahab Mohtamim Darul-uloom Islamia, Tando Alahyar, Khatib Jame Masjid, Jacob Line, Karachi.

32. Janab Maulana Zafar Ahmed Sahab Ansari, Secretary Talimat Islami Board, Dastoor-saz Assembly, Pakistan.

33. Janab Maulana Din Mohammed Sahab, Naib Sadar Jamiatulmae Islam, East Pakistan.

10.3 In response to these demands the following developments, resolutions, amendments were adopted at relevant constitutional forums:

- 1.** The resolution of the Azad Kashmir Assembly passed in 1974 demanding the declaration of the Qadianis as a non-Muslim minority.
- 2.** The resolution of the N.W.F.P. Assembly passed in 1974 demanding the declaration of the Qadianis as a non-Muslim minority.
- 3.** The resolution of the Pakistan National Assembly passed after two weeks of hearing and discussion on 7th September 1974 declaring the Ahmadiyyah of both denominations as a non-Muslim minority. Consequently Pakistan's Constitution was amended declaring the believers of Mirza of Qadian as non-Muslims.

10.4 While Maulana Sayyid Abul A'la Mawdudi was a signatory to the Ulema's demand given above, it seems appropriate to refer to three of his articles;

First, The Qadiani Problem written in 1953 giving an exposition of the problem, second. Finality of Prophethood, written in 1962, giving the doctrinal position on the question of finality of prophethood and the question of Masih and the descent of Christ, and third, an article setting the need and form of the constitutional amendment needed to declare the Ahmadies belonging to both the streams, a non-Muslim minority. This statement appeared in all newspapers of Pakistan and its full text was published in the Tarjumanul Quran Lahore, September 1974, Maulana Mawdudi, was the founder president of the Jamaat-e-Islami, Pakistan and is regarded as one of the greatest thinkers of Islam.

10.5 Finally it may be submitted that the Ulama and Islamic scholars have not merely issued Fatawa against the Ahmadiyyah, they have written vast literature in refutation of their ideas and claims. Over two hundred books and several hundred pamphlets and smaller tracts have been produced on this subject.

SHI'A MUSLIM VIEWPONT ON AHMADIYYAH

- 11.1** While many signatories to the Fatawa referred to above belong to the Shi'a school of thought it would be worthwhile to more specifically quote from Sayyid Abbas Husain Shah Gardezi's pamphlet Qawmi Assembly Pakistan Men Taqrir: Qadianion ko Ghayr Muslim Aqalliyat Qarar Dene ki Himayat published from Islamabad, by the Shia Community.

In explaining his views about both the branches of the so-called Ahmadiyyah, the Qadianis and Lahoris, Sayyid Abbas Gardezi, a leading Shi'a member of the National Assembly Pakistan says:

"The Qadianis and Lahoris have acknowledged in their statements that revelation (Wahy) came to Ghulam Ahmad and that several of his books are considered heavenly. This makes it evident that the Qadianis and Lahoris directly form part of the Ummah of a person who is recipient of revelation. (Ibid..) p.21}"

Gardezi strongly denounced the followers of Mirza of Qadian from a general Islamic as well as Shi'a perspectives and quoted the pronouncements of Shi'a authorities (see pp. 25-30). He considered unqualified belief in the finality of the prophet-hood of Muhammad as an essential part of the Islamic faith and its denial constitutes infidelity. In this regard he cites the following Shi'a authorities:

1. Maulana Najmul Hasan Karrarawi, member of Islamic ideology council;
2. Mujtahid-i-Azam Aqai Muhsin al-Hakim of Iraq.
3. Maulana Sheikh Muhammad Husain, Fazil Iraq.
4. Maulana Husain Baksh, Principal Darul Uloom Muhamadiyyah, Sargodha.
5. Maulana Malik Ijaz Husain, Principal, darul Uloom Zafariyah, Khusab.
6. Maulana Muhammad Zafar Khatib, Shiah Mosque, Lahore.
7. Maulana Mirza Yusuf Husain (Mianwali).
8. Maulana Saayid Ghulab Husain Shah Naqvi, Principal Madrassah Makhzan-ul-CJloom, al-Jafariyah, Multan.
9. Maulana Muhammad Bashir Ansari (see pp 27-30).

