

A Review of the Pakistani Government's
"White Paper": *Qādiyāniyyat—
A Grave Threat to Islam*

Replies to Some Allegations

(14)

Extreme Lies and Verdicts of Disbelief
Against the Founder of the
Aḥmadiyyah Muslim Jamā'at

Mirzā Ṭāhir Aḥmad

(14)

**Extreme Lies and Verdicts of Disbelief
Against the Founder of the Aḥmadiyyah Muslim Jamā'at &
The Great Courage and Steadfastness of the Promised Messiah^{as}
in Support of the Cause of Truth**

*An English translation of the Friday sermon delivered in Urdu
by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV
(rahmatullāh 'alaih), on April 19, 1985,
at the Faḍl Mosque, London.*

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Revised by: Munawar Ahmed Saeed & Abdul-Wahab Mirza

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Bānī-e-Jamā'at Aḥmadiyyah kā Ṣabr o Taḥmmul, Himmat o
Hoṣlah aur Iblāghe Ḥaqq kā 'Azīmush-shān Muḏāharah*

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Ḥaḍrat Mirzā Ṭāhir Aḥmad Khalīfatul Masīḥ IV^{ᵗᵃ}
on April 19, 1985
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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Gracious, the Merciful

Preface



A perfect example of the cruel treatment of the Aḥmadiyyah Muslim Jamā‘at by the government of Pakistan is the White Paper. This document, published by the government of Pakistan under the title *Qadiyā-niyyat—Islam kei liye eik Sangīn Khaṭrah* (*Qadiyāniyyat—A Grave Threat to Islam*), was written in support of the federal ordinance dated April 26, 1984.

By publishing the White Paper, this ‘Islamic Republic’ has set aside all Islamic values and has done away with many basic human rights including religious social freedoms of the Aḥmadiyyah Muslim Jamā‘at. Using the White Paper as a crutch, the government of Pakistan claims the beliefs of the Aḥmadiyyah Muslim Jamā‘at compel it to impose restrictions upon the Aḥmadi Muslims.

As far as the allegations and accusations made in the White Paper are concerned, they are a repetition of the same baseless allegations and accusations that the

Aḥmadiyyah Muslim Jamā'at has responded to in the past on the basis of the Holy Qur'an and the Aḥādīth.

Since much of our literature is currently being confiscated by the government of Pakistan, sincere seekers of truth may have difficulty finding the answers. This series of Friday sermons present the response to these allegations by Ḥaḍrat Mirzā Ṭāhir Aḥmad, Khalīfatul Masīḥ IV^{ᵗᵗᵃ}, the then Imam of the Aḥmadiyyah Muslim Jamā'at (1982-2003), to these allegations.

This response to the White Paper was first published in Urdu in 1985 and the English translation is being published now. This sermon was delivered on April 19, 1985 at the Faḍl Mosque, London and deals with the many extreme lies and verdicts of disbelief against the founder of the Aḥmadiyyah Muslim Jamā'at, and his response to them.

The translation of this Friday sermon was done by Khalid Mahmood and Luqman Tahir Mahmood. The translation team headed by Munawar Ahmed Saeed, under the direction of Additional Vakīlut-Taṣnīf London finalized it for publication. May Allah bless them all. *Āmīn*.

This book uses the system of transliteration adopted by the Royal Asiatic Society.

- † at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word *honour*.

- ث *th*, pronounced like *th* in the English word *thing*.
- ح *ḥ*, a guttural aspirate, stronger than *h*.
- خ *kh*, pronounced like the Scotch *ch* in *loch*.
- ذ *dh*, pronounced like the English *th* in *that*.
- ص *ṣ*, strongly articulated *s*.
- ض *ḍ*, similar to the English *th* in *this*.
- ط *ṭ*, strongly articulated palatal *t*.
- ظ *ẓ*, strongly articulated *z*.
- ع *ʿ*, a strong guttural sound, the pronunciation of which must be learnt by the ear.
- غ *gh*, a sound approached very nearly by *r* in the French *grasseye* and also the German *r*. It requires the muscles of the throat to be in the gargling position whilst pronouncing it.
- ق *q*, a deep guttural *k* sound.
- ء *ʾ*, a sort of catch in the voice.

Short vowels are represented by *a* for ا (like *u* in *bud*); *i* for ي (like *i* in *bid*); *u* for و (like *oo* in *wood*); the long vowels by *ā* for آ or اَ (like *a* in *father*); *ī* for يَ or اِ (like *ee* in *deep*); *ai* for يَ اِ (like *i* in *site*); *ū* for و اِ (like *oo* in *root*); *au* for و اَ (resembling *ou* in *sound*).

Please note that in transliterated words the letter *e* is to be pronounced as in *prey* which rhymes with *day*; however the pronunciation is flat without the element of English diphthong. If in Urdu and Persian, the letter *e* is lengthened a bit more, it is transliterated as *ei* to be pronounced as *ei* in *feign* without the element of diphthong; thus كے is transliterated as *Kei*. For the nasal sound of *n*, we have used the symbol *ń*. Thus the Urdu word میں would be transliterated as *meiń*.

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

The following abbreviations have been used. Readers are urged to recite the full salutations when reading the book:

- sa** *şallallāhu ‘alaihi wa sallam*, meaning ‘may the peace and blessings of Allah be upon him’ is written after the name of the Holy Prophet Muḥammad^{sa}.
- as** ‘*alaihis salām*, meaning ‘may peace be upon him’ is written after the name of Prophets other than the Holy Prophet Muḥammad^{sa}.
- ra** *rađi-Allāho ‘anhu/‘anhā/‘anhum*, meaning ‘may Allah be pleased with him/her/them’ is written after the names of the Companions of

the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

rta *raḥmatullāh ‘alaih*, meaning ‘may Allah shower His mercy upon him’ is written after the names of deceased pious Muslims who are not Companions of the Holy Prophet Muḥammad^{sa} or of the Promised Messiah^{as}.

Please note that in referencing the Holy Qur’an, we have counted ‘In the name of Allah, the Gracious, the Merciful’ as the first verse of the chapter in which it appears. We pray to God that this message may reach all people who have a genuine desire to study these issues. May Allah make this a source of guidance for them. *Āmīn*.

Munir-ud-Din Shams
Additional Vakīl-ut-Taṣnīf
London, UK, May 2009

About the Author



ḤAḌRAT MIRZĀ ṬĀHIR AḤMAD^{rtā} was born in Qadian, India, in 1928 to Ḥaḍrat Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra} and Ḥaḍrat Maryam Begum^{ra}. He received his early schooling in Qadian. After graduating from the Aḥmadiyyah Missionary College, Rabwah with distinction, he obtained an honours degree in Arabic from Punjab University.

In 1955, he visited England for the first time with his father, who suggested that he remain behind to improve his knowledge of the English language and European social habits. He secured admission at the School of Oriental and African Studies (SOAS), University of London, where he remained for two and a half years. By the end of 1957, Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rtā} had seen most of Western Europe. He traveled extensively in England, Ireland, Scotland, and Wales.

The experience that he gained during these years would play a crucial role later in his life, when administering his great responsibilities as Khalīfatul Masīḥ IV, the fourth Head of the Aḥmadiyyah Muslim Jamā‘at. He was elected to this office in 1982, one day after the demise of his predecessor, Ḥaḍrat Mirzā Nāṣir Aḥmad^{rtā}.

The anti-Aḥmadiyyah ordinance of April 1984, promulgated by General Zia-ul-Haq, compelled Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rta} to leave Pakistan. He decided to migrate to England where he established his transitory base in exile. Within a few years, he trained and organized thousands of volunteers to help him discharge his global responsibilities. Of all his achievements in England, MTA (Muslim Television Aḥmadiyyah) International is one of the greatest. Through MTA international, numerous training programs are televised twenty-four hours a day. His activities since departure from Pakistan helped proliferate and spread the Aḥmadiyyah Muslim Jamā'at to over 150 countries of the world.

