



THE ATTITUDE OF THE QADIYANIS TOWARDS MUSLIMS

<https://doi.org/10.57033/mijournals-2026-4-0302>

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Received: 10-05-2026

Accepted: 28-05-2026

Published: 09-06-2026



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Abstract. This article analyses, from a historical and religious-studies perspective, the spread of the Qadiyani sect, which emerged in India in the late nineteenth and early twentieth centuries and was founded by Mirza Ghulam Ahmad in the village of Qadian in the Punjab province, as well as the attitude of Qadiyanism (Ahmadiyya) towards Muslims, towards the unity of the Muslim community and towards the sacred values of Islam. After briefly outlining the personality, origin and stages of the claims of the founder of the sect, the article presents evidence drawn from primary sources – in particular from works by him and by his sons Mahmud Ahmad and Bashir Ahmad, such as “Haqiqat al-wahy”, “Arba’in” and “Malfuzat Ahmadiyya” – in order to demonstrate the Qadiyani practice of declaring other Muslims unbelievers, of regarding prayer behind non-Qadiyani imams as impermissible, and of pursuing a strict policy of separation in matters of marriage, funeral prayers and social relations. Using the method of source-critical analysis, the article relies primarily on the internal literature of the sect itself, together with the works “Qadiyaniyya: Study and Analysis” by Ihsan Ilahi Zahir and “A Community Alien to Islam” by Abdumalik To‘ychiboyev. As a result, it is substantiated that, although the Qadiyani movement operates outwardly under the guise of Islam, in practice it constitutes an independent religious community radically separated from the Muslim ummah.

Keywords: Qadiyanism, Ahmadiyya, Mirza Ghulam Ahmad, takfir, the study of sects, Qadian, claim to prophethood, hypocrisy.

INTRODUCTION

Among the movements and sects that have arisen in various periods throughout the history of Islam, Qadiyanism occupies a particular place. Unlike many other sects, Qadiyanism has differed both in questions of creed and in questions of law. In particular, it has advanced views on the question of prophethood that are fundamentally contrary to the creed of the Muslims. This makes it necessary to study separately the attitude of the movement towards Muslims.

Moreover, the question of Qadiyanism has not lost its significance today. The activity of various religious movements and groups is observed in different countries

of the world, including Central Asia, and this requires Muslim society to study in depth the historical roots of such movements, the mechanisms of their formation and their attitude towards the Muslim community.

MAIN PART

The Qadiyani (Ahmadiyya) movement arose at the end of the nineteenth century in the territory of India. The leader and founder of the Qadiyani sect, Mirza Ghulam Ahmad – “Mirza” being a Persian word meaning “son of an amir”, a title used by certain officials and employed even before Islam (Muhammad Ahmad Dahman, 1990:137) – was born in the village of Qadian in the Gurdaspur district of the Punjab province of India. In the view of the Ahmadis, Ghulam Ahmad was born in 1835, and they state that this date accords with Ghulam Ahmad’s own words. Independent sources, however, generally accept that Ghulam Ahmad was born in 1839 (Fırlalı, 2001:24).

According to the information concerning his ancestors, Ghulam Ahmad is considered to be a descendant of Mirza Hadibek, an official from Samarkand. There is also information indicating that the latter was among the close associates of Babur. In 1530 Mirza Hadibek migrated to India together with Babur. It is likewise said that Mirza Ghulam Ahmad was a descendant of Haji Sayfiddin Barlos, the uncle of the great commander Amir Timur (Karimov, 2011:59). At the same time there is information suggesting that he may have belonged to the Mongol people, and also that he may have been of Persian or Chinese origin (Ihsan Ilahi Zahir, 2007:112).

Ghulam Ahmad did not state directly that he had been sent to the people as a prophet; rather, he advanced this claim after passing through several stages. An analysis of Ghulam Ahmad’s views shows that at the first stage he presented himself as a defender of pure Islamic teaching; at the second stage he declared himself a renewer (mujaddid); at the third stage he claimed to be the “Imam Mahdi”; at the fourth stage he presented himself as the “awaited Messiah”; and at the fifth stage he began to advance claims concerning his being a new prophet (To‘ychiboyev, 2010:7–8).

The following is written openly in the books of the Qadiyanis: if a Muslim dies, the funeral prayer is not performed over him, he is not buried in their cemeteries, no marriage is contracted with any of the Muslims, prayer is not performed behind a person who is not a Qadiyani, and no religious relations are maintained with them, since in the

view of the Qadiyanis such a person is an unbeliever. In his book “Haqiqat al-wahy” Ghulam Ahmad says of himself: “Whoever does not believe in me has not believed in God and His Messenger” (Ghulam Ahmad, 2010:164).

