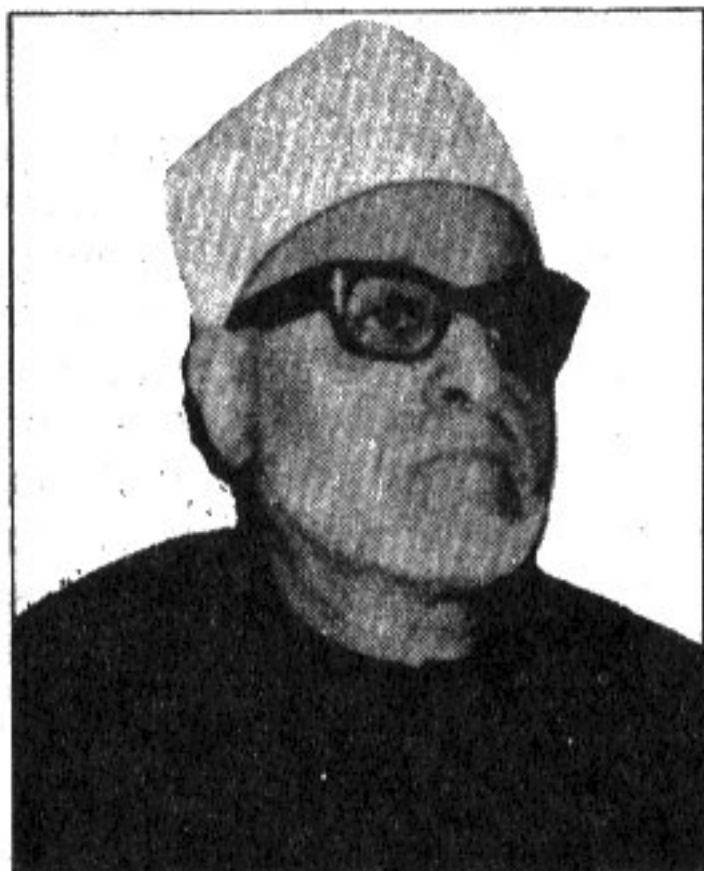


UPON REQUEST FROM ICSA PRESIDENT

FATWA ON AHMADIS AND QADIANIS BY THE SHAYKH OF AL-AZHAR — CAIRO



The Shaykh of Al-Azhar



Shaykh A. Najaar

In the name of Allah, the Beneficient, the Merciful
RELIGIOUS STATEMENT TO ALL MUSLIMS AT LARGE
FROM
HIS EMINENCE THE GRAND IMAM GADUL HAQ ALI GADUL HAQ
SHAIKH OF AL-AZHAR - CAIRO
IN REPLY TO CERTAIN QUERIES SUBMITTED TO HIM BY SHAIKH
ABU BAKR NAJJAR, PRESIDENT OF THE ISLAMIC COUNCIL OF
SOUTH AFRICA

PRAISE BE TO ALLAH, and peace and blessings be upon His Messenger. In a letter sent to me by Shaikh Abu Bakr Najjar, President of the Islamic Council of South Africa, dated 5 Safar, 1402, A.H., Shaikh Abu Bakr Najjar tells of the following:

The followers of Mirza Ghulam Ahmad Qadiani are split into sects: the **Qadianis**, who openly deny the finality of the prophethood of Mohammad, and the **Ahmadis**, of Lahore, who recognise Mirza Ghulam Qadiani as being a **figurative prophet**, the **promised Messiah**, the **reformer** and the **remodeller** sent to mankind since the beginning of the fourteenth century, of the **Hijrite Calendar**. This sect claims that Jesus Christ is the son of Yusuf the carpenter. It, too, rejects all prophets' miracles.

These two sects, the letter of Shaikh Abu Bakr Najjar goes on, are pleading to be given the same rights enjoyed by other Muslims, namely, the **right to perform prayers in the Muslim Mosques and to bury their dead in the graves of the Muslims.** In this request they (the Ahmadis and Qadianis) are seeking support from their admittance of the One-ness of Allah and of the Message of His Messenger, Prophet Mohammad, may Allah's peace and blessings be upon him.

They (the Ahmadis) the letter adds, have filed a law-case with the Cape Town Supreme Court, in the Cape of Good Hope, in South Africa, against the Moslem Judicial Council, to pass a judgment in their favour, granting them the same rights of other Muslims, particularly the right to perform prayers in the Muslim Mosques and to bury their deceased in the graves of Muslims, under the pretext that as far as religion is concerned, they stand on the same footing with them; they admit the One-ness of Allah and believe in the Message revealed to the Prophet Mohammad, may Allah's peace and blessings be upon him. They (the Ahmadis and Qadianis) too, assert that they say the same prayers, fast, and pay the poor-due.

The Moslem Judicial Council and other Islamic bodies, have denied these two sects the same rights of other Muslims.