Apart from being a religious leader, he was also a homeopathic physician, a prolific writer, a gifted poet, and a sportsman.

Ḥaḍrat Mirzā Ṭāhir Aḥmad^{rta} passed away on April 19, 2003 at the age of 74. He is succeeded by Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help], the present Head of the Aḥmadiyyah Muslim Jamā'at.

Extreme Lies and Verdicts of Disbelief Against the Founder of the Aḥmadiyyah Muslim Jamā‘at

After reciting *tashahhud*, *ta‘awwudh*, and *Sūrah al-Fātiḥah*, Ḥuḍūr^{ta} recited the following verses of the Holy Qur’an:¹

يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ
شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ
أَتْقَىٰكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ۝
قَالَتِ الْأَعْرَابُ آمَنَّا بِقُلِّ لَمْ تُوْمِنُوا وَ لَكِن قَوْلُوا
أَسْلَمْنَا وَ كَمَا يَدْخُلُ الْأَيْمَانُ فِي قُلُوبِكُمْ وَإِنْ
تُطِيعُوا اللَّهَ وَرَسُولَهُ لَا يَلِتْكُمْ مِنْ أَعْمَالِكُمْ شَيْئًا
إِنَّ اللَّهَ عَفُورٌ رَحِيمٌ ۝
إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ وَرَسُولِهِ لَمْ يَأْتُوا
بِشَيْءٍ مِنْ دُونِ مَا آمَنُوا بِهِمْ وَأَتَوْا اللَّهَ فِي سَبِيلِ اللَّهِ
وَأُولَٰئِكَ هُمُ الصَّادِقُونَ ۝

Ḥuḍūr^{ta} said:

Since the beginning of Islam ‘disbelief other than [formal] disbelief’ and ‘faith other than [formal declaration

of] faith' has been a well-accepted term. The purport is that someone may be considered a believer according to the generally accepted criteria or his own claims, but he may have certain traits—a character contrary to the basic tenets of Islam, or certain elements of rebellion—which render him a disbeliever in the sight of Allah. But as far the Muslim Community is concerned, such a person has been, and would be, called a Muslim.

A Wise Injunction of the Holy Qur'an

The crux of the argument is to be found in numerous saying of the Holy Prophet Muḥammad^{sa} and in the verses of the Holy Qur'an which I have just recited. Allah the

-
1. O mankind, We have created you from male and female; and We have made you into clans and tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-knowing, All-Aware.

The Arabs of the desert says, 'We believe.' Say, "You have not believed *yet*; but rather say, 'We have accepted Islam,' for the *true* belief has not yet entered into your hearts." But if you obey Allah and His Messenger, He will not detract anything from your deeds. Surely, Allah is Most Forgiving, Merciful.

The believers are only those who *truly* believe in Allah and His Messenger, and then doubt not, but strive with their possessions and their persons in the cause of Allah. It is they who are truthful. (*al-Ḥujurāt*, 49:14–16)

Almighty gives the news to the Holy Prophet Muḥammad^{sa} that:²

قَالَتِ الْأَعْرَابُ آمَنَّا ...

Meaning that the Beduins claim to be believers, and that they have adopted the faith:³

... قُلْ لَمْ تُؤْمِنُوا ...

You should tell them that you have not truly accepted the faith yet:⁴

... وَ لَكِن قَوْلُوا اسْلَمْنَا ...

However, you can say that you have entered into the fold of Islam, while, in fact, the faith has not even entered your hearts:⁵

... وَلَا تَطِيعُوا اللَّهَ وَرَسُولَهُ ...

But if you obey Allah and His Messenger^{sa}, then none of your actions will be wasted. Allah the Almighty is Most Forgiving and is Ever Merciful. Indeed, a believer is the one who puts full faith in Allah and His Messenger^{sa} and then

-
2. The Arabs of the desert says, 'We believe.'... (*al-Ḥujurāt*, 49:15)
 3. ...Say, 'You have not believed yet;'... (*al-Ḥujurāt*, 49:15)
 4. ...but rather say, 'We have accepted Islam,...' (*al-Ḥujurāt*, 49:15)
 5. ...But if you obey Allah and His Messenger,... (*al-Ḥujurāt*, 49:15)

keeps that belief firm in his heart without a hint of suspicion. The believers are those who have no doubts regarding the truthfulness of Allah and His Prophet^{sa} and show their sincerity by striving. They spend their wealth and sacrificing their lives in the path towards God. These are the people who are truthful. [Allah tells the Holy Prophet^{sa}]: Say, 'Will you acquaint Allah with your faith, while Allah knows whatever is in the heavens and whatever is in the earth, and Allah knows all things full well?' The meaning of the first verse which I recited is:

O mankind, We have created you from male and female; and We have made you into clans and tribes that you may recognize one another. Verily, the most honourable among you, in the sight of Allah, is he who is the most righteous among you. Surely, Allah is All-Knowing, All-Aware.

No One Can Take Away the Right of Someone to Call Himself a Muslim

There is a connection between all the verses that I have recited and the matter which has just been raised, but there is a direct relationship with these issues in the verse:⁶

قَالَتِ الْأَعْرَابُ آمَنَّا ...

6. The Arabs of the desert says, 'We believe.'... (*al-Hujurāt*, 49:15)

Allah the Almighty says that the people of the desert claim that they have become believers. No human being has the right to say that another person is faithless, but God Himself tells the Holy Prophet Muḥammad^{sa} that Allah know that in their hearts they have not truly believed yet.

The opposite of a believer is a disbeliever, and the opposite of a Muslim is a non-Muslim and in these two things God has placed a difference—for God says [to the Holy Prophet^{sa}]: Tell them that God, Who is the Knower of the Unseen, has given me the knowledge that belief has not yet entered in your hearts. Therefore, do not claim to be *mo'min* [believer], but we do not take away your right to call yourselves Muslims.⁷

...قُولُوا أَشْلَمْنَا...

You have every right to say that you are Muslim, despite the fact that belief has not penetrated your heart.

The Definition of a True Believer

Instances arise where a *fatwā* [edict] is placed against a person, and the person against whom the *fatwā* is issued is truly undeserving of it. No fear should be caused by such a *fatwā* because for those who truly obey Allah and His Messenger^{sa}, God has made the promise that He will not let

7. ...We have accepted Islam,... (*al-Hujurāt*, 49:15)

their actions go to waste. God is Most Forgiving, and it can never be expected that He would let anyone's actions go to waste in view of someone's wrong *fatwā*—as long as the person remains sincere in faith. It is only a pronouncement to expose the negative habits or characteristics of the people who make such announcements. This is accompanied by a positive statement that believers are those who, after believing in Allah and His Messenger^{sa}, entertain no suspicion in their mind, nor display it in their actions. They are always engaged in striving in the way of Allah with their lives and wealth.

According to this definition there is no moment in the life of a *mo'min* [believer] when he is not striving in the way of God by means of his wealth and lives. Similarly, the believers as a Community are always engaged in such striving.

The Holy Qur'an adds that these are the people who are true in their belief and can call themselves true as well, because their actions bear testimony to the signs of true faith in their hearts.

A Question to the Government of Pakistan

All these are the things which God the Most High, has Himself conveyed in these verses to the Holy Prophet Muḥammad^{sa}. Firstly the people concerned were told not to claim to be believers—because they were not believers in

the eyes of God—but they were still given the right to call themselves Muslims. This right has been so well granted [by Allah] that no worldly power can take it away, because there is no greater proof of someone's *kufr* [disbelief] than that the Knower of the Unseen should so inform the Truest of the truthful, i.e., the Holy Prophet Muḥammad^{sa}. At the same time, Allah also says: 'O Prophet^{sa}! You shall not call them non-Muslims.' In the whole life of the Holy Prophet^{sa} there was not even one incidence of the desert-dwelling Arabs—whom God had Himself declared to be without faith in their hearts—being called non-Muslims by the Holy Prophet^{sa}.

