



QADIYANISM: REFUTATIONS OF MAULĀNĀ
ASHRAF ‘ALĪ THĀNVĪ

BY

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A dissertation submitted in fulfilment of the requirement for
the degree of Master of Islamic and other Civilization

International Institute of Islamic Thought and Civilization
International Islamic University Malaysia

SEPTEMBER 2015

ABSTRACT

In the late 19th and early 20th century, Muslims in India faced a severe challenge to their faith. Many deviated sects were busy calling people to their teachings in the guise of true Islam. Qādiyānīs or the Ahmadiyya community founded and led by Mirzā Ghulām Ahmad Qādiyānī also promulgated his teachings, particularly among Muslims. Mirzā denied many teachings of Islam which were followed by Muslims from the time of Prophet Muhammed ṣallallāhu ‘alayhi wa sallam. He claimed to be a *Mujaddid*, a *Mahdī*, a promised *Messiah* and finally the prophet of God. Many scholars have refuted the deviated teachings of the sect, among whom Maulānā Ashraf ‘Alī Thānvī stands out as a towering figure. Using qualitative content analysis, this study analyzes Mirzā’s fundamental claims by referring to many of his works and the authenticity of refutations by Maulānā Ashraf ‘Alī Thānvī in his book *Qaide Qādiyān*. It found that Mirzā tried to demolish the fundamental belief of the *Ummah* which is the finality of the prophethood. He tried to get into the prophethood by creating *Zillī* and *Barūzī* prophethood to disguise Muslims. He also disrespected the previous prophets and showed his superiority over them including Prophet Muhammed ṣallallāhu ‘alayhi wa sallam. Eventually, Mirzā claimed to be the absolute prophet of God. Maulānā Thānvī’s refutations are valid according to the Qur’ān, Sunnah and the views of Muslim scholars. To facilitate an understanding of the refutations, this study translated Maulānā Thanvi’s *Qaide Qādiyān* from Urdu to English which is appended in this thesis.

خلاصة البحث

واجه المسلمون في الهند الكثير من التحدّيات تجاه دينهم و إيمانهم في نهاية القرن التاسع عشر و بداية القرن العشرين. وأثناء ذلك، كان الكثير من الفرق الضالة تقوم بدعوة النَّاس إلى تعاليمها الفاسدة لتضليل النَّاس و صرفهم عن الإسلام الصحيح. ومن هذه الفرق، نجد القاديانية أو الأحمديّة التي قامت على يد مرزا غلام أحمد القادياني الذي نشر دعوتها خاصّة بين المسلمين. لقد أنكر مرزا الكثير من التعاليم الإسلاميّة المتّبعة عند المسلمين منذ عهد النبي صلى الله عليه و سلم. فإنه زعم أولاً بوصفه مجدّداً، ثمّ مهدياً، ثمّ المسيح الموعود، و أخيراً ادّعى النبوة. و قد قام عديد من العلماء لردّ دعوات مرزا و تعاليمه الباطلة و على رأسهم الشيخ الإمام أشرف علي التهانوي. إنّ هذه الدراسة استقرائية و تحليلية بحيث تناولت تحليل ادّعاءات مرزا الأساسيّة في ضوء كتاباته لتأكيد صحّة ردود الإمام التهانوي عليها في كتابه "قائد القاديان". و توصّلت الدراسة إلى أنّ مرزا حاول هدم عقائد الأئمة الإسلاميّة الأساسيّة و خاصة ما تعلق بحتم النبوة. و من العجب أنّه أراد الحصول على النبوة بتقسيمها إلى النبوة "الظليّة" و "البروزية" لتضليل المسلمين. و قام مرزا بإزدراء الأنبياء السابقين لإظهار فضله عليهم و على النبي محمد صلى الله عليه و سلم و أخيراً ادّعى النبوة الكاملة. و أثبتت الدراسة أنّ ردود الإمام التهانوي على ضلالات مرزا صحيحة و محكمة في ضوء الكتاب و السنّة و أقوال العلماء المسلمين. و لتيسير فهم هذه الردود تمّ ترجمة كتاب الإمام التهانوي "قائد القاديان" من الأردية إلى الإنجليزيّة و تمّ إرفاق الترجمة في آخر البحث كملحق.

