

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.

Notes

compiled by the Editor

Note 1 (page 4)

Sahīh Bukhārī, Book 60: *Kitāb al-anbiyā* (Prophets), ch. 50.

Note 2 (page 8)

First we quote a few of the Promised Messiah's announcements denying the allegation that he claimed to be a prophet:

“I have heard that some leading Ulama of this city [Delhi] are giving publicity to the allegation against me that I lay claim to prophethood. ... these allegations are an entire fabrication, I do not make a claim to prophethood. ... After our leader and master, Muhammad *mustafa*, may peace and the blessings of God be upon him, the last of the messengers, I consider anyone who claims prophethood and apostleship to be a liar and *kāfir*.” (Statement issued 2 October 1891. *Majmū'a Ishtihārāt*, vol. 1, pp. 230–231)

“Those people have fabricated a lie against me who say that I claim to be a prophet.” (*Hamāmat-ul-Bushrā*, p. 8)

“By way of a fabrication, they slander me by alleging that I have made a claim to prophethood and that I deny miracles and the angels. It should be remembered that all this is a fabrication. Our belief is that our leader and master, Muhammad *mustafa*, may peace and the blessings of God be upon him, is the *Khātam-ul-anbiyā*, and we believe in the angels, miracles, and all the doctrines of the *Ahl-i Sunna*.” (*Kitāb-ul-Barriyya*, p. 182, footnote)

“I make no claim to prophethood. This is your mistake, or you have some motive in mind.” (*Jang Muqaddas*, p. 67)

“Another stupidity is that, in order to provoke the ignorant people, they say that I have claimed prophethood. This is a complete fabrication on their part.” (*Haqīqat-ul-Wahy*, p. 390)

Some quotations where he has denied claiming to be a prophet while affirming his claim to be a *muhaddas*, are given below:

“*Question*: In the booklet *Fath-i Islām* a claim to prophethood has been made (by Hazrat Mirza). *Answer*: There is no claim of prophethood; on the contrary, the claim is of being a *muhaddas*, which has been put forward by the command of God.” (*Izāla Auhām*, p. 421)

“I have not claimed prophethood, nor have I said to them that I am a prophet ... I did not say anything to the people except what I wrote in my books, namely, that I am a *muhaddas* and God speaks to me as He speaks to the *muhaddases*.” (*Hamāmat al-Bushrā*, p. 79)

“I am not a prophet but a *muhaddas* from God, and a recipient of Divine revelation.” (*Ā’īnah Kamālāt Islām*, p. 383)

“Because our master and apostle the Holy Prophet Muhammad is the *Khātam al-anbiyā*, and no prophet can come after him, therefore in this (Islamic) Shariah prophets have been replaced by *muhaddases*.” (*Shahādat al-Qur’ān*, p. 27)

Note 3 (page 8)

As is clear from these words, it is a *muhaddas*, a non-prophet, who is being described as possessing “imperfect prophethood”. This does not denote prophethood. As to why the term “imperfect prophethood” was used to refer to a *muhaddas*, see the explanation on page 65.

Note 4 (page 12)

The term “partial prophethood”, which is synonymous with “imperfect prophethood”, is based on the Saying of the Holy Prophet Muhammad in Bukhari, given elsewhere in this book, that “the vision of a true believer is one-forty-sixth part of prophethood” (see page 63). Therefore a *mujaddid* or *muhaddas* who is not a prophet, but is spoken to by God, is referred to as possessing *partial* or a *part of* prophethood.

Note 5 (page 12)

As an example, Mufti Muhammad Sadiq, who became a prominent Qadiani missionary after the Split, published the following report of his meeting in 1910 with the famous Muslim historian and writer Maulana Shibli, in the Ahmadiyya newspaper *Badr*:

“Shibli asked if we believe Mirza sahib to be a prophet. I replied that our belief in this respect was the same as that of other Muslims, viz., that the Holy Prophet Muhammad is the *Khātam-un-nabiyyin*. After him, no other prophet can come, neither new nor old. However, the phenomenon of Divine revelation still continues, but even that is through the agency of the Holy Prophet. By receiving spiritual benefit from him, there have been men among the Muslims who had the privilege of Divine revelation, and in future too there shall be such. As Hazrat Mirza sahib was also privileged with Divine revelation, and in his revelations God gave him many news of the future as prophecies, which were fulfilled, for this reason Mirza sahib was one who made prophecies. Such a one is called *nabī* in the Arabic language.” (*Badr*, 27 October 1910).