The other side of the story is even more remarkable. The injunction that they should not call themselves believers is such that the present day ulema would have declared jihad against them if they continued to claim to be believers. If their interpretation of Islam were correct, the Holy Prophet Muḥammad^{sa} would have taken the initiative along those lines. But history bears witness that such people have always called themselves believer. Those who were told: 'You are not believers and that you should desist from calling yourselves such,' continued calling themselves believer and there is not one instance of the Holy Prophet Muḥammad^{sa} depriving them of the right to call themselves believer despite this commandment.

This is the greatness of Islam and the greatness of Muḥammad, may peace and blessings of Allah be upon

him and his progeny. People who have disfigured this remarkable faith were only born afterwards. I will expound later on how they distorted Islam. At this time, I would like to speak about the stance that the government of Pakistan has taken against the Ahmadiyyah Muslim Jamā'at. For this, we have a logical argument: the rancorous stance that [the government of Pakistan] has taken against us in the name of Islam is in complete contrast to the Holy Qur'an and the sayings and actions of the Holy Prophet Muḥammad^{sa}. By this cruel conduct, the present government is trying to snatch away our rights [to call ourselves Muslims] while God, the Judge and the All-Aware, has told the Holy Prophet Muḥammad^{sa} that: 'O Prophet! Even you cannot take away that right from anyone'. So we feel we have the right to ask the government of Pakistan: 'How did you acquire this right?'

A Lame Excuse for the Cruel Conduct

Some of the excuses that have been crafted for the cruel course and to make the government's stance credible are given in a chapter titled 'The Secrets of the New Faith.' It tries to argue that since the Jamā'at-e-Ahmadiyyah calls other Muslims *kāfir* [non-believers], so it is only rational to call them *kāfir*. Therefore, what reason is there for Aḥmadīs to object to this rationale? The outside world that does not understand these intricate differences is misled in this way

to make their position credible. They say that Aḥmadīs in their books address those who do not believe in Aḥmadiyyat as *kāfir*. But when we call them *kāfir*, they start protesting and defaming us in the world; while based upon their claim, it was natural and logical for us to call Aḥmadīs *kāfir*.

The second argument that they present is that not only do Aḥmadīs call them *kāfir*, but also have severed all relation with the Muslim ummah; since Aḥmadīs have already cut off all civil, cultural, and religious relationships by themselves, and have separated from the Muslim ummah, why should they be offended when they are thrown out of it? According to them, since Aḥmadīs have already broken all relations with other Muslims it is no crime to separate them. At surface, this seems to be a valid argument, but when we analyze it in detail, it will become increasingly clearer that the situation is quite different from what they portray.

The Truth About the Verdict of Kufr by the Aḥmadiyyah Muslim Jamā'at

To begin with, it is a totally false accusation that the Aḥmadiyyah Muslim Jamā'at was the first in issuing an edict *kufr* [disbelief]. This issue was also raised in the lifetime of the Promised Messiah^{as}. He answered it as following:

Can any *maulavī*, or other among our opponents, or a custodian of any shrine, prove that I was the first to declare them disbeliever? If there is any such document or announcement or book which I have published before they declared me a disbeliever, let them bring it forward. Otherwise, let them ponder how unjust it is that, having issued the *fatwā* of *kufr* themselves, they are blaming me that I have declared all Muslims to be disbelievers. (*Ḥaḥiqat-ul-Waḥī*, p. 120, *Rūḥānī Khazā'in*, vol. 22. p. 123)

No One Has the Right to Declare Another to be a Non-Muslim

Here I would like to make it clear that according to the verse that I have just recited, no human being has the right to call anyone non-Muslim as long as he professes belief in Islam. Even if such a person does not have a grain of faith in his heart, he is still permitted by Allah to call himself a Muslim. However, those who have received revelation from Allah, or have other conclusive proof, are allowed to determine that someone is a *kāfir*. There is a great difference between the two. When Allah says:⁸

... لَمْ تُؤْمِنُوا ...

That is, indeed, a verdict of disbelief. So the right of giving such a verdict is granted, but based on firm information, conclusive evidence, and incontrovertible testimony. We

8. ...You have not believed yet;... (*al-Ḥujurāt*, 49:15)

cannot declare each other *kāfir* without any rhyme or reason for minor differences.

When the Promised Messiah^{as} declared some people to be *kāfir*, his proclamation was made in the spirit of the Holy Qur'an and the Holy Prophet Muḥammad^{sa}. He put forward all the arguments from the Holy Qur'an and *aḥādīth* [sayings of the Holy Prophet Muḥammad^{sa}] to make it clear why such persons deserved to be called *kāfir*. Accordingly, he based his argument on the *ḥadīth* that 'whosoever calls a *mo'min* a *kāfir*, the *kufr* [disbelief] reverts to him and he becomes a *kāfir* himself'.

There are many references to show the Promised Messiah^{as} gave repeated admonitions to his opponents and warned them that if they did not desist from calling him a *kāfir* then he would be forced to view them in the light of the *ḥadīth*. He repeatedly asked them to desist, otherwise their *kufr* would revert to them. We would have no choice except to consider them non-believers, because that is the saying of the Holy Prophet^{sa}, from which no Muslim can deviate even one bit.

The Maulavīs Were the First to Issue Verdicts of Kufr

As far as the Promised Messiah^{as} is concerned, his *fatwā* can be distinguished from the *fatāwā* of the *maulavīs*. It was given after the *fatwā* of the *maulavīs* declaring him to be a *kāfir*. The *fatwā* of the Promised Messiah^{as} was very civil

and in the gentlest of tones with many arguments to explain the reasons which made them non-believers. The *fatāwā* of those who initiated the process, constitutes a chapter that some Muslims of today have knowingly or unknowingly ignored. This chapter is so ugly and terrifying that I cannot present all its details. I have selected a few excerpts by way of illustration.

I shall first present to you in the writings of the Promised Messiah^{as} the kind of treatment that was given to him by the *maulavīs*. He writes:

When Maulavī Muḥammad Ḥusain Batālavi had the audacity to label me *dajjāl* [AntiChrist] and—by sponsoring his verdict of *kufr* against me—made hundreds of *maulavīs* of Punjab and India to curse me; and when he deemed me to be worse than the Jews and Christians and named me a liar, trouble-maker, *dajjāl*, deceitful, vagabond, mischief-maker, sinner, and treacherous, then Allah the Almighty inspired me to contradict those writings sincerely. I bear no enmity towards anyone out of personal rancour and want to do everyone well. But what can I do if someone exceeds the limits. God will do me justice. All these *maulavīs* have caused me pain, and a lot of it. They have mocked and ridiculed me in every way. So what can I say except:⁹

يَحْسِرَةٌ عَلَى الْعِبَادِ ۗ مَا يَاْتِيهِمْ مِنْ رَسُولٍ
إِلَّا كَانُوا بِهِ يَسْتَهْزِءُونَ ۝

(*Tatimmah Ḥaqīqatul-Waḥī*, Rūḥānī Khazā'in, vol. 22, p. 453)

A Few Examples of Fatāwā of Apostasy Against Aḥmadiyyat

The above was a clear enunciation of the earliest position taken by the Promised Messiah^{as}. As far as the *fatāwā* of the opposing *maulavīs* to which the Promised Messiah^{as} has referred, let me present a few of them before you. I will first take the *fatwā* of Maulavī 'Abduṣ-Ṣamad Ghaznavī. Referring to the Promised Messiah^{as} he writes:

He is a secret apostate and misleads. Indeed, he is worse than his Satan who is causing him to make his moves. If he dies upon his present belief, his funeral prayer is not to be offered. Nor is he to be buried in the Muslim graveyard to spare those in the other graves the agony of his presence. (*Ishā'atus-Sunnah* vol. 13, no. 7, Fatwā of 1892 A.D., p. 101)

Similarly, Miyān Nadhīr Ḥusain, who is called *Sheikhul-Kull* (Most learned of all scholars) wrote in his *fatwā*:

Out of *ahl-e-Sunnat!* His practical life resembles that of the hidden disbelievers etc., who have lost the right path. In view of his claim, propagation of falsehood, and manners of disbelief, he can be considered one of the thirty *dajjāls* [AntiChrist], about whom the

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9. Alas for mankind! there comes not a Messenger to them but they mock at him. (*Yā Sīn*, 36:31)

ḥadīth has forewarned. His followers and associates are the progeny of *dajjāl*. He has uttered lies against God. His interpretations are filled with disbelief, perversion, falsehood, and distortions. He is *dajjāl*, ignorant, stupid, and of those who introduce innovations in faith and have lost the right path.

