

## Social impacts of Ahmadi believes in the light of holy Quran and Hadith and their British support in subcontinent

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Received on: 03-01-2026

Accepted on: 05-02-2026

### Abstract

The social and theological emergence of the Ahmadiyya sect in the late 19th-century Indian subcontinent is often analyzed as a response to the era's intense religious competition and colonial pressures. From a traditional Islamic perspective, the sect's core beliefs—particularly regarding the finality of prophet hood (*Khatam-an-Nabuwat*) are viewed as a fundamental departure from the Holy Quran and Hadith. While Ahmadi interpret specific Quranic verses and prophetic narrations to support the continuity of non-law-bearing prophet hood, mainstream scholarship relies on Surah Al-Ahzab (33:40) and numerous Sahih Hadith to assert that Prophet Muhammad (PBUH) is the absolute final messenger, rendering the Ahmadi position a point of deep social and communal fracture. Socially, the sect is frequently examined through the lens of its relationship with the British Raj. Critics and historians often argue that the British administration provided a protective political umbrella that allowed the movement to flourish as a counterbalance to the more militant anti-colonial sentiments found in mainstream Muslim circles. Mirza Ghulam Ahmad's explicit stance against "Jihad by the sword" favoring a "Jihad of the pen" and preaching loyalty to the British crown is cited by social analysts as a strategic alignment that served colonial interests by promoting pacifism during a period of high nationalist unrest. This perceived British support created a lasting socio-political stigma within the broader Muslim community, leading to the group's eventual isolation and legal exclusion in modern Pakistan. The interaction between their unique scriptural interpretations and the geopolitical realities of British India transformed a theological dispute into a complex social phenomenon. Consequently, the Ahmadiyya identity remains inextricably linked to these debates over religious authenticity, colonial collaboration, and the shifting definitions of Muslim identity in the post-colonial subcontinent. The social friction surrounding the sect is further intensified by the interpretation of Hadith regarding the descent of Isa (Jesus). While mainstream Islamic tradition expects a physical return of the Messiah to restore justice, Mirza Ghulam Ahmad claimed this prophecy was fulfilled metaphorically

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through him self. This shift in narrative was seen by traditionalists not just as a theological error, but as a social disruption that undermined the collective eschatological hopes of the *Ummah*. By redefining these foundational symbols, the Ahmadi sect created a distinct social boundary, leading to the development of a highly organized but insular community that operated independently of traditional communal structures. The legacy of British patronage also played a pivotal role in the movement's institutional development. Under the colonial legal framework, the British maintained a policy of religious neutrality, which inadvertently protected minority sects from the direct social pressures of the majority. This legal shield allowed the Ahmadiyya community to establish a sophisticated global missionary model and educational infrastructure that mimicked Western organizational styles. However, this very success fueled the narrative among anti-colonial nationalists that the Ahmadi sect was a "planted" entity designed to fracture Muslim unity, a sentiment that continues to dominate the socio-political discourse in the subcontinent today.

**Keywords:** Khatam e Nabuwat, Prophet hood, False, Belief, Sect, blasphemy

### **Introduction;**

Mirza Ghulam Ahmad was born in 1839 or 1840 in the village of Qadian, Gurdaspur district. He claimed several revelations regarding his lifespan, but they all proved to be false. For instance, "A prophecy has been made for me to live until the age of eighty years." However, he passed away at the age of 65 or 66 on the 24th of Rabi-ul-Thani, 1326 AH. His father's name was Ghulam Murtaza, who belonged to a Samarkandi Mughal family. After completing his education in the prevalent sciences of Arabic, Persian, and medicine, Mirza Ghulam Ahmad served as a clerk (*Munshi*) in the Deputy Commissioner's office for about four years. Later, he left his job to assist his father and simultaneously began studying religious books and participating in religious debates. As far as is known, his parents were Hanafi Muslims, and in his early life, Mirza himself followed in their footsteps. In 1879, he issued an advertisement stating his intention to write a book titled *Barahin-e-Ahmadiyya*, which was to consist of fifty volumes, presenting the truth of Islam and the refutation of other religions with strong and solid rational arguments. From 1880 to 1884, while publishing four volumes of this book, Mirza claimed that he had been commissioned through revelation for the propagation of religion and was the *Mujaddid* (reformer) of the century. In 1886, he wrote another book, *Surma-e-Chashm-e-Arya*. In Hoshiarpur, Mirza Ghulam Ahmad also engaged in debates with the Arya Samaj. In this way, by gaining fame as a debater of Islam and a claimant of revelation, he gathered a circle of followers around him, which included influential advisors and supporters like Hakim Noor-ud-Din of Jammu and Kashmir and Din Shah of Taibpur.<sup>1</sup>

