

“Q. Please look at page 22 of *Dhikr-i-Ilāhī*, which contains the following passage:

”میرا تو یہ عقیدہ ہے کہ دنیا میں دو گروہ ہیں۔ ایک مومن دوسرے کافر۔ میں جو حضرت مسیح موعود پر ایمان لانے والے ہیں وہ مومن ہیں اور جو ایمان نہیں لاتے، خواہ ان کے ایمان نہ لانے کی کوئی وجہ ہو، وہ کافر ہیں۔“

[i.e., My belief is that there are two groups in the world, viz. one *mu'min* (believer) and the other *kāfir*. Thus those who declare faith in the Promised Messiah are *mu'mins* and those who have not believed in him, whatever reason there may be for their non-belief, are *kāfirs* – Ed.]. Is not the word *kāfir* used here in contradiction to the word *mu'min*?

“A. In this context the word *mu'min* means one who believes and the word *kāfir* means one who does not believe in Mirza Ghulām Aḥmad Ṣāhib.

“To Court: Is belief in Mirza Ghulām Aḥmad Ṣāhib, therefore, a part of *īmān*?

“A. No. The word *mu'min* here has been used merely to convey the sense of belief in Mirza Ghulām Aḥmad Ṣāhib, not of belief in the fundamentals of Islam.” (*Ibid.* 85th sitting, 15th January 1954 C.E.)

Thus Mirza Baḥr-ud-Dīn Maḥmūd Aḥmad, Head of the Qādiānis, admitted that belief in the Founder of the Aḥmadiyyah Movement was not a part of faith (*juzw-e īmān*), but forty years before he had openly declared:

”مسیح موعود کا ماننا جزو ایمان ہے۔ پس کس کا دل گروہ ہے کہ ان کا مقابلہ کر کے کہے کہ حضرت مسیح موعود کا ماننا جزو ایمان نہیں؟“  
(الفضل، قادیان، ۲۰ مئی ۱۹۱۴)

“Belief in the Promised Messiah is a part of faith (*juzw-e īmān*). Thus who can have the heart to say by standing in opposition to him that belief in him is not a part of faith?” (*Al-Faḍl*, Qādiān, 20th May 1914 C.E.)

The contradiction in the above statements is obvious.