

STATEMENT BY  
KHWAJAH KAMAL AL-DIN  
"MY BELIEF ABOUT THE  
NON-AHMADI MUSLIMS"

"A demand has been made from me in some newspapers that I should explain my belief in respect of the Islam of the non-Ahmadi friends. I had discussed this point in detail in one of my lectures held in the Habibiyyah Hall of the Islamiyah College at the (funds-raising) ceremony of the Muslim University and had expressed the view that I do not declare any believer in the Kalimah (*Kalimah-go*) to be a *kafir*. This is my very belief even today. I do not call any *Kalimah-go* to be an unbeliever (*kafir*). But a person who declares our

Imam, (peace be upon him), to be a *kafir* becomes a *kafir* himself according to a *hadith*. In this connection I deem it fit that I should quote the following pure words of the late Hazrat Mirza Sahib which he uttered at my house on 15th May 1908 C.E. at an inquiry made by some respectable persons of Lahore. And as far as I know this was the last speech by Hazrat Mirza Sahib on this subject.

Thirteen days before the death of the Promised Messiah, two reputed barristers-at-law viz. Mian Fazl Husain and Mian Muhammad Shah Nawaz accompanied by some other honoured guests came to my place to pay him a visit. During the course of conversation Mian Fazl Husain asked his opinion on two points. One of these was this very subject, that is to say, whether those who did not accept his claim were *kafirs* or not. And the other was as to why did the Ahmadis refrain from joining the non-Ahmadis in worship? I shall quote that part of the conversation which is related to the point under discussion and which was published during his life in the newspaper *Badr* dated 24th May, 1908 C.E.

This part is quoted below verbatim:

"Then this honoured guest (Mr. Fazl Husain, barrister-at-law) said that if all the non-Ahmadis were called *kafirs*, there remained nothing in Islam."

"(Hazrat Mirza Ghulam Ahmad) said: 'We do not declare any reciter of the *Kalimah* (*Kalimah-go*) to be outside the pale of Islam unless he himself becomes a *kafir* by calling us a *kafir*. It is not perhaps known to you that when I first claimed to be a *mamur* (an appointed one of God), *Maulawi* Abu Sa'id Muhammad Husain of Batala prepared a *fatwa* with great effort in which it was written that this person was a *kafir*, Antichrist and *dhal* (the one gone astray from the right path) and that funeral services for him should not be held, and that anyone who offered *as-salamu 'alaikum* to them (i.e. to the Ahmadis) or shook hands with them was also a *kafir*. Now listen! it is accepted on all hands that anyone who calls a believer a *kafir* himself becomes a *kafir*. Thus how can we reject this point. Now tell me yourself what is the way out for us in these circumstances? We did not make any pronouncement against them first and now if they are called *kafirs* it is only the consequence of their declaring us *kafirs*. A person requested me once to enter into *mubalahah* with him. I told him that *mubalahah* between two Muslims was not permissible. He wrote me in reply that he considered me to be a confirmed *kafir*."

"He (i.e. Mian Fazl Husain) said: 'If they declare you to be a *kafir* let them do so but what harm there is if you keep yourself away from it?'"

"He replied: 'We do not declare him to be *kafir* at all who does not call us a *kafir*. But if a person does so and we do not consider him to be a *kafir* this would amount to contradicting the *hadith* and something which has been agreed upon by all, and this is what we cannot do.'"

These pure words make this point abundantly clear that in the sight of my Leader

and Master Hazrat Mirza Sahib only that non-Ahmadi is a *kafir* who has taken the lead in declaring him to be a *kafir*. Otherwise he has even called a person Muslim who challenged him for *mubalahah*. This is my belief and this is what I practise. Anyone who calls my Leader or me or any Ahmadi or any believer (*mu'min*) to be a *kafir* according to me it is he who becomes a *kafir* by the word of his mouth. And again according to me he who does not consider a *Kalimah-go* to be *kafir* does not go outside the circle of Islam. As to the point that my Leader's son Mirza Bashir ud-Din Mahmud Ahmad has declared in his journal *Tashhid al-Adhhan* the deniers (*munkirs*) of the Promised Messiah to be *kafirs*, so, as far as I have read this journal there is no reason why such a hue and cry should be raised against it. The word *kufir* in fact in the Arabic language means denial, and *kafir* is used in the sense of denier. The believer in a thing in the Arabic language is called its *mu'min* and the denier its *kafir*. If we have believed in Mirza Sahib we are his *mu'min* and if we do not accept him we are *kafir-i Mirza* (i.e., deniers of Mirza).

Hazrat Mirza Sahib according to us is the appointed one of God (*mamur min Allah*). He who believes him to be true will be called *mu'min bi'l-mamur* (i.e. believer in the appointed one of God) and his denier as *kafir bi'l-mamur* (i.e., denier of an appointed one of God), because the *munkir* of *mamur* and *kafir* of *mamur* are expressions of identical meaning.

According to me, Sahibzadah Mirza Bashir ul-Din Mahmud has used the word *kafir* in his writing in the sense of denier (*munkir*). Otherwise if by *kafir* is meant one who is outside the pale of Islam like a Hindu or a Christian then what value there is in his or my opinion when Hazrat Mirza Sahib himself does not call his deniers *kafirs* in the sense of being outside the pale of Islam. We have no right to say anything against it.

**IMPORTANT INFORMATION:** before printing or publishing this poster I sent it exactly in its present form to my Master Hazrat Maulana Noor-ud-Din for his approval and he returned it by writing the following words in his own hand.

"I like it. Send it for publication".

Signed: Nur al-Din, 18th August 1911.

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