

Social and Religious Impacts of the Propagation of Ahmedism and its Counter by the Movement of Khatam-e-Nubuwwat in Pakistan

Abdul Qadir Rahimoon

Assistant Professor, Department of Islamic Studies,

Government Boys Degree College, Umerkot Sindh

Email: rahimoonrasheed@gmail.com

Abstract

The fundamental belief of the finality of the prophet (ختم نبوت) is a unanimous belief of Islam. Since fourteen and half centuries Muslims unanimously have considered it a basic belief of Islam and Muslims has been in strong unity with this sole belief, while in subcontinent the biggest conspiracy against the finality of prophet hood was arisen by Mirza Ghulam Ahmed in the last of nineteenth century of claiming falsely for prophecy. That produced so dangerous consequences against Muslim society as well Islamic social and character structure of Muslim Ummah. Further, those impacts resulted into dreadful conditions to Muslim Ummah by breaking the unity and propagating very blasphemous believes and preaching a new model of life entirely in the contrast of Quran and Hadith. Similarly Ahmedism and its planters desired that as in the days of holy prophet PBUH falsely claimants of prophecy desired to disintegrate Muslims unity, so the claimant of prophecy in subcontinent in last of 19th century could break the unity of the Muslim Ummah. A unity of Muslims was a probable challenge for colonial powers in subcontinent. So facing this British government decided of breaking that unity by planting false prophet from Muslim community as well as getting the declaration of the cancellation of holy war from him, which was a challenge for the British government militarily as well as politically in their future objectives. Then he began to manipulate those verses of holy Quran regarding the obligation of holy war and spread with dubious commentary in the Muslim society. British government was sure feeling that objective of the British government could easily be realized only with the help of Mirza Ghulam Ahmed by emptying the Muslims from the spirit of jihad and producing new sect among them. So dividing Muslim unity and generating new conflicts among them Mirza Ghulam Ahmed started his tactics by gradually feeling the need for changing the meaning of verses of (جهاد) and declared the cancellation of holy war publically. British rulers in subcontinent had kept long experience of facing holy war as a challenge in their colonial targets. Because, entire Muslims of subcontinent were united on the finality of

prophet and holy Quran as a eternal as well as unchangeable message of God. And no one can change it due to the finality of prophet. So Ghulam Ahmed for the manipulation of holy Quran he needed to vanish the belief of finality of prophet. That created a very catastrophic impact on Muslim society. Conspirators observed that the ultimate strength of Muslim community was hidden in the sprite of highly beloved ness of last prophet and his path of life (سنت).so complying this he planned how to empty the sprite of Jihad and high altitude of love with holy prophet PBUH from Muslims. Mirza had reached at the point that unless he end strong relationship of Muslims with holy prophet Muhammad PBUH or make so for dubious the obligation of Jihad in the ideology of Muslims by raising some baseless objections on Jihad verses of holy Quran British could not succeed in their ultimate objectives.. Consequently analyzing his dubious activities and its dangerous effects on the society Muslim scholars of the subcontinent started questioning his role and finally declaring Mirza's behavior as a false and deceiver of Muslims (كذاب) upon the solid and valid proofs. So his entire conspiracy was based upon dividing Muslim of the subcontinent ideologically and socially and breaking the unity. By producing such fundamental divide in Muslim society they could always not unite against external rulers in the strong obedience of Holy Prophet SA by fighting Holy war against British. Consequently Muslims tried to counter his propagation in the subcontinent politically, socially by awakening Muslims and preserving the ideological and social unity of the Muslims spreading true commentaries of holy Quraan and Hadith regarding the finality of prophet. Those struggles were compiled then as huge literature of Khatam Nubawat by many scholars and saints continuously as well as challenging it on the forum of judiciary in different courts of Pakistan and beyond to prove this false.

Keywords: Apostasy, Impact, Belief, Finality, Sect, Prophethood, Movement

Background

In the light of holy Qur'an and Hadith, faith (ایمان) is the acceptance of the entire religion of Islam without any distortion or changes. The verses of holy Quran further elaborate that it is compulsory to accept each and everything, which has been given by last messenger of Allah almighty. And the same subject has been mentioned in many sayings of holy prophet with no any change that it is a mandatory to accepts all the essentials of the religion which has been given by Allah almighty as well as last Messenger of God. If any person try to rejects the essentials of the religion, its true content, meaning or amend the actual meaning of the holy Quran and Hadith for any vested interests is not only a Muslim but