What I have written in response to the question about the Qādiānī is correct... Now it is incumbent upon the Muslims to avoid such duplicitous liar. He should not be accorded the religious courtesies which are due from one Muslim to the other. Do not entertain any love for him, nor be the first to give him (*salām*) the greetings of peace. Do not invite him in the customary way, not accept his invitation. Do not pray behind him, nor are you to offer his funeral prayers.... (*Ishā'atus-Sunnah An-Nabawiyah*, vol. 13, no. 7, 1890 A.D., p. 40, 41, 85)

Again in 1893, Qaḍī 'Ubaidullāh of Madrās issued a *fatwā* against the Promised Messiah^{as} which was based on the concept that anybody who does not believe in the physical ascension of Prophet Jesus^{as} to the heavens, and also does not believe in his descent in the physical body, is a disbeliever. He wrote:

According to the Noble Law of Islam, He is an apostate, infidel and disbeliever. In accordance with the prophecy of the Holy Prophet^{sa}, he is one of the thirty *dajjāls*. Whoever obeys him, is also a disbeliever and apostate. According to Islamic Law, the marriage of

an apostate is annulled and his woman is no longer lawful for him. Any relation he establishes with his woman will be adultery and any children so born would be deemed illegitimate. If the apostate dies unrepentant, do not offer his funeral prayer, nor bury him in the graveyard of the Muslims. Cast him into a pit like a dog without any bath or shroud. (Fatwā dar Takfīr-e-Munkir-e-‘Urūj-e-Jismī wa Nuzūl-e-Ḥaḍrat-e-‘Īsā Alaiḥissalām, published in 1311 A.H. printed at Maṭba‘ Muḥammadī, Madras, editon 1, p. 66–67)

Aḥmadiyyah Muslim Jamā‘at Was Forced to Separate Itself

Look at the language of the *fatāwā* of the *maulavis*. I have only given a sample. Countless *fatāwā* like these were published and spread throughout the country, and practical steps were taken to implement them. These were not the *fatāwā* that remained confined to the books of the *maulavis*. Rather, they were widely published throughout the country and the public was incited to implement them. The common people were so incited against the Aḥmadiyyah Muslim Jamā‘at that according to Maulavi ‘Abdul Aḥad Khānpūrī:

When the *Mirzā’i*¹⁰ faction was utterly insulted and humiliated in Amratsar, expelled from observance of Friday Prayer and congregational prayer, were repeatedly forced out of whichever mosque they entered for congregational prayers, and were ordered out of

every public park, they begged Mirzā Qādiānī to permit them to construct their own new mosque.

Such are the events that forced the separation. Now-a-days the *maulavīs* keep repeating relentlessly that the Jamā'at-e-Aḥmadiyyah took the initiative in declaring *fatwā* of apostasy and then started separating themselves. They hide all the events described above from the common Muslims. This is their character. This is their history, which shows clearly how the Aḥmadiyyah Muslim Jamā'at at was forced to separate itself.

Then take a look at the *fatwā* the Promised Messiah^{as} issued and compare it with their *fatāwā*. There should be a limit to everything and a minimum of modesty should be maintained. But the *fatāwā* of the *maulavīs* contain so much falsehood and distortion that one trembles at it. People are being incited against Aḥmadiyyah Muslim Jamā'at and the original causes of the instigations are being kept hidden. Note that the above quoted statement clearly says that the Aḥmadīs were forced away from wherever they tried to pray. When they were left with no other choice, they sought permission to construct a separate new mosque. But now our opponents object to our constructing mosques.

10. The terms *Mirzā'ī* and *Mirza'īyyat* have been concocted by the opponents to refer to Aḥmadī and Aḥmadiyyat. [Publishers]

The quotation continues:

Then Mirzā said to them: Have patience, I will try to bring about a reconciliation. If it is achieved, there would be no need for a separate mosque.

Marvellous is the patience and fortitude of the Promised Messiah^{as}. Despite the provocations, he advised his followers to wait and that he would seek reconciliation. If reconciliation took place, there would be no need for a separate mosque.

The quotation continues:

They suffered many other indignities. Muslims stopped all their dealings and associations with them. Women who had been duly married with Islamic *nikāḥ* [The announcement of marriage in Islam.] and sermon, were taken away on account of *mirzā'īyyat*, corpses were cast into pits without Islamic rites etc. then... the Qādiānī issued the announcement for reconciliation. (Izhāre Mukhādī'at Musailamah Qādiānī, ba-jawāb Ishtihār Maṣāliḥat Polas Thānī known as Kashf-ul-Ghiṭā' 'an Abṣāre ahl-il-'Umā, 1901AD/1319AH.)

Retaliatory Fatwā Based on Qur'an and Sunnah

In Lecture Ludhiana, when the Promised Messiah^{as} issued a *fatwā* in response to the *fatāwā* against him, he remained within the limits imposed by the Holy Qur'an, taking due

care of all the requirements of the teachings of the Holy Qur'an. He said:

Muslims of today are no doubt included among those who say: *اسلمنا*,¹¹ but they are not those who can claim: *امنا*.¹²

(*Lecture Ludhiana*, p. 47, *Rūḥānī Khazā'in*, vol. 20, p. 295)

By saying this, he expressed all the subtleties of the situation in very few words. In the matter of Muslims, he did not permit the Ahmādīs to go beyond the point the Holy Prophet^{sa} adopted under divine command. Allah the Almighty had commanded the Holy Prophet^{sa}: 'O Prophet, even you are not permitted to deny them the right to call themselves Muslims; indeed, you are not even permitted, on your own, to deny their claim of being believer or to make any such demands.' The light that the history and actions of the Holy Prophet^{sa} throw upon the subject in respect of these limits and conditions is that nobody has the right to label someone else as non-Muslim [contrary to his own claim]. Accordingly, the Promised Messiah^{as} has never used the term non-Muslim for his opponents. However, as regards the issue of declaring a Muslim as disbeliever, he said:

11. We have entered the fold of Islam.

12. We have believed.

This is a matter of Sharia. Anybody who calls a believer as *kāfir* [disbeliever] becomes a *kāfir* himself. Therefore, since 200 *maulavis* declared me a *kāfir*, and applied the *fatwā* [edict] of *kufr* [disbelieve] upon me, the natural consequence—fully supported by their own *fatāwā* is—that someone who addresses a believer as *kāfir* becomes a *kāfir*, and similarly, someone who declares a *kāfir* as believer also becomes a *kāfir*. (*Ḥaḳīqatul-Waḥī*, p. 164, *Rūḥānī Khazā'in*, vol. 22. p. 168)

That is to say, the response of the Promised Messiah^{as} was the natural consequence of the situation caused by the opponents; he was left with no other choice. The Promised Messiah^{as} also referred to the *ḥadīth* that I mentioned earlier. He says:

إيما رجل مسلم كفر رجلاً مسلماً فان كان
كافراً والأ كان هو الكافر

The Holy Prophet^{sa} says: Whenever a Muslim declares another Muslim as *kāfir*, such caller himself becomes a disbeliever. (*Sunano Abī Dāwūd, Kitāb-us-Sunnah*, p. 484, published in 1983, Lahore, Pakistan)

Again, in an answer to a question that was posed to him, the Promised Messiah^{as} said:

We do not declare anyone, who adheres to the *kali-mah* [creed of Islam], outside the pale of Islam.