- 11.2** It may also be recorded that the following top Shi'a Ulama are signatories to a number of unanimous documents issued by the Muslim leaders declaring the Ahmadis as outside the pale of Islam and demanding separate non-Muslim minority status for them.

1. Hazrat Maulana Hafiz Kifayat Husain
Mujtahid, Idara Alia Tahaffuz Huqooq Shia, Pakistan
2. Hazrat Maulana Mufti Jaffer Husain Mujtahid, member Board Talimat Islami, Constituent Assembly, Pakistan.
3. Maulana Sayed Mohammed Rafi Mujtahid. Ex-member, Islamic Ideology Council, Pakistan.

4. Moulana Talib Jauhri, member Islamic Ideological Council, Pakistan.

11.3 Let us also quote from the book Khatm-i-Nubuwwat by AYATOLLAH MURTAZA MUTAHHARI, who was next to AYATULLAH KHOMEINI in the SHIA hierarchy of Iran before he was killed. He wrote the following in his book KHATM-I-NUBUWWAT on the question of the finality of prophethood.

"Muslims have always recognised the finality of prophethood as self-evident and have never faced the question: Can there come another prophet after Muhammad (peace be upon him)? The reason is that the Quran very clearly proclaimed the end of prophethood, and the prophet (peace be upon him) repeatedly stated the same. Muslims have always considered the coming of another prophet after the Holy Prophet (peace be upon him) to be inconsistent with true belief as the denial of God's unity or of the Resurrection."

(KHATM-I-NUBUWWAT p3 from Urdu translation published from Rawalpindi 1401.

He further writes:

"The late Farid has quoted the statement of an esteemed scholar in his book ILM-AL-YAQBEN p 105: The goal and objective of human nature is to attain nearness to God, and this is impossible unless one is guided in that regard by the prophets. In this respect, prophethood becomes an integral part of the order of life. But its ideal and target is the apex of prophethood rather than its early stages. In accord with the Sunnah of Allah, prophethood gradually reaches its perfection in the same way as a building gradually reaches its completion. The true purpose of building does not consist of columns and walls, but the structure as a whole. The same is the case with the prophethood. Prophethood also reaches a certain point it admits of no further structural additions since any addition would be inconsistent with perfection. This has been alluded to by the Prophet (peace be upon him) in a famous hadith in which he likened prophethood to a building which was completed but wherein was left out the space of one brick only. This space of the building was filled by the prophet (peace be upon him)."

(Khatm-e-nubuwwat pp 27-28)

11.4 Reference may also be made to a work by a leading Shi'a Alim, Shariatmaderi Allama. Sayed Ali al Hairy's book on Masih Mau'ood which is a total repudiation of Mirza Ghulam Ahmad. This book was published in 1926.

11.5 Agha Murtaza Phooya is a leading Shi'a thinker of Pakistan and son of an Ayatullah. He is the chief editor of The Muslim Daily, Islamabad. Commenting on the 1984 Ordinance about the Ahmadiyya he editorially expresses the consensus opinion of the Muslims (April 29, 1984)

"The promulgation of the Presidential Ordinance placing curbs on the activities of the Qadianis is a timely action which should set at rest the controversy surrounding this issue in recent months. Passions had been excited and public opinion mobilised. That this Ordinance was necessitated a full decade after the 1974 Constitutional Amendment, which declared the Qadianis to be non-Muslim through a vote of the popularly elected National Assembly, clearly

underlines the lacuna, and the dichotomies on an issue which agitates the peoples' minds. It would have been in the fitness of things if the ambiguities had been cleared once and for all so as not to give an opportunity for a repetition of violence or provide an opportunity to those ' vested interests who may use this an excuse for a witch hunt. In keeping with its own logic and the wishes of its Muslims masses, the government will be well advised to exercise its writ and remove all road-blocks on the path of Islamisation. However, it needs to be understood that Ordinances of regulations cannot be the best manifestation of translating into practice what happen to be popular sentiments. For this, there has to be a mass-oriented, democratic process, which springs from the grass roots. It must have the consensus of scholars and personages from all schools of Islamic thought. This is need of the hour, not only in the case of the Qadiani question, but for other issues as well so that whatever is done should be with proper, popular and constitutional sanction within the due process of law".