apostate. This has been testified in the Holy Qur'an that, "Muhammad (peace and blessings of Allah be upon him) is not the father of any of you men, but he is the Messenger of God and the seal of the Prophets and God is All-Knowing."¹ Upon this, holy prophet himself declared that I am the last prophet and no prophet will come after me.² Being the last prophet, he gave all the guidance to world that is perfect and forever. So belief in the finality of Prophet has a fundamental position in the basic teachings of Islam, therefore, after monotheism (توحيد), the entire Islamic building is based on the finality of prophet. In addition to this, for fourteen hundred years Muslims have unanimously agreed on the finality of prophet hood as a one of the basic and fundamental belief of Islam. While contrary to Islamic fundamental belief of the finality of prophet, Mirza Ghulam Ahmed followers started calling him a prophet and gave him the same status as the Prophet of Allah almighty earlier 1900.³ He acknowledged it and sometimes interpreted the claim as he explained it being a partial prophet, (بروزي ني), or being shadow prophet, (ظلي ني), or being a non-working prophet, (غير تشريعي), and so on. In this way he claims of prophecy with thought and planning gradually, as he says; I swear by the God in whose hands my life is, who has sent me and has called me a prophet and who has brought me back as a Christ, and he has shown big signs for my validation, which reached three lakhs.⁴ Moreover Ahmedi believe that, after holy Prophet Muhammad (peace be upon him) a new prophet can come and, Mirza Ghulam Ahmed is receiving the revelation from Allah almighty, and he possess the title of Prophet as similar as holy prophet Muhammad PBUH, and the office of prophet hood and messenger ship is given to him. Therefore, those who deny his claim are infidels and can never be Muslims.⁵ Thus, he began to disintegrate the Muslim community by declaring himself prophet and dividing Muslims in many sects making compliance of British government objectives.⁶ When colonial powers faced difficulties in their mission to divide Muslims that it was impossible to eliminate the Muslim nation having their sophisticated belief in the finality of prophet hood and in the crystal commandment of holy war. So whenever they faced any challenge they united against their enemy powers under the umbrella of holy war. So in this regard British rulers found easy way in the shape of Mirza Ghulam Ahmad who can break the strong foundation of Muslims by inducing new believes in the religion. Mirza had been sincere and much obedient to the British objectives. So for achieving the targets Mirza Ghulam Ahmed was looked upon by British government favoring him at all cast as well as his family, they had been loyal to the British government since long and got some illustrious titles and rewards from it. Therefore, in immediate obedience Mirza Ghulam Ahmad

gradually started obeying British government plans to make the fundamentals of the Islam dubious and create fissures among Muslim society ideologically and socially. As predictably that had been narrated by the last messenger Muhammad SA that, "Resurrection cannot be occurred until the deceivers or false claimants of prophecy are born. And each of whom would claim of prophecy. Though I am the last of all messengers."⁷ Tactically in the first stage, his introduction (identification) in front of the Muslim nation was as a reformer and arguer, (مصلح و مناظر) then he started argumenta discussions with Christians and Hindu priests along with declaring his false prophetic predictions as symbols of his prophetic truth.⁸ Moreover projecting British government objectives in the subcontinent he presented himself as a reformer (مصلح) in 1888 AD then began to take oath of allegiance from people as a regenerator (مجدد) in his false prophetic books and then proclaimed as Promised Messiah along with insulting the true Prophet. On such grounds of impacts affecting Muslim society ideologically and politically scholars of Ludhiana city unanimously issued a first fatwa of blasphemy to him. That was later brought to Mufti Rashid Ahmad Gangui, he confirmed the fatwa and declared him false (كذاب). Further that fatwa was referred and the scholars of all schools of thought also issued fatwa that he is not Muslim but an apostate one.

Moreover, Marza writes that, "It is absolutely true that every person can progress and can attain a greater status than the Prophet Muhammad (peace be upon him)."⁹ In short, the biggest attack against Islam was false prophet hood, the biggest target of which was the breaking the unification of the Muslims as well as the Muslim community should be emptied of Jihadist sentiments because the British rulers, with long experience, had reached at the point that. As long as they do not end the relations between the Muslims and Muhammad, the Messenger of Allah (peace be upon him) they do not remove the spirit of Jihad from their hearts, and they will not be able to defeat Muslim nation. Following that purpose Mirza Ghulam Ahmed desired from such false claims and very insulting interpretations of the meaning of Quran and Sunnah was to deconstruct Muslims as nation and provide British government very comfortable environment to prolong their rule.

The religious impacts of Ahmedism

The movement of Khatam Nabuwat was purely a religious movement and in this movement, Majlis Ahrar including scholars, intellectuals, politicians, and students of all schools of thought played an outstanding role in the rejection of Ahmedism in each era. Not only In the academic writing but in practical field, Muslims have successfully

collaborated in this great mission, the scholars of all schools of thought have countered such disintegrating objectives of Ahmedi sect in collaboration with Aalimi Majlis E Tahaffuz Khatam Nabuwat. The positive effects of the struggle are coming in front of the entire world of Muslims. The earlier days in the leadership of Amir Syed Ataullah Shah Bukhari the Majlis Ahrar had exposed the falsehood of the planted sect through his flaming speeches and the strength of the sect had been broken before partition. After 1947 soon as the British left the power subcontinent was divided and Pakistan appeared on the map of world. As a result, Ahmedi sect became weak which flourished under British power, because the foundation of it began to fall, and the land of Qadian city not only came to the part of India, but also took eastern Punjab having the Muslim majority areas swept with it to the Indian side. So their dreams of converting Muslims to Ahmedism collapsed apparently. In these conditions Mirza Mahmood escaped from so called Makkah "The Land of Haram and Masjid Al-Aqsa" Qadian and came to Lahore and settled a place of deviation in Pakistan under the name of Rabwah in district Chiniot, where the so called Khalifa of the Ahmedi Caliphate conspired to turn the whole country into apostates showing their skills in deviation. Moreover Ahmedi had misunderstanding that having influence in the civil beaurucracy as well as military so they could influence over the power in Pakistan because the commander-in-chief of the army was still British and Pakistan's foreign minister was Mr. Zafarullah Khan who was Ahmedi. Therefore, the false prophecy of Mirza Ghulam Ahmed in Pakistan will not be difficult to expand having encouragement that "Majlis Ahrar " somewhat weakened due to the partition of India. And the majority leadership of movement of the finality of Prophet left in the Indian side. Therefore, having understanding that now protection of the finality of the Prophet (peace be upon him) is weak and the fake prophecy of Mirza Ghulam Ahmed do not have the possibility to be contradicted or rejected in such strength. That whoever dares to do so will be called an evildoer or a rebel and will be easily hanged or sent behind bars. Amir Shariat Syed Attaullah Shah Bukhari was aware of their ambitions, and continued to fight Ahmedism despite the harsh and unfavorable conditions in the country. Only for that cause he being the master of modern conditions declared that politics should be abandoned to awaken masses about the finality of the prophet and strengthens the movement of the finality of prophet. So in order to decide the future course of action to defend the finality a council of his sincere followers was called for consultation in "Masjid Sarajan", a small mosque of Multan, on 13th December 1954, which consisted other eminent Ahrari personalities besides Hazrat Amir Shariat who paid great services in this sacred cause. After deliberation, a