So British seeing these characteristics of Mirza Ghulam Ahmed they planned to use him for their future goals as they were trying to prolong its power and authority and transform the Indian society socially, religiously and culturally. After the British occupation of the subcontinent, India was considered a very important region, and consequently, most European nations deemed it vital to establish their dominance over this area. Therefore, the British turned towards India. Initially, in 1599, trade began with a few thousand pounds, and later in 1608, this trade was formally organized into the East India Company. The first British ship anchored on the coast of India, carrying William Hawkins, a representative of King James of Britain, who brought highly valuable gifts and a message of friendship for the Mughal

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Emperor. Ultimately, the Mughal Emperor Jahangir granted permission for the East India Company to establish trading posts in India. Subsequently, the company set up its offices, and Charles II was granted permission to recruit military personnel and establish forts. The British made considerable efforts to promote their religion in the subcontinent. The East India Company provided significant facilities to Christian missionaries to help them succeed in their plans, marking the beginning of Christian preaching in the region. In 1813, the British Parliament allowed the recruitment of priests to convert people to Christianity in India. According to a famous Christian historian, Christian priests began their religious activities in India. Similarly, upon occupying the subcontinent, the British government initiated written propaganda alongside organizational activities, and free missionary books were distributed. These books were published in various Indian languages, totaling three million copies, which reached as far as Colombo. There were also 117 missionary schools where 6,220 students were receiving education, which included both contemporary and Christian religious teachings.<sup>2</sup>

In this manner, British officials and military officers also used to perform the work of missionaries. Whenever they saw Hindus engaged in idol worship or witnessed Muslims denying Prophet Jesus (peace be upon him) as the son of God, they considered it their duty to act as pastors. Similarly, Christian officials and the military would discuss religious matters with their subordinates, invite them to their homes/quarters, and preach Christianity to them. Furthermore, the Christian rulers made full efforts to eliminate the religious symbols of Hindus and Muslims, aiming to destroy their religious identity and weaken the Indians in their faith so they would become admirers of English civilization and culture, adopt the ways of Christianity, and ultimately convert. The sole purpose of the British was to erase religious symbols from the hearts of the people, diminish the value of religions, and in their place, light the lamp of Christianity. In this sequence, the missionary officials also took undue advantage of the poverty and orphanhood of the poor and orphaned, luring them into Christianity, as the majority in the subcontinent at that time consisted of poor people struggling due to their economic conditions. Christian missionaries, considering this a golden opportunity, conveyed the message of Christianity to these people, and the British were quite successful in this mission. Christian priest Joseph writes, 'I deem it necessary to clarify here that in the subcontinent, Christianity was mostly for those people who were poor, illiterate, helpless, victims of tyranny, and submerged in ignorance. They saw light and hope only in Christianity, so that they could change their economic conditions'.<sup>3</sup>

During that period, the British government supported Christian missionaries in various ways. These missionaries were engaged in spreading Christian doctrines and teachings, while also making various allegations against Islam and the Prophet of Islam (ﷺ). It is alleged that they received financial support, wealth, and gifts from the government of the time. In this era, the role of a missionary was viewed by some not as one of service or reform, but as one driven by self-interest. The War of 1857 is still remembered by the Muslims of the subcontinent as the War of Independence, though the British referred to it as a mutiny. Following this conflict, governance was transferred from the East India Company to the British Crown. The treatment of Indian Muslims during this time is described as tragic and shameful, a period of significant hardship and the loss of cultural heritage. Additionally, multiple text claims that the Ahmedi community was encouraged as a means to diminish the spirit of Jihad among

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Muslims, as the British perceived this spirit as a fundamental source of strength and faith that remained with a person throughout their life. "In accordance with the foresight of the British, to create a rift specifically in the nature of Muslims—namely, the spirit of Jihad (holy struggle)—like-minded scholars (Ulama) were selected who could break the strength of holy warriors such as Sayyid Ahmad Shahid and Shah Ismail Shahid, and who could create religious sectarianism and hatred to disperse the national unity of Indian Muslims. In this continuation, the British and their allied scholars labeled the holy warriors of Islam as 'Wahhabi' and created hatred in the minds of uneducated and simple Muslims. W.W. Hunter, in his book *Our Indian Musalmans*, writes that 'The zeal of these scholars, who were termed Wahhabis, was much greater than their knowledge.' Consequent to these scholars' Fatwa (religious decree) that 'India is Dar-ul-Harb (Land of War),' the conclusion was drawn that Jihad against the rulers is mandatory. However, more enlightened people were quite saddened by this decision. The British were very terrified of this spirit of the Muslims and used every weapon to crush it. Therefore, to strengthen and sustain British rule in India, they faced four questions [challenges]." <sup>4</sup>

1. The longevity and stability of the British Empire in India was not possible as long as the spirit of struggle existed among the Muslims.