- 12.4** Mustafa Kamil Pasha wrote a series of scholarly articles in refutation of, the Mawahibur Rahman of Mirza Ghulam Ahmad on his claim to Zilli prophethood.
(Source: ibid; p 44)
- 12.5** The Ulema of Syria have issued their Fatwa under the title Khulasah ar-rad fi e'tiqad Masih-al-Hind. The fatwa is signed by Mufti Mohammed Hashim al-Rashid al-Khatib and declares that the claimant to Messiahship from India is false (Kazib) and his followers are outside the fold of Islam.
(Source: Ibid; p. 45)
- 12.6** Shaikh Abd Allah Ibn Muhammad Ibn Humaid, the President General of the Supervisory Body for Religious Guidance, Holy Mosque of Makka.
(See Al-Qadiyaniyah fi Nazar 'Ulama al-Ummah-a-Islamiyah, Makka Mukarramah, 1393 A.H, 1973 C.E.).
- 12.7** The following scholars of the Holy City of Makkah and Madinah issued a Fatwa declaring all Qadianis, including Lahoris, to be infidels (Kafir):
1. Muhammad ibn Alawi al-Maliki of Makkah Mukarramah
 2. Qari Abd al-Qadir, Professor, Tahfiz al-Quran
 3. Qari Abbas, Professor, Tahfiz al-Quran
 4. Mahmud Nadhir al-Tarazi, the Prophet's Mosque at Madina Munawwarah
 5. Ismail Uthman Zain, Madrasah Saulatiyya, Makkah Mukarramah
 6. Abd Allah Said Al-Hijji, Makkah Mukarramah
 7. Muhammad Ali Al-Sabuni, Faculty of Law, King Abdul Aziz University Makkah Mukarramah,
 8. Muhammad Amin al-Misri ,Faculty of Law, K.A.A. University, Makkah Mukarramah
 9. Muhammad Nur ibn Saif, Makkah Mukarramah
 10. Ibrahim Dawud Qattani, Makkah Mukarramah
 11. Muhammad Khan, Makkah Mukarramah
 12. Taha ibn Abd al-Wasi, Makkah Mukarramah
- 12.8** "Belief in the finality of Prophethood and in the prophet (peace be upon him) being the last of the prophets" and that there would be no prophet after him is a categorical article of faith in Islam, the faith of Islam depends on this creed. Thus it is a creed of fundamental

character, one of those fundamental articles which are of doubtless certainty with the result that its denial is infidelity (kufr) This false claimant did not spare denying anything whose denial entails infidelity. Thus he insulted the Messiah Jesus son of Mary who, according to clear Quranic text is an infallible prophet ...

As for those who say that he was a Mujaddid (saviour (of Islam), they too are infidels."

12.17 The Ahmadiyyah (Lahore Group) tried to get some of the Ahmadi students in the Usul-al-Din faculty of the Al-Azhar and through some means were able to get two Albanian students (who were Ahmadis) admitted. These students even produced two tracts in Arabic from Cairo on Ahmadiyya. Ulema took serious notice of this. Syed Muhibullah Khatib, editor, Al-Fatah exposed the Ahmadi game, Shaikh Al-Azhar Allama Muhammad Mustafa al-Maraghi formed a committee consisting of senior scholars of Al-Azhar, including one Sheikh Mahmud al-'Uduwi who was reported to be sympathetic towards Muhammad Ali Lahori and had met him when he visited India. The committee came to the unanimous conclusion that Ahmadis (Including Lahoris) are not Muslim and that Ahmedi students must be expelled from the al-Azhar. The decision was enforced (1939) and no Ahmedi student is admitted to al-Azhar.