See how consistent and uncontradictory his position is. It is based on the Holy Qur'an and on a saying of the Holy Prophet^{sa}. Within those limits, he issues his *fatwā* with due respect:

We do not declare anyone who adheres to the *kali-mah* outside the pale of Islam, unless he renders himself a *kāfir* [disbeliever] by calling us *kāfir*. You may not be aware that when I announced that I am a commissioned one, Muḥammad Ḥusain Maulavī Abū Sa'īd prepared a *fatwā* with great effort in which he stated: This man is a *kāfir* [disbeliever], *dajjāl* [Anti-Christ], and misguided. His funeral prayer shall not be offered. Anyone who says *Assalāmo 'Alaikum*¹³ to them, or shakes hands, or calls them Muslim, would also be a *kāfir*.

Now listen! It is an agreed doctrine that anyone who calls a *mo'min* [believer] a *kāfir*, becomes a *kāfir* himself. How can we go against this agreed doctrine. Tell us, what option is left for us under these circumstances. I have never been the one to issue such a *fatwā* first. But when we call them *kuffār* [disbelievers] now, it is because of their own *fatāwā* of *kufr*. Someone had asked me for a prayer-duel, and I told him: It is not lawful for one Muslim to engage in a prayer-duel against another Muslim. But he answered that he considered me a staunch disbeliever.

13. Peace be unto you. An Islamic salutation.

Ponder over it. Despite the plethora of *fatāwā* containing such filthy language that they cannot even be considered religious *fatāwā*, the response of the Promised Messiah^{as} showed remarkable patience and fortitude. He told the questioner that it was not lawful to engage in prayer-duel with a Muslim.

The man who had initiated the question to the Promised Messiah^{as} said:

Let them call you *kāfir* if they wish. But what is the harm if you do not call them a *kāfir*.

Please note that although the Promised Messiah^{as} had explained fully that they were suffering from the consequences of their own *fatāwā*, yet the questioner kept repeating his point, that even though the others have issued such declarations 'what is the harm if you do not call them a *kāfir*.' The Promised Messiah^{as} replied:

We certainly do not call anybody a *kāfir* if he does not call us a *kāfir*. But as far those who have called us *kāfir*, if we do not consider him *kāfir* we would be going against the *ḥadīth* and the agreed doctrine; this we cannot do. (*Malḥūzāt*, vol. 10, p. 376–377)

Unnatural and Illogical Attitude of the Government of Pakistan

Notwithstanding who initiated the *fatāwā* of disbelief—Aḥmadīs or non-Aḥmadīs—the question arises that if the

government of Pakistan is honest and sincere in stating that it has no other choice, then the government should be consistent in applying the *fatāwā*. The argument then would be that if someone considers another to be *kāfir*, and has severed all relations with him, the government of Pakistan has no choice but to declare him non-Muslim and deprive him of all rights as a Muslim.

The logic that has been framed against us demands similar actions against others who have announced *fatāwā* of disbelief against each other. Let me share some of them with you.

Fatwā of Kufr Issued by the Barelwis¹⁴ Against Deobandis¹⁵

I will start with the *fatwā* of the Barelwis. They are not only opposed to us, but are also against the Wahhabis¹⁶ and Deobandis who are the favourites of this government [of Pakistan]. The *fatwā* that I will quote is from one of their

14. Barelwi is a Movement founded by Ahmed Rada Khan of Baraili. They follow the Hanafi school of Fiqh, and one of the Qadiri, Chisti, Naqshbandi or Suhrawardi Sufi orders. ("Barelwi" Wikipedia, The Free Encyclopedia, Apr. 18, 2009.)

15. The Deobandi Movement was founded by Qasim Nanotwi who established an Islamic Madrassa called as Darul Uloom Deoband. Organisations like Jamiat Ulema-e-Hind and Tablighi Jama'at subscribes to their views. ("Deobandi" Wikipedia, The Free Encyclopedia, Apr. 13, 2009.)

top scholars. It is a long *fatwā*. I will cite it in parts. It is written:

In their writings the Wahhabis of Deoband have defamed all *auliya*¹⁷ and Prophets and even the Holy Prophet^{sa}, and indeed Almighty Allah Himself, and are therefore absolute *murtad* [apostates] and *kāfir* [disbeliever]. Their apostasy and disbelief has reached a very, very, very, extreme limit. Anyone who entertains the slightest doubt about the apostasy and disbelief of such apostates and disbelievers, would be an apostate and disbeliever like them. (Agreed Fatwā of 300 Ulema of ahle-Sunnah wal Jamā'ah against the believers of Wahabiyyah Deobandiyya, published by Muḥammad Ibrāhīm Bhāgalpūrī, printed at Barqī Press Ishtiyāq Manzil, Hewit Road, Lucknow. p. 63)

What choice is now left for the government of Pakistan? If it entertains the slightest doubt about the apostasy of these [Deobandi] people, it would go outside the pale of Islam itself. Despite that, the government is not issuing any *fatwā* against the Wahhabis of Deoband nor upon those who issued the above *fatwā*. Now listen to the other details of

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16. A member of a strictly orthodox Sunni Muslim sect, the predominant religious force in Saudi Arabia. Named after the founder, Muhammad ibn Abd al-Wahhab (1703-92). (*Compact Oxford English Dictionary of Current English*, 3rd ed, Oxford University Press)
 17. Literally means friends of Allah; the term is used to denote the Muslim saints and holy men.

the *fatwā*. They accuse the Aḥmadīs of severing relationships, but what is their own approach in the light of this *fatwā*. It is written:

Muslims should stay away from them and guard themselves completely. There is no question of praying behind them. But do not let them pray behind you either. (*Ibid.*)

Voice of Moderation in the Midst of Mutual Clamours of Apostasy

The Aḥmadiyyah Muslim Jamā'at has never given such teaching. What we advise is to establish mutual relations, visit each others, have good social relations, deal with love and courtesy, and serve other Muslims. The history of the Aḥmadiyyah Muslim Jamā'at shows how it dealt with other Muslims. However, we do not pray behind them. Why not? There are good reasons. I have mentioned one of them already, but there are others that I will mention later; but we have never forbidden others to pray behind us. There has never been even a hint of such attitude in the Jamā'at, and nobody has ever been deprived of the opportunity to pray in our mosques.

Actually, we invite people to our mosques. We invite them and tell them that if they wish to pray behind us, they are welcome; and if they wish to pray on their own, they

may do so in our mosque, whether individually or in congregation.

Such events did take place in Rabwah [Pakistan] quite frequently. When non-Aḥmadī friends visited Rabwah for Question and Answer sessions, there were, at times, two prayer services in the Mubārak mosque—one led by an Aḥmadī, and one led by a non-Aḥmadī. We told them that they were free to join in their own Prayer service, and at times, they did. No one ever stopped them from doing so. But the *fatwā* under review says:

There is no question of praying behind them. But do not let them pray behind you either—nor permit them to enter your mosques, nor eat the meat slaughtered by them, nor visit them on occasions of joy or sorrow. (*Ibid.*)

Combined Verdict of the Muslim World Against the Wahhabis of Deoband

Of the relations mentioned above, the Aḥmadiyyah Muslim Jamā'at has not swerved any such relations, despite their *fatāwā*, because that is not the way of the Aḥmadiyyah Muslim Jamā'at. The *fatwā* continues:

Do not permit them to visit your homes. If they are sick, do not visit them. If they die, do not attend the burial rites nor permit them a place in the Muslim cemetery. In short, stay completely away from them.