2. Why shouldn't hatred and alienation be created between Muslims and Hindus? Despite having different beliefs, there was no conflict in their minds previously, and they were fighting together against the British foreigners.

3. A front of attacks should be opened against Islam and its Prophet so that Muslims might be diverted from their religious fervor.

4. New sects should be created among Muslims to sow the seeds of sectarian hatred, thereby destroying their national unit.

### **British's support of Ahmadi community**

The British succeeded in addressing these points and, through various stages before the start of the First World War, weakened the position of the community. While many remained ideologically committed, there was a sense of intellectual confusion regarding their political status. Additionally, various missionary activities expanded across India during this period. The administration at the time saw a rise in religious tensions, including Hindu-Muslim and Shia-Sunni conflicts and debates. Despite internal friction, the historical commitment to their cause remained a significant concern for the British authorities. British historians of that era noted that the successes of Muslims in the subcontinent were often attributed to their dedicated spirit. This commitment was central to their identity, where participating in the cause was seen as a path to spiritual success, whether through victory or sacrifice, making perseverance on the battlefield a point of honor. <sup>5</sup>

In any case, the sequence of events shows that Mirza Ghulam Ahmad's claims of prophet hood and his declaration regarding the abolition of Jihad were in line with critical British requirements. As Allama Iqbal stated, "The Ahmedi sect emerged as a source of divine justification in favor of the British revolution."<sup>(6)</sup>

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The founder of Ahmedism himself admitted to this role in clear words and with great pride in his book *Tiryag al-Qulub*, writing: "I have written so many books and pamphlets regarding the prohibition of Jihad and obedience to the British that if they were collected, they would fill fifty cupboards. (7)

### **The denial of the holy war(Jahad)**

And even more dangerous was the fact that the British established the Ahmadiyya community (the Qadiani group) specifically to attack the Muslims' spirit of Jihad. The foundation of the Qadiani group here was not merely religious heresy, but a complete submission to British imperialism. One of its objectives was to include the British under the Islamic concept of "Ulul-Amr" (those in authority), thereby preparing a class of people who would be obedient to the British not out of compulsion, but with heart and soul. This was because the stability of the British government was only possible if the national unity of Muslims was fractured in such a way that Qadianis, despite believing in Mirza Ghulam Ahmad, would not be recognized as non-Muslims [by the masses initially], so that new rifts would continue to emerge within the fortress of Islamic unity and the influx of heretical groups could persist.<sup>8</sup>

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأَطِيعُوا أُولَى الْأَمْرِ مِنْكُمْ (النساء) 59

Translation; "O you who have believed, obey Allah and obey the Messenger and those in authority (Ulul-Amr) among you." Muslims consider obedience to the *Ulul-Amr* mandatory only when they are from among the Muslims themselves. However, Mirza Ghulam Ahmad interprets this by stating: "My advice to my community is that they should include the British Government's sovereignty within their *Ulul-Amr* and remain their obedient subjects with sincere hearts." (10)

### **Breaking Muslims ideologically**

Allah the Almighty has ordained *Jihad fi Sabilillah* (Jihad in the cause of Allah) upon mankind for their own protection and defense, to uphold justice and equity, to eliminate oppression, and to establish peace and order. The Holy Quran clearly explains the wisdom behind Jihad, stating that: "And were it not that Allah repels some people by means of others, monasteries, churches, synagogues, and mosques, in which the name of Allah is much mentioned, would surely have been pulled down and destroyed."<sup>11</sup>

Many other verses regarding the command of Jihad are present in the Holy Quran, and great, resolute Prophets performed the duty of Jihad in their respective times. Our Prophet ﷺ himself and his noble Companions (may Allah be pleased with them all) also fulfilled the duty of Jihad. Seeing that the entire Quran is filled with the commands of Jihad, Mirza Ghulam Ahmad still seeks to reject Jihad by closing his eyes to these facts. This clearly shows that Mirza is knowingly rebelling against the Prophet hood of Muhammad ﷺ, as he says against Jihad that: "From today, human Jihad which is carried out with the sword is abolished by the command of God. Whoever takes up the sword against a disbeliever from now on is disobeying the Holy Prophet ﷺ."<sup>12</sup>

In another place he writes: 'I am certain that as my followers increase in number, the believers in Jihad will decrease. To accept me as the Messiah or the Mahdi is, in itself, to deny Jihad.'<sup>13</sup>

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### **The believes of Mirza Ghulam Ahmed**

"From 1880 to 1888, Mirza Ghulam Ahmad remained only in the capacity of a preacher and a debater of Islam, and his full insistence was that his beliefs were the same as those of the Prophet ﷺ. From 1888 to 1889, Mirza began issuing advertisements for *Ba'ait* (allegiance) and also started advertisements for the writing of *Barahin-e-Ahmadiyya*; he then began taking allegiances as well. At that time, he declared that he was a *Mujaddid* (reformer) and *Mamur-min-Allah* (appointed by God). From 1891, he announced the death of Jesus (Isa) peace be upon him, and claimed himself to be the Messiah and the Mahdi."

