

** In Kalimatul Fasl comes that any relation with non-Ahmadis is unlawful.	
Mirza Nasir Ahmad:	Anything that leads to mischief is unlawful.
Mr. Yahya Bakhtiar:	Then this is the second category, isn't it?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	It is not a matter of expediency, but a matter of faith?
Mirza Nasir Ahmad:	No. The reason for 'impermissible and unlawful' is that it is likely to have bad consequences. If one says that any ensuing bad consequence is one thing, and 'impermissible and unlawful' is another thing, then this actually means that mischief is itself an evil consequence. It is like stating the result on one occasion, and the cause on the other.
Mr. Yahya Bakhtiar:	So, you are that different from the other Muslims that it actually causes any kind of relationship with them to be unlawful?
Mirza Nasir Ahmad:	No. The other...
Mr. Yahya Bakhtiar:	You think...
Mirza Nasir Ahmad:	Not in the terms of the Shariah, number one. Number two, how can you say that the Jamaat-e-Ahmadiya is completely different from all other Muslims?
Mr. Yahya Bakhtiar:	Or are they different from you?
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	They are different.
Mirza Nasir Ahmad:	No, no. I am not saying that. What I am saying is that the same could be said about Shiites, too. Or about Deobandis, Wahhabbis, and the Ahl-e-Hadith. This could be said about every sect. Declaring them infidels, declaring that any kind of relation with them is unlawful; this kind of Fatwa was not only issued by them jointly against Ahmadis. Each sect had issued this kind of Fatwa against other sects, too.
Mr. Yahya Bakhtiar:	No. You said that different sects had issued Fatwas about other sects that it is unlawful to maintain any kind of relation with them?
Mirza Nasir Ahmad:	All of them have done that.
Mr. Yahya Bakhtiar:	Have they jointly issued a Fatwa against any other sect, as they had issued against you?
Mirza Nasir Ahmad:	All of them have.
Mr. Yahya Bakhtiar:	They have done that together?
Mirza Nasir Ahmad:	Yes. Absolutely.
Mr. Yahya Bakhtiar:	That Bareilvis, Deobandis, all of them together say about someone that he is an absolute... are there any such Fatwas, unanimous Fatwas, or more or less unanimous Fatwas?
Mirza Nasir Ahmad:	In 1953, at the time of the Justice Munir Enquiry, there had been no unanimous Fatwa. Not even against us. In so far one cannot give the Fatwas which were issued thereafter the status of consensus.
Mr. Yahya Bakhtiar:	No. You had said that even during Mirza Ghulam Ahmad's lifetime around two hundred Maulvis had given a Fatwa against him. And now...
Mirza Nasir Ahmad:	I have not said that there were only two hundred Maulvis representing sects from all over the world.
Mr. Yahya Bakhtiar:	It had not been given by all?
Mirza Nasir Ahmad:	When I say that there were two hundred, then it cannot mean that all had given this Fatwa.
Mr. Yahya Bakhtiar:	But you have said that all Muslims are outside the fold of Islam. I am asking that why do you call even those people who had not issued any Fatwa against you

	Kafirs?
Mirza Nasir Ahmad:	One is the person who issues the Fatwa, and the other is he who follows him.
Mr. Yahya Bakhtiar:	That means, all are covered, right? Or is there any category of Muslims left?
Mirza Nasir Ahmad:	No. But that also holds true in case of Shiites. For them is also no category of Muslims left. They all have given this Fatwa.
Mr. Yahya Bakhtiar:	No. When you had said that two hundred Maulvis had given the Fatwa, you also said that they were not all.
Mirza Nasir Ahmad:	I shall answer this. Why do you not adopt the same stance that you have adopted for the Jamaat-e-Ahmadia for other sects as well, especially when the conditions of the Fatwa are the same?
Mr. Yahya Bakhtiar:	I don't think that they have all together a single Fatwa against the Jamaat-e-Ahmadia. It must be individual Fatwas.
Mirza Nasir Ahmad:	No. You mean that there was no union of Deobandis, Ahl-e-Hadith, Wahhabis, Barelwis. There was no collective Fatwa. Collective Fatwa means that one scholar from the Deobandis, one from the Ahl-e-Hadith, one from the Barelwis, one from the Wahhabis, one from the Ahl-e-Quran, and one each from all other sects have got together and drafted together one Fatwa. That is then a united, an unanimous Fatwa?
Mr. Yahya Bakhtiar:	No. I did not mean that. I was saying that Deobandis have issued a Fatwa against Barelwis. That is right. Barelwis...
Mirza Nasir Ahmad:	No, no. Not only Deobandis. Every sect has given a Fatwa.
Mr. Yahya Bakhtiar:	All of them have given an unanimous Fatwa?
Mirza Nasir Ahmad:	Yes, yes. Absolutely. We have got the references with us.
Mr. Yahya Bakhtiar:	All of them?
Mirza Nasir Ahmad:	Yes, all of them gave.
Mr. Yahya Bakhtiar:	All of them have condemned the Barelwis?
Mirza Nasir Ahmad:	The Barelwis... every non-Barelwi sect has condemned the Barelwis.
Mr. Yahya Bakhtiar:	Those who are not Deobandis, they all have...
Mirza Nasir Ahmad:	They all have
Mr. Yahya Bakhtiar:	...condemned them?
Mirza Nasir Ahmad:	All of them have.
Mr. Yahya Bakhtiar:	And they have condemned you in a similar manner?
Mirza Nasir Ahmad:	They all have. And our elders – they are also our elders – like Muhammad bin Abdul Wahhab <i>rahmatullahi alaihi</i> who happens to be the spiritual mentor of the Wahhabis, he has written in Mukhtasar Seerat-ur-Rasool, after quoting the Hadith that my Ummat... he quoted a Hadith according to which the Messenger of Allah ﷺ said: 'My Ummat shall be divided into 73 sects, all of them in the Fire, except for one: كلهم في النار الا واحدة Then he elucidated his statement by saying: هذه من حمل المسائل من فهمها فهو الفقيه و من عمل بها فهو المسلم. I.e.: This is an important issue and only one who understands it deserves to be called a Faqeeh, and only one who acts upon it (by calling them non-Muslims and denizens of Hell) deserves to be called a Muslim.
Mr. Yahya Bakhtiar:	In '53... you said that before that, there had been no Fatwa of this kind? It was issued only in '53?
Mirza Nasir Ahmad:	No, no. I have said that – just as you had stated – there had been no Fatwa in

	which they had all gotten together and rounded up. No joint Fatwa had been given until '53. At least as far as I know...
Mr. Yahya Bakhtiar:	They did issue Fatwas individually?
Mirza Nasir Ahmad:	Yes. Individually.
Mr. Yahya Bakhtiar:	In '51 or in '53...
Mirza Nasir Ahmad:	Yes, before the riots of '53.
Mr. Yahya Bakhtiar:	And the other ones against them are as collective as the one that had been issued in '53 against you?
Mirza Nasir Ahmad:	No, in '53, there was no collective Fatwa against us. That happened afterwards. In '53, different sects had issued Fatwas against us. They had issued their Fatwas independently.
Mr. Yahya Bakhtiar:	No. You said that first there were no such collective Fatwas. So, were there first individual Fatwas or collective ones?
Mirza Nasir Ahmad:	This happened after '53. It had not happened until '53.
Mr. Yahya Bakhtiar:	It happened afterwards?
Mirza Nasir Ahmad:	Yes, afterwards. They all get together sometimes. And Allah knows best.
Mr. Yahya Bakhtiar:	And...why is it that they have issued Fatwas of Kufr against each other, and yet, scholars and representatives of all sects got together, in January 1953, and issued an unanimous Fatwa in which they declared that Ahmadis are non-Muslims. How did they get together? Why did they not say to each other: 'Listen, you are also a Kafir', you are also Kafir, so why do you call them Kafir?' Why did they get together regarding your issue and declared unanimously...
Mirza Nasir Ahmad:	...you are asking me this question so that I make up a reason of my own?
Mr. Yahya Bakhtiar:	No, no, I have just asked you (what do you think)?
Mirza Nasir Ahmad:	Yes, yes, I think I can answer this.
Mr. Yahya Bakhtiar:	Do think they are making any differences – that on one had they call each other Kafir, and on the other hand they all get together and label you as non-Muslim?
Mirza Nasir Ahmad:	There is a reason for this. Let me take out the reference. Dr. Khalifa Abdul Hakeem Sahib has written – it is his quote: 'Only recently the Vice Chancellor of a Pakistani University said to me that a while ago, I asked a Mulla-e-Azam and Alim Muqtadir who came to Pakistan after considerable deliberation only, about an Islamic sect. He said: Those who cross the limits are liable to be killed, and those who do not cross the limits are to be punished in any other manner. I had asked about another sect to which many million Rupee heavy business men belonged. He said: They are all liable to be killed. This very same scholar was the foremost among those thirty, thirty-two scholars who had laid down in their Islamic manifesto that every Islamic sect is to be accepted, except for those sects which are considered as outside Islam. Those are liable to be killed. (That means the other sects). But this is not to be made public at the time. Further decisions in this regard are to be made when the occasion arises. Another of those scholars had said: We have begun to wage war in the path of Allah against this sect. (Read this, this sentence is really striking!) After success in this direction, we shall take care of other sects, too.'
Mr. Yahya Bakhtiar:	Mirza Sahib! This is the individual opinion of a scholar or so-called scholar.
Mirza Nasir Ahmad:	It is an individual opinion in a matter where a collective opinion is just not possible.
Mr. Yahya Bakhtiar:	No, look...