non-political movement was founded under the name of “Majlis Tahafz Khatm Nabuat” and Syed Attaullah Shah Bukhari was elected as the first emir of this group. When Struggle matured in the leadership of entity by him Allah almighty took such a great task for the protection and safeguarding the finality of Prophet in that era. After that history of the movement of the finality of prophet became a clear and bright title when that great mission advanced in the leadership of Shaykhul Islam Sayyed Muhammad Yusuf Al-Binauri, whose brilliant personality when was promoted to the post of Emirate of the Majlis Tahafuz Khatam Nabuwat on April 9, 1974.¹⁰ In addition, he directed the movement towards its final destination and realization of the dreams of proving that deviated sect in the constituent of assembly of Pakistan as a non-Muslims that cannot use the name and rituals of Islam in Pakistan constitutionally. At that stage the movement not only included religious personalities but some political entities too included and country level strike was called and Molana Binouri RH met prime minister of Pakistan and presented the demands of the movement.¹¹

Social impact of Ahmedism

The period in which Ahmedism got the opportunity to spread and establish its foundation was the British colonial era, which provided an opportunity to strengthen and spread, when British rule was in United India. The British Empire was making every possible effort to stabilize their government. Sometimes it used politics as a tool to its advantage, and sometimes it made secret conspiracies to get fight religious sects against each other. And purchased persons was used to create discord among Muslims. Therefore, a conspiracy was hatched against the fundamental and central belief of Islam, the finality of prophethood, and on the basis of that conspiracy, Mirza Ghulam Ahmad was made to claim prophethood and his false sect's foundation of was laid. Therefore, Mirza based his claim on the fact that he is the Prophet and Messenger of Allah Almighty and that the revelation of God descends upon him, and that revelation is the same pure revelation that descended upon previous prophets. This revelation, like the Quran, is the word of God, just as Muhammad (peace be upon him) believed in the Quran, so I also believe in my revelation, and whoever denies this divine revelation is certainly cursed.¹² Whenever there was, a problem or a time of trouble for the Muslims Ahmedi sect tried to gain unfair advantage through it. that is why in the early days of Pakistan Muslims were anxious and helped by no one when, they were entering into Pakistani border stained with their own blood. At that time not only friend pitied on Muslims but enemy too were pitying for their pathetic plight. so seeing the distressed Muslims in that conditions Ahmedi ried to gain their

vested interest and the officials of Ahmedi sect took over the industrial mills, factories, warehouses and shops and they not only exploited the common Muslims, but, started luring the poor and helpless migrant Muslims towards conversion by giving them inducements like employment and permanent settlement. In this manner there were evil attempts to snatch away the strength of faith from the Muslims by giving some temporary temptation. But at that time in 1949, under the guidance of Hazrat Ataullah Shah Bukhari, he continued his struggle only on the front of Majlis Aharar by protecting the Muslim generation from alienation by establishing madrassas and schools but also protected the Muslim youth economically from alienation for the wrong purposes. In order to protect them, an attempt was made to put them on their feet by setting up various factories and business houses; this is how they did it in the outlying villages and some Desi clothing factories were also established to employ the Muslim youth and protect from Ahmedi hunting.

The Majlis Ahrar & movement of Khatam Nabuwat-1953

After continuous struggle of Majlis Ahrar Ahmedism proved to be a sham, a slander and a lie of the history and the movement of the finality of Prophet started from the very beginning in the effective struggle of mission and achieved significant success. During the movement, the scholars, workers and Muslims endured hardships and imprisonment. But they did not escape any sacrifice for the protection of the finality of Prophet hood. Facing all these dangerous attempts of Ahmadi sect a historic struggle was laid against it in 1952, in the meantime some political incidents took place, which broke the spirit of the Muslims as preparing the Constitution of Pakistan, a basic principles constitutional committee was established to draft its report. Committee prepared and presented its report in the Parliament. In the report for the protection of ideology of Pakistan separate elections were proposed in the country. Further protecting the rights of the minority in the case of separate elections, some electoral seats were reserved for the minority in the provincial and national assemblies and, the report gave the chart of minorities in which Hindus, Sikhs, Christians, parsies and untouchables were recorded as minorities. However, Ahmedis who had gone out of Islam in the light of teachings of Islam and decisions of courts. Unfortunately, they were not counted in the chart of minority. It is clear what that mean is that the government of the country considered Ahmedis as Muslims in the report of PPC. So that they can steal the rights of Muslims, and their youth can get top class jobs, they can call themselves Muslims. And they openly vote for the people in the elections and reach the assembly in the name of Islam. When the opportunity comes to serve Muslims, they are extremely biased and serve