#### **1. Declaration of being Maseeh**

A famous statement by Mirza Ghulam Ahmad the founder of the Ahmadiyya sect "One of the pillars of the Christian faith is that the Messiah, son of Mary, is sitting alive in heaven. It is the will of God Almighty to break this pillar into pieces and scatter it to bits, so that the fragrance of Tawhid (the Oneness of God) may spread across Europe and Asia. For this reason, He has sent me and has revealed to me through special inspiration that the Messenger of Allah, Messiah Jesus, son of Mary, has passed away. And you (Mirza) have come in his likeness, according to the promise"<sup>14</sup>

#### **2. Announcement of Prophet hood**

In 1900 AD Maulvi Abdul Karim Ahmedi began using the terms 'Nabi' (Prophet) or Rasul' (Messenger) for Mirza during the Friday sermon. Following this his followers started calling him a Prophet and accorded him the same status given to the Prophets (peace be upon them) according to the Quran. Mirza sometimes confirmed this and at other times offered interpretations and justifications—such as being a 'partial' prophet or a 'non-law-bearing' prophet as well as terms like 'zilli' (shadowy) or 'buruzi' (manifestational). In this way, through a thought-out and planned gradual approach, Mirza claimed prophethood. Eventually, Mirza formally announced himself as a Prophet and Messenger, and in his writings, he abandoned terms such as Zilli prophet or Broozi etc.<sup>15</sup> In another place, swearing by God that the speaker claims to be sent by Him and named a prophet and the Promised Messiah, and supported by hundreds of thousands of signs.<sup>16</sup>

It is the belief of the Ahmedi community that even after the Holy Prophet (PBUH), new prophets can come, and the office of prophet hood will continue to be granted after him. Therefore, Mirza Ghulam Ahmad is a claimant to the office of Prophet hood and Messenger hood, just like the previous Prophets, and those who deny him are disbelievers (Kafir) and not Muslims at all.<sup>17</sup>

Ahmedi community also hold the belief that revelation (Wahi) descends upon Mirza Ghulam Ahmad like rain, and this revelation sometimes descends in Arabic, sometimes in Urdu, sometimes in Persian, and sometimes in English.<sup>18</sup>

#### **3. Blasphemy against the last Prophet ﷺ**

Mirza Ghulam Ahmad has used insulting words for the last messenger Muhammad ﷺ in numerous places throughout his writings Just as the Ahmadi consider their master, Ghulam Ahmad, to be equal to the Holy Prophet ﷺ and claim many perfections for him, some of these are that the qualities present in previous Prophets and Messengers are also found in Mirza,

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and that he possesses all the perfections of Prophet hood along with those of the Holy Prophet ﷺ. furthermore they claim, In fact, Mirza holds a higher status than the last holy prophet ﷺ.<sup>19</sup>

#### 4. Distortion of holy Quran

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ (20)

This verse is a prophecy in favor of Hadhrat Messiah in terms of physical and national politics; the promise of the dominance of Islam mentioned therein will manifest only through the Messiah. When the Messiah (peace be upon him) returns to this world, the religion of Islam will spread to all corners and horizons of the universe through his hands. However, it has been revealed to this humble person that this lowly one, in terms of poverty, humility, trust in God, signs, and spiritual lights, is a model of the first life of the Messiah. Therefore, there is a complete resemblance between the nature of this humble one and the nature of the Messiah, as if they are two pieces of the same essence or two fruits of the same tree. (21)

#### 5. Claimant of prophet hood

The beginning of Mirza Ghulam Ahmad's false prophet hood started in 1900, after which he continued to explicitly write about this claim of false prophethood in all his works. Later, in 1902, a treatise titled *Tuhfa-tul-Nadwa* was written in which the claim of being a *Zilli* (shadowy) and *Buruzi* (manifestational) prophet was made. Alongside in 1901, an pamphlet titled *Aik Ghalati Ka Izala* (Correction of an Error) was published, in which he wrote that God Almighty has colored Mirza in the hue of *Zilli* and *Buruzi* prophethood through his obedience to Hazrat Muhammad ﷺ. furthermore Mirza writes that: 'It is absolutely correct that every person can progress and achieve the highest possible rank, even to the extent of surpassing Muhammad, the Messenger of Allah ﷺ.'<sup>22</sup>