Mirza Nasir Ahmad:	Because in this matter one is taken after the other. How can they give a collective Fatwa that first it shall be my turn, then yours...
Mr. Yahya Bakhtiar:	No, documentary...
Mirza Nasir Ahmad:	This issue is such, this subject is such that it allows the opinion of only one person, but yet, there are two opinions.
Mr. Yahya Bakhtiar:	No, a collective opinion in so far that all scholars...
Mirza Nasir Ahmad:	Such a collective opinion could be that first you take Shiites... take a scholar from the Shiites, one from the Deobandis, one from the Wahhabis, one from the Ahl-e-Hadith, one from the Barelwis and make them sit down and think, and then let them decide that first we shall kill the Wahhabis, then the Ahl-e-Hadith, then the Ahl-e-Qur'an, then the Deobandis. Such a decision is simply not possible in a collective manner.
Mr. Yahya Bakhtiar:	This will be Hara-kiri, right? This would mean that they are killing themselves?
Mirza Nasir Ahmad:	I am telling you that the nature of this subject is such that only individual opinion can be sought. Collective is simply impossible, unthinkable.
Mr. Yahya Bakhtiar:	In the recommendations that were given in 1951, the documentary recommendations that were given by all groups, it was said that we will consider each other as Muslims – except Ahmadis...
Mirza Nasir Ahmad:	About this can be only said that it was just the turn of one group then.
Mr. Yahya Bakhtiar:	...except Ahmadis. They were all of one opinion.
Mirza Nasir Ahmad:	Probably only one of them was asked about this, and he said: Yes, right, we all...
Mr. Yahya Bakhtiar:	Are we talking about only one party?
Mirza Nasir Ahmad:	Yes, yes. It cannot be done collectively. That would be Hara-kiri, as you observed, and besides that, not all of them were included. The Shiites had announced that they are not participating. By the way, the scholars had already issued a collective Fatwa against Shiites, and it has been published in the weekly 'Tarjumanul Islam', Lahore, 31 st march 1972, page 5, column 5. If you want me to, I shall read it out: The collective demand...
Mr. Yahya Bakhtiar:	No. It has already been quoted in your submission. Have you read it before?
Mirza Nasir Ahmad:	Yes. It has been mentioned.
Mr. Yahya Bakhtiar:	Mirza Ghulam Ahmad has written in 'Aina-e-Sadaqat'... Is it his work?
Mirza Nasir Ahmad:	Yes, no. It is not his work. 'Aina-e-Sadaqat' has not been authored by His Holiness Mirza Ghulam Ahmad, it was not written by the founder of the movement.
Mr. Yahya Bakhtiar:	Then it must be by Mirza Basheer-ud-Deen?
Mirza Nasir Ahmad:	No, maybe. You tell me – who wrote it?
Mr. Yahya Bakhtiar:	I was told to refer to page 35 of 'Aina-e-Sadaqat'.
Mirza Nasir Ahmad:	Yes, then someone has given you the wrong information.
Mr. Yahya Bakhtiar:	In it, Mirza Ghulam Ahmad was quoted as follows. I shall read it.
Mirza Nasir Ahmad:	Yes, that might be.
Mr. Yahya Bakhtiar:	Yes. I shall... 'Is it correct that...'
Mirza Nasir Ahmad:	Right, yes.
Mr. Yahya Bakhtiar:	...Mirza Ghulam Ahmad has, through the below mentioned writings labelled all Muslims as Kafir, and issued a Fatwa of Kufr against them...' Somebody asked this question. '...that all Muslims are outside the fold of Islam...'
Mirza Nasir Ahmad:	They are Muslims but outside the fold of Islam. This has been cleared already.

Mr. Yahya Bakhtiar:	Yes. But I am saying that it is quite paradoxical that...
Mirza Nasir Ahmad:	No. It is not paradoxical. There are two separate terms – the Millat-e-Islam and the fold of Islam.
Mr. Yahya Bakhtiar:	No, what I am asking is...
Mirza Nasir Ahmad:	One person can be outside the fold of Islam, and still continue to be a part of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	When he says that: 'all Muslims are outside the fold of Islam' Then are Ahmadis also included in this statement, or not?
Mirza Nasir Ahmad:	The group that makes such a statement will not include itself in it.
Mr. Yahya Bakhtiar:	Is it so?
Mirza Nasir Ahmad:	If someone... for example, when Muhammad bin Abdul Wahhab <i>rahmatullahi alaihi</i> said that seventy-three sects are doomed to the Fire, except for one, then he had exempted himself. It is customary to do so.
Mr. Yahya Bakhtiar:	That means, except for the Jamaat-e-Ahmadia, all Muslims are Kafir, that category of Kafir that is out of the fold of Islam, but not out of the Millat?
Mirza Nasir Ahmad:	Yes. They are not out of the Millat.
Mr. Yahya Bakhtiar:	But they are out of the fold of Islam?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	All Muslims?
Mirza Nasir Ahmad:	Actually the matter is, like I have said already, well, I shall repeat...
Mr. Yahya Bakhtiar:	No, no need to verify...
Mirza Nasir Ahmad:	Any reference that is read to me here, I can neither verify it, nor can I reject it.
Mr. Yahya Bakhtiar:	You had said that before. I had then read out again the passage from 'Anwar-e-Sadaqat', then you had verified it...
Mirza Nasir Ahmad:	No, I have not verified anything. I merely replied to it.
Mr. Yahya Bakhtiar:	Then I will give it to you again. I had got the impression that you knew all about it...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	...you knew all about it, you had said that this question was put to you also at the time of the Munir Enquiry, and that it was answered as follows. So, you did not deny it. But if you take it that way that I have to put it to you pointedly every time, then I will do that.
Mirza Nasir Ahmad:	Then...
Mr. Yahya Bakhtiar:	If you... no, this is a matter of record. It is a piece of evidence. You are giving evidence on oath.
Mirza Nasir Ahmad:	No, no, this...
Mr. Yahya Bakhtiar:	If this statement by Mirza Bashir-ud-Deen is not on page 93 of Anwar-e-Sadaqat... it is 'Anwar-e-Khilafat'...
Mirza Nasir Ahmad:	Let us accept page 93.
Mr. Yahya Bakhtiar:	Yes, no. That's what I was going to say. You said that...
Mirza Nasir Ahmad:	Yes, yes. I have accepted it.
Mr. Yahya Bakhtiar:	Yes. Thank you.
Mirza Nasir Ahmad:	And I have also answered it.
Mr. Yahya Bakhtiar:	Yes. And I have understood from the fact that you answered it that...
Mirza Nasir Ahmad:	Yes, all right.

Mr. Yahya Bakhtiar:	...you could have said that...
Mirza Nasir Ahmad:	No, no. I have accepted it. I have accepted it.
Mr. Yahya Bakhtiar:	The statement is that: 'All Muslims are out of the fold of Islam.' (Aina-e-Sadaqat, p. 35) Note it down, and then check it later.
Mirza Nasir Ahmad:	Yes, no. I can read this statement also in this manner: 'That all such people who are out of the fold of Islam, are included among the Muslims.' It is the same statement, if we re-phrase it.
Mr. Yahya Bakhtiar:	No, what I am saying is that in it, you do not count the Ahmadis among the Muslims?
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	No, I what I am saying is that according to you, they do not count themselves among the Muslims...
Mirza Nasir Ahmad:	When the sect is mentioned.
Mr. Yahya Bakhtiar:	Yes, when... all Muslims are out of the fold of Islam, then this means...
Mirza Nasir Ahmad:	Every sect announces that. According to our terms, every sect announces that it is part of the Millat-e-Islam as well as in the fold of Islam.
Mr. Yahya Bakhtiar:	That is ok...
Mirza Nasir Ahmad:	Ok, then this is an understood matter.
Mr. Yahya Bakhtiar:	No. Mirza Bashir-ud-Deen says that all Muslims are out of the fold of Islam, so I asked you...
Mirza Nasir Ahmad:	No, this is understood.
Mr. Yahya Bakhtiar:	...whether Ahmadis are included in 'all Muslims' (the original said 'in the fold of Islam, but this seemed to be a typing error, as it is out of context – translator), you said that one who makes such a statement does not apply it to himself.
Mirza Nasir Ahmad:	Yes. I gave you the example of Muhammad bin Abdul Wahhab <i>rahmatullahi alaihi</i> .
Mr. Yahya Bakhtiar:	The conclusion of this is that you yourself do not consider yourself among the Muslims...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	...or do you not consider it as outside?
Mirza Nasir Ahmad:	That means, consider it in a twofold manner, as a part of the Millat-e-Islam, as well as...
Mr. Yahya Bakhtiar:	This has been used twice.
Mirza Nasir Ahmad:	Yes, yes. In the Millat-e-Islam as well as in the fold of Islam...
Mr. Yahya Bakhtiar:	And here...
Mirza Nasir Ahmad:	...and this is what every sect thinks (about itself).
Mr. Yahya Bakhtiar:	No, here you consider yourself as Muslims, you do not consider yourself amongst those who are out?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	This is what it means. Mirza Sahib then said further: 'Keep away from non-Ahmadis in all religious matters.' In all religious matters.
Mirza Nasir Ahmad:	In what different sects consider as religious matters...
Mr. Yahya Bakhtiar:	It has been said. 'Nahj-ul-Musalla' p. 382, and annotation to Tohfa Goleroya, p. 27. That is that from above. I think it is from the second one, this is it, Nahj-ul-Musalla, p. 382.
Mirza Nasir Ahmad:	Which reference is it?

Mr. Yahya Bakhtiar:	'Nahj-ul-Musalla', page 382?
Mirza Nasir Ahmad:	Who wrote it?
Mr. Yahya Bakhtiar:	It is said that the people ask that Mirza Sahib, Mirza Ghulam Ahmad Sahib had said so, and that he...
Mirza Nasir Ahmad:	No, this book – it is not considered as an authority by us.
Mr. Yahya Bakhtiar:	'Nahj-ul-Musalla'?
Mirza Nasir Ahmad:	Yes. It is not written by any authority from our Jamaat.
Mr. Yahya Bakhtiar:	Your Jamaat...
Mirza Nasir Ahmad:	Yes. It is not written by any of our elders.
Mr. Yahya Bakhtiar:	That means you do not accept it. It has been written by any of your opponents?
Mirza Nasir Ahmad:	No, no. It might have been written by an Ahmadi.
Mr. Yahya Bakhtiar:	The author might be an Ahmadi, but not authoritative?
Mirza Nasir Ahmad:	Not authoritative...
Mr. Yahya Bakhtiar:	It is not an authoritative pronouncement?
Mirza Nasir Ahmad:	...because many add their personal issues to their writings.
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	Yes. It is not authoritative.
Mr. Yahya Bakhtiar:	Mirza Sahib! I accept your authoritative...
Mirza Nasir Ahmad:	It is not authoritative.
Mr. Yahya Bakhtiar:	That what the author had quoted from Mirza Sahib, it is...
Mirza Nasir Ahmad:	I cannot say anything until it is checked.
Mr. Yahya Bakhtiar:	No, no. You cannot verify it?
Mirza Nasir Ahmad:	Yes, yes.
Mr. Chairman:	Do we have the book here? The book may be shown to the witness.
Mr. Yahya Bakhtiar:	And there is another one: 'And that other sects that claim to be Muslims in front of you, must be completely abandoned'
Mirza Nasir Ahmad:	It is in this book?
Mr. Yahya Bakhtiar:	No. It is in another book. I have... the annotation says 'Tohfa-e-Goleroya', page 27.
Mirza Nasir Ahmad:	We shall first check it, then we shall reply to it.
Mr. Yahya Bakhtiar:	This is written by your own Jamaat.
Mirza Nasir Ahmad:	Yes, yes, but still the reference ought to be checked.
Mr. Yahya Bakhtiar:	Yes. Check the reference. If it is correct, then it is: 'And that other sects that claim to be Muslims in front of you, must be completely abandoned'
Mirza Nasir Ahmad:	This reference must be checked. Regarding this matter, one must remember that I have written that Muslim books contain many such points to which we cannot subscribe. This is why we consider ourselves as separate. Like for example, prostrating on graves, or consider one's spiritual mentor as ever-present and all-seeing, etc...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! What do you think does 'must be completely abandoned' mean?
Mirza Nasir Ahmad:	I think it means that it refers to collective beliefs, to all such things about them that are not fully acceptable.
Mr. Yahya Bakhtiar:	'Those who claim to claim to be Muslims', means that they are not Muslims. They are just claiming to be Muslims?
Mirza Nasir Ahmad:	No, no. This will be the same again. This has been discussed around twenty times