The above is a summary of the *fatāwā* issued by the scholars of ahl-e-Sunnat. Those who issued the *fatwā* are not confined to India. When the writings of the Wahhabis were translated and sent to Afghanistan, Khewa, Bukhara, Iran, Egypt, Turkey, Syria, Mecca and Medina, all Muslims areas of Arabia, Kūfa, Baghdad, in short, all ahl-e-Sunnat Muslims of the world, gave the same verdict that:

These writings are a cause of dishonouring *auliyā'*, prophets, indeed Allah the Almighty Himself. Therefore the Wahhabis of Deoband are very, very, staunch apostates and *kāfir*. Anyone who does not call them *kāfir* would render himself a *kāfir*. His woman will go out of his wedlock and any children born would be illegitimate and will not be entitled to inheritance according to the Islamic Law. (*Ibid.*)

Such are the *fatāwā* of these *maulavīs*. But publicity is being given to the *fatwā* of the Ahmadiyyah Muslim Jamā'at which is accompanied by sound reasoning, courteous speech, and is based on the verses of the Holy Qur'an. The question arises: what treatment should be accorded to those who have issued such a devastating *fatwā* of *kufir* against the Wahhabis of Deoband. The details of other such *fatāwā* can be viewed in the following books:

- *Taqdīsul Vakīl*
- *As-Saiful Maslūl*
- *'Aqā'id-e-Wahhābiyyah Deobandiyyah*
- *Tārīkh-e-Deobandiyyah*

- *Ḥasāmūl Ḥaramain*
- *Fatāwā al-Ḥaramain*
- *Aṣ-ṣawārimūl Hindīyyah ‘alā Makre Shayāṭīnid-Deobandīyyah etc.*

Fatwā of Deobandis Against Barelwis

Now listen to the *fatwā* of the Deobandis against the Barelwis. They have answered the entirety of the above *fatwā* in one sentence. It is written:

All these declarations of disbelief and the invocations of curses will boomerang upon Barelwis, and his followers at their time of death in order to commence their torment in their graves, and be the cause of the nullification of their faith and effacement of their earlier affirmations of truth and certitude. Because the angels will say to the Holy Prophet^{sa}:

انك لاتدرى ما احدثوا بعدك

[You are not aware of what they did in your absence].

And the Holy Prophet^{sa} will say about the *dajjāl* of Barelwis and his followers:

سحقاً سحقاً

‘Grind them to dust, grind them to dust.’

He will deny them access to the fountain of his abundant grace and intercession, and will spurn them as creatures even lower than dogs and they will be deprived of the spiritual reward and recompense of the Muslim ummah, and its degree of ranks and

Divine favours. (Rujūm-ul-Mudhnibīn ‘alā ru’ūs-ish-shayāṭīn a.k.a. Ash-Shahābuth-Thāqīb ‘alal Mustariqil-kādhīb, pp. 119–120 by Maulavī Sayyed Ḥusain Aḥmad Madanī, publisher: Kutub Khānah Imdādiyyah, Deoband, Distt Saharapur, India)

That was about the two large sects in Pakistan who constitute the large majority in Pakistan. Given above are their mutual *fatāwā*. If the position taken by the government of Pakistan is based on honesty, it should deal with them much more harshly that it has dealt with the Aḥmadiyyah Muslim Jamā‘at.

Shias¹⁸ Are also Victims of Fatāwā of Apostasy

Now listen to the *fatwā* about the Shia:

The definitive, unequivocal, decree by general consensus against these Rāfḍīs and Tabarrā‘īs is that they are, in general, disbelievers and apostates. An animal slaughtered by them is carrion. Inter-marriage with them is not just unlawful—it is unmitigated adultery.

They are so fond of this filthy expression that they keep repeating it.

18. One of the...branches of Islam, regarding Ali, the fourth caliph, as Muhammad’s first true successor. (*Compact Oxford English Dictionary of Current English*, 3rd ed, Oxford University Press)

The *fatwā* continues:

God forbid, if the man is a Rāfḍī and the woman is Muslim, that would be an instance of the utmost wrath of God. If the man is a Sunni¹⁹, and the woman belongs to these despicable creatures, even then it would not constitute a valid marriage. It would be wanton adultery and the resulting progeny would be illegitimate; not entitled to inherit from their father even if it adheres to Sunni doctrine, because the Islamic Law does not recognise anyone as the father of a bastard. The woman will not share the inheritance, nor be entitled to dower-money (*ḥaqq mehr*), because an adulteress is not entitled to dower-money.

Such filthy language has been used in these *fatāwā* and still they claim to be scholars of Islam. These *maulavīs* have spared none of the Muslims.

The *fatwā* does not stop here. It is written:

A Rāfḍī cannot receive inheritance from anyone whatsoever—neither son from a father nor a daughter from her mother. Not to speak of inheriting from a Sunni, a Rāfḍī cannot inherit from any Muslim—nor indeed from any non-Muslim. Indeed, in reality,

19. One of the...branches of Islam, differing from Shia in its understanding of the Sunna and in its acceptance of the first three caliphs. (*Compact Oxford English Dictionary of Current English*, 3rd ed, Oxford University Press)

a Rāfḍīs is not entitled to inherit from his own co-religionists.

[All such properties should apparently revert to the issuers of this *fatwa!*]

Social interaction or greetings of peace to any of their men, women, scholar, ignoramus, is greatly, strictly, forbidden. Anyone who, after being apprised of their accursed doctrines, still considers them to be Muslims, or has any doubts about their being disbelievers, is, by the consensus of the scholars of faith, a faithless infidel. All ordinances announced about them will fully apply to such a one. It is incumbent upon the Muslims to listen to this *fatwā* with full attention, and become true Sunni Muslims by acting accordingly. (Fatwā Maulavī Shāh Muṣṭafā Raḍā Khān quoted in Risālah Raddur Raḍḍah, p. 23, published by Nūrī Kutub Khānah, Bāzār Dātā Ṣāhib, Lahore, printed by Gulzār 'Ālam Press, outside Bhātī Gate Lahore, 1320 AH.)

Why is the Government of Pakistan Quiet?

There are several other equally terror-striking *fatāwā*, which I will not quote at this time. There is such big pile of alarming *fatāwā* against each other that one is stunned. It seems that there are factories manufacturing the *fatawā* and every factory is emitting filth. Despite all this, the allegation upon the Ahmadiyyah Muslim Jamā'at is that it has

declared them as disbelievers. The fact of the matter is that the *fatwā* issued by the Aḥmadiyyah Muslim Jamā‘at has an argument, and solid reasoning based upon the Holy Qur’an. Moreover, it does not deprive anybody of basic human rights. Rather, it only says that you may deem yourselves and call yourselves Muslims, and keep claiming to be true believers, we have no concern with that. However, we are forced to consider otherwise, because that is the verdict of the Holy Prophet^{sa}. This position taken by the Aḥmadiyyah Muslim Jamā‘at is considered so unacceptable that relations with it have been cut off and it has been declared that it should be turned out of the pale of Islam, its mosques be burned, domes destroyed, and if the mosques cannot be burned, their faces be turned around, and finally, since they have become apostates, the government, if it is Islamic, must kill them indiscriminately. None of them [Aḥmadīs] should be spared. But it [government] does not listen to the filthy talk being used and the filthy *fatāwā* being issued against each other.

What do Shia Think About Their Opponents?

It might be considered that perhaps the Shia would be more courteous. So let us take a look at the *fatwā* issued by the Shias about the Sunnis. It is written:

The righteous sect of Shia does not consider it legitimate that a Shia woman accepting the twelve

A'immah [leaders] should marry a non-Shia because we do not consider them believers. Any Muslim who does not subscribe to the Shia doctrine of twelve *A'immah* is not a *mo'min* [believer], but he is a Muslim.

So far, the statement is reasonable and needs to be appreciated. Now we can say why they call themselves believer—they have based this upon the Holy Qur'an and have, in this respect, used better sense and judgment than the Sunni ulemas. Their statement that if anyone calls himself Muslim, let him do so, is very sensible. But what is the verdict if a Shia gets married to a non-Shia? 'Allāmah al-Ḥā'irī was a great Shia scholar. His son writes:

...If such a *nikāḥ*²⁰ does take place, the *nikāḥ* will be null and void and the children would be illegitimate according to Islamic Law. (Conclusive Verdict on the issue of *Nikāḥ* between Shia and Sunni a.k.a An-Nazar, by Sayyed Muḥammad Raḍī'ur Riḍvī al-Qamī Ibn 'Allāmah al-Ḥā'irī, p. 2, printed at Steam Press Lahore)

Listen to another *fatwā*:

Those who entertain doubts about the leaders of the innocent, you may marry their daughters, but do not give your daughters in marriage to them, because the wife adopts the manners of her husband. The hus-

20. The announcement of marriage in Islam.

band does bring her by force and coercion to his faith. (*Ibid.*,.)