APPROVAL PAGE

I certify that I have supervised and read this study and that in my opinion it conforms to the acceptable standards of scholarly presentation and is fully adequate, in scope and quality, as a research for the degree of Master of Art (Islamic and other Civilization).

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DECLARATION

I hereby declare that this Research is the result of my own investigations, except where otherwise stated. I also declare that it has not been previously or concurrently submitted as a whole for any other degrees at IIUM or other institutions.

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**QĀDIYĀNISM: REFUTATIONS OF MAULĀNĀ ASHRAF ‘ALĪ
THĀNVĪ**

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*I hereby dedicate this work to my beloved parents my mother 'Aaisha Begum
and my father Shaikh Darakhsan Ahmad Siddique*

ACKNOWLEDGEMENTS

First and foremost, I am thankful to Allah SWT, the Most Gracious, the Most Merciful to enable me to complete this work. Without His blessings, I would not have the strength and patience to complete this study successfully.

I would like to express my sincere gratitude to my supervisor, Prof. Dr. Abdul Rashid Moten for his guidance, patience, ideas, efforts, valuable teachings and advice throughout the entire process of writing this research. I would not be able to complete this study successfully without his assistance, guidance, and supervision.

I also convey my deepest appreciation and thanks to Prof. Dr. Abdullah al-Ahsan who not only led me to ISTAC, but also allowed me to benefit from his kindness, humbleness, knowledge and greatness.

I would also like to register my special thanks to Prof. Dr. Sayyid Mohamed Ajmal Abdul Razak Al-Aidrus for his valuable guidance and advices. He is not only a teacher for me but also a father and a sheikh who led me to achieve my goals in perfection and at the same time attain bliss for *Aakhirah*. I had the opportunity to experience the real knowledge both in his class and in private meetings with him.

I would also like to thank all ISTAC lecturers for enabling me to see the world differently. Especially Dr. Shaykh Mohammed Farid Ali for assisting me in translation stages of the work.

I record my deepest gratitude to my parents, my siblings especially my sisters for their love, dua, care and deep concern for me in their life.

Lastly, I record my deepest gratitude to Mr. Muhammed Aslam and Puan Nurshila binti Abdullah for their love, care, and giving me a special place in their life.

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CHAPTER ONE

A FRAMEWORK FOR ANALYSIS

1.1 INTRODUCTION

In the 19th century, most of the Muslim world had lost their native identity to Western civilization particularly in the Indian sub-continent, Muslims were facing many political, social and faith-related challenges emanating from various quarters. Western civilization dominated so much that it put the population in doubt about their own faith and identity. Progress of the “natives” were halted in general and Muslims in particular. Different missionaries, including Christians and Aryans, were playing their role in order to convert Muslims to their religions.¹

During the last part of the 19th century, Mirzā Ghulām Ahmad Qādīyānī came up with a new brand of Islam and initiated an active movement to propagate it. He brought the message of moderation and reformation to the Muslim society. He denied many teachings which have been followed by Muslims for over 1,300 years. He claimed that Jihād is no more valid for Muslims.² He claimed to be a Mujaddid (reviver of Islam), Mahdī (guided one) and the promised Messiah, who was being awaited by Muslims to reform the Ummah. He brought many new innovations to Islam. The Muslim community in general did not understand the underlying principles or the philosophy of Islam and hence were unable to respond to Qādīyānī's challenge.

British rulers, who were facing resistance from Muslim Mujāhidīn, felt that the spirit of Jihād and the awareness of Islam should be taken away from Muslims and so

¹Abul Hasan Nadvī, *Qādīyānīyat Muta'laaurJai'za*. (Karachi: Sh'ubaNashriyat-e-Islām, n.d.). p.10.