	by now.
Mr. Yahya Bakhtiar:	No. Here the wording is different.
Mirza Nasir Ahmad:	No. It is the same. I have already discussed this at length, that they are members of the Millat-e-Islam, and that they are out of the fold of Islam to a certain extent. The major... I mean...
Mr. Yahya Bakhtiar:	No. 'Other sects who claim to be Muslims', you count them outside?
Mirza Nasir Ahmad:	No, no. They claim to be Muslims, they call themselves Muslims, in so far they fall in the definition of 'Muslim' in that of members of the Millat-e-Islam. Anyone who says that he believes in Islam, that he believes in the Noble Prophet ﷺ, is a part of the Millat-e-Islam. But other than that, there are many beliefs which I had read out already, so it will be better for me not to repeat them. It is painful. We cannot subscribe to those ideas.
Mr. Yahya Bakhtiar:	No, but, Sir, if you say that you have to give them up altogether, if you give them up altogether...
Mirza Nasir Ahmad:	No, no. I have already explained what 'must be completely abandoned' means. It means that we cannot accept them.
Mr. Yahya Bakhtiar:	That means 'not accepting' is one thing. That means you have nothing to do with them, you have no relation with them, you have no connection with them...
Mirza Nasir Ahmad:	No, no. It is 'not fully acceptable'. We cannot subscribe to their beliefs. It is a matter of beliefs. Altogether, in the sense of collectively, we cannot subscribe to them. Remain those who profess the unity of Allah among them, it does not mean that we reject them, or that we reject Tawheed.
Mr. Yahya Bakhtiar:	And in another place has been said: 'Is it correct that Mirza Ghulam Ahmad had stated in any of his writings that there are two kinds of Kufr, one is to disbelieve in the Noble Prophet ﷺ, and the other is to disbelieve in the Promised Messiah and that the outcome and result of both is the same?'
Mirza Nasir Ahmad:	What is the reference of this?
Mr. Yahya Bakhtiar:	'Haqiqatul Wahi', p. 185.
Mirza Nasir Ahmad:	Read it once more. I did not fully catch it.
Mr. Yahya Bakhtiar:	'Is it correct that Mirza Ghulam Ahmad had stated in any of his writings that there are two kinds of Kufr, one is to disbelieve in the Noble Prophet ﷺ, and the other is to disbelieve in the Promised Messiah, and that the outcome and result of both is the same?'
Mirza Nasir Ahmad:	This has not been written in any book.
Mr. Yahya Bakhtiar:	He had said so, in 'Haqiqatul Wahi', p. 185.
Mirza Nasir Ahmad:	These words... the actual words were left. In so far I have said that this has not been written in any book.
Mr. Yahya Bakhtiar:	No, I...
Mirza Nasir Ahmad:	These words were not written in any book.
Mr. Yahya Bakhtiar:	We shall get this verified, because... what has been said, so...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	But for my information, he has mentioned 'Haqiqatul Wahi', so I mentioned it to you.
Mirza Nasir Ahmad:	So, should I read what has been said?
Mr. Yahya Bakhtiar:	Yes. Read it. We need to clarify the position. It doesn't matter if you read it or

	someone else.
Mirza Nasir Ahmad:	He wrote: 'Kufr is of two kinds: One is that one person completely denies Islam, and does not accept the Noble Prophet ﷺ as Messenger. The second is that, for example, (here it is mentioned only as example) he does not believe in the Promised Messiah (and the next sentence that had been omitted, and that is the actual point here, is) and considers him as a liar, even after all proofs had been supplied.' I had told you already in the morning that there are two kinds of denying His Holiness the Promised Messiah. One is that a person stands up and proclaims: I know that he is truly sent by Allah, but I choose to rebel and deny this fact...
Mr. Yahya Bakhtiar:	No, no, that is fine. In the morning you had...
Mirza Nasir Ahmad:	No... the other... here 'Haqiqatul Wahi' refers to the first category, that is such persons who choose to deny after all proofs were delivered...
Mr. Yahya Bakhtiar:	That means, such a person who says first that Mirza Ghulam Ahmad is a prophet and then...
Mirza Nasir Ahmad:	No, no, no. 'After all proofs were delivered' means that he says: 'I have understood that this person is truthful in his claim', but he nevertheless denies and chooses to follow the path of sheer rebellion.
Mr. Yahya Bakhtiar:	Although all proofs were delivered...
Mirza Nasir Ahmad:	Although all proofs were delivered.
Mr. Yahya Bakhtiar:	...he considers him as a liar?
Mirza Nasir Ahmad:	Yes, and that although all proofs were delivered.
Mr. Yahya Bakhtiar:	Has there been anyone who said that Mirza Ghulam Ahmad is a true prophet, but that he still does not consider him as a Muslim?
Mirza Nasir Ahmad:	I have heard many people say that even if Allah Himself would come to tell them (that he is a true prophet), he would not believe in him.
Mr. Yahya Bakhtiar:	They say so because in the Holy Qur'an comes – according to their interpretation – that no other prophet is to come, that it is the end of prophethood. That is why they say so. And that there is nothing to be added to this...
Mirza Nasir Ahmad:	And... No, no. They say that even if Allah Himself would come, if He Himself would interpret the Holy Qur'an, even then they would insist that their interpretation is the correct one. They would say: 'Lord, listen, Your interpretation is not correct.'
Mr. Yahya Bakhtiar:	Because they think that Allah cannot just come like that and interpret the Qur'an.
Mirza Nasir Ahmad:	No, no, I mean...
Mr. Yahya Bakhtiar:	That is their understanding.
Mirza Nasir Ahmad:	I mean after all proofs were delivered, and onward this has been further explained. His Holiness said in the same book: 'and who considers him as false even although all proofs were delivered, although Allah and His Messenger had stressed the need to believe in him, and although the need to believe in him has also been mentioned in the former scriptures.'
Mr. Chairman:	That will do for the present, yes. So, the Delegation is permitted to leave, to report back at 6:00. The honourable members may keep sitting.
<i>The delegation left the Chamber</i>	

ARRANGEMENT FOR PRODUCTION OF BOOKS AND REFERENCES

Mr. Chairman:	I would like to say something to the honourable members, all the books that were referred to by the members who had submitted questions containing references, shall be kept over here. Please keep all the books over here. You cross between the Attorney-General and the witness. One second, please! For your convenience. And the row here, some of them should be appointed to flag the given references. If the witness denies one thing, then the book can be shown to him immediately. It is completely wrong to spend half an hour on looking up a reference. I am saying this also for tomorrow, that the table with the books should be kept here. We shall keep four five chairs here, as well, so that the members can sit down on while they look up their references. And here as well. Now only those gentlemen who have given references should sit here. The books should be ready, so that the Attorney-General does not have to face any difficulty, so that no time is wasted.
Maulana Shah Ahmad Noorani Siddiqui	Sir, I want to say something with your permission?
Mufti Khalid Mahmood	Sir, their volumes are different. We mention a page number, and in the books we get it is on a different page. We have got three references which we are still trying to locate...
Mr. Chairman:	There is time. We have just come to the references. All right, I...
Maulana Shah Ahmad Noorani Siddiqui	No, actually...
Mr. Chairman:	We have come to the references already.
Maulana Shah Ahmad Noorani Siddiqui	Yes.
Mr. Chairman:	Now the general... one second. Let me finish. One second. Let me talk. Let me talk, please. Sir! There was one general examination. That is finished, almost. It is still going on, but now the references are the focus. And we could not find two, or three of them. So, during the sitting in the evening, there should be four, five chairs here. All those gentlemen who had provided any reference, should flag it. If there are two, three editions, then they should pick the one to which they had referred, so that the Attorney-General can tell the witness immediately that 'look, here is your book.' And members will not come. It should be an Assembly staff member who comes up to present the books. Yes, Maulana Ghulam Ghauth Hazarwi!
Maulana Ghulam Ghauth Hazarwi	I want to say that we shall prepare the references as soon as we get to know from the Attorney-General what kind of questions he is going to ask next. This is one thing. The next point I would like to address to Mufti Sahib, if a book is available in three editions, then he should have the book from which the reference is taken with him. He should read from this print by this publisher. Then he will not be able to deny.
Mr. Chairman:	Maulana Ahmad Shah Noorani!
Maulana Ahmad Shah Noorani	Yes, the point that was taken up by Maulana Sahib, the issue that has been highlighted by Mufti Sahib, both are fully correct. In fact, the book that we have

Siddiqui	got, like for example 'Haqiqatul Wahi', he denied it that this is not the one...
Mr. Chairman:	This is...
Maulana Ahmad Shah Noorani Siddiqui	...afterwards you must have observed that he was given the book then and there.
Mr. Chairman:	No. Let me tell you the solution to this. For instance, Maulana Sahib! You have got the first edition or the second edition...
Maulana Ahmad Shah Noorani Siddiqui	Yes, right.
Mr. Chairman:	...then you say that this was printed in 1905, third edition, page so and so. Then present the reference then and there. Right?
Maulana Ahmad Shah Noorani Siddiqui:	He was told that, but he still denied.
Mr. Chairman:	If the original book...
Maulana Ahmad Shah Noorani Siddiqui	Afterwards you must have seen that the reference had been provided.
Mr. Chairman:	If the original book is available, then there is no need, no matter what edition it is.
Maulana Ahmad Shah Noorani Siddiqui	The difference of the books lies in the print.
Mr. Chairman:	The print might be different, but the witness cannot deny it.
Maulana Ghulam Ghauth Hazarwi:	In debates... Sir, let me tell you that one principle of debates is that as long as one thing is not accepted by both parties, it cannot be used for argumentation. When we do not accept Mirza as the Promised Messiah, then we... then not all proofs have been established, Itmam-e-Hujjat has not taken place. This is exactly the point of controversy. The point of controversy cannot be a proof for either party. Only such a thing can be used as an argument that is accepted by both parties.
Mr. Chairman:	This is a matter of argumentation, right now we are just discussing procedures. The house is adjourned to meet again at 6:00 p.m. Thank you very much.
<i>The Special Committee adjourned for Lunch Break to re-assemble at 6:00 p.m.</i>	
<i>The Special Committee re-assembled after Lunch-break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
Mr. Chairman:	Mian Ataullah must sit with the reference books. That would be better for Mian Ataullah and for others also. (Interruption)
Mr. Chairman:	Bring them in!
<i>The Delegation entered the Chamber</i>	
Mr. Chairman:	Yes, Mr. Attorney-General.

