

Appendix

Mirza Mahmud Ahmad confirms his views as cited in this book

compiled by the Editor

In reply to this book (*The Split*), Mirza Mahmud Ahmad wrote an Urdu book entitled *Ā'īnah-i Sadāqat*, published in December 1921, in which he confirmed that he did indeed hold the three beliefs as mentioned by Maulana Muhammad Ali on page 8. *Ā'īnah-i Sadāqat* was translated into English as *The Truth about the Split*, and first published in 1924. We quote below from the 3rd edition, published from Rabwah in 1965. Referring to Maulana Muhammad Ali's statement that he (Mahmud Ahmad) changed his beliefs after the death of the Promised Messiah, M. Mahmud Ahmad writes:

“These changes, according to Maulvi Muhammad Ali, relate to three matters; (1) that I propagated the belief that Hazrat Mirza Ghulam Ahmad was actually a *Nabi*; (2) the belief that he was ‘the Ahmad’ spoken of in the prophecy of Jesus referred to in the Holy Quran in 61:6; and (3) the belief that all those so-called Muslims who have not entered into his *bai'at* formally, wherever they may be, are *Kafirs* and outside the pale of Islam, even though they may not have heard the name of the Promised Messiah.

“That these beliefs have my full concurrence, I readily admit. What I deny is the statement that I have been entertaining these views since 1914 or only three or four years before.” (pp. 55, 56)

Later in this book, he refers to his views as expressed in a previous book of his, *Al-Qaul-ul-Fasl*, and writes:

“I wrote: ‘Thus, whatever the Holy Quran says concerning such people as disbelieve in any prophet is applicable to the deniers of Mirza sahib, the Promised Messiah.’ *Al-Qaul-ul-Fasl*, p. 33.

“From the above quotations, it is evident that the book *Al-Qaul-ul-Fasl* declared in the clearest possible terms that the Promised Messiah was a *Nabi*, and his deniers *Kafirs*, and that he was the object of the prophecy contained in the Quranic verse relating to *Ahmad*.” (p. 185)

M. Mahmud affirms his calling of Muslims as *kāfir*.

In *The Truth about the Split*, Mirza Mahmud Ahmad also gives a summary of his original article, published in April 1911, in which he had labelled other Muslims as *kāfir*, and reiterates that he does indeed hold those views. (This is the article which Maulana Muhammad Ali has referred to on pages 12, 86–87 of the present book.)

Mirza Mahmud Ahmad writes:

“The article was elaborately entitled ‘A Muslim is one who believes in all the messengers of God’. The title itself is sufficient to show that the article was not meant to prove merely that ‘those who did not accept the Promised Messiah were deniers of the Promised Messiah’. Its object rather was to demonstrate that those who did not believe in the Promised Messiah were not Muslims. ...

“Regarding the main subject of my article, I wrote that as we believed the Promised Messiah to be one of the prophets of God, we could not possibly regard his deniers as Muslims. ...

“... I went on to prove from the writings of the Promised Messiah that those who did not explicitly style the Promised Messiah as a *Kafir* but nor did they accept his

claim, were to be classed with those who styled him as a *Kafir*; so also were those who only waited for fuller information and put off entering into his *Bai'at*. Then, in my own words, I summarised the purport of the quotations as follows: Thus, according to these quotations, not only are those deemed to be *Kafirs* who openly style the Promised Messiah as *Kafir*, and those who although they do not style him thus, decline still to accept his claim, but even those who, in their hearts, believe the Promised Messiah to be true, and do not even deny him with their tongues, but hesitate to enter into his *Bai'at*, have here been adjudged to be *Kafirs*. ...

“And lastly, it was argued from a verse of the Holy Quran that such people as had failed to recognise the Promised Messiah as a *Rasul* even if they called him a righteous person with their tongues, were yet veritable *Kafirs*.” (pp. 135–140)

The words “veritable *Kafirs*” at the end of the quotation above are “*pakkay kafir*” in the original Urdu book *Ā'īnah-i Sadāqat*, the meaning being that they are thorough, full-fledged, absolute *kāfirs* without any doubt whatsoever.