

## Some observations on a former Qadiani's statement of becoming a Muslim

A former member of the Qadiani Jama'at, who is now a member of an anti-Ahmadiyya group, issued a statement in 2004, announcing his departure from the Ahmadiyya Movement. The statement is at the link below:

<http://www.alhafeez.org/rashid/shahid.htm>

However, his announcement is **meaningless and invalid** from an Islamic point of view. It is also vague and ambivalent, and in fact contradicts the standpoint of *the anti-Ahmadiyya groups themselves*.

Mr Shahid Kamal Ahmad writes:

“I am happy and proud to declare that I am now a true Muslim; that I believe that The Holy Prophet Muhammad (SAW) was the last Prophet of Allah and that anyone who claims prophet hood thereafter is not on the right path.”

According to Islamic teachings, a person is most certainly entitled to issue a statement claiming to be *a Muslim*. However, to be a *true* Muslim according to Islamic teachings, one needs to possess and display a large number of exalted qualities, and to show perfection in belief and deeds. Rare are those who could make this claim. No one can become a *true* Muslim by merely issuing a statement of beliefs, and moreover a self-devised statement, but this writer has twice claimed to have become a *true* Muslim in this announcement.

Moreover, the writer's definition of “true Muslim” shows double standards, because we, the members of the Lahore Ahmadiyya Movement, can also declare the same beliefs as in his statement. In fact we would go further and announce:

“We believe that the Holy Prophet Muhammad (saw) was the last Prophet of Allah, after whom no prophet can come, **neither new nor old**, and that anyone who claims prophethood thereafter is **a false claimant**.”

Yet the writer, Mr Shahid Kamal Ahmad, would not regard us as *true* Muslims or even as Muslims because he would raise the objection that we believe in Hazrat Mirza Ghulam Ahmad who, according to the writer, claimed prophethood.

However, if he can undermine our declaration by this argument, we can equally challenge his commitment to his declaration. He and the “Muslim brothers and sisters” mentioned by him believe that a prophet and messenger of Allah, namely, Jesus, is yet to re-appear in this world to lead Muslims. Indeed his friends have described this belief as “the unanimous Islamic belief about the life and return of Eisa ibn Maryam (AS)”. The only way for the returning Jesus to introduce himself to Muslims is for him to claim to be the same prophet Jesus who is mentioned in the Quran, and they would be required to acknowledge that he is that prophet. Therefore Mr Shahid Kamal Ahmad and his friends cannot make the above declaration because they believe in a claimant to prophethood after the Holy Prophet Muhammad.

His declaration that he has now become a *true* Muslim carries an implication which his anti-Ahmadiyya friends obviously forgot to notice in their excitement at his joining them.

“True” Muslim implies that previously he was a Muslim, albeit not a true one, and thus that *the Qadianis are Muslims*, although they are not true Muslims, just like those millions of other Muslims who are also not true Muslims for deviating from Islamic beliefs or practices in some way or other. But all the campaigns of the anti-Ahmadiyya ulama and groups have always been undertaken with the basic claim that Ahmadis are *not at all Muslims*, not that they are not true Muslims. For example, the famous 1974 Pakistan constitutional amendment and subsequent law divides the citizens into two categories, Muslim and non-Muslim, and decrees that Ahmadis fall in the non-Muslim category.

It is quite clear, therefore, that Mr Shahid Kamal Ahmad regards his former *Jama‘at* as Muslim. There are two more indications of his attitude. Firstly, his wording that “anyone who claims prophet hood thereafter is not on the right path” is hardly a strong condemnation. If the anti-Ahmadiyya Ulama adopt his standpoint, and the Pakistan constitution is amended again but this time to declare that “Ahmadis are not true Muslims and Mirza Ghulam Ahmad was not on the right path”, we would regard this as vast improvement and a tolerable situation.

The second indication is that he introduces himself as “son of Mubarak Ahmad (*May Allah rest his soul*)”. Since he is described as having being “born in a staunch Ahmadi family”, he is praying for the soul of a “staunch” Qadiani. We, of course, have no objection to raising our hands in prayer for his father and saying: May Allah rest his soul. But his anti-Ahmadiyya friends will refuse to do so as they believe him to have died as a staunch *kafir*. They will point out verses of the Holy Quran, for example: “It is not for the Prophet and those who believe to ask forgiveness for the *mushrikin* even though they should be near relatives” (9:113), and: “You will not find a people who believe in Allah and the Last Day loving those *who oppose Allah and His Messenger*, even though they be their fathers...” (58:22), since Shahid Kamal Ahmad himself writes that: “...in some respects, this jamaat actually *stands in opposition to Islam*”.

It happens often that born Ahmadis who claim to have left the Ahmadiyya Movement continue to regard their Ahmadi relatives as Muslims and still respect their forefathers as Muslims, and even in some cases as good Muslims. This is where plain commonsense is too overwhelming for them to ignore.

Finally, we note that Mr Shahid Kamal Ahmad writes regarding Ahmadis: “I will also pray for them to come and join the right religion as prescribed by the Qur’an and Sunnah”.

And what is that “right religion as prescribed by the Qur’an and Sunnah”? Is it, for example, the one followed by those Muslims who believe they must wage an armed conflict wherever they may be living in order to establish an Islamic state? Or those who say it is their duty to kill anyone who, in their opinion, has written something against Islam? Or those who have so little confidence in the arguments for the truth of Islam that they want to *prohibit* non-Muslims from preaching their religions to Muslims, and want to apply the death penalty to any Muslim who leaves his religion?