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib, you were explaining when I asked this question: ‘Is it correct that Mirza Ghulam Ahmad had stated in any of his writings that there are two kinds of Kufr, one is to disbelieve in the Noble Prophet ﷺ, and the other is to disbelieve in the Promised Messiah, and that the outcome and result of both is the same?’ And then after that ‘Haqiqatul Wahi’ was quoted and you observed, you know, that after a person has been told - ‘Itmam-e-Hujjat’ - that I am not clear how you interpreted it, but as far as I could follow – even if a man is convinced that there is a prophet, and he denies his prophethood and his being Nabi, then he becomes a Kafir?
Mirza Nasir Ahmad:	This passage is self-explanatory from onwards on. He says: ‘The other kind of Kufr is that a person does not believe in the Promised Messiah, and considers him to be false, although all proofs have been delivered, and although Allah and His Messenger have stressed the need to believe in him...’ That means, he knows that Allah and His Messenger ﷺ had stressed the need to believe in him, and yet, he does not believe. ‘...and the former scriptures have also stressed the need to believe in him. Such a person is a Kafir, because he denies the statements of Allah and His Messenger...’
Mr. Yahya Bakhtiar:	Yes, Sir, I will come to that. I only wanted the meaning of ‘Itmam-e-Hujjat’?
Mirza Nasir Ahmad:	‘Itmam-e-Hujjat’ means that something has become evident, that someone realised that such-and-such is honest in his claims.
Mr. Yahya Bakhtiar:	‘Has become evident’, this means it has been explained to him? That it has been fully explained to him?
Mirza Nasir Ahmad:	No. و جاهدوا بها و استيقنت انفسهم The Holy Qur’an tells us that there are some people who deny the truth in their worldly lives, although they are fully certain that this is the truth.
Mr. Yahya Bakhtiar:	No, that... what I wanted to know is, does ‘Itmam-e-Hujjat’ mean that...
Mirza Nasir Ahmad:	Yes, that is what it means.
Mr. Yahya Bakhtiar:	...he knows that this is the truth...
Mirza Nasir Ahmad:	Yes. و استيقنت انفسهم Yet he denies. This is what it means.
Mr. Yahya Bakhtiar:	But a Muslim – you ought to explain the matter to him, discuss it with him, convince him, deliver all proofs to him, through argument and reasoning, that Mirza Ghulam Ahmad was a prophet. The, if he is not convinced, not honestly convinced...
Mirza Nasir Ahmad:	He is not convinced...
Mr. Yahya Bakhtiar:	He is not. He does not believe deep inside his heart that Mirza Ghulam Ahmad was a true prophet. Will you still call him a Kafir?
Mirza Nasir Ahmad:	He will be the second type, after all, it has been made clear to him, right?
Mr. Yahya Bakhtiar:	The second type?
Mirza Nasir Ahmad:	Yes. He will not be a Kafir as far as the Millat-e-Islam is concerned, he will still be called a Muslim...
Mr. Yahya Bakhtiar:	Yes, you have...
Mirza Nasir Ahmad:	...he will be considered as a part of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	Even after the ‘Itmam-e-Hujjat’? You have...
Mirza Nasir Ahmad:	If he is not convinced, but if he came to realize, and he still denies, then he will be

	out of the Millat-e-Islam...
Mr. Yahya Bakhtiar:	No, when, if he realised...
Mirza Nasir Ahmad:	...and if he did not realise, then...
Mr. Yahya Bakhtiar:	No, look, there are two reasons. One person realises, honestly, and still he says that he does not accept him as a prophet. This is a very rare matter.
Mirza Nasir Ahmad:	No, if...
Mr. Yahya Bakhtiar:	Yes, it is an exceptional matter, if he, in spite of being certain...
Mirza Nasir Ahmad:	...he knows and still denies...
Mr. Yahya Bakhtiar:	...that this is Allah's commandment. This is very rare.
Mirza Nasir Ahmad:	Yes. Such a person is out of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	And the other Muslims, to whom you had explained the matter properly...
Mirza Nasir Ahmad:	...they could not understand.
Mr. Yahya Bakhtiar:	...who could not understand or whom you could not explain, or who were not certain....
Mirza Nasir Ahmad:	Yes, right, we could not explain, or...
Mr. Yahya Bakhtiar:	Whatever. They consider him as a false prophet, not as a true one.
Mirza Nasir Ahmad:	...they are not out of the Millat-e-Islam, but, according to our understanding, they are out of the fold of Islam.
Mr. Yahya Bakhtiar:	They are out of the fold of Islam, but they are still a part of the Millat-e-Islam?
Mirza Nasir Ahmad:	Yes. They belong still to the Millat-e-Islam.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib! Those differences between you and the remaining Muslims, they consist basically of the fact that the other Muslims do not consider Mirza Ghulam Ahmad as a prophet. I mean, that is the main thing?
Mirza Nasir Ahmad:	No, the main thing for us, are many other false beliefs that are found in them. Examples thereof are mentioned in our submission.
Mr. Yahya Bakhtiar:	No, if all those things were according to your temperament, according to your own beliefs, and they still do not accept Mirza Ghulam Ahmad as a prophet...
Mirza Nasir Ahmad:	No, you bring extreme examples. I am not getting the point. Please excuse me.
Mr. Yahya Bakhtiar:	No, let me give you another example then. Is there any difference between your and their Kalima?
Mirza Nasir Ahmad:	There is no difference.
Mr. Yahya Bakhtiar:	Is there any difference in the prayer?
Mirza Nasir Ahmad:	No difference, except that – when we talk about different sects, right, this is for example the first difference, that some are folding their arms during the prayer, and others do not. Some say 'Ameen' aloud, and others do not. These are the differences in prayer. Shiites, for example, their prayer is slightly different.
Mr. Yahya Bakhtiar:	No, that is just a matter of formality.
Mirza Nasir Ahmad:	Yes. This is understood. Other than that, it is the same five obligatory prayers...
Mr. Yahya Bakhtiar:	...the same Kalima, the same...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Mirza Sahib! There is a Khutba by Mirza Basheer-ud-Deen Mahmood Ahmad. Here is one quotation from this Khutba: 'The words spoken by His Holiness the Promised Messiah still ring in my ears. He said: It is wrong that the people consider our differences only as superficial, limited to a few issues. He said: the Divine Being, the Noble Prophet ﷺ, the Holy Qur'an, the prayer, the fast, the Hajj, the Zakah, in short, he mentioned everything

	in detail, that there are differences in each and every matter.'
Mirza Nasir Ahmad:	Yes. There are two answers to this. This question had already been asked in the Munir Enquiry, and it was duly answered. There is a time when a Khutba is actually delivered, and a time when it appears in print. Back then, there was no proper way of preserving the actual words. It is quite probable that the scribes had made some mistakes. The other point is – and this is just a verbal reply – when we say that our Kalima, and that of the Wahhabis, and the other sects like the Ahl-e-Hadith, etc. is different, then we do not mean this in the literal sense. We do not mean that their Kalima consists of any other words. We mean that their understanding of the Kalima is different from our understanding. For example, I have mentioned this in my submission, the concept of Islam that Allah Most High has given us, mankind, in the Holy Qur'an, whatever the founder of the Ahmadia movement had written about it, is such, I have given the references of that. If you... if you permit me, then I shall make my statement without reference, that...
Mr. Yahya Bakhtiar:	No, that is fine...
Mirza Nasir Ahmad:	No, it is not my reference. If i bring up something against it, the reference of any other sect, then should I not mention the name of that sect?
Mr. Yahya Bakhtiar:	Yes. All right.
Mirza Nasir Ahmad:	If Allah, the one Who is <i>Subhanallahi wa bi Hamdihi</i> – the word <i>Subhanallah</i> has been used with regard to Him as well as the word <i>Alhamdulillah</i> - if the concept about Him is that He is completely free from all faults, weaknesses, blemishes and shortcomings, and that all kinds of praise are due to Him alone, that He is endowed with all beautiful attributes, that He is completely free from all that is negative or bad... then this is just the beginning. It becomes a description of the concept of Allah Most High. When we think of any fault... His Holiness the Promised Messiah has told us that any fault the human brain can think of, is thinking of, or will ever be thinking of, this fault will never be found in Allah Most High. He, the Divine Being, and not any creature, is the antecedent of all goodness and perfection. Now, this is a concept. I have presented it only very briefly, but in my submission I had supplemented it with lengthy references. If, in contrast to this concept, we find in any book, a book by any other sect, that Allah can - we seek refuge with Allah - commit theft, for example, then we will say that we might use the same ' <i>La ilaha illallah</i> ', but our understanding of this ' <i>La ilaha illallah</i> ' is different. And when... I have taken just one part, one example, only. The second part of the Kalima is ' <i>Muhammad-ur-Rasoolullah</i> '. Regarding this, we have also got a different understanding. The way the founder of our movement emphasised the greatness and nobility of the Noble Prophet ﷺ - if we compare these teachings to the views of others, they seem to be worlds apart. If for example, we see a sect that claims that the Noble Prophet's ﷺ status can be attained by contracting four temporary marriages, then we will definitely say that our Muhammad-ur-Rasoolullah is different from yours. This is the deeper sense behind the statement that 'our Kalima is different'. The difference is so great that we cannot subscribe to those notions. Otherwise, as far as mere words are concerned, it is the same.
Mr. Yahya Bakhtiar:	I think that your interpretation regarding the prayer, fast, Hajj, Zakah, etc...
Mirza Nasir Ahmad:	Regarding the pillars.
Mr. Yahya Bakhtiar:	...is different regarding the pillars of Islam, too.
Mirza Nasir Ahmad:	Yes. It is different. And there are also differences among the other sects.