#### 6. Concept of Prophet hood in Ahmedi sect

Moreover Mirza writes regarding his prophet hood that: 'This matter is as clear as bright daylight that the door of prophet hood is open after the Holy Prophet.'<sup>23</sup>

Several revelations (Ilham) were not understood by the Holy Prophet ﷺ and many mistakes were made by the Holy Prophet. The dissemination of religion could not be completed by the Prophet ﷺ, and I have come to complete it.'<sup>24</sup>

#### False prophecy proved in National Assembly of Pakistan

during debate in the national assembly of Pakistan in 1974 for the amendment in the constitution of Pakistan Mirza Nasir Ahmedi was asked in National Assembly Hall 'What is your belief regarding Mirza Ghulam Ahmad, He replied that he was an *Ummati Nabi* (a follower prophet), then asked, What is an *Ummati Nabi*, he said that If a member of the Ummah of the Messenger of Allah ﷺ attains the status of prophet hood through complete obedience to him, that person is an *Ummati Nabi*, then asked, In the past thirteen hundred years, has there been any other *Ummati Nabi* who reached this rank by following the Prophet, Mirza Nasir said: 'No!' Then Muslim member continuously named individuals: 'Hazrat Abu Bakr (RA)?' He said: 'No!' 'Hazrat Umar Farooq (RA)?'—about whom it is said: '*If there were to be a prophet after me, it would have been Umar RA*'—he said: 'No!' 'Hazrat Imam Hassan (RA)?' He said: 'No!' 'Hazrat Imam Hussain (RA)?' He said: 'No!' At that point, the members

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sitting in the National Assembly understood that these Ahmedi consider Mirza Ghulam Ahmad superior to above all and regarding his status as higher than all the aforementioned personalities. Mufti Mehmood stated about the interrogation to Mirza Nasir that, then we asked: Will any other *Ummati Nabi* come from now until the Day of Judgment?' He said: 'Certainly not!' I said to him: 'In that case, the *Khatam-an-Nabiyyin* (Final Prophet) became Mirza Qadiani?' He said: 'No, no! He was nothing, nothing.' We said: 'He was something; he was your grandfather, how can you say he was nothing!' Then Mirza Nasir said: 'Mirza was so annihilated (*fana*) in the persona of the Holy Prophet ﷺ that the prophet hood of the Muhammad ﷺ and prophet hood of Mirza became one.' (The members sitting in the Assembly found this statement very distressing. Mufti Mehmood stated that 'In the Assembly, I picked up a book which was written by Mirza Ghulam Ahmad and read an Arabic passage which meant: "My (Mirza's) books are such that every Muslim has looked upon them with love and accepted them, except for the offspring of prostitutes (illegitimate) whose hearts Allah has sealed; they do not accept them." When I read the Arabic passage without translation, Mirza Nasir said: "I do not know Arabic. Then the Speaker of the Assembly gave a ruling: Any Arabic passage he does not understand will be translated by Mufti Mahmood, then Mufti translated the passage. Consequently, after such questions, the eyes of the members began to open. In that passage, it was also written: "Whoever does not believe in Mirza as a prophet cannot be a Muslim and is a firm disbeliever (Kafir).

#### **7. The blasphemous belief regarding Allah Almighty**

Mirza falsely claims for a revelation, saying, "O Mirza, your status is such that if you intend to create something, you simply tell it to be, and it becomes. Furthermore, he mentions having a vision in which he realized that he is God himself and that God entered his body, in which state he felt he was creating a new system, heaven, and earth.<sup>25</sup>

Moreover he writes: 'I saw in a vision (*Kashf*) that I am God myself, and I became certain that I am indeed Him. God Almighty has entered into my body. In that state, I was saying: I desire a new system, a new heaven, and a new earth. Initially, I created the heaven and the earth in summary form.'<sup>26</sup>

Now, can any Muslim believe in this false claim of Mirza? Did Mirza create a new heaven and earth? Absolutely not. Similarly, Pharaoh used to call him God; Mirza's followers might even call him (Pharaoh) a disbeliever (Kafir), yet they still consider Mirza a Muslim even if he calls himself God or utters other nonsense. What kind of religion would this is called.