only their own group and express hatred towards common Muslims. In this way, Ahmedi dreaming of power, nominated his candidates in the Punjab Assembly elections and focused especially on the different parts of the country. And they kept propagating their sect by organizing rallies in different cities of Punjab province. In which the Foreign Minister of Pakistan Mr. Zafarallah Khan made his speeches on various occasions, and he kept propagating anti-Muslim sentiments by spreading his sect. so far their propaganda rendered an influence on Muslim League leadership, and the Ahrar leadership had to face a lot of problems of arrest and imprisonment. Finally, the Muslim League leadership and especially prime minister of Pakistan Nawabzadeh Liaquat Ali Khan was made aware of the fact, and decided to cooperate with the Ahrar leadership.¹³ So seeing the defeat at almost all events, Ahmedi decided to organize their last rally in Karachi and tried to invite Foreign Minister Zafarallah Khan there and showed their power, but their ill intention failed and the struggle of the Ahrar leadership succeeded.

Khatam Nubuwwat conference in Karachi

The struggles of movement of the finality of Prophet led by Mufti Shafi Usmani and Molana Lal Husain Akhtar demanded from central government to bar its foreign minister Mr. Zafarallah Khan going frequently Karachi participating in the preaching of Ahmedism in those wrecked society exploiting their compulsions. After a harsh reaction against emerging activities of Ahmedi sect especially in the distressed colonies of Immigrants Muslims in Karachi from Muslims the government of Pakistan had to stop its Foreign Minister from coming to Karachi. After that Ahrar leadership in the chair of Molana Qazi Ihsan shujabadi and Mufti Shafi Usmani called for all parties conference in Karachi to aware of Ahmedi sect's tactics of snatching the wealth of faith from Muslims, and the conference demanded from government;

1. Removal of Mr. Zafarallah Khan from the post of foreign minister.
2. Ahmedi should be declared as non-Muslim community
3. All Ahmedi appointed to the important position in government should be removed.
4. The remaining land of Rabwah city should be distributed among the immigrants and Rabwah city should be declared as common city.¹⁴

Politically rejection of Ahmedism and political riots of 1950s

Finally, Maulana Akhtar Ali Khan met the Prime Minister of Pakistan Khawaja Nazimuddin, presented demands of the movement and informed him the complexity of the situation. Then prime minister of Pakistan decided the removal of the foreign Minister Mr. Zafarallah Khan. He himself immediately decided of his resignation as foreign minister of

Pakistan due to the fear of ostracism from ministry by government, while no decision had been taken yet regarding the Ahmedi sect of the non-Muslim minority and expelling of other Qadiani officers from their positions. He went to seek advice about that decision from their so-called caliph Mirza Bashir Uddin Mahmood and he asked him how the ministry of foreign Affairs would be handed back to Muslims or Ahmadi community may be recognized as non-Muslim minority in Pakistan. Then Ahmadi caliph decided about the fate of Mr. Zafarullah Khan that he should not resign from the post of foreign Minister and the community used a foreign pressure upon government of Pakistan. That was testified by prime minister of Pakistan, Khwaja Nazimuddin himself, in his speech of 14 August 1952, in which he acknowledged the intervention of the United States and Britain that he too confessed in the Court of Inquiry. In his testimony, he clearly admitted that even a grain of rice couldn't be obtained from the United States if Zafarullah Khan is removed, and the United States has threatened not to help on the Kashmir issue. After pressure from both United States and Britain, Khwaja Nazimuddin had to back down from his own decision to remove Mr. Zafarullah from the post of foreign minister. Other Qadiyanis always had the policy that they would remain in the high positions of Pakistan and preach Ahmadism openly and got help from their planters apparently, and they could never stop their open preaching because they believed that their base is so strong. That is why they continued to insult Muslims with their boldness.¹⁵

That time the movement of finality of prophet faced harsh conditions when central government rejected demands of all parties' conference held in Karachi in July 1952, and Ahrari leadership was imprisoned. Government took strict actions against eminent scholars and workers of the movement in all over Pakistan. Thousands of people were murdered in Punjab province, and many fake cases were lodged against Ahrari leadership in order to suppress the movement. Moreover, martial law was imposed in Punjab province to handle the situation. Despite the strict pressure and opposition of the government, the movement for the protection of finality of Prophet hood emerged as a strong movement in the period of 1953. In the end government constituted an investigative commission that was established in the chair of justice Muhammad Munir and Justice Muhammad Rustam Kayani for the investigation of the riots which started on July 1, 1953 and ended on February 28, 1954, a report containing 387 pages was written. That inquiry commission too favored in its report Ahmadi sect¹⁶

Justice Munir instead of giving remarks against the Ahmedi sect, gave remarks against Islam and Muslims and declared the followers of the Ahmedi community as members of the oppressed

community. The tragedy of that commission of inquiry temporarily caused great damage to the movement.¹⁷