Mr. Yahya Bakhtiar:	There is perhaps another misunderstanding regarding a mosque in Nigeria. The newspaper had shown a photograph of the Kalima written on this mosque, and in 'Africa Speaks' one gets the impression that it says: ' <i>La ilaha illallahu Ahmad-ur-Rasoolullah</i> '. Maybe it is ' <i>Muhammad-ur-Rasoolullah</i> ' – I did see it – but the general impression is at the first sight ' <i>Ahmad-ur-Rasoolullah</i> '.
Mirza Nasir Ahmad:	Yes. The mosque in Ijeboude, Nigeria. The Kalima is written on it. The people there had written it. It had caused quite an uproar...
Mr. Yahya Bakhtiar:	No. 'Africa Speaks' is your publication. It has been quoted there.
Mirza Nasir Ahmad:	Wait, please. I am just coming to this... there had been quite a stir because of that – that it is a different Kalima! Look, we have built hundreds of mosques. Out of them we have selected only one to cause such a tumult? That does not appear to be very probable. But I have not finished yet. I shall reinforce the point until I have convinced you. Our mosques are in Europe, there are scores of our mosques in Nigeria, Ghana, and many other places. Then, the people there in Nigeria, in that area – Ijeboude, the place where that mosque is, is a big town in Nigeria – any scholar there had objected that there is a different Kalima written on the mosque.
Mr. Yahya Bakhtiar:	Are there any other Muslims apart from Ahmadis?
Mirza Nasir Ahmad:	There are maybe five to ten percent Ahmadis. There are great scholars who have their own setups there. It is a whole city, not just a small village.
Mr. Yahya Bakhtiar:	He objected as to why ' <i>La ilaha illallahu Ahmad-ur-Rasoolullah</i> ' had been written?
Mirza Nasir Ahmad:	He had not made the least objection, not even about the formation of the letters. Those who... the minaret is always right in front of their eyes. I went there, conducted an opening ceremony for the mosque. There were some two or three thousand people in this rally, people who were not Ahmadis. They saw the Kalima, and they did not make any objection. And finally, I say that the Raabitah Alam-e-Islami had also not made any objection. Rather they – this is the Raabitah's magazine for the month of May – printed a picture of this mosque, and added a note to it. This note does not say anything of that objection that there is any other Kalima. It clearly says: ' <i>Muhammad-ur-Rasoolullah</i> ', though in another calligraphic style. The Holy Qur'an is not written in just one calligraphic style, either...
Mr. Yahya Bakhtiar:	No. Mirza Sahib, what I want to know is whether ' <i>Muhammad-ur-Rasoolullah</i> ' was actually written there?
Mirza Nasir Ahmad:	Yes, of course, without any doubt. Have a look.
Mr. Yahya Bakhtiar:	No, I don't have any...
Mirza Nasir Ahmad:	No, no, it is the Raabitah's magazine. It is not our own.
Mr. Yahya Bakhtiar:	No. I am talking about 'Africa Speaks'.
Mirza Nasir Ahmad:	No, no. It is the same picture. The Raabitah has also published the same one. The same picture of the same mosque. It is written that the picture was taken by Ahmadis, and that it was taken from them. This magazine is published from Makkah.
Mr. Yahya Bakhtiar:	Look, to me it still seems to say ' <i>La ilaha illallah Ahmad-ur-Rasoolullah</i> '.
Mirza Nasir Ahmad:	Listen, I have told you that not even the note contains any objection.
Mr. Yahya Bakhtiar:	No, I am not saying this, but...
Mirza Nasir Ahmad:	It is the calligraphy.
Mr. Yahya Bakhtiar:	Yes, if the word Muhammad is written by starting the letter ' <i>Meem</i> ' from below...
Mirza Nasir Ahmad:	The ' <i>Meem</i> ' has its starting point below. Then it is taken up. It is a bit thicker from below...

Mr. Yahya Bakhtiar:	It could be 'Muhammad'
Mirza Nasir Ahmad:	No, there is...
Mr. Yahya Bakhtiar:	But I think the kind of impression it gives...
Mirza Nasir Ahmad:	One calligraphic style is known as 'Kufi'. If the Holy Qur'an was printed in this style, then hardly anyone could read it. Another style is known as 'Marako'. Just a few weeks ago...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I wondered whether there is actually written ' <i>La ilaha illallahu Muhammad-ur-Rasoolullah</i> '. I wanted to get this clarified.
Mirza Nasir Ahmad:	It is actually written. People, who live there with us, even if they oppose us, none of them had made any objection. The Raabitah Alam-e-Islami had made no objection. They even provided a note along with it.
Mr. Yahya Bakhtiar:	Mirza Sahib! Might it also be possible that it actually appears so there, that the 'Meem' is visible, but that it is not visible in the photograph?
Mirza Nasir Ahmad:	Look, even in this photo, if you take a look at the second 'Meem' of Muhammad, it carries a <i>Tashdeed</i> , doesn't it? Why would there be a <i>Tashdeed</i> over the 'Meem' of Ahmad?
Mr. Yahya Bakhtiar:	No, but the <i>Alif</i> ...
Mirza Nasir Ahmad:	Here, over here is the <i>Tashdeed</i> . (Interruption) No, no, it is the calligraphic style. It goes up like this... (Interruption) Yes, it is different from our calligraphic style.
Mr. Yahya Bakhtiar:	Yes, and then the 'Meem'... (Interruption), yes like this...
Mirza Nasir Ahmad:	It is different from our calligraphic style.
Mr. Yahya Bakhtiar:	No. I just want to know one thing. It says 'Muhammad', not 'Ahmad'?
Mirza Nasir Ahmad:	It can't be 'Ahmad'. How can we write 'Ahmad' on only one mosque, when every mosque in the world bears the name 'Muhammad'?
Mr. Yahya Bakhtiar:	Here was the impression that you are beginning now, slowly, you are
Mirza Nasir Ahmad:	Yes, we are beginning from Ijebuode where we are only 5 to 10 percent!
Mr. Yahya Bakhtiar:	That was the impression given to me; that is why I wanted a clarification.
Mirza Nasir Ahmad:	There are some calligraphic styles in which the 'Meem' is taken up from below.
Mr. Yahya Bakhtiar:	Yes, no, well, I am asking...
Mirza Nasir Ahmad:	I have got a gift written in Marako style from there. Along with it was a note that challenged people to try to read it, so that...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I just wanted to request you to clarify that this says ' <i>La ilaha illallah Muhammad-ur-Rasoolullah</i> ' and nothing else.
Mirza Nasir Ahmad:	Yes. Ever since we saw the light of this world, we were taught ' <i>La ilaha illallah Muhammad-ur-Rasoolullah</i> '. And now this objection was raised. How strange!
Mr. Yahya Bakhtiar:	Mirza Sahib! Since morning I am asking you questions whether Ahmadis consider themselves as different from the others, what their points of difference are. And you explained that the differences are to such and such extent. So, what exactly do you mean when you say that: 'We are a separate people.' In which sense do you say that 'we are a different people'?
Mirza Nasir Ahmad:	Look, for example, we...
Mr. Yahya Bakhtiar:	Yes, I...
Mirza Nasir Ahmad:	Yes, I was saying that we are a different people, but still we consider it as lawful to eat animals slaughtered by members of other sects. And in the first sitting I had told you that the slaughter is unlawful. We are a different people. On the other hand, their mutual Fatwas are, that if they intermarry, I mean two sects other than Ahmadis, then the ensuing children shall be deprived of inheritance. They shall not

	inherit. But we, although we do not like it that our girls marry out of our sect, or that a girl from outside marries into our sect, do not deprive anyone from inheritance. Our Fatwa is not a legislative one. They are entitled to all the rights that the Shariah has granted them, even though we do not favour this kind of marriage. They shall get all their rights. As for the slaughter, we consider it as lawful, whereas other sects have declared the slaughter of their opponents as unlawful. They have declared deviators to be deprived of their share in the inheritance. Hence, our differences with the others are less, if compared to the mutual differences of the others.
Mr. Yahya Bakhtiar:	Your differences with them are based on interpretation in the essentials of Islam, how many ever there may be?
Mirza Nasir Ahmad:	They lie in the interpretation.
Mr. Yahya Bakhtiar:	Yes. This is what you have just said.
Mirza Nasir Ahmad:	And the practical interpretation, one that becomes apparent in practice, is much less than the mutual differences between the different sects. This is something I had said in addition.
Mr. Yahya Bakhtiar:	You had further said that you consider them as Kafir in a certain sense...
Mirza Nasir Ahmad:	In a sense.
Mr. Yahya Bakhtiar:	...that they are out of the fold of Islam.
Mirza Nasir Ahmad:	But not out of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	Now the question arises that when Muslims... when you say that Muslims are Kafirs, that those who do not believe in Mirza Ghulam Ahmad as prophet are out of the fold of Islam...
Mirza Nasir Ahmad:	They are still members of the Ummat-e-Muhammadia and Muslims.
Mr. Yahya Bakhtiar:	Yes. Are they members of the Ummat-e-Muhammadia?
Mirza Nasir Ahmad:	Yes. They are still members of the Ummat-e-Muhammadia, but they are not Muslims.
Mr. Yahya Bakhtiar:	If those Muslims who do not believe in the prophethood of Mirza Ghulam Ahmad say that those who believe in his prophethood are 'Kafirs and out of the fold of Islam', then doesn't it means the same thing?
Mirza Nasir Ahmad:	...no. They will have to tell what they mean by it. How can one say on behalf of the other what he actually means?
Mr. Yahya Bakhtiar:	No. If you call someone Kafir, then he can call you Kafir as well. If someone calls you Kafir, you can call him Kafir. You say that Fatwas revolve. That they turn back on the other. If you call them Kafir, and they pass in the assembly a resolution according to which you are Kafir...
Mirza Nasir Ahmad:	We have...
Mr. Yahya Bakhtiar:	But... in the sense that you are out of the fold of Islam, but not out of the Millat-e-Islam. Will you object to that?
Mirza Nasir Ahmad:	We will not object as to why they are saying so. I will object to their making a wrong statement.
Mr. Yahya Bakhtiar:	No. They are also saying that what you say is wrong. This is their objection as well.
Mirza Nasir Ahmad:	Well, then we have to look at the interpretation, right? I have said this intentionally, that we will have to look at the interpretation.
Mr. Yahya Bakhtiar:	Well, that would be something like that: من ترا حاجی بگویم - تو مرا حاجی بگو 'I call you a Haji, you call me a Haji'