Winding up his letter, Shaikh Abu Bakr Najjar, President of the Islamic Council of South Africa and the Chairman of the Religious Judicial Committee of ICSA in the Cape Province, submitted the following questions to which he requested answers:

1. **Would the Ahmadiyah sect of Lahore be treated as Muslim or is it a non-Muslim group?**
2. **If they are considered non-Muslims, are they then entitled to frequent Muslim Mosques for devotion and to bury their dead in the graves of the Muslims?**
3. **Can the Muslims in charge of Muslim Mosques bar anyone from performing prayer therein, and in which circumstances this action should be taken?**

In response to this request, and in reply to these questions, we advise the following:

The **Ahmadia** sect is affiliated to the **Qadianiah**, which was labelled by the late Dr. Mohammad Iqbal, one of the great Muslim intellectuals of the Punjab, as

"a group rebelling against the prophethood of Mohammad, may Allah's peace and blessings be upon him, and also conspiring against Islam. Ahmadiat is a religion quite remote from Islam. They constitute no part of the great Muslim nation."

This sect is against all that has been unanimously agreed to by the Muslims and adopts a different view on certain matters which are firmly-established in Islam.

As for instance, they mis-interpret the term **"Seal of the Prophets"** in such a way that contradicts the consensus of opinion that the Prophet Mohammad, may Allah's peace and blessings be upon him, is the last in the long line of prophets, and that no prophet or messenger would be raised after him till the Day of Judgment.

For the first time in the history of Muslims the **Qadianis** had dared to interpret the term **"Seal of the Prophets"**, pointing to the Prophet Mohammad, as signifying a **"stamp"** for any other prophet who might be raised to this office, **after** him. The prophethood of such a prophet will, therefore, be stamped by confirmation of Prophethood of Mohammad, may Allah's peace and blessings be upon him. This, of course, is a **false** interpretation, which exclude its adherents from the domain of Islam.

The **Ahmadis** follow the same path of the original sect, the **Qadianiah**, as regards belief and behaviour. The **Ahmadis** have attached themselves to Mirza Ghulam Ahmad Qadiani, who had repeatedly claimed the office of a prophet openly and branded whosoever **abstained** from following him with **disbelief**. Some of his followers, however, have tried to interpret his writings as being figurative, not carrying their proper meaning. They call Mirza Ghulam Ahmad Qadiani either as the **promised Messiah** or the **person into whose soul the spirit of the Messiah has transmigrated**. They claim that he had also performed a miracle when he had foretold in advance of the sun's and moon's eclipse.

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SINCE THE SECT is adopting this doctrine, they can never be treated as Muslims. The Lahore sect (the **Ahmadis**), besides, is inserting in their books a grave falsehood which they pretend to have been uttered by their leader. They reject the truth that Jesus Christ was born without having a father. And in a declaration made by their leader Mohammad Ali (the translator of the Ahmadi Qur'an), he claimed that Jesus was the son of Yusuf the carpenter to whom Maryam was taken in marriage, and that Jesus was conceived and born in the normal and usual way. He tries to distort certain verses of the Qur'an so as to coincide with his doctrine. He, moreover, says that the belief that Jesus was born without having a father is not Islamic and, therefore, must be not trusted, but it is one of the principles of Christianity.

This statement is one of the calumnies which the Jews had advanced on Allah's Messenger Jesus, Issa, son of Maryam, may Allah's blessings be upon both of them. The fabrication of the Jews is referred to in the Qur'an thus: **"And for their disbelief and for their uttering against Mary a grievous calumny"** (Surat un - Nisa (The Woman): 156).

And for these beliefs, both the **Ahmadiyah** and the **Qadianiah**, either in the past or in the present, are far from being Muslim. There is no doubt that all their doctrines are contrary to those to which the Muslims had unanimously agreed since the days of the Prophet Mohammad, may Allah's peace and blessings be upon him. It is an established fact that

Mohammad is Allah's Prophet and Messenger, and that he is the last in the long line of prophets and messengers. This fact had several times been asserted by the Prophet himself.

As to the prophecies that this sect had attributed to its leader, such as that in which he foretold of the sun's and moon's eclipse, it was not a miracle at all. It is easy for any astronomer to forecast an eclipse by making some calculations; and no astronomer had ever claimed to be a prophet or a messenger. Such a forecast is the result of the advancement of the sciences and knowledge that had made vast strides and developed with the passage of time.

With these beliefs, the Qadianis and the Ahmadis are excluded from the fold of Islam. They have contradicted many beliefs and tenets of the Islamic Law, all of them are well-established facts of Islam.

Following are the answers to the questions forwarded by Shaikh Abu Bakr Najjar, President of the Islamic Council of South Africa:

QUESTION 1: Would the Ahmadia sect of Lahore be treated as Muslim or is it a non-Muslim group?