Note 6 (page 14)

Maulana Muhammad Ali also compiled a more comprehensive Urdu book on this issue under the title *Radd Takfīr Ahl-i Qibla*, i.e., “Refutation of Calling Muslims as Kāfir,” first published in 1916 and expanded in 1920. Several editions of this book have appeared since then, and an English translation of this work is under preparation.

Note 7 (page 24)

Sahīh Bukhārī, Book 61 (*Kitāb al-Manāqib*), ch. 17.

Sahīh Muslim, *Kitāb al-Fazā'il*, ch. ‘Names of the Holy Prophet’.

Note 8 (page 36)

Sahīh Bukhārī, Book 65: *Kitāb al-Tafsīr*, Commentary on the chapter *As-Saff*.

Note 9 (page 48)

Rūhānī Khazā'in, No. 2, *Malfūzāt*, vol. 4, pp. 197–198.

Note 10 (page 55)

Sahīh Bukhārī, Book 64: *Kitāb al-Maghāzī* (Expeditions), ch. 80.

Note 11 (page 55)

Tirmizī, *Abwāb al-Fitan*.

Note 12 (page 56)

Sahīh Bukhārī, Book 61: *Kitāb al-Manāqib*, ch. 18.

Note 13 (page 56)

Tirmizī, *Abwāb al-Manāqib*, under Umar.

Note 14 (page 57)

Sahīh Muslim, *Kitāb al-Masājīd wa mawādi‘ as-salāt*. The words found in this report are: *Khutīma biy an-nabiyyun*, meaning “Prophets have come to an end with me.”

Note 15 (page 62)

Sahīh Bukhārī, Book 62: *Kitāb Fazā’il al-ashāb*, ch. 6.

Note 16 (page 63)

Sahīh Bukhārī, Book 92: *Kitāb al-Ta‘bīr*, ch. 5.

Note 17 (page 63)

Sahīh Bukhārī, Book 92: *Kitāb al-Ta‘bīr*, ch. 4.

Note 18 (page 64)

The word *rasūl* is used in the Holy Quran (12:50) to refer to an ordinary messenger sent by a king to Joseph. In a hadith report in *Sahīh Bukhārī* a man sent with a message by the Holy Prophet has been called a *rasūl* (book 10: *Kitāb al-Azān*, ch. 51), and in another report such a man has been called *rasūl* of the *rasūl* of Allah (book 64: *Kitāb al-Maghāzī*, ch. 81).

Note 19 (page 64)

The application of the word *prophet* in classical Islamic literature to those who are really saints is acknowledged by modern Muslim Ulama. Allama Khalid Mahmud, a present-day opponent of the Ahmadiyya Movement, has quoted verses of poetry by the renowned Persian saint Jalal-ud-Din Rumi, and given the following explanation:

“In this respect, the Maulana (Rumi) refers to every spiritual guide who follows the *Sunna* as metaphorically a prophet (as in): ‘*O disciple, he (your spiritual guide) is the nabī of his time, for he shows the light of the Prophet.*’” (Book ‘*Aqīqat al-Umma fī ma’nī Khatam an-nubuwwat*, p. 112)

Note 20 (page 70)

Elsewhere the Promised Messiah has clearly explained that one who is *fanā fir-rasūl* and the *burūz* of a prophet is a saint (*muhaddas*) and non-prophet. Such a one is not a prophet. For instance, he writes:

“The whole Muslim *Umma* is agreed that a non-prophet takes the place of a prophet as a *burūz*. This is the meaning of the hadith: The learned ones of my *Umma* are like the prophets of Israel.” (*Ayyām-us-Sulh*, p. 163)

“... one who in other words is known as a *muhaddas* ... due to his complete following of the Holy Prophet and being *fanā fir-rasūl*, is included in the being of the Last of the Messengers, as the fraction is included in the whole.” (*Izāla Auhām*, p. 575)

Note 21 (page 71)

Majmū’a Ishtihārāt, vol. 1, pp. 312–314. The declaration is dated 3rd February 1892, issued at Lahore, and it brought to an end a debate with a Maulvi Abdul Hakim which had been going on for a few days.

Note 22 (page 73)

The following are some examples from *Izāla Auhām*, in addition to the extracts given by the author in the main body of the book:

“Our Holy Prophet’s being the *Khātam-un-nabiyyin* is a bar to the coming of any other prophet.” (p. 575)

“The Holy Quran does not permit the coming of any apostle (*rasūl*) after the *Khātam-un-nabiyyin*, whether he would be a new apostle or a former one.” (p. 761)

At one place, having quoted the *Khātam-un-nabiyyin* verse in Arabic, he translates it into Urdu and then explains it, as follows:

“Muhammad is not the father of any man from among you, but he is the Apostle of God and *the one to end the prophets*. This

verse, too, clearly argues that after our Holy Prophet no apostle (*rasūl*) shall come into the world.” (p. 614)

He has here translated the term *Khātam-un-Nabiyyin* into Urdu as “the one to end the prophets”.