	You call me a Kafir, and I call you a Kafir. Thus it will go on and on. This is why you cannot deny me the right if you claim this right?
Mirza Nasir Ahmad:	What will the result be?
Mr. Yahya Bakhtiar:	You should not have any objection if the assembly passes a resolution to the effect that Ahmadis are out of the fold of Islam, that they are not Muslims.
Mirza Nasir Ahmad:	If this... no, this will be misleading. I wonder what objection you would make if the assembly passes a resolution according to which all sects are a non-Muslim majority. You should consider it from this angle, too.
Mr. Yahya Bakhtiar:	The differences are so great that either we or you will have to change the name. Do you agree to that?
Mirza Nasir Ahmad:	No, no. You talk only about one side of the picture. You do not mention the other side. When you ask what objection we would have if the assembly would declare us a non-Muslim minority, then you should also think...
Mr. Yahya Bakhtiar:	No, no, I have... (Interruption).
Mirza Nasir Ahmad:	The second point is, 'what objection the others would have?'
Mr. Yahya Bakhtiar:	...I have not said 'non-Muslim minority'. I said 'outside the pale of Islam'.
Mirza Nasir Ahmad:	You mean out of the 'Millat-e-Islam'?
Mr. Yahya Bakhtiar:	'Outside the pale of Islam', that is out of the circle of Islam.
Mirza Nasir Ahmad:	No, no, that would amount to 'out of the Millat-e-Islam'.
Mr. Yahya Bakhtiar:	I have... 'outside of pale of Islam', how would that translate into Urdu?
Mirza Nasir Ahmad:	Out of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	And how would you translate 'out of the daira-e-Islam' into English?
Mirza Nasir Ahmad:	Out of the circle.
Mr. Yahya Bakhtiar:	Out of the circle of Islam?
Mirza Nasir Ahmad:	Yes. 'Daira' means circle. What does 'pale' have to do with the meaning of 'daira-e-Islam'?
Mr. Yahya Bakhtiar:	All right. If the National Assembly passes a resolution that Ahmadis are outside the circle of Islam, you have no objection?
Mirza Nasir Ahmad:	No, with the addition of the phrase that 'they are within the pale of Islam'.
Mr. Yahya Bakhtiar:	Within the pale of Islam but outside the circle of Islam?
Mirza Nasir Ahmad:	Outside the circle of Islam and... Then the same thing should be said about every other sect as well. Not because of our Fatwa, but because of their own Fatwas against each other. No, we will have no objection. But if you take up one sect only, and say that you pass such and such resolution about a certain sect...
Mr. Yahya Bakhtiar:	No, no, Mirza Sahib!
Mirza Nasir Ahmad:	...and do not treat the other sects in the same manner, then that is not fair.
Mr. Yahya Bakhtiar:	I meant that if all sects would get together and say that if the Barelvis do it, then it is all right? If the sects are not agreed, then I cannot do anything, can I?
Mirza Nasir Ahmad:	But all the sects are united on this point?
Mr. Yahya Bakhtiar:	No. Here in the Assembly I get the impression that...
Mirza Nasir Ahmad:	The Assembly, the Assembly...
Mr. Yahya Bakhtiar:	Sir, for them it is a matter of programme. If they say so, then I have no objection.
Mirza Nasir Ahmad:	No. Any other two villages should get together and give their Fatwa.
Mr. Yahya Bakhtiar:	This is not possible...
Mirza Nasir Ahmad:	And, and, the African countries, they should give their Fatwa...

Mr. Yahya Bakhtiar:	...if the Maulvi of any mosque gives such a Fatwa, then I do not attach much importance, but if it is the National Assembly of Pakistan, I do.
Mirza Nasir Ahmad:	No, no. What Fatwa would the people of Nigeria give?
Mr. Yahya Bakhtiar:	If you think that the Fatwa of all Muslims over the world is necessary, then that will also be considered by the National Assembly. If you think not the Assembly, but the Muslims of the world...
Mirza Nasir Ahmad:	Yes. A Fatwa from all countries of the world. The National Assembly does not represent the Muslims of Pakistan...
Mr. Yahya Bakhtiar:	Fine.
Mirza Nasir Ahmad:	...it represents the people of Pakistan. It is the people's National Assembly.
Mr. Yahya Bakhtiar:	You are right in this regard. As far as I know...
Mirza Nasir Ahmad:	If the Assemblies of all countries of the world, agree on that, in the U.N.O, for example, then we will leave the matter up to the Almighty.
Mr. Yahya Bakhtiar:	Recently, the Mutamar Alam Islami, the representative body of Muslims all over the world – if you consider it – has...
Mirza Nasir Ahmad:	It is the 'Raabitah Alam Islami', not 'Mutamar'.
Mr. Yahya Bakhtiar:	Yes, the Raabitah Alam Islami, they had given a Fatwa...
Mirza Nasir Ahmad:	They have said in this Fatwa that... they do everything that Muslims do. Is it the Fatwa you have got with you right now? Will you keep it?
Mr. Yahya Bakhtiar:	No, I have...
Mirza Nasir Ahmad:	Ok, read it.
Mr. Yahya Bakhtiar:	They said that 'they are outside the pale of Islam'; that is what I understand.
Mirza Nasir Ahmad:	They say, they say something like that, that they present themselves as Muslims. They have no other objection besides that. They build mosques, open hospitals, look after orphans, publish the Holy Qur'an, etc. etc. but inside they are Kafirs. Do they have any proof? That they are Kafirs from inside? هل شق احد قلبه؟ The Messenger of Allah ﷺ said: 'Has any of you opened his heart?' Which power of the world can issue a Fatwa after opening someone's heart?
Mr. Yahya Bakhtiar:	Mirza Sahib! I am not going into the reasoning. When a Fatwa is given...
Mirza Nasir Ahmad:	Well, if you are not going into the reasoning, then (you should know that) I am not (in the habit of) saying anything without reasoning.
Mr. Yahya Bakhtiar:	I am saying that for the time being – they have issued a Fatwa – I am not talking about reasoning... no, not at this stage. They have given a Fatwa. We will come to the reasoning afterwards. Their short order is...
Mirza Nasir Ahmad:	And the scores of other Fatwas by them? Against Shiites, and the Fatwa from the Haramain Sharifain against Muhammad bin Abdul Wahhab and his followers? They did not let the Wahhabis perform Hajj for twelve years! Shall we forget the whole history? Shall we forget the lessons of history just to make a quick decision?
Mr. Yahya Bakhtiar:	No. You say that you will accept the Muslims' decision in an Islamic summit?
Mirza Nasir Ahmad:	No. I am saying – what I am actually saying is – I have not mentioned any Islamic summit by name – I have said that if the legislative assemblies of the majority of countries of the world make a decision, then we shall consider it as wrong, but we shall leave the matter up to Allah.
Mr. Yahya Bakhtiar:	But then their making a decision becomes meaningless, if you still do not accept it.
Mirza Nasir Ahmad:	How can I accept something regarding which I am not convinced at all?

Mr. Yahya Bakhtiar:	Then the question does not arise at all.
Mirza Nasir Ahmad:	Yes, so no need to try.
Mr. Yahya Bakhtiar:	Then just leave it up to the Assembly.
Mirza Nasir Ahmad:	No. Well, I cannot impose myself on the Assembly. I am just an extremely helpless human being.
Mr. Yahya Bakhtiar:	The Assembly has to make a decision now. We make an effort to come to such a decision that does not cause harm to anyone, that does not hurt anyone, that is of benefit to the country, that does not cause harm to the country. This is what we all make an effort for. Otherwise, why do you think, we would have bothered you?
Mirza Nasir Ahmad:	We also want that. We even pray that no harm befalls the country.
Mr. Yahya Bakhtiar:	The question does not arise. We are making an effort to see if we can come to some conclusion.
Mirza Nasir Ahmad:	No. After the 'if', how come you are aiming only at the Jamaat-e-Ahmadiya, and that although the condition of other sects is the same, if not even harsher, from the Fatwa point of view?
Mr. Yahya Bakhtiar:	Mirza Sahib! I was talking about your separate status: 'Has the Christian Messiah not separated his followers from the Jews?' This was also said by Mirza Basheer-ud-Deen Sahib. He said: Has the Christian Messiah not separated his followers from the Jews? Have the prophets, of whom we have come to know, and whose groups still exist, not separated their groups from others? Everyone will have to agree that this is undoubtedly the case. So, what is so strange, if His Holiness Mirza Sahib who is a prophet as well as a messenger has followed the prophetic way and separated his followers from the others?' 'And separated' – this is what I wanted to clarify.
Mirza Nasir Ahmad:	Yes. 'And separated' means only that much – that he had tried to protect his followers against accepting the influences of others.
Mr. Yahya Bakhtiar:	Is it a separate Ummat?
Mirza Nasir Ahmad:	No, no, there had been no mention of Ummat at all!
Mr. Yahya Bakhtiar:	No, I am talking about this.
Mirza Nasir Ahmad:	No. Not at all. The question not even arises.
Mr. Yahya Bakhtiar:	Then onwards comes: 'On the day on which you became an Ahmadi, your nationality became Ahmadiyyat. If anyone asks you about your caste or national background for identification purposes, then you can tell whatever it might be. But apart from that, your nationality, your caste, your background is Ahmadiyyat. So why are you trying to belong to a people other than Ahmadis?' 'Why are you trying to belong to a people other than Ahmadis?'
Mirza Nasir Ahmad:	The phrase 'other than Ahmadis' (note: the original text says: <i>ghair Ahmadi</i> which actually translates as 'non-Ahmadi', but to retain the flow it was rendered as 'other than Ahmadis' – translator) is not correct.
Mr. Yahya Bakhtiar:	No, I want to ask...
Mirza Nasir Ahmad:	You can say Wahhabi, Ahl-e-Hadith, etc. etc.
Mr. Yahya Bakhtiar:	No, I am saying that on basis of that quotation.
Mirza Nasir Ahmad:	Where is it from?
Mr. Yahya Bakhtiar:	'Malaikatullah', page 46-47, authored by Mirza Basheer-ud-Deen Mahmood Ahmad.

