

Publisher's Note

This book was first published in 1918 as the fourth in a series of short volumes in English by Maulana Muhammad Ali on the Ahmadiyya Movement, and was entitled *The Ahmadiyya Movement – IV: The Split*. It is, however, a complete study in itself and is now being re-published as such.

The chief reason for re-issuing this book is, of course, to show that the Split which took place in the Ahmadiyya Movement in the year 1914, leading to the founding of the Ahmadiyya Anjuman Isha'at Islam Lahore (also known as the Lahore Ahmadiyya Jama'at), was due to the fact that a party led by Mirza Bashir-ud-Din Mahmud Ahmad was inventing and introducing into the Movement entirely novel doctrines repugnant to the teachings of Islam and to the beliefs of the Founder of the Ahmadiyya Movement.

There are other valuable features of this book too which prompt its re-publication and wide distribution. It was written very shortly after the Split, and shows that from the earliest date the Lahore Ahmadiyya Jama'at raised its voice against and refuted the wrong beliefs being proclaimed by M. Mahmud Ahmad and his followers. Thus the position of the Lahore Jama'at has always, and consistently, been the same in rejecting the untrue doctrines advanced by the Qadianis. Moreover, being published so near to the time of the Split, and written by a distinguished scholar who played a most prominent and creditable part in those events, the book acquires added authority and historical value. Furthermore, the English-reading public gain the benefit of a work written originally in English, especially for such a readership.

This new edition has been re-typeset, with a clearer layout. While the chapter headings in the present book existed in the original edition, most of the sub-headings have been inserted in this edition for the reader's convenience. The Index and the list of Contents have also been added in this edition.

The quotations given by the Maulana from Urdu sources have all been carefully compared with the original texts, and in some cases the translation into English has been slightly amended to make the meaning of the original clearer.

An Appendix has been added, giving extracts from a book by Mirza Mahmud Ahmad, in which he confirms that he does hold the beliefs ascribed to him by the Maulana in this book.

A highly useful feature of this edition is that I have provided notes, placed at the end of the book, which shed further light on certain points dealt with by the Maulana. The serial note numbers at various places within the main text of the book refer to these notes at the end. Some notes merely give a more precise location for a reference cited in the text by the Maulana (for instance, the exact chapter in a Hadith collection where a quoted report occurs). Other notes supply further quotations to augment those given in the text, and there are yet others which elaborate upon some point being made by the author.

This book will be found indispensable in showing the real beliefs and claims of Hazrat Mirza Ghulam Ahmad, the Founder of the Ahmadiyya Movement, as presented by his great, trusted disciple, Maulana Muhammad Ali, whom the Promised Messiah considered to be the most accurate exponent of his mission. It also shows the Maulana's courageous stand, against the most powerful forces, in challenging the false doctrines which would corrupt his beloved master's real message.

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Maulana Muhammad Ali's writings on the Split

From the time of the Split till the end of his life, a period of over 35 years, Maulana Muhammad Ali produced numerous books, tracts, leaflets and newspaper articles, primarily in Urdu, on matters relating to the Split and refuted the false doctrines being put forward by M. Mahmud Ahmad and his followers. The Maulana proved conclusively, in every possible way, that the wrong beliefs advocated by the Qadianis were contrary to the real beliefs expressed by the Promised Messiah.

We give below a chronological list of his principal writings dealing exclusively with these issues. Not included in this list are several of his other books and booklets within which this subject has been treated, but as a part of a more general topic.

- 1914** *Al-Muslih al-Mau'ūd*, refuting the claims that Mirza Mahmud Ahmad was the 'Promised Reformer'.
- 1915** *An-Nubuwwat fil-Islām*, voluminous work on the concept of prophethood in Islam as elaborated in the Quran, other Islamic authoritative works, and the books of Hazrat Mirza Ghulam Ahmad, showing that the Promised Messiah did not claim to be a prophet. An English translation has also been published.
- 1916** *Takfīr Ahl-i Qiblah sey Masīh Mau'ūd kī bizārī*, proves that Hazrat Mirza Ghulam Ahmad did not call other Muslims as *kāfir* for not believing in his claims.
- 1918** *The Split*, the present book.

- 1919** *Mira't al-Haqīqat*, answering various objections raised by M. Mahmud Ahmad.
- 1920** *Radd Takfīr Ahl-i Qiblah*, a much expanded edition of the 1916 booklet (see above).
- 1922** *Haqīqat-i Ikhtilāf*, reply to M. Mahmud Ahmad's book *Ā'īnah-i Sadāqat*, deals with the events leading to the Split. An English translation has also been published.
- 1922** *Ākharī Nabī*, shows that the term *Khātām an-nabiyyin* means the Last of the Prophets according to all Arabic and Islamic religious authorities, and rejects the Qadiani assertion that it does not mean 'last'. An English translation has also been published.
- 1926** *Radd Takfīr Ahl-i Qibla*, further revised edition.
- 1926** *Masīh Mu'ūd aur Khatm-i Nubuwwat*, shows that the Promised Messiah believed in the finality of prophethood of the Holy Prophet Muhammad.
- 1936–1944**: Some 14 small pamphlets, many being addressed to the Qadianis and their leader, proposing various forms of debates to allow people to assess the arguments of each side.
- 1944** *Al-Muslih al-Mu'ūd*, revised edition published when M. Mahmud Ahmad laid claim to being the 'Promised Reformer'.
- 1946** *Two Sections of the Ahmadiyya Movement* (also translated into Urdu), showing that the Lahore Ahmadis accept the Promised Messiah's own interpretations of his claims while the Qadianis reject them, and that no change took place in the Promised Messiah's views in 1901.
- 1949** *Jamaat Qadian aur her musalman kay leey lahama-i fikriyya* ('Moment of reflection for the Qadiani Jamaat and for every Muslim'), his last address to the Qadianis, showing how the aspirations and aims expressed by the Promised Messiah for his Movement were fulfilled through the Lahore Jamaat and Maulana Muhammad Ali.