Note 23 (page 73)

The actual words are as follows:

“God the Most High would never tolerate such disgrace and humiliation for this *Umma*, nor such an insult and affront to His chosen Prophet, the *Khātam-ul-anbiya*, that by sending a messenger with whom it is essential that angel Gabriel must come, He should **oust the religion of Islam**, while He has promised not to send any messenger after the Holy Prophet Muhammad. The students of Hadith have certainly made a serious error in presuming, by seeing the word ‘Jesus’ or ‘son of Mary’, that that very same son of Mary who was a messenger of Allah shall descend from heaven. It did not occur to them that his coming would be tantamount to **the demise of Islam from the world.**” (*Izāla Auhām*, p. 586)

Note 24 (page 73)

For instance, he wrote in different books:

“It does not befit God that He should send a prophet after the *Khātam-un-nabiyyin*, or that He should re-start the system of prophethood after having terminated it.” (*Ā’īnah Kamālāt Islām*, p. 377)

“We have no need of a prophet after Muhammad, may peace and the blessings of God be upon him.” (*Hamāmat-ul-Bushrā*, p. 49)

“This very thing has been disclosed to me that the doors of real prophethood are fully closed after the *Khātam-un-Nabiyyin*, may peace and the blessings of God be upon him. No new prophet can now come, according to the real meaning, nor can a past prophet.” (*Sirāj Munīr*, p. 3)

“The actual fact, to which I testify with the highest testimony, is that our Holy Prophet, may peace and the blessings of God be upon him, is the *Khātam-ul-anbiyā*, and after him no prophet is

to come, neither an old one nor a new one.” (*Anjām Ātham*, p. 27, footnote)

“How could it be permitted that, despite our Holy Prophet, may peace and the blessings of God be upon him, being the *Khātam-ul-anbiyā*, some other prophet should appear sometime and the revelation of prophethood commence.” (*Ayyām-us-Sulh*, p. 47)

Note 25 (page 73)

Some quotations from the books of the Promised Messiah in this respect are given below:

“*Muhammad is not the father of any man from among you, but he is the Messenger of God and the Khatam-un-nabiyyin.*’ Do you not know that the Merciful God has declared our Holy Prophet unconditionally to be the *Khatam-ul-anbiya*, and in explanation of this verse our Prophet has said: *‘There is no prophet after me’.*” (*Hamāmat-ul-Bushrā*, p. 20)

“The Holy Prophet had repeatedly said that no prophet would come after him, and the hadith *‘There is no prophet after me’* was so well-known that no one had any doubt about its authenticity. And the Holy Quran, every word of which is absolute, in its verse *‘he is the Messenger of God and the Khatam-un-nabiyyin’* confirmed that prophethood has, in fact, ended with our Holy Prophet.” (*Kitāb-ul-Barriyya*, p. 184, footnote.)

“The return of Jesus is not mentioned anywhere in the Holy Quran, but the ending of prophethood is mentioned perfectly clearly. To make a distinction between the coming of an old prophet [i.e., Jesus] and a new prophet is mischievous. Neither the Hadith nor the Quran make such a distinction, and the negation contained in the Hadith report *‘There is no prophet after me’* is general. What audacity, boldness and insolence it is to depart from the clear meaning of the Quran, in pursuit of one’s feeble conjectures, and believe in the coming of a prophet after the *Khātam-ul-anbiyā!*” (*Ayyām-us-Sulh*, p. 146)

“By saying *‘There is no prophet after me’*, the Holy Prophet closed the door absolutely to any new prophet or a returning prophet.” (*Ayyām-us-Sulh*, p. 152)

Note 26 (page 76)

The term *zillī nubuwwat* had been devised by Sufi saints and writers to refer to sainthood (*wilāyat*) which continues among Muslims after the ending of prophethood. The Promised Messiah has also explained this term in this sense several times in his writings, as for example:

“Sainthood is the perfect *zill* of prophethood.” (*Hujjat-ullāh*, p. 24)

“The prophet is the real thing, and a saint is the *zill*.” (*Karāmat-us-Sādiqīn*, p. 85)

“I firmly believe that our Holy Prophet Muhammad is the *Khātam-ul-anbiyā*, and after him no prophet shall come for this *Umma*, neither new nor old. ... Of course, *muhaddases* will come who will be spoken to by God, and possess some attributes of full prophethood by way of *zill*, and in some ways be coloured with the colour of prophethood. I am one of these.” (*Nishān Āsmānī*, p. 28)

These extracts show that “a prophet by way of *zill*” is a *walī* or *muhaddas* and not a prophet. The last extract clearly affirms, firstly, that no prophet can come after the Holy Prophet, secondly that it is a *muhaddas* who is a *zill* (or reflection) of prophets, and thirdly that the Promised Messiah is a *muhaddas*.