His son and second caliph, Mahmud Ahmad, wrote as follows: “In the city of Lucknow I met a man who asked me: it has spread among the people that you declare Muslims who have not accepted Qadiyanism to be unbelievers – is this correct? I said to him: ‘Yes, without doubt, we declare you unbelievers.’ The man was astonished at my words and remained bewildered.” He further said: “If we are asked, ‘Why do you declare unbelievers those other than the Qadiyanis?’, we reply that this has come openly in the Qur’an. For God has stated that whoever denies any one of the messengers becomes an unbeliever, that whoever denies the angels becomes an unbeliever and that whoever denies the Qur’an becomes an unbeliever. Accordingly, whoever denies that Ghulam Ahmad is a prophet and messenger of God becomes an unbeliever by the verse of the Qur’an. For this reason we declare the Muslims unbelievers, since they make a distinction among the messengers, believing in some and disbelieving in others; therefore they are unbelievers” (Ihsan Ilahi Zahir, 2007:50).

Ghulam Ahmad’s second son, Bashir Ahmad, went to extremes and wrote: “A person who believes in Moses but does not believe in Jesus, or who believes in Jesus but does not believe in Muhammad, is an unbeliever. In the same way, a person who does not believe in Ghulam Ahmad is also an unbeliever and outside Islam. We do not say this of ourselves; rather, we transmit it from the Book of God:”

أُولَئِكَ هُمُ الْكَافِرُونَ حَقًّا

“It is they who are truly the unbelievers” (Surat al-Nisa, verse 151) (Abdulaziz Mansur, 2021:102).

One of the scholars of Qadiyanism wrote as follows in his book entitled “Al-Nubuwwa fi al-ilham”: “God said to him, that is, to Ghulam Ahmad: ‘Whoever loves Me and obeys Me must follow you and believe in you. Otherwise he is not one who loves Me but is My enemy. If those who deny you refuse to accept this and instead declare you a liar and cause you harm, We shall punish them, and We have prepared Hell as a prison for the unbelievers.’ Here God has stated that whoever denies Ghulam is an unbeliever and that his punishment is Hell” (Ihsan Ilahi Zahir, 2007:51).

Such are their expressions, the statements written in their books and their doctrine. Their relations with the Muslims are entirely different. Yet in pursuit of their corrupt

aims they stand behind the ranks of the Muslims and conceal themselves. In some places they deceive all Muslims – especially in countries other than India and Pakistan – by praying together with them behind their imams. This is an open falsehood, for, as noted above, if they declare an unbeliever anyone who denies the prophethood of Ghulam Ahmad, how can they permit themselves to pray behind such unbelievers? And if they do pray, they pray only out of hypocrisy: when they pray behind a person who is not a Qadiyani, they repeat those prayers at home.

Ghulam Ahmad, the false prophet of the Qadiyanis, says: “My known doctrine is that in any circumstance whatsoever, whoever the person may be and however greatly people may praise him, it is not permissible for you to pray behind a person who is not a Qadiyani. This is the ruling of God and what God has willed; those who hesitate and fall into doubt are counted among the sinful, and God wishes to separate you from them” (Ihsan Ilahi Zahir, 2007:52).

In his treatise entitled “Arba‘in” Ghulam Ahmad wrote: “God has informed me that He has strictly forbidden you to pray behind a person who has declared me a liar or who hesitates to obey me. Rather, it is obligatory for you to pray behind one of your own imams. The words of the hadith, ‘Your imam shall be from among yourselves’, point to precisely this. That is, when Jesus descends, you must abandon the groups that claim Islam and choose an imam from among yourselves. So do what you have been commanded. Do you wish your deeds to be annulled without your being aware of it?” (Mirza Ghulam, 2010:90).

The words of Mirza Ghulam’s son are as follows: “It is permissible for no one to pray behind a person who is not a Qadiyani. People keep repeating this question: is it permissible to pray behind them or not? I say, and I say again: however much you ask me, it is not permissible, not permissible, for a Qadiyani to pray behind a person who is not a Qadiyani.” They hold so firmly to this question that they do not permit any member of their group to pray behind any imam until they have ascertained that the person is a Qadiyani.

Manzur, a member of the Qadiyani group, says the following in his book entitled “Malfuzat Ahmadiyya”: a man asked Ghulam Ahmad, “Is it permissible to pray behind an imam whose creed is not known?” He replied: “No; only if one is acquainted with his creed. If he affirms me, it is permissible. If he calls me a liar, it is not permissible.

And even if he does not call me a liar but does not affirm me, it is still not permissible, since he is a hypocrite” (Manzur, 2023:146).

As for the prayers that they sometimes perform in the mosques of the Muslims and behind their imams, this is described in the words of their second caliph, Mahmud Ahmad. Recalling his journey to the hajj, he says: “In 1912 I went to Egypt and from there to the hajj. There my maternal grandfather met me and we went to Mecca together. On the first day, while we were performing the circumambulation, the time of prayer arrived. I wished to withdraw, but because of the crowd the ways were blocked and the prayer had begun. My grandfather ordered us to join the prayer. We then joined and prayed. When we returned home we said: ‘Come, let us repeat for the sake of God the prayer that is not valid and not accepted when performed behind a person who is not a Qadiyani.’ So we rose and repeated the prayer. We used to do this; for the most part we prayed in our houses. Sometimes we would wait until the congregational prayer had ended and then rise and pray with our own community. At times those who were not Qadiyanis would even join us,” since they did not know that the Qadiyanis were a rebellious and apostate group.

