

بسم الله الرحمن الرحيم فالحمد لله وحده والصلاة والسلام على من لا نبي بعده ﷺ

Imāms' Statement Regarding Qasim Rashid

To Whom It May Concern

We, the undersigned Muslim scholars, Imāms, and teachers, are compelled to bring to your attention concerns regarding Qasim Rashid, a candidate running for the Democratic nomination for the U.S. House of Representatives from the 11th District of Illinois.

Mr. Rashid, a representative of the “Ahmadiyyah community” (hitherto referred to neutrally as “Qādiyānism,” in recognition of the city of origin of its founder), has presented himself as a moderate spokesperson for Islam, positioning his sect as the only alternative to terrorism.¹ More importantly, Mr. Rashid has exploited the tragic events in Gaza by calling for a ceasefire, seemingly in an attempt to gain the support of some confused Muslims in the 11th District of Illinois. However, his history includes a false equivocation between innocent Palestinians and their Zionist occupiers, denying the Palestinian people their right to resist, while advocating for the occupier's claims, which were gained through previous genocidal episodes not unlike the current one. It is important to note that Mr. Rashid has only recently shown any meaningful departure from the standard Democratic Party line, raising questions about the sincerity of his stance.

Considering these concerns, we state the following, especially to our Muslim community in the 11th District of Illinois:

1. Mr. Rashid has mischaracterized essential mainstream Muslim beliefs as equivalent to terrorism, without public retraction or apology. His track record indicates a likely commitment to using political office to harm the mainstream Muslim community theologically and raises serious concerns. The issue is not only that he is not a Muslim, but that he has shown an ideological antagonism towards Islam itself, which differentiates him from other candidates, all while falsely claiming to be a Muslim.
2. Regarding the Palestinian issue, Mr. Rashid has consistently ignored historical and political realities on the ground in Palestine, offering mere platitudes about the current situation without addressing the core issues. We advise against being swayed by his newfound offerings, which appear cynical and provide little value other than the continued oppression of our Palestinian brethren.

We strongly emphasize that deceptive representations and misleading exploitation related to Palestine will not be tolerated. We are committed to refusing support for any entity or individuals advancing Mr. Rashid's candidacy, including providing platforms, fundraising opportunities, *salām* greetings, sanctioning or officiating marriages, participating in funeral prayers, or any

¹ A summary of both Qasim Rashid's mischaracterizations of Islām as terrorism, as well as his long held pro-Zionist views in line with the US political establishment can be found at [this website](#), which is unaffiliated with the drafters and signatories of this statement.

other form of support for all those who would support Rashid; if on top of supporting him, they equivocate on his status as a non-Muslim, or refuse to publicly acknowledge it, we say such a person has themselves left the fold of Islām.

Muslim unity and the cause of Palestine are causes dear to the heart of every Muslim, and even more so to those scholars of the *Ummah* who are described by Allāh's messenger ﷺ as his heirs. However, plays on emotion related to Palestine in the face of overwhelming evidence of dishonesty and ill-intent will not be tolerated.

Signed²

Shaykh Ḥamzah wald Maqbūl, Ribāṭ. Wood Dale, IL

Shaykh Arif Kamal, Resident Scholar, MAB

Wajahat Sayeed, Bolingbrook, IL

Omar Hedroug, Education Director, Islamic Center of Naperville

Imam Haroon Ahmed, Resident Scholar and Academy Supervisor at Masjid Uthman

Dr. Mir Rizwan Ali, Religious Director of the Islamic Center of Naperville

Shaykh Tariq Musleh, Director of Outreach and Associate Imam of The Mecca Center

Shaykh Noman Hussain

² Institutional affiliations are appended for identification purposes only. Signatories are not signing on behalf of their respective institutions, but in their personal capacities.

Appendix: Scriptural Evidence Affirming the Undeniable Finality of the Prophethood of the Prophet Muḥammad ﷺ³

﴿مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ ۚ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا﴾ الأحزاب

وعن أبي هريرة رضي الله عنه قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ بَعْدِي خُلَفَاءُ فَيَكْتُرُونَ قَالُوا يَا رَسُولَ اللَّهِ فَمَا تَأْمُرُنَا قَالَ أَوْفُوا بِبَيْعَةِ الْأَوَّلِ فَالْأَوَّلِ ثُمَّ أَعْطَوْهُمْ حَقَّهُمْ وَاسْأَلُوا اللَّهَ الَّذِي لَكُمْ فَإِنَّ اللَّهَ سَائِلُهُمْ عَمَّا اسْتَرْعَاهُمْ • مَتَّقُوا اللَّهَ

Muḥammad [ﷺ] was not the father of any of your men, but the messenger of Allāh and the **seal of the prophets**, and Allāh was ever All-Knowing of each and every thing. *Qurʿān: Aḥzāb*.

It is related on the authority of Abū Hurayrah (رضي الله عنه), the messenger of Allāh ﷺ said: “The affairs of the Children of Israel were directed by the prophets. When a prophet passed, another prophet would take his place after him. And likewise, it is that **there is no prophet after me**, but there will be after me caliphs, and they will be numerous.”

They said, “O messenger of Allāh, to what do you command us?”

He [ﷺ] said: “Fulfill your allegiances to the prior before the subsequent, then give them their due, and seek that which is yours from Allāh, as Allāh shall indeed hold them accountable for that which they were entrusted over.” *Bukhārī and Muslim*.

³ The disbelief of those who subscribe to or validate the heresy of the Qādiyānīs is not a matter of scholarly difference amongst Muslims. It is one of the few issues in the modern era upon which there is scholarly consensus between the four orthodox Sunnī schools of jurisprudence, Shīʿah, Salafī, Wahhābī, Ṣūfī, and modernists. It is established case law in nearly every jurisdiction in which Islamic law is implemented, whether universally or in domestic personal matters.