Note 27 (page 77)

The Promised Messiah has given the following explanation of why in Hadith reports the word *nabī* has occurred only about the coming Messiah, and not about Muslim saints generally:

“As the Holy Prophet Muhammad was the *Khātam-ul-anbiyā* and no prophet was to come after him, therefore if all the successors of the Holy Prophet had been called by the term *nabī* then the doctrine of the finality of prophethood would have been thrown into doubt. And if no person at all had been called by the word *nabī* the objection would have remained that there was no likeness [between the Israelite prophets and Muslim saints] because the successors of Moses were prophets. So Divine wisdom ordained that first many successors be sent for the sake of the finality of prophethood, and they be not called by the name *nabī* nor given such a rank, so that this be an evidence of the finality of prophethood. Then the last successor, that is, the

Promised Messiah, be called by the name *nabī* so that the two series [of successors to Moses and successors to the Holy Prophet] be proved to be similar.” (*Tazkirat-ush-Shahādatain*, p. 43)

Here the Promised Messiah affirms in clear words that no prophet can come after the Holy Prophet, and that this doctrine would have been undermined if the word *nabī* had been generally used about Muslim saints in Hadith reports (even though it would be metaphorical). This was why only one individual, i.e., the coming Messiah, was chosen to receive this title, and that too for a certain necessity. And he arose at a time when the doctrine of finality had become so firmly established, over the centuries, that it would be clear that the word *nabī* was only being used about him in a non-real, metaphorical sense.

Note 28 (page 78)

See *Tirmizī*, *abwāb al-ḥitan*. While the hadith report in *Sahīh Muslim* contains the words “the prophet of God, Jesus, and his companions” four times, the report in *Tirmizī* which has almost the same text has merely the words “Jesus son of Mary and his companions” in two of these places and “Jesus and his companions” in the other two.

The Promised Messiah has given the following explanation of this hadith of *Sahīh Muslim*:

“In *Sahīh Muslim* there is a hadith report that the Messiah shall come as a prophet of God. Now if, in a metaphorical sense, by ‘Messiah’ or ‘son of Mary’ is meant a Muslim figure who holds the rank of *muhaddas*, then no problem arises.” (*Izāla Auhām*, p. 586)

“The title ‘prophet of God’ for the coming Messiah, which is to be found in *Sahīh Muslim* etc. from the blessed tongue of the Holy Prophet, is in the same metaphorical sense as it is used in the books of the Sufis as an accepted, common expression for [a recipient of] Divine inspiration. Otherwise, how can there be a prophet after the *Khātam-ul-anbiyā*.” (*Anjām Ātham*, p. 28)

“Calling the coming Messiah as ‘prophet’, which occurs in Hadith, is not meant in the true sense.” (*Sirāj Munīr*, p. 3)

Note 29 (page 81)

The following Hadith reports may be given:

“No man accuses another man of being a sinner or of being a *kāfir* but it reflects back on him if the other is not as he called him.” (*Sahih Bukhārī*, Book 78: *Kitāb al-ādāb*, ch. 44.)

“If a Muslim calls another as *kāfir*, then if he is a *kāfir* let it be so; otherwise, he [the caller] is himself a *kāfir*.” (*Abū Dawūd*, Book of *Sunna*, Vol. iii, p. 484 of edition published by Quran Mahal Publishers, Karachi.)

Note 30 (page 82)

The reference is to Maulvi Abdul Haqq Ghaznavi. The Promised Messiah writes:

“Let it be clear to the readers that Mr. Abdul Haqq had asked for a *mubāhila*. But I cannot understand how a *mubāhila* could be permissible regarding those matters of difference which do not make either party into a *kāfir* or an unjust one. It is clear from the Holy Quran that in a *mubāhila* each party must believe that the party opposite is a liar, i.e., is deliberately deviating from the truth, and is not merely mistaken, so that each side is able to say: ‘May the curse of Allah be upon the liars!’ Now if Mr. Abdul Haqq considers me to be a liar due to his wrong judgment, I do not call him a liar but believe him to be in error, and it is not allowable to curse a Muslim who is merely in error.” (*Izāla Auhām*, p. 637)

A few days before his death, the Promised Messiah referred to this incident during his conversation with Mr. Fazl-i Husain as follows:

“A man asked me to hold a *mubāhila* with him. I said that *mubāhila* was not permissible between two Muslims. He wrote in reply: We consider you to be totally a *kāfir*.” (The reference is as in the Note below.)