These two *fatāwā* use relatively more civilized language and do contain an element of rationality. It does not seem that someone is uttering profanities. There is some logic that is offered. But there is no *fatwā* issued by the Aḥmadiyyah Muslim Jamā‘at which directly or indirectly calls such marriages illegitimate or considers the relationships of wife and husband in such marriages to deserve the profanities which others have used.

Pervezīs and Chakrhālāvīs Are Also Outside the Pale of Islam

That leaves the Pervezīs and Chakrhālāvīs. Listen to what the Barelwis, Deobandis, and Maudūdī say about them:

The Chakrhālāvī school of thought is sworn enemy of the blessed *aḥādīth* [sayings] of the Holy Prophet^{sa} and negates his status and rank, and his position in the Sharia [Islamic Law]. These unabashed rebels against the Messenger of God have established a strong front against the Messenger^{sa}. Do you know what is the punishment for one who is guilty of such high treason? Only a bullet! (Weekly *Riḍwān*, Lahore Chakrhālāwiyyat Number—Organ of ahl-e-Sunnat wal-Jamā‘at, February 21–28, 1953, p. 3, printed by Sayyed Maḥmūd Aḥmad Riḍvī, Lahore)

Walī Ḥasan Tonkī mentions the religious ordinances applicable to the Pervezīs in the following words:

Ghulām Aḥmad Pervez is a *kāfir*, according to the faith of Muḥammad, and he is outside the pale of Islam. Neither a Muslim woman can remain in valid marriage with him, nor can any Muslim woman now marry him. Neither his funeral prayers will be held, nor shall it be legitimate to bury him in a Muslim graveyard. This decision is not only applicable to Pervez but to all the disbelievers. It would also apply to every one of his followers who subscribes to the disbelief entertained by him. Since he is affirmed as an apostate, therefore, it is illegitimate, according to Islamic law, to retain any kind of Islamic affiliation with him. (Walī Ḥasan Tonkī, Muftī wā Mudarris, and Muḥammad Yūsuf Binori Shiekh-ul-Ḥadīth Madrassah 'Arabiyyah, Islamia Town, Karachi)

Also listen to the *fatwā* of Maulavī Amīn Aḥsan Iṣlāḥī, who used to entertain the way of Maudūdī at one time. He writes:

If those who give this advice mean to say that the Sharia is limited to what the Qur'an contains, and the rest is not a part of Sharia, then that amounts to utter disbelief. It resembles the disbelief of the Qādiānis—indeed, it is somewhat harder and worse. (*Daily Tasnīm*, Lahore, August 15, 1952, p. 14)

But they are not treating them as such. What are the reasons and rationale will *inshā'Allāh* [God-Willing] be the subject of another sermon. There is also a *fatwā* that:

The funeral of a child belonging to the Pervezīs is forbidden (Monthly *Ta'lim-ul-Qur'an*, Rawalpindi, April 1967 p. 42–43)

Ahl-e-Ḥadīth Are Also Disbelievers and Apostates

There are ahl-e-Ḥadīth other than the Deobandis. Basically, they are similar in their beliefs, but there is a subtle difference of being a *muqallid* (follower of one of the four *A'immaḥ*) or a *non-muqallid*. Therefore, a separate *fatwā* has been issued against the ahl-e-Ḥadīth. It is written:

The Wahhabis etc., the contemporary *muqallidīn*, are disbelievers and apostates by the consensus of the ulema of the two Holy Cities (Mecca and Medina). Such that, after being apprised of their accursed statements, if someone still does not consider them *kāfir*—or even if he as much as doubts it—then he himself is a *kāfir*. There is no prayer behind them. Animal slaughtered by them is unlawful to eat. Their wives have gone out of their wedlock. They cannot have a valid *nikāḥ* with any Muslim, disbeliever or apostate.

Poor ahl-e-Ḥadīth! They cannot even marry a disbeliever or apostate. The reference continues:

Socializing with them, having meals with them, keeping their company, uttering common salutations (*salām*)—all of these are forbidden. Detailed injunctions about them are contained in the valuable book, *Mustaṭāb Ḥisām ul Ḥaramain Sharīf*. (*Fatāwā Thanā'īyyah*, Bombay, vol. 2, p. 209, compiled by al-Ḥāj Muḥammad Dāwūd Rāz Khaṭīb Jāmi' ahl-e-Ḥadīth)

Blazing Fire of Anger

There are many other amusing *fatāwā*, but I will leave them out for lack of time. They state that the reason they are issuing these *fatāwā* is not that those targeted cannot be married to a Muslim; they cannot be married even to the disbelievers or apostates. Whatever they do, the progeny would be deemed illegitimate. These strong words not having satisfied them, it is added:

What is more, even if they marry an animal, even that supposed progeny would be illegitimate and deprived of inheritance. (Summary of *fatwā* from *al-Malfūz*, part 2, p. 97–98, compiled by Muftī-e-A'ẓam, India)

Such is the blazing fire of hatred and revenge that is raging within the hearts of the *mullāhs* against each other. As a consequence, they are uttering and writing unfair and unjust statements. But our opponents have closed their eyes to all of this. All they can see is the *fatwā* issued by the Ahmadiyyah Muslim Jamā'at, which is the ultimate in

courtesy, respect, dignity and logical statement. It is impossible to find another *fatwā* which come even close in this respect.

Maudūdī Is Dajjāl, Misguided and Disbeliever

Let us now look at the Maudūdī group. Listen to the *fatāwā* against them too. Someone might imagine that they might have been treated differently. Not at all.

Muḥammad Sadiq, Manager Madrassah Mazhar-ul-‘Ulum Mahallah Khadda, Karachi, says:

The Holy Prophet^{sa} prophesied that prior to the appearance of real *dajjāl*, there would appear thirty *dajjāls* to pave the way for the real *dajjāl*. I deem Maudūdī to be one of thirty. (*Ḥaqq Parast Ulema kī Maudūdiyyat sei Nārāḍgī kei Asbāb*, compiled by Maulānā Aḥmad ‘Alī, p. 97)

You might say that the above *fatwā* is issued by an unknown *maulavī*. Maulavī Muftī Maḥmūd is a well-known personality. He says:

I hereby issue this *fatwā* in Press Club Hyderabad, that Maudūdī has deviated from the straight path, and is a *kāfir* and outside the pale of Islam. It is not permissible to pray behind him or behind any *imām* who associates with him. To belong to his community is utter disbelief and misguidance. He is an agent of America and the capitalists. He has now reached

the brink of death. No power can save him now.
(*Weekly Zindagi*, November 10, 1969, p. 30)

Contradictions Between Belief and Deeds

There are two powers on which the present government depends. One is Deobandi, represented by Muftī Maḥmūd and his associates. The other is Jamā'at-e-Islāmī whose leader was Maulānā Maudūdī, against whom Maulavī Muftī Maḥmūd has given the above *fatwā*. Now look at the picture which is emerging. There is conflict, misguidance and contradiction all around. They say one thing and do another; but the complaints are against us. One of their biggest complaint is that Zafrullah Khan did not offer the funeral prayers for Quid-e-A'zam. But they totally forget the *fatāwā* that they have themselves given about each other that whoever offers the funeral prayer would be rendered a disbeliever and his wife would be unlawful for him.

Quid-e-A'zam, whom our opponents dubbed as *kāfir-e-A'zam*, and added that he forsook Islam for the sake of woman of evil character, is not thrown outside the pale of Islam despite all these statements. Moreover, according to your *fatāwā* the funeral of a Shia should not be offered and he who does so would go outside the pale of Islam. There is no rhyme or reason in your stand. There is no balance.

Your opposition is a mumbo jumbo of contradictions, foul talk and is nothing else.