²Abul Hasan Nadvī, *Qādīyānīsm: A Critical Study* (Lahore: Sh Muhammad Ashraf, 1965), p. 5.

they supported this new religion. Mirzā allied with the British and gained its support to propagate his ideas. He made an article of faith to be loyal to the British rulers.³

However, Muslim scholars felt its danger at the time and believed that this false Mahdī will soon claim to be the messenger of Allah (S.W.T.), thus they started to defend the Islamic beliefs. One of the great works against the threat of Qādiyānism is Maulānā Ashraf ‘Alī Thānvī’s *Qaide Qādiyān* in which he refuted Mirzā’s claims. This book is written by Maulānā ‘Ashraf Alī Thānvī in Urdu language but, in some places, it contains Arabic and Persian terms. The book will be translated into English language and the ideas it contains will be explained. Therefore, this study deals with the refutation of Mirzā Ghulām Ahmad Qādiyānī’s claims by Maulānā Ashraf ‘Alī Thanvī.

1.2 JUSTIFICATION FOR THE STUDY

Qādiyānīs, also known as the Ahmadiyyah Muslim community, keep themselves busy with their activities of calling people towards their teachings and propagating these as the true Islam in many countries including Malaysia. Malaysian Muslims are also victimized as the teachings are often disguised as Islam. Hence, it is incumbent upon Muslims to have an awareness about this deviated sect and invite the strayed believers to turn to the pure and pristine teachings of Islam. This study attempts to examine the teachings of Islam, analyze the features of Qādiyānism and differentiate true Islam from the teachings of this deviated sect.

Most of the works done in this area are in Urdu language. Maulānā Ashraf ‘Alī Thānvī’s refutations of Ahmadiyyah sect is also done in Urdu. This study will translate his Urdu book into English so as to make it available to non-Urdu speaking

³ Bashīr Ahmad, *Ahmadiyyah Moment; British Jewish Connections*. (Rawalpindi: Islamic study forum, 1994).

readers in order to examine his refutations of Mirzā Ghulām Ahmad Qādiyānī's propagation of ideas regarding Islam.

1.3 RESEARCH QUESTIONS

This study attempts to answer the following questions:

1. What is Qādiyānīsm (Ahmadiyyah movement)?
2. How has Maulānā Ashraf 'Alī refuted the claims of Mirzā Ghulām Ahmad?
3. To what extent are Ashraf 'Alī Thānvī's refutations in conformity with the Qur'ān and the Sunnah?

1.4 LITERATURE REVIEW

A number of books, articles and journals have been written on the topic by proponents and opponents of Qādiyānīsm. The existing literature is grouped under these two headings.

1.4.1 Proponents of Qādiyānīsm

Muhammad Ali (1984) who was a prominent Ahmadi and also known for his translation of the Noble Qur'ān concentrates in his book on the life of the founder of the movement Mirzā Ghulām Ahmad Qādiyānī, from different perspectives. He discusses Mirzā's early life, education, his interest in religion and his claims to be a *Messiah* or *Mahdī*. However, the interesting part of the book is where he mentions that

it was misunderstood about Mirzā that he claimed to be a prophet saying that “Every great man has been misunderstood to a certain extent and so Hazrat Ahmad”.⁴

Khan, N. (1954) wrote about the movement, its different aspects and beliefs. He says the name of the movement after Ahmadiyya, is not after the name of the founder Mirzā Ghulām Ahmad but it is after Prophet Muhammed sallallāhu ‘alayhi wa sallam.⁵ He (1954:1) refutes the claims which were published in *New Times of Burma* on 2-3 February 1954 which commented that the followers of this movement are called Ahmadis because of Sir Sayyid Ahmad Khan or Sheikh Ahmad Sirhindi Mujaddi Alfthani. Further, he denounces the claims of those who accused that Mirzā’s and Muhammed Ali’s works are plagiarized from the works of Sir Sayyid Ahmad Khan. In addition, he compares the scholarly works of Sir Sayyid Ahmad Khan and Mirzā Ghulām Ahmad and shows the superiority of Mirzā over Sir Sayyid Ahmad Khan (1954: 6-9).