He then says: “When we returned, one of us asked the first caliph, Nuriddin: ‘What should a Qadiyani do when he prays behind a person who is not a Qadiyani?’ The caliph answered him: ‘If he sees a benefit in praying behind a person who is not a Qadiyani, he may pray behind him, and thereafter he repeats that prayer’” (Ihsan Ilahi Zahir, 2007:52–53).

Such is the reality of the prayers that the Qadiyanis sometimes perform in order to deceive the general body of Muslims. Nor does the matter stop here: the Qadiyanis have been ordered to sever relations with Muslims altogether and not to take part in their ceremonies or in their mourning gatherings, on the ground that the Qadiyanis are pure while the Muslims are impure, and that what is pure should not mingle with what is impure, nor a believer with an unbeliever.

Such is the manner in which the Qadiyanis treat those who do not hold Ghulam Ahmad to be a prophet. They take part neither in the wedding ceremonies of Muslims nor in their other gatherings, and they do not attend their funerals.

Furthermore, when one of the Qadiyanis asked the second caliph whether it was permissible to perform the funeral prayer over the infant children of Muslims, since

such a child is innocent and, had it lived, might have become a Qadiyani, the second caliph replied: “Even though it is innocent, the prayer is not performed, for just as the funeral prayer is not performed over the infants of the Christians, so it is not performed over them, although the infants of the Christians are likewise innocent” (Ihsan Ilahi Zahir, 2007:54).

If such is the position regarding the infants of Muslims, what then would be the ruling concerning the performance of the funeral prayer over Muslims themselves? Certainly they do not permit it in any circumstances. Indeed, Ghulam Ahmad himself did not perform the funeral prayer over his own son, who did not believe in him and died in that condition (Ihsan Ilahi Zahir, 2007:54).

A person who is a Qadiyani may not marry a girl who does not belong to Qadiyanism, nor may he give his daughter in marriage to such a person. Concerning this, Ghulam Ahmad’s son and caliph says: “Every person who does not believe in Ghulam Ahmad is an unbeliever, even if the call has not reached him.” Accordingly, they do not consider marriage with Muslims permissible. In one of his sermons Mahmud Ahmad says: “It is not permissible for any Qadiyani to give his daughter in marriage to those who are not Qadiyanis, for this is the emphatic command of the promised Messiah.” He further says: “Whoever gives his daughter in marriage to a person who is not a Qadiyani is outside our community, however much he may claim to be a Qadiyani. Nor may any one of our followers take part in such wedding ceremonies.”

At the same time the Qadiyanis consider it permissible to marry the daughters of Muslims. Concerning this they say: “In marriage with the Muslims it must be observed that our girls are not given to them, but that, on the contrary, their girls are taken in marriage. For they are like the People of the Book. We treat them as the People of the Book are treated: we do not give our daughters, but we take their daughters. As our imam has explained, a Muslim who is not a Qadiyani is like the People of the Book. If we give our daughters to them it is not permissible, but if we take a girl from them it is permissible. The benefit of this is that we add one more person to our ranks” (Ihsan Ilahi Zahir, 2007:55–56).

When the books and fatwas written by Ghulam Ahmad, by his sons Mahmud Ahmad and Bashir Ahmad and by others are analysed, the following principal conclusions may be reached concerning the attitude of this sect towards Muslims. First, the pronouncement of unbelief: the Qadiyanis regard all Muslims who do not believe

in the prophethood of Ghulam Ahmad – even if this call has not reached them – as unbelievers and as persons outside Islam. According to their belief, not to believe in Ghulam Ahmad is equivalent to not believing in God and His Messenger.

Second, rupture in worship and duplicity: it is strictly forbidden for Qadiyanis to pray behind imams who are not Qadiyanis. If for some reason or benefit they pray in the ranks of the general body of Muslims, they do so only out of deception and hypocrisy, and afterwards they return home and repeat that prayer.

Third, the severance of social and family ties: performing the funeral prayer over Muslims when they die and taking part in their mourning gatherings and ceremonies are prohibited; the funeral prayer is not performed even over the innocent infants of Muslims. In matters of marriage, Qadiyanis are strictly forbidden to give their daughters in marriage to Muslims, and whoever gives his daughter to a Muslim is expelled from the Qadiyani community; yet, with the aim of enlarging their own ranks, marriage to the daughters of Muslims is permitted, in the manner in which the People of the Book are treated.

Taken as a whole, although the Qadiyani movement acts outwardly under the guise of Islam, in practice it is a group entirely separated from Muslim society, one that pronounces the Islamic community to be unbelievers and that propagates the severance of religious and social relations with them.

CONCLUSION

It should be added that God has indicated in many places that Mirza Ghulam Ahmad was a false prophet. One of these is that, although in 1905 Ghulam Ahmad stated that a revelation had come to him concerning his own death, he lived until 1908, dying on 26 May of that year in Lahore. He was then brought to Qadian and buried there. Yet the Prophet Muhammad said: “God Almighty caused every prophet to die in the place where He willed him to be buried” (Imam al-Tirmidhi, 2022:506). In this way God showed, even after his death, that Ghulam Ahmad was a false prophet.

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