Views of Maudūdī About Muslims in General

That leaves Maudūdī Ṣāhib. He is considered to be a rational man who has a balanced and learned Islamic view in these matters. The general impression is that he has influenced many Muslims and is more enlightened and aware of modern knowledge than the other ulema. Even if he is not fully enlightened, at least he is believed to have traces of rationalism. What does he say about establishing relations with others. I have cited some of his reference about his concept of the Muslims in general earlier. He writes:

People who have been called *ahl-e-Kitāb* [people of the Book] were Muslims by descent. They believed in Allah, Angels, Prophet, Book and the Day of Judgment. They also followed the commandments formally. But the real spirit of Islam—that is, servitude and obedience to Allah purely for His sake, and shirking any partners with Allah—were no longer present in them. (*Siyāsī Kashmakash*, part 3, ed. 6, p. 122)

This extract shows clearly that according to Maudūdī, the relationship which the *ahl-e-Kitāb* had with Muslims is exactly the same as the relation that now exists between Muslims and the so-called Jamā‘at-e-Islāmī. The next

excerpt that I will present is also from the same Book (*Siyāsī Kashmakash*), but from page 16, it says:

Therefore, I am really a new Muslim. I have adopted these doctrines after fully examining them and my heart and mind have borne witness that there is no other way of salvation for man. Therefore, I invite not only the non-Muslims, but also the Muslims, to Islam.

To summarize, all sects other than Maudūdiyyat are non-Muslims [according to Maudūdī]. He declares them not just *kāfir*, but also non-Muslims. Here then is the response to the *fatwā* that Muftī Maḥmūd issued against them: You are also non-Muslims. You are outside the pale of Islam. That is why he says: ‘I invite you to Islam’. He is telling them that they should come to him and become new Muslims. He then says:

The first and the basic mistake is to assume that all members of a community, merely because they are descended from Muslims, are Muslims in the real sense and whatever is done by their consensus would be Islamic. (*Ibid.* p. 105–106)

Now listen to his views about marriage. Bear in mind that it was Maudūdī who had raised the clamour that—notwithstanding the fact that according to him, all Muslims other than the Maudūdī adherents are outside the pale of Islam and are confirmed non-Muslims—since the Ahmadiyyah

Muslim Jamā'at has forbidden its girls to marry among the non-Aḥmadī Muslims, hence they are proven to be non-Muslims. He himself invites all who call themselves Muslims to Islam. What is the natural consequence of this position? That marriage with them is forbidden. Accordingly he says:

This is the natural consequence of the development of true religious insight. Anyone who develops that awareness would never marry among those who have turned away from faith and morality. Indeed, he would also not like to keep their friendship and company. (*Ro'idād Jamā'at-e-Islāmī*, part 3, p. 103)

The above *fatwā* was given by Maudūdī in Majlis-e-Shūra of Jamā'at-e-Islāmī which was deliberating on the issue of whether marrying someone who does not subscribe to Maudūdī doctrine is permitted or not. Maudūdī gave the above verdict which amount to saying: This is a simple matter, why don't you understand? Why did you even raise the question? It is easy to understand that you should not marry them. Actually, you should also have no relations with them.

A Moment of Reflection for the Opponents of Aḥmadiyyat

This is the summary of the situation according to which allegations that are totally false and misleading are being levied against Aḥmadiyyah Muslim Jamā'at. If all these

allegations were proven true, and their description of our beliefs were valid, and if their action based on those assumptions were considered justified, then you will not find a single Muslim in Pakistan, nor indeed, in the whole world. The dagger of their decisions will cut the necks of all Muslims. Nobody will be secure from the clamour of the *maulavīs* to declare mutual apostasy. All will be put to this sword and annihilated. Islam and all its sects will be affected, because there is not a single sect against whom a *fatwā* harsher than those levied against Aḥmadīs is not present.

Thus there are only two possibilities: a). Either they should accept that all those *fatāwā* are correct. That would put an end to all mutual relations. You can well imagine the turmoil facing the Muslim world as a consequence b). Or they should declare all these *fatāwā* to be false. There is no third option.

They are telling us that: ‘Your *fatwā* is wrong’, but by issuing this false *fatwā* they have become liable themselves. Now let them spare any sect from the natural consequences of this action. Thus the opponents of Aḥmadiyyat have no other option. They will have to reach the Pleiades to bring faith and the Muslims back on earth.

Glossary of Important Terms



Allah—Allah is the personal name of God in Islam. To show proper reverence to Him, Muslims often add *Ta‘ālā*, ‘the Most High’, when saying His Holy name.

Aḥmadi Muslim or Aḥmadi—A member of the Aḥmadiyah Muslim Community.

Aḥmadiyyah Muslim Jamā‘at—(Also Aḥmadiyah) The Community of Muslims who accept the claims of Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian as the Promised Messiah and Mahdī. The Jamā‘at established by Ḥaḍrat Mirzā Ghulām Aḥmad^{as}, now lead by his fifth *Khalīfah*, Ḥaḍrat Mirzā Masroor Aḥmad [may Allah be his help].

Auliya‘ullāh—Literally, Friends of Allah. The term is applied to the saints in Islam.

Dajjāl—A term in Arabic that literally means, ‘the great deceiver.’ In Islamic terminology ‘*dajjāl*’ refers to those satanic forces that would be unleashed in the Latter Days to oppose the Promised Messiah^{as} and al-Imam al-Mahdī. A similar prophecy in the Christian faith about the appearance of the Antichrist refers to the same

phenomenon, and we have therefore translated the term '*dajjāl*' as 'Antichrist'.

Ḥadīth—A saying of the Holy Prophet Muḥammad^{sa}. The plural is *aḥādīth*.

Ḥaḍrat—A term of respect used for a person of established righteousness and piety.

Holy Prophet^{sa}—A term used exclusively for Ḥaḍrat Muḥammad^{sa}, the Prophet of Islam.

Holy Qur'an—The Book sent by Allah for the guidance of mankind. It was revealed to the Holy Prophet^{sa} over a period of 23 years.

Ḥuḍūr—Your Holiness; His Holiness.

Imam—The Arabic word for a leader. The head of the Ahmadiyyah Muslim Jamā'at is also referred to as the *Imam*. *A'immaḥ* is plural of *Imam*.

Jamā'at—*Jamā'at* means community. Although the word *Jamā'at* itself may refer to any community, in this book, *Jamā'at* specifically refers to the Ahmadiyyah Muslim Jamā'at.

Khalīfatul Masīḥ II—Ḥaḍrat Khalīfatul Masīḥ II (1889–1965), Mirzā Bashīr-ud-Dīn Maḥmūd Aḥmad^{ra}. He is also called Muṣleḥ-e-Mau'ūd (the Promised Reformer) because he was born in accordance with the prophecy made by the Promised Messiah^{as} in 1886 regarding the

birth of a righteous son who would be endowed with special abilities, attributes, and powers.

Khalīfatul Masīḥ IV—Ḥaḍrat Khalīfatul Masīḥ IV, Mirzā Ṭāhir Aḥmad^{rta} (1928–2003) was the fourth successor and a grandson of the Promised Messiah^{as}, the Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad.

Mahdī— ‘The Guided One’. This is the title given by the Holy Prophet^{sa} to the awaited Reformer of Latter Days.

Maulavī, Mullah or Maulānā—A Muslim religious cleric.

Nikah—The announcement of marriage in Islam.

Promised Messiah—The Founder of the Aḥmadiyyah Muslim Jamā‘at, Ḥaḍrat Mirzā Ghulām Aḥmad^{as} of Qadian, India, who made his claim in fulfilment of the prophecies of the Holy Prophet^{sa} regarding the coming of a Mahdī and Messiah from among the Muslims.

Ṣāḥib—A term of respect, similar to the diversity of English terms like *mister* or *sir*.

Sunnah—Traditions of the Holy Prophet Muḥammad^{sa}.

Sūrah—Arabic word for designating the chapters of the Holy Qur’an.

Ummah—The larger community of Muslims.