#### **8. Blasphemy against other Prophets**

Insulting the Noble Prophets, Mirza writes: 'I am personally a believer in the fact that no prophet has ever come into the world who did not, at some point, make an error.<sup>27</sup>The Promised Messiah is superior to many prophets in terms of spiritual ranks... He will reach such a position that the [past] prophets will envy his station". The rank of Mirza Ghulam Ahmad is superior to all other prophets, with the exception of the Holy Prophet ﷺ.<sup>28</sup>

Mirza Ghulam Ahmad's belief regarding the Prophets (peace be upon them) is that he is superior to all the noble Prophets, which is an absolute and complete falsehood. This is because not a single characteristic of the Prophets is found in Mirza. For instance, Prophet Adam (peace be upon him) was born without a father or a mother, yet no such quality exists

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in Mirza. Prophet Ismail (peace be upon him) was ready to be sacrificed in the way of God, whereas Mirza was never prepared for such a sacrifice; in fact, he harbored hatred for Jihad and was a denier of it. Similarly, Prophet Moses (peace be upon him) was immensely brave and so obedient to Almighty God that when he received the command 'Go unto Pharaoh' (*Idh-hab ila Fir'awn*), he placed the divine command upon his eyes [obeyed wholeheartedly] and departed toward Pharaoh, despite Pharaoh being his staunch enemy who had already issued a religious decree for his execution due to the death of a Kibti person, none of the above were available in the false prophet.

### **9. Ahmadiyya) belief regarding the religion of Islam**

Mirza's claim is that rejecting his prophet hood and failing to take his pledge of allegiance (Bai'at) leads to disobedience of God and the Prophet, making one a resident of hell.<sup>29</sup> In short, the primary result of Mirza becoming a prophet was that all Muslims were rendered non-believers (*Kafirs*).

### **10. Belief Regarding the Sahaba (Companions)**

While showing disrespect toward Hazrat Ali (RA), Mirza writes that: 'Now leave the dispute of the old Caliphate; take the new Caliphate. A living Ali is present among you, yet you leave him and go searching for the dead Ali.'<sup>30</sup>

Dirayat (درايت): In Islamic scholarship, this refers to the critical understanding and rational analysis of Hadith or religious knowledge, as opposed to just memorization (*Riwayat*). Further disrespecting holy companions RA, Mirza writes that, "For instance, Abu Huraira (RA), who was dull-witted (*ghabi*) and did not possess a good understanding of narration.<sup>31</sup> "Some companions (*Sahaba*) who had no share at all in *Dirayat* (intellectual understanding).<sup>32</sup>

### **11. Sanctity of Mecca and Medina**

Additionally Mirza make blasphemy of the sacred palaces of Islam, he writes that "God Almighty has made these three places (Mecca, Medina, and Qadian) sacred and has chosen these three places for His divine manifestations."

"The names of three cities are written with honor in the Holy Quran: Mecca, Medina, and Qadian."

"People go to perform Hajj for ordinary and voluntary (*nafl*) worship, but the reward at this place (Qadian) is also greater. There is loss and even danger in remaining heedless [of this place], because this is a Divine Command.<sup>33</sup>

### **Social impacts of Ahmedi sect propagation**

Mirza Ghulam Ahmad was a colonial product of British necessity. Analyzing this, Allama Syed Abul Hasan Ali Nadwi writes: In reality, Mirza Ghulam Ahmad added nothing to the intellectual or religious treasure of Islam for which the history of reform and renewal would remain indebted to him or for which the new generation of Muslims would remain grateful. Nor did he perform any religious service that benefited all the Muslims of the world. The entire field of his struggle was based on unnecessary hypotheses meant to create mental chaos among Muslims; consequently, he gave the Muslim society nothing but conflict. As a

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punishment for deviating from the true teachings of Islam and for disrespecting sincere devotees and Mujahideen, Allah Almighty imposed a mental plague upon the Muslims and stood a person among them who sowed the permanent seeds of discord within the Ummah. Mirza's personality was nothing more than this. Mirza Ghulam Ahmad:

1. Created chaos, division, and discord among Muslims by staging a false drama of his Prophethood and Messiahship.
2. Abrogated the Quranic teachings of Jihad.
3. Sowed the seeds of mutual conflict among the Indian nations.
4. Established a foundation of insults and abuse in literature.
5. Provided the certificate of religious and divine belief to generational loyalty toward the British government.
6. Created his own "Ummah" from within the Ummah of Muhammad (PBUH), which labeled those who did not believe in him as *Kafirs* (disbelievers), remained indifferent to the trials and tribulations of the global Muslim community, celebrated them, and declared British victory and success as a divine reward.<sup>34</sup>