Demand of declaring Ahmadis non-Muslim minority

A long struggle of exposing Ahmadiyya to get them declared as a non-Muslim minority was a realization of the dream of sacrificing Ulema to save Muslims from their hidden prey of preaching Ahmadism through false pretension. That it was unanimous demand of Muslims to declare them non-Muslim, and that was ignored since the first day of its establishment by British government. That is why Ahmadi community continuously tried to join the ranks of the Muslims in terms of their beliefs and theories, and they adopted all rites and rituals of Muslims and British government was too determined to keep them in the ranks of Muslims nation. Upon that the leadership of Ahrar made it their permanent mission to declare Qadianis as non-Muslim minority constitutionally after the demand of great poet, Muslim philosopher Dr. Allama Iqbal. Therefore, Muslims took it their priority, that Mirza Ghulam Ahmad and his followers be declared as a non-Muslim minority and separate from Muslims. That ideology was on the prior agenda of almost every religious event of the Muslims. Unfortunately, before partition or after the creation of Pakistan rulers continued to ignore that demand of Majlis Ahrar and Aalimi Majlis Khatam Nubuwwat until 1974.¹⁸

Terrorist horrors of Ahmadis in 1952s

No doubt, the movement of finality of prophet hood was the great movement of Sub-Continent. More than ten Thousand Muslims sacrificed in the name of Islam and strong love with last messenger of Allah almighty, almost One lac Muslims tolerated the cruelties. Not only against Qadiyani's infidel beliefs but also against their terrorist activities, scholars and Muslims were coming forward more strongly at that critical stage of the movement to counter them. There were many such horrified and terrorist incidents of Ahmadi community against Muslims especially in Punjab province. One of those is the train attack at Rabwah station by Ahmedi community. 400-500 Ahmedi were waiting there to attack Muslim students of Nishtar Medical College Multan, who were traveling on the Chenab Express on May 22 1974. When train reached Rabwah station on going route, some students got on the platform, and Ahmadis began to give them leaflets of newspaper "Al-Fazl" to propagate their religion as well instigate Muslim students for riots. Immediately Muslim students tore newspapers and chanted slogans "Long live the finality of Prophet hood and Mirzai is dead." Upon that Ahmadi pelted stones and injured many severely, but they did not find peace and satisfaction by just throwing stones on Muslim students. They planned another major attack on them at

same station by same train, on May 29, 1974, that was a terrified attack made on them and many teenager Muslim students were harshly beaten and converted into bloody bodies, and all of those students were hospitalized when train reached at Faisalabad. That incident occurred as a flash of fire in entire Punjab province and caused panic among all Muslim, all schools and colleges in Punjab closed in the horrors, Muslims in almost all cities of Punjab came on roads demanding for the declaration of Ahmedi as a non-Muslim minority. A committee was appointed by then government under the chair of Justice MA Samdani to investigate and the report was compiled and submitted to the then Chief Minister on August 20, 1974. Similarly, Ahmadis have been trying to impose their agenda through oppression especially in the poor areas of Sindh and Baluchistan provinces. But a great group of scholars and Muslims who started the movement for the protection of finality of Prophet hood in 1974 they not only awakened Muslims but countered at all legal forums of government in Pakistan. Okara, Kabeer Wala, Sargodha, Lail pure cities faced very dreadful conditions and Muslims dealt with it patiently, almost cities were closed about twelve days against cruelties in the strike. Two resolutions were passed in the National Assembly against Ahmadis, PM going to Bangladesh for official visit announced that entire assembly is converted into committee to debate that matter, the responsibilities of presenting the stance of Muslim nation was given to Molana Muhammad Yosuf Al Banuri RA in the assembly.¹⁹

The Movement of Khatam Nubuwaat 1974

In the background of this incident, the Movement for Protection of the finality of Prophethood started in 1974 to present the case effectively in national assembly of Pakistan regarding the disbelief of Ahmadi sect under the guidance of Maulana Muhammad Yusuf Banuri on June 30 1974. That time both government and opposition members of national assembly of Pakistan under the leadership of Maulana Mufti Mahmood presented a resolution to the National Assembly to declare the Ahmadis as a non-Muslim minority in the constitution of Pakistan. Meanwhile, a conference of international organizations of Muslims (رابطة العالم الاسلامي) was held in Makkah city on April 6-10, 1974, in which delegations of all Muslim organizations, institutions and countries from all parts of world participated, and unanimously decided that Ahmadi sect is a conspiratorial movement against Islam and the Muslims of subcontinent, which usually pretend itself to be an Islamic sect deceitfully. But in fact it was a part of an imperialist conspiracy and false religion. When, Ahmadis were declared infidels at that international forum and named as nation in their objectives against the Muslim, as well as out of Islam in the light of Quran and Hadith.

Moreover, it was suggested that there should be a complete boycott of Ahmadi socially, and they should not be buried in Muslim graveyards. Therefore, national assembly of Pakistan should take action and declare followers of Mirza Ghulam Ahmad as non-Muslims minority, no matter what name they are given. Further detailed proofs were presented in the national assembly of Pakistan regarding their religious status. Although there were four Qadiani members in the National assembly of Pakistan, Mirza Nasir so caliph of the sect was invited to the assembly by the Ahmadi members so that he could speak and answer on behalf of the sect. In the wake of great struggle, hard work and services of Ulema for protection of the finality of Prophet hood achieved great success on September 7, 1974. When Parliament of Pakistan (National Assembly) unanimously passed a constitutional amendment, declaring Mirza Ghulam Ahmad and those who believed in his false prophecy or other pretension were declared non-Muslim minority. That historical achievement not only awakened Pakistani Muslims but Muslims round the globe were made aware of the fact that Ahmadiyya is not a Muslim sect, but the status of that sect in Pakistan is constitutionally a non-Muslim minority in the light of Quran and Hadith.²⁰