Sher Muhammed (1995), a scholar of Ahmadiyyah community, highlights the views of Sir Muhammad Iqbal and his relationship with the movement.⁶ He discusses the different periods of Iqbal’s life and his involvement through these various periods. He refutes the claims of scholars of Islam (*Ahl Al-Sunnah Wal-Jama’at*) who criticized Ahmadiyyah Jama’at by showing that Iqbal was an Ahmadi. Moreover, he indicates that Iqbal’s father and teacher Sayyid Mīr Hasan was also an admirer of Mirzā Ghulām Ahmad and his elder brother Sheikh ‘Aṭa Muhammed joined Ahmadi Jama’at officially after taking the pledge. He claims that Iqbal was a great admirer of the movement and he praised it publicly. In addition, he submits the report of Justice

⁴ Muhammed Ali, *The Founder of the Ahmadiyya Movement*. (3rdedn) (Newark: Ahmadiyya Anjuman Isha’ate Islam, 1984), p. 64.

⁵ He was the president of Lahori Ahmadiyya Anjuman Isha’ate Islam in Burma in 1954 (Lahori Anjuman is different from Qadiyanis; the discussion on Lahoris will come in coming chapters).

⁶ Hafiz Sher Muhammed, *Iqbal and Ahmadiyya Movement* (USA: Ahmadiyya Anjuman Isha’at Islam, 1995)

Munir's enquiry as evidence.⁷ Consequently, he claims that Iqbal was an Ahmadi and he left the movement four years before his death due to political reasons. The argument that Iqbal was an Ahmadi is not evident in other sources.

Mirzā Masrūr (2006) (the grandson of Mirzā Ghulām and the fifth khalifah of Ahmadi Jama'at) discusses the condition of pledge (*bia'at*) in Ahmadi movement, which was instructed by Mirzā Ghulām Ahmad Qādiyānī in *Istihare Takmīl e Tablīgh* on 12 January 1889.⁸ He explains the articles that an Ahmadi has to refrain and persist. There are ten conditions which should be followed by an Ahmadi who wants to pledge with the Khalifa of Jama'at. The same conditions are mentioned in *The Islamic Review* authored by Masūd Akhtar, Zafar and Noman (1983).⁹

1.4.2 Opponents of Qādiyānīsm

In April 1974, *Rabiṭah al-Ālam al-Islāmī* agreed that Qādiyānīs are not Muslims. In September of the same year, the parliament of Pakistan passed a law about Qādiyānīs that they will not be considered Muslims anymore in the country as they have their own articles of faith which cause them to deviate from Islam. However, Hassan (n.d.) focuses on articles of Islam that Muslims have to believe in and what happens when a Muslim crosses the folds of Islam. In addition, he argues with evidence from the Qur'ān and Sunnah on why Qādiyānīs are not Muslims.¹⁰

⁷Ibid, pp. 6-10.

⁸ Mirza Masrūr Ahmad, *Condition of Bai'at and Responsibilities of an Ahmadi (Islamabad: Islam International Publication LTD, 2006)*.

⁹ Masud Akhtar, Zafar I. Abdullah and Noman Ilahi Malik. Our Beliefs, *The Islamic Review* (July-August-September, 1983), 22.

¹⁰ Sayed Murtazā Hasan, *Al Īman wal Kufr*. (Deoband: Sh'ūb e Khatme Nubuwwat, n.d.).