(See al-Fatah Cairo 21 Rabial- Awwal 1387, 13th & 30th Ramadan, 1358. Quoted in Qadian Mazheb ka-Muqaddamah, pp 120-130)

12.18 Sheikh Mutawelli Sha'rawi, Professor of Islamic Law and ex-Minister of Awkaaf, Egypt gave fatwa against Ahmadiyyah on 18 Rabiul Awwal 1403, ("2nd January 1983).

12.19 The Islamic jurisprudence Academy affiliated with Rabita in its first session held in 1398H gave fatwa against the "QADIANISM AND ITS FOLLOWERS".

12.20 Joint Fatwa of Ulema of Madina

The following Ulema of the Al-Jamia Islamia, Medina Shareef gave fatwa against Ahmadiyya;

Shaikh Abdul Aziz bin Baaz, Vice-Chancellor, Jami-a-Islamia, Medina, Mohammed Naasiruddin Albani, Abdul Azeez Abdullah Bin Baaz, Mohammed Naazim Nadvi, Umar Mohammed Gallani, Yusuf Muhammad Safti, Abdul Kareem Mahmood, Abu Bakr Batsaky, Muhammad al Deed Ahmad, Abdul Ghaffoor Abbasi, Mohammed Shareef; Mohammed badri Aalam.

12.21 Fatwa by Al-Azhar, Cairo.

Four exhaustive fatwas have been issued by the Al-Azhar. One by Shaikh Husnain Muhammad Makhlaf in 1370H (1950), second by Shaikh Muhammad al-Shaltut in 1963, third by the Fatwa Department in 1965 and finally by the present Sheikh Al-Azhar in 1983. President Nasir of Egypt banned the Ahmadiyya in response to the fatwa from al-Azhar.

STATEMENTS OF INTERNATIONAL ORGANIZATION AND NATIONAL GOVERNMENTS

- 13.** Hundreds of statements and declarations from national and international organizations of the Muslims have been issued during the last seventy years. Some of the recent and most important declarations are given below.
- 13.1** The resolution of Muslim organizations held at the invitation of the Rabita Al-Alam A1-Islam! at Makka al Mukarramah on 14-18 Rabial Awwal.1394 AH (12-14 April 1974) and attended by representatives of over 100 Muslim organizations of the World, including members of the Constituent Council of Muslim World League of Makka.
- 13.2** The resolution of the First Asian Conference of the Muslims organizations held in Karachi in July, 1978 which re-affirmed the 1974 Makka resolution. This conference was attended by delegates from all Asian Countries including the Muslims of Soviet Russia, who were represented by the Grand Mufti of Soviet Russia Baba Khanoef. H.E. Shaikh Saleh Ozcan a scholar and a member of the parliament and other six delegates from Turkey and Mirza Younis Irfani of Dara al-Tabligh al-Islami, Qum and Dr. Abbas Mohajrani of the Wakf organisation, Tehrn, Iran attended the conference.
- 13.3** The Government of Saudi Arabia banned the entry of the Ahmadiyya in Saudi Arabia to perform Umra or Hajj (1973).
- 13.4** The constitution of Pakistan amended to declare the Ahmadiyya a non-Muslim minority with representation in Parliament as a minority (1974).
- 13.5** Declaration of the Council of Rulers of Malaysia treating Ahmadis as a non-Muslim minority (1975)
- 13.6** Declaration of the Chief Justice of the United Arab Emirates restricting the entry of Ahmadis as non-Muslims (1975)
- 13.7** Declaration of Ministry of Interior of the Republic of Syria closing the offices of Ahmadiyya and banning their activities. (1958)
- 13.8** Declaration of the Government of Benin to ban the activities of the Qadianiyah. (1987)
- 13.9** The Governments of Egypt, Kuwait, Maldives and a number of other countries also treat them as non-Muslims and have taken action against their activities.
- 13.10** Assurance of the Danish Government not to treat the Qadianis as an accepted Islamic Group.
- 13.11** Acceptance by International Organizations of the principle that Muslims should be represented by the Muslims and the Ahmadis by the Ahmadis:
- (a)** World Council of Churches
 - (b)** Standing Conference on Jews, Christians and Muslims in Europe.
 - (c)** World Congress for Religion and Peace
 - (d)** World Council of Faith
-