Historical decision of National assembly of Pakistan

In the tireless efforts and sacrifices of warriors of the movement, the most important event was the historic decision of national assembly of Pakistan in which all members of Parliament unanimously declared Ahmadi sect as a non-Muslim minority. That rendered a profound impact socially as well as religiously in the country. Through those effects or achievements of the Movement, people began to know gradually about Ahmadi sect that they are non-Muslim minority and excluded from the fold of Islam. Besides, Society started to differentiate between Muslim and followers of the sect in the rites of Islam. Hence, religious and social relations between Muslims and Ahmadi followers were not as same as those between Muslims in Islam. Thus the movement started making public by saying that there is a big difference between their beliefs and the Islamic beliefs, which became clear during the debate of national assembly of Pakistan. The sect was involved in the nefarious attempt to distort the Muhammadan Shariah by calling their beliefs as Islamic beliefs. At the same time, calling Mirza Ghulam Ahmad a “prophet” had created an ugly and dangerous hatred against the Ahmadi followers in the hearts and minds of Muslims. Therefore, Muslim leaders started a great struggle to declare the Ahmadis non-Muslims constitutionally in Pakistan.²¹

Decision of Bahawalpur court

Like other forums judiciary has too paid its services regarding the finality of prophet hood, different courts have issued their judgments in various cases in this regard, which proved as a seal to the finality of Prophet in history. Those declared Ahmadi sect as not Muslim but a deviated sect in the light of holy Qur'an and Hadith. The most famous judgment of all was of the Bahawalpur court, that proceeded from 1926 to 1935, in which the judge gave a historic judgment that shook the existence of the sect. in the court a women appealed to nullify her marriage, in which her husband had been apostate (مرتد) accepting the false claim of Mirza Ghulam Ahmed, the case was pursued by Majlis E Ahraar, particularly Molana Anwar Shah Kashmiri presented evidences from holy Quran and Hadith with details despite of his illness in the court, and he proved in the court that Mirza Ghulam Ahmed is false claimant of prophet as well as his followers are not Muslims. Therefore, due to his apostasy the marriage contract is not intact according to the Islamic principles and be cancelled legally. Historically In the proceeding of the case scholars of all schools of thought took part presenting their argument in the court declaring disbelief of the sect in the light of holy Qur'an and Hadith. That historic decision of the court known as basic in the judiciary and coming all decisions of Supreme Court of Pakistan or federal sharia court regarding the finality of Prophet was based on the decision of Bahawalpur court, Bahawalpur court was referred as basic evidence in later decision of different courts of Pakistan.²²

Imtina E Qadianiat ordinance

Despite of the legislation of parliament and decisions of different courts declaring Ahmadi sect as non-Muslim, sill they were preaching their false believes in the country in the disguise of being Muslims. So again, on the request of the scholars, then President of Pakistan Zia-ul-Haq issued the (Imtina E Qadianiat ordinance) in 1984, accordingly Ahmadi sect people were legally prohibited from using Islamic rituals. As ordinance said, "There are specific symbols of Islam through which a Muslim gets recognition from non-Muslims. They are known as rituals of Islam (شعائر اسلام). Therefore, whoever shows these symbols, and then Islamic community is bound to behave him like a Muslim. However, these Islamic terms are characteristics of Islam and these are only towards Islam itself and not towards other religions or ideologies. These rituals or terms such as Kalima Tayyaba (كلمه طيبه), congregational prayer (جماعت), Azan (آذان), Iqmat (اقامت), Ramadan and Hajj, Eid al-Fitr and Eid al-Adha (عيد الفطر), keeping a beard in accordance with the Sunnah, Prophet (نبي), Ahadith (احاديث), Ahl E-Bayt (اهل بيت), Ummhat tul Momneen (امهات)

(صحابي), companion (المومنين) etc. when all these Islamic rituals and terms are only towards Muslims, then followers of Mirza Ghulam Ahmad started using these rituals and terms in the disguise of being Muslims, which caused immense concern to the Muslims. Then on the demand of the movement government of Pakistan issued a constitutional ordinance in 1982 that prevented Ahmadi people from such activities, they were forbidden that they could not use these Islamic rites for their community, because they are non-Muslims. As Mirza Ghulam Ahmed followers continued to use these rites for their community, *“he said himself prophet (نبي) and all sayings of Mirza are like saying of prophet (حديث).”*²³

Federal Sharia court of Pakistan

Ahmadi sect followers challenged the ordinance in the Federal Sharia Court of Pakistan, and an appeal was made to declare that ordinance contrary to the fundamental human rights as well as teachings of the Qur'an and Hadith. However, federal Sharia Court issued its detailed and unanimous decision containing 247 pages ruled out that Ahmedi followers are not Muslims in the light of Quran and Hadith and they cannot use Islamic rituals. The decision was written by Chief Justice Sheikh Aftab Ahmed and his bench and Mujeebur Rahman advocate appeared on behalf of Ahmedi sect, while Abdul Wahid Lahori appeared on behalf of the Lahori sect and advocate Haji Ghiyas Muhammad represented the respondent Government of Pakistan. The stance of the Ahmedi sect was that the ordinance violates basic human rights. while the government of Pakistan's stance was that the ordinance is completely in accordance with the Qur'an and the Sunnah. Maulana Azizur Rehman Jalandhri also assisted the Public Advocate. After a detailed hearing, on July 2, 1984, Chief Justice Sheikh Aftab Ahmad issued a two-page summary judgment which made it clear that the ordinance issued on April 1984 is in accordance with the Qur'an and Sunnah, and not against fundamental human rights. Therefore, they are not allowed to use any kind of Islamic rituals and the appeals of the Ahmedi sect are dismissed. On October 29, 1984, after the retirement of Justice Aftab Ahmad, Chief Justice Fakhr Alam delivered a detailed judgment containing 227 pages, sustaining the Imtin E Qadianiat Ordinance in accordance with the teachings of holy Qur'an and Hadith in the light of all the arguments.²⁴

