

Qadiani *Jama'at* withdraws a revelation it put forward for over a century to call other Muslims as non-Muslims

by Dr Zahid Aziz

1. Since the year 1911 the leaders of the Qadiani (later Rabwah) *Jama'at* had been putting forward a quote from a letter written by Hazrat Mirza Ghulam Ahmad to his opponent Dr Abdul Hakim Khan as being proof that the Promised Messiah had declared all those Muslims to be non-Muslims who failed to accept his claims. Their second *Khalifa*, Mirza Bashir-ud-Din Mahmud Ahmad, published an article in Urdu in April 1911, entitled مسلمان وہی ہے جو سب ماموروں کو مانے ('Only he is a Muslim who accepts all those appointed by Allah'), in which this letter is his very first argument. He introduces the letter as follows:

<p>“First of all, I quote that statement which Hazrat [Mirza] sahib wrote on the basis of revelation, which cannot be denied by any Ahmadi. It is in the letter which he wrote in reply to Abdul Hakim.”</p>	<p>”سب سے پہلے میں وہ عبارت درج کرتا ہوں جو حضرت صاحب نے الہام کی بناء پر لکھی ہے اور جس کا کوئی احمدی انکار نہیں کر سکتا۔ یہ اس خط میں درج ہے جو آپ نے عبدالحکیم کے جواب میں لکھا ہے۔“ (انوار العلوم، جلد ۱، صفحہ 315)</p>
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He quotes the revelation from that letter as follows:

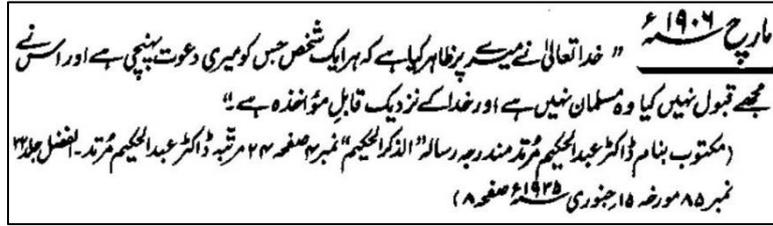
<p>“... the great God has revealed to me that every body whom my Call has reached and who has failed to accept my claim, is not a Muslim, and is liable to account before God.”</p>	<p>”... خدا تعالیٰ نے مجھ پر ظاہر کیا ہے کہ ہر شخص جس کو میری دعوت پہنچتی ہے اور اس نے مجھے قبول نہیں کیا ہے وہ مسلمان نہیں ہے اور خدا کے نزدیک قابل مؤاخذہ ہے۔“ (انوار العلوم، جلد ۱، صفحہ 315)</p>
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The English translation of this revelation, as given above, is from Mirza Mahmud Ahmad's own book published in the 1920s, *Truth About the Split* (see p. 147 of the 2007 edition). In that book he summarised his article of April 1911 and forcefully confirmed that he held the beliefs as stated in that article.

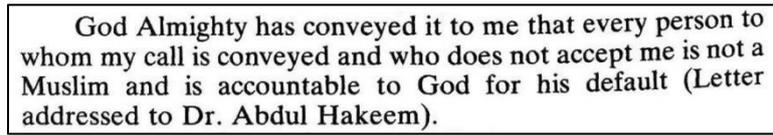
2. Maulana Jalal-ud-Din Shams was a well-known scholar and missionary of the Qadiani *Jama'at*. In December 1934 he made a speech in which he accused Maulana Muhammad Ali of holding beliefs contrary to the beliefs of Hazrat Mirza Ghulam Ahmad. Maulana Jalal-ud-Din Shams quoted from the same letter as mentioned above and said that while the Promised Messiah writes

in this letter that “every body whom my Call has reached and who has failed to accept my claim, is not a Muslim”, Maulana Muhammad Ali has gone against this and his belief is that a Muslim who does not accept the Promised Messiah does **not** go out of the fold of Islam, although that Muslim will be held to account for it before God. (See *Al-Fazl*, 15 January 1935, pages 8–9.)

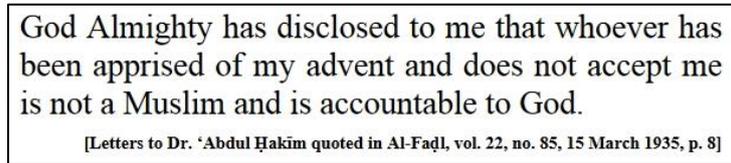
3. When the Qadiani *Jama'at* published a compilation of the revelations, visions and dreams of Hazrat Mirza Ghulam Ahmad under the title *Tadhkirah*, the above revelation was included in it under the date March 1906. Here is its image from the 4th Urdu edition of *Tadhkirah*, published 2004, at p. 519:



4. In the English translation of *Tadhkirah* by Sir Muhammad Zafrullah Khan, published from London in 1976, the same revelation is included on p. 346 as shown in the image below:



5. We may add here that Zafrullah Khan, in his series *Essence of Islam — Extracts from the Writings, Speeches, Announcements and Discourses of the Promised Messiah*, again included this revelation in vol. 4 on p. 87. Below is the image from the 2006 edition of this book:



6. Now we find that the Qadiani *Jama'at* has **withdrawn this revelation** from the third, revised edition of the English translation of *Tadhkirah* published 2018. In its place a footnote 1037 is given on page 839 whose image is as below:

¹⁰³⁷ In earlier editions, a citation taken from one of 'Abdul-Ḥakīm's books appeared after this citation. That entry could not be verified during the process of preparing the second English edition. That is, it did not satisfy the requirements of *riwāyat* and *dirāyat*. [Publishers]

Not satisfying the requirements of *riwāyat* and *dirāyat* means that there is **no acceptable evidence** that the text of this revelation can be traced to the Promised Messiah, nor do its words provide evidence of its authenticity.