Note 31 (page 83)

See *Rūhānī Khazā'in*, No. 2, *Malfūzāt*, vol. 10, pp. 376–377. The exchange took place on 15 May 1908, eleven days before the death of the Promised Messiah.

Note 32 (page 87)

Writing after the death of Khwaja Ghulam Farid, the Promised Messiah paid him the following tribute:

“To sum up, God had granted Khwaja Ghulam Farid an inner light by which he could distinguish between a truthful one and a liar at one glance. May God envelope him in mercy, and grant him a place near Him — *Ameen*.” (*Haqīqat-ul-Wahy*, pp. 208–209)

The concluding words of prayer above can only be used in respect of one whom you regard as a fellow-Muslim.

Note 33 (page 87)

In his *Anwār-i-Khilāfat*, Mirza Mahmud Ahmad writes:

“Now another question remains, that is, as non-Ahmadis are deniers of the Promised Messiah, this is why funeral prayers for them must not be offered, but if a young child of a non-Ahmadi dies, why should not his funeral prayers be offered? He did not call the Promised Messiah as *kāfir*. I ask those who raise this question, that if this argument is correct, then why are not funeral prayers offered for the children of Hindus and Christians, and how many people say their funeral prayers? The fact is that, according to the *Sharī`ah*, the religion of the child is the same as the religion of the parents. So a non-Ahmadi's child is also a non-Ahmadi, and his funeral prayers must not be said. ...

“This leaves the question that if a man who believes Hazrat Mirza sahib to be true but has not yet taken the *bai`at*, or is still thinking about Ahmadiyyat, and he dies in this condition, it is possible that God may not punish him. But the decisions of the *Sharī`ah* are based on what is outwardly visible. So we must do the same thing about him, and not offer funeral prayers for him.” (*Anwār-i-Khilāfat*, pp. 91–93)

This clearly shows that M. Mahmud Ahmad regarded non-Ahmadi Muslims as being outside Islam, like Hindus or Christians.

Note 34 (page 87)

Fatāwā Ahmadiyya, dated 18th April 1902. See *Rūhānī Khazā'in* No. 2, *Malfūzāt*, Vol. 3, p. 276.

Note 35 (page 87)

Letter to Mian Ghulam Qadir of Jeonjal (district Gujrat), dated 12 May 1907. A facsimile of this letter is reproduced in Maulana Muhammad Ali's book *Radd Takfīr Ahl-i Qibla*.

Note 36 (page 88)

Nearly forty years later, in 1953, at the Munir Court of Enquiry (set up by the government of the Punjab in Pakistan to enquire into the causes of the anti-Ahmadiyya agitation which had taken place), Mirza Mahmud Ahmad admitted the existence of the letter. The Report of the Court of Enquiry records:

“The position finally adopted by the Ahmadis [i.e., the party of M. Mahmud Ahmad] before us on the question of funeral prayers is that an opinion of Mirza Ghulam Ahmad has now been discovered which permits the Ahmadis to join the funeral prayers of other Muslims who are not *mukazzibs* and *mukaffirs* of Mirza Sahib.” (p. 199)

Mark the words: *has now been discovered!* Maulana Muhammad Ali had been referring M. Mahmud Ahmad to this letter since the year of the Split, some forty years earlier, and pressing him to give his considered conclusion about what it implies.

Note 37 (page 91)

Rūhānī Khazā'in, No. 2, *Malfūzāt*, vol. 10, pp. 377–378.

Note 38 (page 91)

Printed in *Badr*, 24–31 December 1908, p. 5.

Note 39 (page 92)

A facsimile of this letter is reproduced in Maulana Muhammad Ali's book *Radd Takfīr Ahl-i Qibla*.