Supreme court of Pakistan

When Imtina E Qadianiat Ordinance 1984 was declared in accordance with the Quran and Hadith by the Federal Sharia Court, another appeal was filed by the Ahmedi followers against its decision in the Appellate Bench of the Supreme Court of Pakistan. The appeal was heard by Justice Muhammad Afzal and his bench including Justice Maulana

Mufti Muhammad Taqi Usmani. They wanted to push that case in their favor illegally; as hearing of that case started on January 10, 1988 suddenly an application was submitted by them to withdraw from appeal, but Justice Afzal and his bench issued detailed decision by affixing their seals.” Considering the facts and circumstances, two appeals, No 24, 25 filed by Ahmadi for the withdrawal of Ordinance 1984 were dismissed and declared that the decision of the Federal Sharia Court will remain in force in the country.²⁵ By the way supreme court of Pakistan opened the reality behind that sect and gave its verdict declaring it non-Muslim minority that could not use Islamic rites (شعائر اسلام).

Conclusion

It was important for the British government to find out how the religious unity of the Muslims should be broken down. The shape of it was that, some new sects should be planted and nurtured in an official manner. So, those new sect not only broke the unity of the Muslims but also opened a new office of disbelief in subcontinent. Thus leaders of the new sect not only gained the pleasure of the government, but destructed Muslim nation as whole socially as well as ideologically. In the way Ahmadiyya sect supporting and obeying British government objectives declared Jihad obligation withdrawn. They not only opposed it but insulted the duty of Jihad. Moreover, they declared British government as the first choice and made their obedience obligatory. So ending the spirit of Jihad among Muslim, Mirza Ghulam Ahmed first paved the way in the form of his claim as reformer then Prophet hood. Utilizing the status of false prophecy he announced the cancellation of Jihad. That conspiracy impacted Muslim ideologically and broke down into sects. The cancellation of Jihad shook the foundation of the entire Islamic nation. The British succeeded in breaking religious unity of the Muslims and Ahmedi sect introduced their separate Kalmah and separate identification by breaking the Muslims social order as, Mirza Bashiruddin writes in his book Kalamat ul Fasal “Allah Almighty has promised that He will once again send the Seal of the Prophets as Hazrat Muhammad PBUH, to the world. Therefore, the Promised Messiah (Mirza Ghulam Ahmad) is Muhammad, the Messenger of Allah, who has come to the world again to spread Islam. Therefore, we do not need any new words in كلمه طيبه. Yes, if someone else had come in the place of Muhammad PBUH, then a new word would have been needed.²⁶ In this way Ahmedi sect make obvious blasphemies of last holy prophet PBUH.

Therefore, the Islamic verdict (Fatwa) regarding Ahmedi sect is that the real law of Islam for those who deny the finality of the Prophet hood is the same one that Hazrat Abu Bakr RA acted upon, he declared war against those who deny the finality of the Prophet hood. However, in Pakistan, Qadianis have been declared a non-Muslim minority and the

protection of their lives and property has been made the responsibility of the state.²⁷ Ahmedi introduce themselves superior than Muslims and all as similar philosophy of Jews, the great philosopher and poet Muhammad Iqbal says in this regards," The Qadiani sect is blasphemous to the Holy Prophet (PBUH). "Personally, I became disgusted with this movement when it announced of a new prophet who was considered to be a prophet superior to that of the founder of Islam and declared all other Muslims as infidels."²⁸ They try to do each incident to divide and disperse the Islamic fraternity in the strong obedience of their lords and counted themselves separate from whole Muslim Ummah.

In 1974, when the National Assembly of Pakistan was debating a constitutional amendment to declare the Ahmedi a non-Muslim minority, instead of making a unilateral decision, both groups were given the opportunity to present their positions before the assembly. The head of the Qadiani group, Mirza Nasir Ahmed, spent eleven days explaining his positions in the assembly, and the head of the Lahori group, Maulvi Sadruddin, spent two days explaining his positions in the assembly. On this occasion, Mirza Nasir Ahmad was asked what he thought of the nearly one billion Muslims around the world who do not accept the claims of Mirza Ghulam Ahmad. Mirza Nasir Ahmad first tried to dodge the question, but eventually had to clearly express his beliefs on the floor of Parliament. Nearly one billion Muslims around the world who do not believe in Mirza Ghulam Ahmad are considered infidels. Mirza Nasir Ahmad recorded his testimony in the court of history that he considers Ahmedi sect to be a religion separate from Islam, when it has been established that their sect according to their Caliph, is completely different from that of Muslims. It is obvious that the name of Islam and its symbols; for example, the word "Tayyab", mosque, Amir al-Mu'minin, Khalifa, Sahabi, which are specific to Islam and are the identity of Muslims, can only be used by one and not by both.²⁹