The Qadiani *Jama'at* **must now explain** why did their top-most scholars, including their second *Khalifa*, **repeatedly put forward this revelation** against Lahore Ahmadis, all the way from 1911, as being proof that Hazrat Mirza Ghulam Ahmad declared other Muslims as non-Muslims, and that the standpoint of the Lahore Ahmadis was therefore wrong. Let us repeat the words of Mirza Mahmud Ahmad from his April 1911 article, already reproduced above:

“First of all, I quote that statement *which Hazrat sahib wrote on the basis of revelation, which cannot be denied by any Ahmadi.*”

Promised Messiah's own explanation

The Qadiani *Jama'at* members **would not be in this muddle** if they had accepted the explanation given by Hazrat Mirza Ghulam Ahmad himself in his book *Haqiqat-ul-Wahy*, published in May 1907. Maulana Muhammad Ali had pointed out this explanation to them in his pamphlet *Radd Takfir Ahl-i Qiblah*. The Promised Messiah, in a section of *Haqiqat-ul-Wahy*, quotes some questions sent to him by someone. One of the questions put to him is as follows:

“You have written in thousands of places that it is not right in any way to call those people *kafir* who proclaim the *Kalima* and face the *Qiblah* (in prayer). This clearly shows that, except for those believers who become *kafir* by declaring you as *kafir*, no one can become a *kafir* merely by not accepting you. However, you have written to Abdul Hakim Khan that every person to whom my call has reached and he has not accepted me is not a Muslim. There is a contradiction between this statement and statements in your previous books. That is, previously you have written in *Tiryaq-ul-Qulub* and other books that a person does not become a *kafir* by not accepting you, but now you write that by denying you a person does become *kafir*.” (*Ruhani Khaza'in*, v. 22, p. 167)

The position is clear *even from the question itself*. If a person has expressed his standpoint in “thousands of places” in his published writings, it cannot be overturned by one line he writes in a letter to one individual. In reply, the Promised Messiah writes that those who do not accept him are also falling in the category of those who call him *kafir*, and the reason is explained by him as follows. Two hundred *maulvis* issued the pronouncement against him that he is a *kafir*. Their own pronouncement also shows that one who calls a believer as *kafir*, or calls a *kafir* as believer, himself becomes *kafir*. He asks:

“If it is not true that one who calls a believer as *kafir* becomes *kafir* himself, then they (i.e., those who merely do not accept me) should show me such a declaration from their *maulvis*, and I will accept it. But if such a person does become a *kafir* then they (i.e., those who merely do not accept me) must issue an announcement, naming each of the *maulvis*, saying that they have become *kafir*. After that, it will be *haram* for me to doubt that they are followers of Islam, providing they are not behaving with hypocrisy.” (*Ibid.*, p. 169)

It may be noted that he has not asked them to issue a general announcement that all those who call him as *kafir* become *kafir*. The announcement is only to be directed against named individuals. He adds in a footnote at this point:

“I see that all those people who do not believe in me, all of them regard as believers those people who have declared me as *kafir*. So, even now I do not call the people who face the *Qiblah* as *kafir*, but how can I call those as believers whose own hands have created the grounds for their unbelief.”

We must add here that the pronouncements of the *Ulama* declaring Hazrat Mirza Ghulam Ahmad as *kafir* also declare that every Muslim must also call him *kafir*. This is enshrined in the law of Pakistan since the 1980s. Every person calling himself a Muslim under the law of Pakistan has to declare also that he regards Hazrat Mirza Ghulam Ahmad as “an imposter *nabi*” and regards his followers as *kafir*. It is the anti-Ahmadiyya *Ulama* who have removed the distinction between those who call Hazrat Mirza Ghulam Ahmad as *kafir* and those Muslims who merely do not accept him, and they have forced all Muslims, whoever they may be, to declare him as *kafir*.

The principle still remains, as proclaimed by Hazrat Mirza Ghulam Ahmad and upheld by the Lahore Ahmadis, that “it is not right in any way to call those people *kafir* who proclaim the *Kalima* and face the *Qiblah*”. But if such people do not respect this cardinal principle and call others as *kafir*, then, as the Holy Prophet Muhammad decreed, this epithet reflects back on the callers.

The Qadiani *Jama'at* **first trumpeted** the revelation from the Promised Messiah’s letter while **neglecting** his own explanation of it in *Haqiqat-ul-Wahy*. Now, in trying to backtrack on their creed of calling other Muslims as non-Muslims, they are **denying** that there was ever such a revelation, even though the same words from that letter were put to the Promised Messiah by a questioner and he explained them!