### **Impacts of Mirza's Organizational Activities**

That was the era in which Qadianism got the opportunity to spread and in which the foundation of it was established. It proved to be a suitable opportunity; it was the era of the British Empire in which it was given the chance to spread. At that time, when the British Raj ruled united India, British imperialism was making every possible effort to stabilize its government. Sometimes politics was used as a tool for their own benefit, and sometimes secret conspiracies were made to make religious sects fight among themselves, and hired people were used to create discord in the religion of Muslims. Therefore, a conspiracy was made against the fundamental and central Islamic belief of the Finality of Prophethood, and on the basis of this conspiracy, Mirza Ghulam Ahmad was made to claim prophethood and the foundation of the Ahmedi sect was laid. Therefore, Mirza based his claim on the premise that he is a prophet and messenger of Allah Almighty and that God's revelation descends upon him, and this revelation is the same holy revelation that used to descend on previous prophets. He claimed: 'This revelation is the Word of God like the Holy Quran; just as Muhammad (PBUH) had certainty in the Holy Quran, in the same way, I have certainty in my revelation. A community in Pakistan and India that accepts Mirza Ghulam Ahmad as its leader calls itself the Ahmadiyya Community. Mirza Ghulam Ahmad founded this community in Qadian, a village in the Gurdaspur district of Punjab, and began by presenting his teachings. For this reason, it is also referred to as the Qadiani Community. Mirza Ghulam Ahmad continued this organisation in Lahore until his death. While his followers call themselves Ahmadi, the community split into two branches after his death: the Rabwah group and the Lahore group. The majority of the followers of the Ahmadi sect are settled in the Punjab province of united India. These people have spread throughout India (including the province of Bombay) and across all Islamic countries. To promote their missionary teachings, they have consistently worked to spread their message through daily newspapers, journals, and magazines in every era. In this regard, since 1952, a magazine titled 'Review of Religions' has been published in English from the town of Qadian, which regularly informs its readers about the religious activities of their community. Besides this, many other newspapers, channels,

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and journals continue to operate under their supervision for the promotion and propagation of their mission. Before the partition of subcontinent It was demanded by Muslim that Mirza Ghulam Ahmad and his followers be declared as excluded from Islam. However, at that time, the Qadianis enjoyed the patronage of the British, because the British wanted to sow the seeds of discord among Muslims for their own interests. For this reason, they were nurturing such an association in every way which, under the principle of 'Divide and Rule,' could prolong their government. Similarly, once again after the creation of Pakistan, when a movement was launched by the Muslims of Pakistan against the Ahmedi in 1953, the demand to declare the them as non-Muslims at the governmental level could not be fulfilled due to certain reasons. But when the Tehreek-e-Tahaffuz-e-Khatam-e-Nabuwat (Movement for the Protection of the Finality of Prophethood) was started in 1972, this true and long-standing demand of the Muslims was accepted, and finally, on September 7, 1974, the Ahmedi were declared non-Muslims in the Parliament of Pakistan.<sup>35</sup>

### **Political impacts of Ahmedi sect's activities**

The British were fearful of the fervor of Muslims and initiated a program to counter it, recalling the history of the Crusades and the spirit of Jihad witnessed during the War of Independence in India. To remove the obstacle of Jihad from their political survival, it is alleged that they selected a person from a loyal family, Mirza Ghulam Ahmad to fulfill this purpose. The following points are mentioned regarding how this movement was intended to affect Islamic beliefs and their political environment;

1. Mirza Ghulam Ahmed claimed prophethood, which is viewed as a challenge to the fundamental belief in the Finality of Prophethood.
2. He declared the obligation of Jihad to be forbidden, contrary to the belief that it continues until the end of time.
3. He attempted to elevate the status of the city of Qadian in a way that challenged the centrality of Mecca and the pillar of Hajj.
4. The establishment of a Ahmedi separate Caliphate is described as an effort to weaken the Turkish Caliphate, with claims that his successors aided the British in this regard. Similarly, the Ahmadiyya community has been striving to fulfill its missionary objectives through various social works, such as education, health, and other developmental and constructional welfare projects.

So following the a long struggle of defending last prophet hood of Hazrat Muhammad SA Muslim earnest demand was finally achieved in the government of Mr. Zulfiqar Ali Bhutto through a historic amendment in the constitution of Pakistan and Ahmed sect all groups were declared non- Muslim. After the government of Zulfikar Ali Bhutto, the Ahmadiis conspired to somehow abolish the amendment made to the 1973 Constitution—which pertained to them being non-Muslims and apostates—and to delete it from the Constitution of Pakistan. Once again, due to these mischievous and provocative plans, the religious scholars (*Ulama*) and common Muslims united to give a new form to the movement for the protection of the Finality of Prophethood, which is known as the 1984 Movement.

In this movement, scholars from all schools of thought in Sindh played their role. As a result, the Pakistani government had to issue a Presidential Ordinance named the Anti-Qadiani Ordinance of 1984 (Ordinance XX). Its core points are as follows:

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adiani Ordinance of 1984 (Ordinance XX). Its core points are as follows:

1. Ahmadi community members in Pakistan cannot call their leader *Amir-ul-Momineen* or *Khalifatul Muslimeen*.
2. Followers of the Ahmadi community in Pakistan cannot call the disciples of Mirza Ghulam Ahmad 'Sahaba' (Companions).
3. Ahmadi community members cannot call their place of worship a 'Masjid' (Mosque).
4. Ahmadi community members in Pakistan cannot call themselves Muslims.