British government supported Mirza in above all claims and in his arbitrary debates with other religions, completely supported him in all activities and continued to encourage him because their interest was in the expansion of his ideology. when scholars (علماء کرام) observed those tricks and conspiracies they informed whole world of Islam about Mirza's views that they are completely contrary to Islam. Sheikh Abdullah bin Hassan, the chief jurist of Mecca declaring disbelief of Mirza false and decided to expel him from Islam. Then other jurist from Muslim countries endorsed that fatwa. Maulana Rashid Ahmad Gangohi too approved its validity. Conclusively due to those fatwa, Muslims of subcontinent were informed about Mirza's claim of false prophethood and disbelief, and Ahmedi sect was declared an insolent sect and rebellion against Muhammad PBUH.³⁰

References:

- ¹ Surah Al Ahzab verse No 40
- ² Al Bukhari, Muhammad Bin Ismail, Volume 01, Page No,521, Dar Ibn E kathir, Beirut Lebanon
- ³ Mirza, Ghulam Ahmad, 1319 AH "Khutba Ilhamiya" Zia-ul-Islam Qadian Gurdaspur
- ⁴ Shams Jalal Uddin,, Munkreen E Khilaphat Ka Anjam” P 13
- ⁵ Batialvi, Molana Abdul Ghani , Islam and Qadianiyat Ka Taqabuli Mutalah, P,107
- ⁶ Allama, Muhammad Iqbal 1984 "Harf E Iqbal" Allama Iqbal Open University Islamabad
- ⁷ Al Imam, Abu Daood, Suleman Bin Ashath, Sunan E Abu Daood, Darul Salam Publication Lahore
- ⁸ Mirza Bashir Ahmed, “seerat Al Mahdi” P No,13
- ⁹ Daily Newspaper Al Fazal Rabwah 17 July 1922.
- ¹⁰ Ludhyanvi, Molana Muhammad Yosuf, Tuhfa E Qadyaniyat, volume 01, P 242, Maktabah Ludhyanvi 2010
- ¹¹ Ludhyanvi, Molana Muhammad Yosuf, Tuhfa E Qadyaniyat, volume 01, P 245, Maktabah Ludhyanvi 2010,Aalimi Majlis Tahffuz E Khatam Nabuwat Pakistan
- ¹² Mirza, Ghulam Ahmed, Nuzool E Maseeh, P 99, Ziaul Islam Press Qadian 1909
- ¹³ Siddiqi, Molana Allah Wasaya, The Movement of Khatam Nabuwat1974, P 38, Aalimi Majlis Tahaffuz E Khatam Nabuwat Pakistan
- ¹⁴ Siddiqi, Molana Allah Wasaya, The Movement of Khatam Nabuwat 1953, P 104, Aalimi Majlis Tahaffuz E Khatam Nabuwat Pakistan
- ¹⁵ Siddiqi, Molana Allah Wasaya, The Movement of Khatam Nabuwat 1953, P 207, Aalimi Majlis Tahaffuz E Khatam Nabuwat Pakistan
- ¹⁶ Kashmiri, Aagha Shoris, Tahreek E Khatam Nabuwat, P 140, Chatan Publication Lahore 2003
- ¹⁷ Sahibzada, Tariq Mahmood, Qadianiyat Ka Siyasi Tajziyah, P 35, Aalimi Majlis Tahaffuz E Khatam Nabuwat Pakistan
- ¹⁸ Hazrat, Khawaja Khan Muhammad “The movement of Khatam Nubuwat stage wise” P, No 12
- ¹⁹ Ludhyanvi, Molana Muhammad Yosuf, Tuhfah E Qadianiyat, volume 01, P 250, Ludhyanvi Publication Aalimi Majlis Tahffuz E Khatam Nabuwat Multan
- ²⁰ Misbah ulddin, Taaruf E Qadianiyat wa Masalah E Khatam Nabuwat, P 119, Markaz Khatam Nabuwat Tharparkar Sindh
- ²¹ Monthly Lolak, May 2017, Volume 21, P 31, by Molana, Taoseef Ahmed, “Mujahid E Khatam Nabuwat”
- ²² “Why Ahmadis are non-Muslim A classical Judgment of 1935 “ by M Ismail Islamic foundation Lahore Page No,23
- ²³ Ludhyanvi, Molana Muhammad Yosuf, Tuhfah E Qadianiyat, volume 01, P 76, Ludhyanvi Publication Aalimi Majlis Tahffuz E Khatam Nabuwat Multan

²⁴ Muhammad Bashir, MA, The decision of Federal Sharia court , Shirkat printing press Lahore 1985

²⁵ Weekly magazine, Khatam Nabuwat, month, September-October 1994, P 17, by Mufti Jameel Ahmed, Aalmi Majlis Tahaffuz E khatam Nabuwat Karachi

²⁶ Molana, Muhammad Yosuf Ludhyanvi, Blasphemy of Kalmah Tayyab, published by Aalmi Majlis Tahffuz e Khatam Nabuwt Multan

²⁷ Ludhyanvi, Molana Muhammad Yosuf, Tuhfah E Qadianiyat, volume 01, P 709, Ludhyanvi Publication Aalmi Majlis Tahffuz E Khatam Nabuwat Multan

²⁸ Allamah, Muhammad Iqbal, Harf E Iqbal, P 132, Al Munar Academy Lahore 1945

²⁹ Weekly magazine, Khatam Nabuwat, month, April 2020, V30, Aalmi Majlis Tahaffuz E khatam Nabuwat Karachi

³⁰ Kashmiri, Aagha Shoris, Talkhees E Tahreek Khatam Nabuwat, P 26 Chatan Printing press Lahore