Mirza Nasir Ahmad:	Yes, well, as long as I have not seen it...
Mr. Yahya Bakhtiar:	Yes. You can check it. Verify it. Is it here?
Mirza Nasir Ahmad:	No. It is not here. It is with us.
Mr. Yahya Bakhtiar:	And this has been attributed to Mirza Ghulam Ahmad. Verify it as well: 'My Ummat shall be divided in two parts, one that shall adopt the ways of Maseehiyyat – they shall be ruined. And the other...'
Mirza Nasir Ahmad:	'...shall adopt the ways of Mahdiyyat.'
Mr. Yahya Bakhtiar:	'Maseehiyyat'
Mirza Nasir Ahmad:	Yes, yes. 'The ways of Maseehiyyat.'
Mr. Yahya Bakhtiar:	'Shall adopt the ways of Maseehiyyat – they shall be ruined. And the other shall adopt the ways of Mahdiyyat.' This has been printed in Al Fadhl, January 1916.
Mirza Nasir Ahmad:	Al Fadhl, January 1916?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Has it been an article in which...
Mr. Yahya Bakhtiar:	No, it is in the quotations part by Mirza Sahib. That's where it is.
Mirza Nasir Ahmad:	Ok.
Mr. Yahya Bakhtiar:	And then the next quotation is: 'When a person claims prophethood, then this claim requires that he acknowledges the Divine Being, and he further has to say that he receives revelation from the Most High, and that he recites the revelation that he has received from the Almighty to His creatures, and that he forms an Ummat consisting of people who consider him as a prophet, and who consider his book as Book of Allah.' Is this reference to himself or to Holy Prophet Muhammad ﷺ, because...
Mirza Nasir Ahmad:	Yes?
Mr. Yahya Bakhtiar:	...this...by Mirza Sahib...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...a person...
Mirza Nasir Ahmad:	No, to whom... whose quote is it?
Mr. Yahya Bakhtiar:	It is by Mirza Ghulam Ahmad, taken from 'Aina-e-Kamat'
Mirza Nasir Ahmad:	It is his writing? Is it written by him?
Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	On which page?
Mr. Yahya Bakhtiar:	Page 344, yes, Aina-e-Kamat, page 344.
Mirza Nasir Ahmad:	344?
Mr. Yahya Bakhtiar:	Yes. It says: 'When a person claims prophethood, then this claim requires that he acknowledges the Divine Being, and he further has to say that he receives revelation from the Most High, and that he recites the revelation that he has received from the Almighty to His creatures, and that he forms an Ummat consisting of people who consider him as a prophet, and who consider his book as Book of Allah.' Does this reference imply the Noble Prophet ﷺ, or did he mean himself by that?
Mirza Nasir Ahmad:	No, we will check this. This... it is in context, actually...
Mr. Yahya Bakhtiar:	Yes, that is what I am saying, that it might well be that it refers to the Noble

	Prophet ﷺ...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...because he has not said...
Mirza Nasir Ahmad:	This can be concluded from the context.
Mr. Yahya Bakhtiar:	And Mirza Sahib, yesterday you said that an Ummati Nabi does not have a Shariah of his own. He is not a legislator. He does not bring his own law?
Mirza Nasir Ahmad:	Yes. This is one characteristic. There are others, too...
Mr. Yahya Bakhtiar:	No, as far as law is concerned...
Mirza Nasir Ahmad:	As far as law is concerned, as far as Shariah is concerned...
Mr. Yahya Bakhtiar:	...does he interpret?
Mirza Nasir Ahmad:	Yes. He does not have a Shariah of his own.
Mr. Yahya Bakhtiar:	And if he has a Shariah, then he will not be an Ummati. He will have to start his own Ummat?
Mirza Nasir Ahmad:	Yes, yes. Absolutely.
Mr. Yahya Bakhtiar:	This is also attributed to Mirza Sahib: 'Also understand what Shariah is – someone who has, on basis of his revelation, laid down some commandments and prohibitions for his Ummat, such a person has become a Sahib-e-Shariah, a lawgiver. In view of this definition, our opponents are at fault again, because my revelation contains commandments as well as prohibitions.'
Mirza Nasir Ahmad:	It says: 'our denying opponents', from this can be understood that this is actually the reply to an objection. If we read those pages, keeping the objection, then we can get at the actual meaning. Otherwise not.
Mr. Yahya Bakhtiar:	Arba'een, number 4, page 6. Have you seen it?
Mirza Nasir Ahmad:	Yes, I have seen it. He wrote in the annotation: 'I have come to renew the commandments and prohibitions of the Shariat-e-Muhammadiyah.' Elsewhere he had said: 'Not even an iota of the Holy Qur'an can be changed.'
Mr. Yahya Bakhtiar:	No. I am asking something else.
Mirza Nasir Ahmad:	Yes. I have answered you, haven't I?
Mr. Yahya Bakhtiar:	Here he has written that...
Mirza Nasir Ahmad:	The annotation says that the commandments and prohibitions of the Holy Qur'an – this is in the actual text and in the annotation – the Shariah contained in the Holy Qur'an, not even an iota of it can be abrogated in our view. The commandments and prohibitions that are contained in the revelations given to His Holiness the Founder of the Movement order him to make people act according to the commandments and prohibitions contained in the Holy Qur'an.
Mr. Yahya Bakhtiar:	No, may I ask you whether Mirza Sahib had claimed to be a legislating prophet? Or do you accept him as having brought his own Shariah?
Mirza Nasir Ahmad:	Neither has he brought his own Shariah, nor has he claimed to be a legislating prophet. Rather the opposite. He has on numerous occasions announced that the Holy Qur'an is a perfect and complete Shariah, and that Allah had inspired him: الخير كله في القرآن That the Magnificent Qur'an is the source and fountainhead of all goodness. And the commandments and prohibitions he had mentioned in his writings or inspirations are the same that are found in the Holy Qur'an. He was told that the

	people's attention has drifted away from the commandments and prohibitions of the Holy Qur'an, and that he should renew and revive them. Here is an excerpt from 'Izalah-e-Awham': And we believe with full certainty that the Holy Qur'an is the last of the Heavenly Books, and that not even an iota or dot can be added or reduced from its laws, <i>hudoos</i>, orders, and commandments. Now there can come no other revelation or inspiration from Allah Most High that would abrogate or alter the laws of the Holy Qur'an. If anyone still believes that, then we consider him as someone who has left the group of believers, who has become a heretic and infidel.'
Mr. Yahya Bakhtiar:	In Al Fadhl, 26th January 1915, Mirzaa Basheer-ud-Deen Mahmood is quoted as follows: 'Believing that the Promised Maseeh was not Ahmad, the Prophet of Allah, considering him as mere Ummati, as a part of the Ummat, amounts to considering the Noble Prophet, the <i>Khatam-un-Nabiyeen</i> as a mere Ummati, and that is a horrendous infidelity, indeed.'
Mirza Nasir Ahmad:	This seems to be a patchwork of phrases. (Note: in the English translation, this 'patchwork of phrases' had to be rendered as coherent sentence, as it would otherwise have been untranslatable – Translator)
Mr. Yahya Bakhtiar:	This is how it has been typed. I shall read it again. '...considering him as mere Ummati, as a part of the Ummat, amounts to considering the Noble Prophet, the <i>Khatam-un-Nabiyeen</i> as a mere Ummati, and that is a horrendous infidelity, indeed.'
Mirza Nasir Ahmad:	I cannot even call the excerpt you have just read a misprint. I mean, this must definitely be checked.
Mr. Yahya Bakhtiar:	Yes, sure, check it.
Mirza Nasir Ahmad:	Yes, it must be checked.
Mr. Yahya Bakhtiar:	...because in it...
Mirza Nasir Ahmad:	Yes, there is quite much written in it.
Mr. Yahya Bakhtiar:	Yes, it is a complete departure.
Mirza Nasir Ahmad:	Yes, all right, I will check it, <i>in sha Allah</i>. That what you say, right, once it is checked...
Mr. Yahya Bakhtiar:	Yes, Mirza Sahib, this is why...
Mirza Nasir Ahmad:	Yes, in the morning, in the morning we shall discuss it, <i>in sha Allah</i>. It also needs to be checked because of that what you had said yesterday in English, that we had unknowingly made some depreciative statements about Mawdoodi Sahib, well, the speech I had given in Urdu – my actual tongue – that says 'Mawdoodi Sahib', 'Bhutto Sahib'. I checked it...
Mr. Yahya Bakhtiar:	Is it? So they had changed it into 'Mister'?
Mirza Nasir Ahmad:	Yes. The translators had changed it into 'Mister'.
Mr. Yahya Bakhtiar:	This is why I had said...
Mirza Nasir Ahmad:	And this here...
Mr. Yahya Bakhtiar:	No, it will be good if the misunderstanding is removed, right?
Mirza Nasir Ahmad:	...and 'Mufti Mahmood Sahib' They all are 'Sahib' for us.
Mr. Yahya Bakhtiar:	Yes. It will be good if the misunderstanding is removed.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	And I had gathered some information about the Black Burn resolution. I got to know from there, it had been sent by our embassy, perhaps, that this resolution

	had been distributed. After being passed in the meeting, this was distributed. I cannot say for sure whether it had been mentioned in the newspapers, or not.
Mirza Nasir Ahmad:	Yes. This will go there.
Mr. Yahya Bakhtiar:	Yes, you must have got a copy of it?
Mirza Nasir Ahmad:	No. I have not got a copy.
Mr. Yahya Bakhtiar:	Can you get one? Can you ask them to send you one?
Mirza Nasir Ahmad:	I have not got one, but I will definitely ask for one.
Mr. Yahya Bakhtiar:	Because there are many people who have got one, it has even been printed in the papers there.
Mirza Nasir Ahmad:	No, the wordings are ambiguous, that 'all Ahmadis have taken part in it.' And this group of ours is so small that I not even recall its name.
Mr. Yahya Bakhtiar:	No, look, it is a small group, right? Even five, six people can pass a resolution that 'we Ahmadi Muslims...'
Mirza Nasir Ahmad:	No, the wording – at one place it refers to Ahmadis even only as mere Pakistanis. This resolution does not even mention the name of Muslims.
Mr. Yahya Bakhtiar:	Yes, that is fine. If that is so, then there is nothing to object about it.
Mirza Nasir Ahmad:	No, in this resolution, at another place...
Mr. Yahya Bakhtiar:	Yes. It says so. There is nothing objectionable about it. But onwards, it says...
Mirza Nasir Ahmad:	Yes, yes, right, anyway, it needs to be checked. There is nothing to argue about, I hope?
Mr. Yahya Bakhtiar:	'We Ahmadi Muslims... non-Ahmadi Pakistanis.'
Mirza Nasir Ahmad:	Fine. We will check it
Mr. Yahya Bakhtiar:	This was pointed out to me, and then I have...
Mirza Nasir Ahmad:	All right. You have pointed out this to me in the first time.
Mr. Yahya Bakhtiar:	And, Mirza Sahib! Yesterday you said about Mirza Sahib's bio-data that you will...
Mirza Nasir Ahmad:	Yes, I have.
Mr. Yahya Bakhtiar:	If you could share it with us, so that it will come on record.
Mirza Nasir Ahmad:	Very well. I will do that.
Mr. Yahya Bakhtiar:	If it is available right now.
Mirza Nasir Ahmad:	Yes, yes, it is. Shall I read it now?
Mr. Yahya Bakhtiar:	If it is short, then read it now.
Mirza Nasir Ahmad:	No, it is not that short.
Mr. Yahya Bakhtiar:	I just want the dates, etc.
Mirza Nasir Ahmad:	If you want it to be changed, we will get it changed.
Mr. Yahya Bakhtiar:	Yes, because it is just for the record. Just as you had given your bio-data.
Mirza Nasir Ahmad:	I had kept it short for you.
Mr. Yahya Bakhtiar:	There is lots of literature about Mirza Sahib.
Mirza Nasir Ahmad:	I am just a weak human being. What is my standing compared to that of the founder of our movement?
Mr. Yahya Bakhtiar:	No, I just want the bare facts... as far as his teachings are concerned, that would make the matter very lengthy.
Mirza Nasir Ahmad:	Yes, with this in mind, we have... many tomes have been written. In one book he had mentioned his autobiography. We have copied from there, and the date of birth and date of death...
Mr. Yahya Bakhtiar:	Yes, please give us the reference.
Mirza Nasir Ahmad:	We shall shorten it.