Qādiyānīs claim that Iqbal was in favour of Ahmadiyyah movement and they forwards his statements in which Iqbal gave positive views about them.¹¹ Ahmad Bashīr (n.d.) concentrates on Iqbal’s views on Ahmadiyyah movement. He says that a few colleagues of Iqbal were members of the Qādiyānī movement who influenced him to remark positively about them. In 1910, in a speech delivered at Aligarh city entitled *The Muslim Community: A Sociological Study*, Iqbal said, “The real role model of Islamic behavior has appeared in Punjab in the form of Qādiyānī movement”.¹² However, in 1931, Iqbal had the chance to study deeply about the movement when he started working for an Indian Kashmir committee together with the leader of the Qādiyānīs, Mirzā Bashiruddīn Mahmūd Ahmad, and he knew that this movement does not classify as Islamic.¹³

Allamah Anwar Shah Kashmīrī (n.d.) focuses on the evidence of the Prophethood of Muhammed sallallāhu ‘alayhi wa sallam and comments that he sallallāhu ‘alayhi wa sallam was the last of all the Prophets. No Prophet will come after him until the Day of Judgment. He discusses the subject in the light of the Qur’ān and the Sunnah. He urges Muslims in India and Kashmir in particular, not to have any relationship with the Ahmadiyyah community.¹⁴

Mawdūdī (1979) argues that Qādiyānīs should be declared a non-Muslim minority in Pakistan. Further, he clarifies to those who use democracy to object,

¹¹ Tahira Parvez claims in her article *Iqbal and Ahmadiyyat- setting the record straight* (n.d.)“ During Munir Enquiry (1953) into Punjab riots, an Ahmadi witness alleged that Iqbal was a close Ahmadi and only renounced his *Bayyat* following political grievances in 1935”.

Hafiz Sher Muhammed argues in his booklet “Iqbal held the Ahmadiyya Movement in the highest admiration and praised it openly, even sharing public platforms with its leaders, during a period of more than thirty years. (See, *Dr Sir, Muhammed Iqbal and Ahmadiyyah Moment*).

Hafiz Sher Muhammed, *Dr Sir, Muhammed Iqbal and Ahmadiyyah Moment* (U.S.A: Ahmadiyya Anjuman Isha‘at Islam Lahore, n.d).

¹² Ahmad Bashir, *Iqbal and Qādiyānīyat*. (Rawalpindi: Majlis Elm’ Danish, n.d). p. vi.

¹³ Ibid.

¹⁴ Anwar shah Kashmiri, *Da’wat hifze Emān*. (Multan: Sh’ūb e Khatme Nubuwwat, n.d.).

excuse and oppose this demand of Mawdūdī. He applies the same principles of democracy in order to show his arguments and says:

Democracy implies settlement of controversial issues by an appeal to reasoning and argument: Accept a proposition by force of its reason or through arguments convince others and convert them to your viewpoint. To reject a sound and a reasonable proposition and suppress a demand by the use of brute force is the very negation of the principles of democracy.¹⁵

Maulānā Idrīs Kandhlawī (n.d.) states that one of the fundamental beliefs of Islam is to believe in Prophet Muhammed sallallāhu 'alayhi wa sallam as the last and final Messenger of Allah (S.W.T.). He selects ten Qur'ānic verses and applies them to the faith of Khatme Nubuwwat (finality of prophethood) in Islam. He argues that from the time of the Prophet sallallāhu 'alayhi wa sallam until now, without any conjecture, the Prophet sallallāhu 'alayhi wa sallam is the final Messenger of Allah. This belief is understood from the verses of the Qur'ān, the Prophetic traditions and consensus (*ijm'a*) of the Ummah. Whoever denies these, will not be considered a Muslim.¹⁶

Maulānā Abdul Ghanī (n.d.) compares Islam and Qādiyānism and then analyses their beliefs. He takes Ahmadi's books and analyzes them in the light of the Qur'ān, the Sunnah and the views of some great scholars. He discusses the various contradictory claims of Mirzā Ghulām Ahmad at different times.¹⁷

Muhammed Ilyās Barnī (2003) studies Qādiyānī movement deeply through their literature, especially the earlier books of Mirzā Ghulām Ahmad. For example, *Rūhānī Khazī'n*, *Sīratul Mahdī*, etc. He highlights most of their beliefs and the claims of Mirzā Ghulām Ahmad and examines them against the Qur'ān and the Sunnah. He

¹⁵ S. Abul A'lā Mawdūdī, *The Qādiyānī Problem*. (Lahore, Islamic Publication, Ltd, 1979).