Index

- Aaron 55
- Abdul Haqq Ghaznavi 109
- Abū Dawūd 109
- Abu Hayyān 28
- Adam, children of 57
- Ahmad (*See* Muhammad)
- as Holy Prophet’s name in sīras, commentaries etc. 26, 28
 - Holy Prophet gives his name as 24, 36
 - in lexicons 25, 26
 - meaning of 31, 41
 - Quranic verse about 22, 34, 41
 - regarded by Christians as name of Holy Prophet 21
 - was name of Holy Prophet Muhammad 18, 23, 28
- Ahmadiyya movement
- a sect of Islam 3
 - similarity of, to Christianity 1, 3
 - Split in 1
- Aisha, report ascribed to 59
- Al-Fazl 19
- Al-Hakam 47, 69, 71
- Al-Qaul-ul-Fasl 20, 27, 98
- Al-Wasiyyat 71, 73
- Ali, Prophet’s son-in-law 55
- Anjām Ātham 106, 108
- Anwār-i-Khilāfat 18, 19, 20, 21, 29, 42, 51, 88, 110
- Arbaʿīn 69
- Auliya (saints) 73, 75, 76
- Ayyām-us-Sulh 104, 106
- Āʿīnah Kamālat-i-Islām 44, 101, 105
- Āʿīnah-i-Sadāqat 97
- Badr 10, 11, 12, 48, 82, 102, 111
- Bukhārī, Sahīh 4, 24, 26, 36, 55, 56, 62, 63, 100, 101, 102, 103, 109
- Burūz 70, 104
- Christians 21, 38
- exaggerate status of Jesus 6, 8, 9
 - take metaphor for reality 64
- Chronicles 5
- David 5
- Deuteronomy 35
- Dummelow’s Bible commentary 41
- Ek ghaltī ka izāla 70
- Exodus 5
- Fanā fir-rasūl 70, 104

- Fath-ul-Bāri 26, 27
- Fath-ul-Bayān 28
- Fatwa (*See* kāfir)
- of kufr, against Promised Messiah 7, 81, 83, 85, 89, 90, 91, 92
- Fazal-ud-Din, Maulvi 92
- Fazl-i-Husain, Bar-at-Law:
- questions Promised Messiah
 - about calling Muslims as kāfir 82, 109
 - about prayer after non-Ahmadi imams 90, 92
- Gabriel, cannot now bring revelation of prophethood 72, 73, 105
- Ghulam Ahmad, Hazrat Mirza, the Promised Messiah:
- *On 'Ahmad' prophecy:*
 - believed Holy Prophet fulfilled prophecy about Ahmad 42, 45, 47, 48
 - believed 'Ahmad' to be Holy Prophet's name 30, 31, 45, 46
 - on names of Holy Prophet 43
 - on significance of names Muhammad and Ahmad 46
 - *On finality of prophethood:*
 - believed that Holy Prophet was last Prophet 68, 71, 73, 74, 101, 104, 105, 106, 107, 108
 - accepts hadith "there is no prophet after me" 73, 106
 - did not claim to be a prophet 7
 - charged with claiming to be a prophet 7, 8, 94, 95, 100, 101
 - denies claiming to be a prophet 7, 66, 100, 101
 - claimed to be a muhaddas 66, 101 (*See* Muhaddas)
 - reconciles finality with coming of Promised Messiah 68
 - metaphorical use of word 'prophet' by 9, 64, 68, 69, 74, 77, 78
 - prohibited use of word 'prophet' about himself 70, 71
 - declared as deleted the word nabī in his writings 71, 95
 - declares use of prophet to be derogatory to Holy Prophet 72
 - use of Sufi terms by 70
 - *On other Muslims:*
 - never called any Muslim a 'kāfir' for not believing in him 81, 82, 83, 84, 85, 86
 - signs undertaking in court not to call opponent as 'kāfir' 85
 - rejected mubāhila with a Muslim as being impermissible 82, 109
 - called even an opponent as Muslim 82, 109
 - only applied hadith about 'kufr' to his opponents 82, 83, 84
 - allowed saying of funeral prayers for non-Ahmadi deceased 87
 - himself said funeral prayers for non-Ahmadis 88
 - prayers after non-Ahmadi