ANSWER: If the beliefs, some of them are mentioned above, are really being adopted by them, they (the Ahmadis and Qadianis) are certainly to be treated as non-Muslims, because they have contradicted many issues which are unanimously agreed to and which constitute cardinal doctrines of Islam. Some of their beliefs, moreover, reject what was revealed in the Holy Qur'an and there is no doubt that whosoever rejects the Qur'an, is not a Muslim.

QUESTION 2: If they are considered non-Muslims, are they then entitled to frequent Muslim mosques for devotion and to bury their dead in the graves of the Muslims?

ANSWER: On account of their beliefs, the Qadianis and the Ahmadis are excluded and disowned by Islam. They are apostates, and like any other non-Muslim, they must be denied the right to have an access to Mosques. Allah says: "The idolators have no right to maintain the Mosques of Allah, while bearing witness to disbelief against themselves. These it is whose works are in vain; and in the Fire will they abide. Only he can maintain the Mosques of Allah who believes in Allah and the last Day and keeps up prayer and pays the poor-rate and fears none but Allah. So these it is who may be of the guided ones." (Surat Al-Tawbah) (The Repentance):17-18.

In the first lines Allah forbids a non-Muslim from entering Mosques in a categorical and forceful manner which is binding on the Muslims to observe. This is made clear in the words "The idolators have no right to maintain the Mosques of Allah." and the meaning of maintenance here is not confined only to building and repairing the Mosques, but extends to visiting them for purposes of devotion. As such, polytheists have no right at all to frequent

Mosques as long as they persist on their disbelief and denial of Islam. Maintenance of Mosques, however, requires that a visitor to them should be having true faith in Allah and obey His injunctions; and this is clearly elucidated in the last portion of the verse. Mosques are places of devotion, prayer and Qur'anic recitation. Allah says: "(It is) in houses which Allah has permitted to be exalted and His name to be remembered therein." (Surat Al-Nur) (The Light): 36.

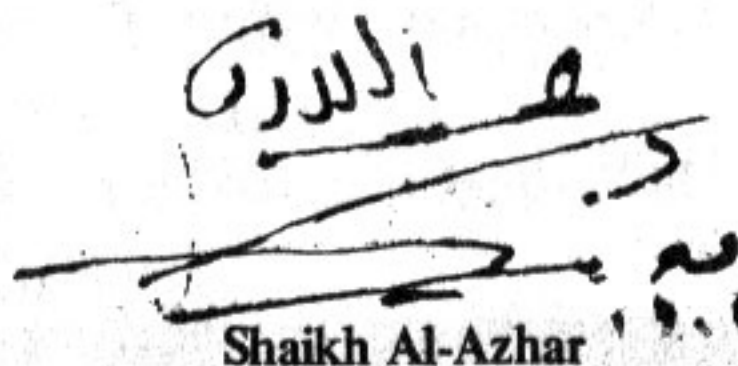
As these two Qur'anic verses stipulate, a non-Muslim is not to be allowed to enter a Mosque; and since the Qadinais and the Ahamdis persist to adopt such beliefs, they are deviating from the proper path of Islam, either as regards belief or law, and being so, they cannot be treated as Muslims, and as a consequence, their dead, according to the consensus of view of Muslim jurists, are not to be buried in the graves of the Muslims.

QUESTION 3: Can the Muslims in charge of Muslim Mosques bar anyone from performing prayer therein, and in which circumstances this action should be taken?

ANSWER: The first of the two foregoing verses of Surat Al-Tawba categorically forbids a non-Muslim from entering a Mosque. It is confirmed that the Caliph Al-Adel ibn Abdol Aziz⁽¹⁾ had instructed his agents to prevent non-Muslims from entering all Mosques. And in pursuance of these injunctions those in charge of Muslim Mosques have the right to prevent non-Muslims from entering Mosques, whether they were apostates, Jews, Christians or idolators. The Muslims are required to guard and protect their Mosques and stave off non-Muslims from entering them, exactly as they have to do in defending and protecting their own houses, property, and offspring. And as it is postulated in the verse, "The idolators have no right to maintain the Mosques of Allah, while bearing witness to disbelief against themselves", it is then the duty of the Muslims not to let the dignity and honour of the Mosques to be derogated by allowing non-Muslims to enter or to sport with the Mosques. And Allah, to Him is Glory and Exaltation, it is He Who knows best.

Sha'ban 4, 1403, A.H.;
May 17, 1983, A.D.

GADUL HAQ ALI GADUL HAQ



Shaikh Al-Azhar

(1) Concise commentary of Ibn Kathir, Vol. 2, p. 135; Al-Mughni of Ibn Qudamah al-Hanbali, Vol. 2, 423, Al-Sharh Al-Kabir (Postscript), Vol. 2, p. 315; Al-Mabsut of Al-Sarkhasi Al-Hanafi, Vol. 10, p. 198; and Al-Magmo of Al-Nawawi Al-Shaffi, Vol. 5, p. 285.