Consequently, as a result of this Ordinance, the Ahmedi head fled Pakistan and took refuge in London.

5. In the rural areas of Sindh, particularly in Tharparkar and Umarmkot, taking advantage of the lack of knowledge and ignorance, Ahmedi has always been active in religious and activities. Under the guise of social services—specifically free education and healthcare—they have been misleading poor and uninformed people toward Ahmedi sect.

### **Religious impact of Ahmedi sect ideology**

while the partition of Pakistan and India was taking place, the Radcliffe Commission was formed to divide the Punjab province. Punjab was being divided on the basis that areas with a Muslim majority would be included in Pakistan, while areas without a Muslim majority would become part of India. At that time, the situation of the Gurdaspur region—where the founder of the Ahmadi sect and his followers resided, in the town known as Qadian—was such that if the Qadiani population had included themselves among the Muslims, that region would have become part of Pakistan. However, if the Qadiani population counted themselves as a separate group from the Muslims, this region would be considered part of India. Therefore, at that time, the head of the Qadiani group, Mirza Bashiruddin Mahmood—who was the son of Mirza Ghulam Ahmad Qadiani and the father of Mirza Tahir Ahmad—presented their case before the Radcliffe Commission as separate from the Muslims, recording this decision in history that Qadianis consider themselves distinct from Muslims. Consequently, Chaudhry Zafrullah Khan, acting on the instructions of Mirza Bashiruddin, presented the Qadianis' file separately from the Muslims before the Radcliffe Commission. On this basis, the Gurdaspur region was counted as a non-Muslim majority area and handed over to India. As a result, India gained a route to the region of Kashmir through Gurdaspur and from that day, India began conspiring to seize the Muslim-majority region of Kashmir. For seventy years, India has been committing atrocities against the Muslims of Kashmir. Even today, millions of Kashmiri Muslims are living lives of extreme agony under Indian oppression and wrath. The fundamental reason for this was the Qadianis' decision before the Radcliffe Commission that the Gurdaspur region—through which the road to the Kashmir Valley passes—was not a Muslim majority but a non-Muslim majority area whose population wished to join India.

Similarly, when the funeral prayer of the founder of Pakistan, Quaid-e-Azam Muhammad Ali Jinnah, was being led by Allama Shabbir Ahmed Usmani, the Qadiani Foreign Minister of the Government of Pakistan, Chaudhry Zafrullah Khan, was also present. However, he did not participate in the funeral prayer of the country's Governor-General simply because the prayer was being led by a Muslim scholar. This matter remains a part of the media and press records of that time. When Chaudhry Zafrullah Khan was asked why he did not join the funeral prayer,

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he replied: 'You may consider me a Muslim minister of a Kafir (infidel) government, or a Kafir minister of a Muslim government. Thus, in this manner, Chaudhry Zafrullah and other Ahmadis have always identified themselves politically, socially, and culturally as a religion separate from Muslims—meaning that Qadianis are followers of a new religion distinct from Muslims.

Similarly, in 1974, when the National Assembly of Pakistan was debating the constitutional amendment to declare Qadianis a non-Muslim minority, instead of making a one-sided decision, both groups of Qadianis were given an opportunity to present their stance before the Assembly. The head of the Qadiani group, Mirza Nasir Ahmad, gave his explanation in the Assembly for eleven days, and the head of the Lahore group, Maulvi Sadruddin for two days. After fully hearing their positions, the Assembly issued its decision. On that occasion, Mirza Nasir Ahmad was asked, what he thinks of the nearly one billion Muslims worldwide who do not accept the prophet hood of Mirza Ghulam Ahmad. Initially, Mirza Nasir Ahmad tried to evade this question, but finally, on the floor of the Parliament, he had to clearly express his belief: that he considers the approximately one billion Muslims across the world who do not believe in Mirza Ghulam Ahmad to be In this way, Mirza Nasir Ahmad recorded this testimony in the historical court that they consider Qadianism to be a religion separate from Islam. When it is established that the Qadianis' religion is, according to their own Caliph, completely separate from that of Muslims, it is obvious that the name of Islam and its symbols—such as the *Kalima Tayyaba*, Mosque (*Masjid*), *Amir-ul-Momineen*, Caliph (*Khalifa*), and Companion *Sahabi*), which are specific to Islam and are the identity of Muslims—can only be used by Muslim group and cannot be used by other than Muslim.<sup>36</sup>

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