- imams, his views on 89, 90, 91
- permitted marriage of Ahmadi girl to non-Ahmadi Muslim 89
- Hamāmat-ul-Bushrā 100, 101, 105, 106
- Haqīqat-ul-Wahy 9, 64, 74, 75, 76, 83, 84, 101, 110
- Haqīqat-un-nubuwwat 51
- Hirschfeld 22
- Hujjat-ullāh 107
- Ibn-i-Hisham 26
- Islam
- entry into, by the Kalimah 8, 95, 96
 - pale of 7, 8, 13, 15, 79, 80, 82, 96, 97
 - unity of, destroyed by calling fellow-Muslims as ‘kāfir’ 82
 - unity of, shattered by M. Mahmud’s teachings 14, 15, 50, 79, 80, 96
- Izāla Auhām 42, 44, 45, 66, 72, 73, 101, 104, 105, 109
- I’jāz-ul-Masīh 30, 45
- Jang Muqaddas 100
- Jesus 3, 6, 9, 24, 34, 35, 37, 38, 39, 40, 41, 75, 94, 96
- denies claiming Divinity 5
 - second advent of 40
 - sent only to Israelites 53
- Jews 5
- and Christians, attitude of to the Messiah 4, 6
 - oppose Jesus 4, 6
- John, Gospel of 5, 41
- Judaism 3
- Kāfir
- Maulvis declare Promised Messiah to be 81, 83, 84
 - one who calls a Muslim ‘kāfir’ becomes one himself 81, 82, 83, 109
 - Promised Messiah did not call Muslims as, *See* Ghulam Ahmad.
 - M. Mahmud declares Muslims as, *See* Mahmud Ahmad.
- Kalimah 15, 32, 82, 95
- Karāmat-us-Sādiqīn 107
- Khalid Mahmud 103
- Khalifa Rashid-ud-Din, Dr. 89
- Khātām, meaning of 54, 59
- Khātām-un-Nabiyyin (or Khātām-ul-anbiyā) 55, 56, 59, 70, 73, 74, 75, 100, 101, 102, 104, 105, 106, 107, 108
- Khwaja Ghulam Farid of Chachran
- honoured by Promised Messiah 86, 87, 110
- Khwaja Kamal-ud-Din 13
- Kitāb-ul-Barriyya 100, 106
- Lane’s Lexicon 54
- Lisān-ul-‘Arab 25, 48
- Mahmud Ahmad, Mirza Bashir-ud-Din
- deviates from basic principles of Islam 1
 - new Islam of 1, 96
 - three false beliefs coined by 8, 15, 97, 98
 - Kalima no longer sufficient, implication of his belief 96

- serious consequences of doctrines of 95, 96
- forbids his followers from listening to other Ahmadis 16
- *Contradicts the Promised Messiah:*
 - develops false beliefs after Promised Messiah's death 1, 8, 18, 19, 29, 42, 89
 - ascribes beliefs to Promised Messiah unjustly 48, 80
 - asserts Promised Messiah changed his beliefs in the year 1901, 73
 - gives judgment contradictory to Promised Messiah's 88
 - says the same about Promised Messiah as do the opponents 94
 - writes that Promised Messiah acted against his own fatwas 88
- *on prophecy of 'Ahmad':*
 - changed belief about 'Ahmad' prophecy 29, 42
 - preaches Ahmad was not name of Holy Prophet 19
 - claims that Holy Prophet did not fulfil prophecy about 'Ahmad' 33
 - denies that Holy Prophet fulfilled prophecy about Ahmad 42
- *On finality of prophethood:*
 - declares finality of prophethood to be false 51
 - believes that thousands of prophets can come 50, 51, 55, 56, 72, 76, 80
- flaw in argument of, about finality 54
- *views of, on other Muslims:*
 - declares Muslims as kāfir 1, 8, 12, 13, 14, 79, 87, 89, 96, 98, 99
 - prohibits funeral prayers for other Muslims 79, 87, 88, 110
 - promises to ponder on Promised Messiah's ruling 88
 - prohibits prayers after non-Ahmadi imams 89
 - himself said prayers behind non-Ahmadi imam 13, 92
 - prohibits marriage of girls to non-Ahmadi Muslims 79, 88
 - marriage of sister-in-law of, to non-Ahmadi 89
- Majāz 45
- Majma'-ul-Bihār 59
- Majmū'a Ishtihārāt 100, 104
- Mawāhib-ur-Rahmān 73
- Messiah, the coming or the Promised 66
 - is a muhaddas 66, 67, 107, 108
 - signs of, given in Hadith 77
 - to be a follower (ummatī) of Holy Prophet 66
 - why called nabī in one Hadith report 67, 68, 69, 77, 107, 108
- Moses 23, 36, 40, 43, 55, 75
- Mubāhila 82, 109
- Mubashshirāt 63
- Mufradāt of Raghīb 25