¹⁶ Maulānā Idrīs Kandhlawī, *Khatme Nubuwat*. (Deoband, Darūl Ulūm, n.d.).

¹⁷ In the beginning Mirzā Ghulām was on the same faith as other Muslims. For example, he used to believe that Prophet Muhammed sallallāhu 'alayhi wa sallam was the last and final Messenger of Allah. However, later he started to believe that he was the Mahdī, Messiah and Mujaddid and in the first decade of 20th century he also claimed that he was the messenger of Allah. See Maulānā Abdul Ghanī, *Islam aur Qādiyānīyat ka Taqabuli Muta'la* (A comparative study of Islam and Qādiyānism) (Deoband, Maktaba Darūl Ulūm, n.d.).

covers different aspects of the Qādiyānī movement. This book was written in Urdu language and it is very significant for the subject in order to know the different aspects of Qādiyānī movement.¹⁸

Finally, it is understood that all the literature mentioned above here played an important role in providing information about Qādiyānīsm. However, this study distinguishes itself from other works by concentrating on the personal claims of Mirzā Ghulām Ahmad Qādiyānī. The study also analyzes the refutations of these fundamental claims, specifically those made by Thānvī in his book *Qaide Qādiyān*.

1.5 FRAMEWORK

The book *Qaide Qādiyān* is a compilation of Thanvī's articles which were published in *al-Nūr* monthly magazine in 1338 AH/1920 AD. It was published in a book form in 1422 AH/2001 AD by Al-Nur publication with some additions and it contains three parts. The first part discusses the claims of Mirzā Ghulām Ahmad Qādiyānī followed by refutations made by Thanvī. The second part is an annotated bibliography of the works on Qādiyānīsm. The final part, in the words of the compiler, is "a humble request to Ahmadiyyah community about the deviated thoughts of Mirzā" by Maulānā Abu Ahmad Rahmānī of Munger.¹⁹ The first and the second parts of the book were not written by Maulānā Ashraf 'Alī Thānvī and hence will not be analyzed in the present study.

This study analyzes the book in the following manner:

¹⁸ Ilyas Barnī, *Qādiyānī Mazhab ka Ilmī Muhasbā*. (6th edn). (Mumbai: Maktbatul Haq, 2003).

¹⁹ In this request Maulānā Rahmani shows the lies of Mirzā Ghulām Ahmad to Muslims in general and Qādiyānis in particular. He indicates the fabricated claims of Mirzā from his own books in order to show the right way to the Qādiyānis.

1. Mirzā Ghulām Ahmad Qādiyāni's claims as referred to by Maulānā Ashraf 'Alī Thanvī are verified by referring to the original writings of the former.
2. The refutations of Maulānā Ashraf 'Alī are examined by referring to the opinions of other scholars.
3. The validity of Thanvī's refutations is analyzed by referring to the Qur'ān, the Sunnah and their commentaries.

Additionally, this study also translates the first part of *Qaide Qādiyān* from Urdu to English (claims of Mirzā and their refutations by Maulānā Ashraf 'Alī Thānvī).

1.6 METHODOLOGY

Qualitative content analysis approach is used in this study in order to analyze the refutations of Mirzā's claims by Ashraf 'Alī Thānvī. This type of analysis is defined in three ways by Hsieh and Shannon as “a research method for the subjective interpretation of the content of text data through the systematic classification process of coding and identifying themes or patterns”.²⁰ Some say that qualitative content analysis is “any qualitative data reduction and sense-making effort that takes a volume of qualitative material and attempts to identify its core consistencies and meanings”. On the other hand, others say that this is “an approach of empirical, methodological controlled analysis of texts within their context of communication, following content analytic rules and step by step models, without rash quantification”.²¹

²⁰Hsieh, H.F., & Shannon, S.E. (2005). Three approaches to qualitative content analysis. *Qualitative Health Research*, 15(9), 1277-1288.