- Muhaddas 7, 8, 42, 65, 66, 71, 95, 101, 104, 107
- characteristics of 65
 - deniers of, cannot be called ‘kāfir’ 86
 - metaphorically called prophet 68, 95, 101, 108
 - spoken to by God 101
- Muhammad Husain of Batala, Maulvi 83, 85, 86
- signs court statement against his own fatwa 85
- Muhammad, the Holy Prophet 4
- as prayer of Abraham 37
 - condemned those who call fellow-Muslims as ‘kāfir’ 82
 - fulfilled Jesus’ prophecy 18, 33, 36, 38
 - Hadith reports on names of 24, 25
 - Moses’ prophecy about 36, 40
 - name Muhammad of 24, 31
 - significance of names Muhammad and Ahmad of 46, 47
 - was last of the Prophets 40
 - was the Prophet for all the world 52, 53, 57, 60
- Muir, Sir William 29, 38
- Mujaddid 7, 12, 101
- Muslim, Sahīh 4, 24, 55, 67, 78, 102, 103, 108
- Muslims
- learned men from among, are like Israelite prophets 63, 66, 75, 76
 - likeness of, to Jews and Christians 4, 7, 8, 9
 - non-Ahmadi, declared kāfir by M. Mahmud, *See* Mahmud Ahmad.
 - non-Ahmadi, funeral prayers for deceased 87, 110, 111
 - non-Ahmadi, marriage relations of Ahmadis with 88
 - non-Ahmadi, prayer after their imams 89, 91, 92
- Nabī 32, 69, 71 (*See* Rasūl)
- in revelations of Promised Messiah 71
 - in the sense of burūz 70
 - literal meaning of 69, 102
 - meaning in Islamic terminology 60, 69
 - metaphorical use of, for non-prophet 9, 60, 63, 64, 103, 108
- Najm-ul-Hudā 30
- Nawas bin Sam‘an, report of 58, 67, 78
- Nishān Āsmānī 107
- Nur-ud-Din, Maulvi 1, 10, 13, 14, 42, 89
- allowed prayers after non-Ahmadi imams 91, 92
 - warns M. Mahmud about calling Muslims ‘kāfir’ 13
- Paraclete, Jesus’ prophecy about 38, 39, 40, 41, 48, 53
- Prayers
- funeral prayers, for non-Ahmadis, *See* Muslims.
 - after non-Ahmadi imams, *See* Muslims.
- Prophecy, making of
- gift granted to non-prophets 60

- is distinct from real prophethood 60
- Prophet, *See* Nabī, Rasūl.
- Prophethood
 - imperfect or partial 7, 12, 95, 101
 - mubashshirāt is a part of 63
 - zillī (or reflected) 76, 95, 107
- Prophethood, finality of
 - established from the Quran 52, 59, 63, 67
 - Hadith reports proving it 55, 56, 59, 63, 67
 - all companions accepted it 57, 58, 59
 - verses and reports presented against, answered 57, 58
 - affirmed by prominent Qadiani before the Split 102
 - flaw in M. Mahmud's argument against 54
 - Promised Messiah firmly believed in, *See* Ghulam Ahmad.
 - rejected by M. Mahmud, *See* Mahmud Ahmad.
- Psalms 5
- Quran, the Holy
 - has not suffered corruption 53
 - is for all nations and ages 53
 - perfected religion 53
 - quoted 22, 23, 24, 34, 36, 37, 52, 53, 57, 61, 62
- Rasūl 32, 39, 40, 69 (*See* Nabī)
 - in revelation of Promised Messiah 71
 - literal meaning of 69, 71
 - meaning of, in Islamic terminology 69
 - used for non-prophets in Quran and Hadith 64, 103
- Revelation
 - continues among Muslims 61, 62, 63, 65, 72, 102
 - granted to non-prophets before Islam 61
 - of prophethood, is closed after Holy Prophet 72
- Review of Religions 3
- Rūh-ul-Ma'ānī 28
- Rūhānī Khazā'in, Malfūzāt 102, 109, 110, 111
- Rumi, Jalal-ud-Din 103
- Sadiq, Mufti Muhammad 47, 102
- Sayyid Ahmad Khan, Sir 29, 31
- Sayyid Muhammad Ahsan of Amroha 12
 - announcement by, against M. Mahmud 14–16
- Shahādāt al-Qur'ān 101
- Sirāj Munīr 68, 87, 105, 108
- Solomon 5
- St. Paul 1, 4
- Tāj-ul-'Arūs 25
- Tashhīz-ul-Azhān 12, 86
- Tauzīh-i-Marām 64
- Tazkirat-ush-Shahādatain 108
- Tirmizī 77, 103, 108
- Tiryāq-ul-Qulūb 85, 86
- Tuhfa Golarwiya 45
- Umar, mention of, in hadith 56, 62, 63
- Zahīr-ud-Din 10, 11, 12, 19
- Zill 45, 46, 47, 76, 95, 107