²¹ Yan Zhang and Barbara M. Wildemuth, *Qualitative Analysis of Content*. (https://www.ischool.utexas.edu/~yanz/Content_analysis.pdf. Retrieved on, 15.4.2015)

However, this study does not use a direct or literary analysis of the terms and words but rather of its meanings. Maulānā Ashraf ‘Alī focuses on the fundamental claims of Mirzā, followed by its refutations but they are not elaborated. He uses mainly Urdu but included Arabic and Persian terminologies. Hence, this study focuses on Thānvī’s refutations of Mirzā’s fundamental claims by analyzing, elaborating and simplifying what he had mentioned. This is also achieved by looking at what Muslim scholars have explained on the topic. This study is based on the Qur’ān, the Sunnah as well as their commentaries while books, journals, articles and online databases are used as secondary sources to fully understand the subject. Additionally, to validate the claims of Mirzā, references are revisited and drawn upon.

1.7 CHAPTER OUTLINE

This study consists of the following chapters:

Chapter One is an introduction which provides the general background of the study, justification, research questions, literature review and methodology.

Chapter Two consists of the historical background of Maulānā Ashraf ‘Alī Thānvī, his early life, his education, his teachings and his writings.

Chapter Three provides a brief introduction to Mirzā Ghulām Ahmad Qādīyanī, different phases of his life and claims.

Chapter Four contains the analysis of Maulānā Ashraf ‘Alī’s refutations of fundamental claims of Mirzā Ghulām Ahmad. In this chapter, the claims of Mirzā would be validated by revisiting the references given by the author. Further, the author’s refutations are substantiated and elaborated based on the Qur’ān and the Sunnah as well as their commentaries and other Islamic books written by Sunni scholars.

The final chapter summarizes the findings of the study, the limitations and suggestions for further research.

An appendix contains the English translation of the first part of the book *Qaide Qādiyān* (claims of Mirzā and their refutations by Maulānā Ashraf ‘Alī Thānvī) written in persianised Urdu.

CHAPTER TWO

MAULĀNĀ ASHRAF ‘ALĪ THĀNVĪ

2.1 INTRODUCTION

Maulānā Ashraf ‘Alī Thānvī was a reformer, thinker and a prominent scholar from the Indian sub-continent. He revived many pristine teachings of the Islamic faith which were either forgotten or confused by deviated practices. He brought the very spirit of Islamic spiritualism and indicated the real and true nature of Tasawwuf (Spiritualism). This chapter aims at recapitulating the life and times of Maulānā Ashraf ‘Alī Thānvī, his works and thoughts.

2.2 EARLY LIFE

Maulānā Ashraf ‘Alī Thānvī, son of Haji ‘Abdul Haq was born on 19th September 1863 (15 Rabiul Awal 1280 A.H.) in Thana Bhawan, a small town in West Uttar Pradesh, Northern India.¹ It is said that he belonged to an esteemed family; his ancestors were Farūqi from his paternal side and ‘Alvī from his maternal side. However, his mother passed away when he was just five years old. His father was considered the best Qari of the time and a master of the Persian language.²

After seeing his innate talent and natural abilities, his father enrolled him in a traditional Islamic institution. He memorized the whole Qur’ān under Ustaz Hafiz Hussain Ali and then he was admitted to a madrasah (Islamic school) in order to learn

¹Thānvī’s spiritual teacher, Haji Imdadullah (a great spiritual guide of his time) was also from Thana Bhawan, later he migrated to Makkah. He is known as Haji Imdadullah Muhagir Makki. However, Thānvī pledged with him in 1301 (A.H.) when he went for Hajj pilgrimage for the first time with his father. In addition to it, in 1892 (1310 A.H.), when MaulānāThānvī went for Hajj again he spent some time with his teacher and got Ijaza (authority to give pledge) to spread the Sufistic teachings of Naqshbandiya. Finally, he came back to Thana Bhawan and set up Khanqah Imdadiya where many benefitted.

² Ahmad Ali Khawaja, *Maulana Ashraf ‘Ali Thanvi*. (New Delhi: Kitab Bhawan, 1999), p.1.