Mr. Yahya Bakhtiar:	Shorten it a bit.
Mirza Nasir Ahmad:	How much?
Mr. Yahya Bakhtiar:	That depends on you. I am not objecting even to this. But I said brief record, because sometime the whole thing may have to be published. So, it should ...
Mirza Nasir Ahmad:	Yes, there will come a time for that, <i>in sha Allah</i> .
Mr. Yahya Bakhtiar:	Yes. This is why I am saying that it should be on record. Will it be ready tomorrow morning?
Mirza Nasir Ahmad:	It will be around 15 to 20 pages.
Mr. Yahya Bakhtiar:	That much?
Mirza Nasir Ahmad:	Yes, that much. We shall read it tomorrow morning.
Mr. Yahya Bakhtiar:	In the morning, or if you can make it a bit shorter.
Mirza Nasir Ahmad:	Yes, I will see how much can be done.
Mr. Chairman:	So, that will do for the present, Mr. Attorney-General, Maghrib prayer's time. You would take about five minutes more, or...?
Mr. Yahya Bakhtiar:	I just want to ask one or two questions.
Mr. Chairman:	All right.
Mr. Yahya Bakhtiar:	When Mirza Sahib says that: My revelation contains does and does not – laws...'
Mirza Nasir Ahmad:	The 'do – laws', they...
Mr. Yahya Bakhtiar:	No, that will be the literal meaning. That they are...
Mirza Nasir Ahmad:	No, no, the 'do – laws'...
Mr. Yahya Bakhtiar:	...orders...
Mirza Nasir Ahmad:	...are commandments.
Mr. Yahya Bakhtiar:	...are commandments.
Mirza Nasir Ahmad:	The commandment is to enforce the Shariah-e-Muhammadiyah. This does not mean that a new Shariah has been sent down. And the commandment...
Mr. Yahya Bakhtiar:	No. This is also contained in the Holy Qur'an. He says: 'In my revelation'.
Mirza Nasir Ahmad:	He was inspired to enforce the Shariah-e-Muhammadiyah. Thus, his revelation does contain a commandment, doesn't it? But it is not a Shariah.
Mr. Yahya Bakhtiar:	No, if his revelation says that 'Muslims are Kafirs, do not give them your girls', then this is also a law, isn't it?
Mirza Nasir Ahmad:	It is not.
Mr. Yahya Bakhtiar:	It is not?
Mirza Nasir Ahmad:	Not at all.
Mr. Yahya Bakhtiar:	'Do not pray with them' – that is also not?
Mirza Nasir Ahmad:	Not at all. Not at all.
Mr. Yahya Bakhtiar:	They have got no law of their own?
Mirza Nasir Ahmad:	Other than the Holy Qur'an, something in addition or subtraction from the Holy Qur'an – nothing, not at all. The question not even arises. For us, the Qur'an is sufficient.
Mr. Yahya Bakhtiar:	And that he is a prophet, is it in his revelation?
Mirza Nasir Ahmad:	In the revelation... all revelation actually... is about the prophet: 'I am the Mahdi whose glad tidings had been given by the Seal of Prophethood, that he shall appear in this era, that he shall be born towards the end of time, and who has also been mentioned in the Holy Qur'an.'

Mr. Yahya Bakhtiar:	This is, I mean, his revelation?
Mirza Nasir Ahmad:	Yes. It is revelation.
Mr. Yahya Bakhtiar:	The Holy Qur'an does not say that Mirza Ghulam Ahmad is a prophet, or that he will be one.
Mirza Nasir Ahmad:	If we begin the discussion about names, then it is going to be a long one. No book mentions the name of any prophet in this manner.
Mr. Yahya Bakhtiar:	No, the former prophets, there is some proper mentioning of them.
Mirza Nasir Ahmad:	No, I mean that the Holy Qur'an itself says when it mentions the conditions of the former prophets that 'many We have not mentioned, and some We have mentioned so as to increase your knowledge.' And there are other spiritual benefits.
Mr. Yahya Bakhtiar:	And Mirza Sahib, there are some words like ' <i>Haqiqi Nabi</i> ', ' <i>Majazi Nabi</i> ', ' <i>Baroozi Nabi</i> '...
Mirza Nasir Ahmad:	Yes, ' <i>Majazi Nabi</i> ', ' <i>Baroozi Nabi</i> ', they are...
Mr. Yahya Bakhtiar:	...what is your interpretation of those words?
Mirza Nasir Ahmad:	The Sufis' interpretation...
Mr. Yahya Bakhtiar:	...what do you mean by ' <i>Haqiqi</i> '?
Mirza Nasir Ahmad:	We call a prophet who brings a Shariah a <i>Haqiqi Nabi</i> , and someone who has not attained this stage of prophethood through complete obedience, his status is that of <i>Mustaqill</i> ...
Mr. Yahya Bakhtiar:	You mean someone who has brought his own Shariah, without bearing the seal of any other prophet?
Mirza Nasir Ahmad:	No, there were some <i>sharai</i> , and some <i>ghair sharai</i> .
Mr. Yahya Bakhtiar:	That means, a <i>ghair sharai</i> one can also be a <i>Haqiqi</i> one?
Mirza Nasir Ahmad:	A <i>Mustaqill Nabi</i> . The words ' <i>Haqiqi</i> ' and <i>Mustaqill</i> carry different meanings. A <i>Haqiqi</i> prophet – according to our understanding – yes, <i>Haqiqi</i> prophethood is that of one who brings a Shariah.
Mr. Yahya Bakhtiar:	He brings a Shariah?
Mirza Nasir Ahmad:	He brings a Shariah. And <i>Mustaqill</i> prophethood means that it is not the result of any other's spiritual blessings. Rather, Allah has granted it to him to benefit others.
Mr. Yahya Bakhtiar:	That is called <i>Mustaqill</i> ?
Mirza Nasir Ahmad:	Yes. That is called <i>Mustaqill</i> .
Mr. Yahya Bakhtiar:	Mirza Ghulam Ahmad was a <i>Mustaqill Nabi</i> ?
Mirza Nasir Ahmad:	No, no, he was an <i>Ummati Nabi</i> .
Mr. Yahya Bakhtiar:	And <i>Haqiqi</i> ?
Mirza Nasir Ahmad:	No. <i>Haqiqi</i> is one who brings a Shariah. We hold that not even an iota of the Holy Qur'an can be changed. And he is not <i>Mustaqill</i> , because we hold that a person who does not follow a prophet cannot become a <i>Siddiq</i> , <i>Shaheed</i> , <i>Salih</i> , he cannot even become a simple righteous person. Not to talk about his becoming a prophet.
Mr. Yahya Bakhtiar:	What is <i>Majazi</i> ? So many words have been used!
Mirza Nasir Ahmad:	<i>Baroozi</i> or <i>Majazi</i> means... they are terms of the Sufis... and also <i>Zilli</i> . If you want me to, I shall get some notes about that prepared.
Mr. Yahya Bakhtiar:	No. I mean, briefly, generally, what...
Mirza Nasir Ahmad:	' <i>Zilli</i> ' prophethood means... the founder of our movement has... ' <i>Zilli</i> ' prophethood means that one gets revelation only due to the spiritual blessings of

	Muhammad ﷺ.
Mr. Yahya Bakhtiar:	And we can also call that <i>Majazi</i> ? Or is it different?
Mirza Nasir Ahmad:	This is actually a term used by the Sufis.
Mr. Yahya Bakhtiar:	No. I shall read out a quotation in front of you...
Mirza Nasir Ahmad:	Yes, it is mentioned in our books as well.
Mr. Yahya Bakhtiar:	Yes. Here it says: 'According to meaning which the Islamic Shariah gives to the word 'Nabi', His Holiness Mirza Ghulam Ahmad is in no way to be considered as a <i>Majazi Nabi</i> , rather, he is a <i>Haqiqi Nabi</i> .' That is, his Shariah, as you say...
Mirza Nasir Ahmad:	Where is it mentioned? What is the source of this quote?
Mr. Yahya Bakhtiar:	It is in 'Haqiqat-un-Nubuwwat', on page 172.
Mirza Nasir Ahmad:	It can also mean true and real, that is, it must have been used in its literal meaning.
Mr. Yahya Bakhtiar:	You can check that. (To Mr. Chairman) We will continue tomorrow.
Mr. Chairman:	Tomorrow. The delegation is permitted to go and to be here tomorrow at 10:00 a.m. The honourable members many keep sitting.
Mirza Nasir Ahmad:	Will you keep the magazine?
Mr. Yahya Bakhtiar:	Pardon?
Mirza Nasir Ahmad:	The one by the Mutamar Alam Islami?
Mr. Yahya Bakhtiar:	No. We will give it to you. Yes, just let me note it. (Interruption)
Mr. Chairman:	There is nothing to say. Only the House is adjourned after the delegation has left. (The Delegation left the Chamber) Any honourable member has to say anything? Maulana Zafar Ahmad Ansari! I will request the members to be in their seats.

PHOTOGRAPH OF THE MOSQUE IN IJEBUODE, NIGERIA AND ITS CAPTIONS

Maulana Zafar Ahmad Ansari	Sir! Here is a magazine that he had given. It can cause some misunderstandings even among the people of the House. I myself happened to be there, the whole incident took place in front of me. But this is a different issue, I will talk about it any other time... (Interruption)
Mr. Chairman:	You should listen to him.
Maulana Zafar Ahmad Ansari	The first thing that he had said was that there had been no objection to the blueprint of the mosque. But look at this headline. It is in Arabic, but I shall translate it into Urdu. (Interruption) Fine. The first one? (Interruption) No, no, first this one, I mean the headline on the top. It says: حتى لا ننسى ما مره القاديانية صند عقيدتنا

	(Lest we ignore the conspiracies of Qadiyanis against our belief.) This was the first headline. The second one says: هؤلاء يحاربوننا في افريقية مختلف الوسائل و الاخاليذ فيتغلغون في اوساط الرسمية به اسم الاسلام (It is these people who are fighting us in Africa by means of various methods and infiltrating the Muslim people in the name of Islam.) On the third page is: لقد ناقش مؤتمر المنظمات الاسلامية في العالم المنعقد بمكة المكرمة في ربيع الاول موازيهم كان من ابرازها معالجة الطيارة الفكرية المؤثرة المعادية للاسلام و كانت القاديانية في مقدمة هذه الطيارة الحداثة التي نوح كشد و درست و راثه (This conference of Islamic Organisations held at Mecca on 14th to 18th Rabiul Awwal discussed very important subjects. Prominent among them was how to meet the contemporary anti-Islamic movements. Qadianism came at the top of these subversive movements which were fully discussed. Its dangers to the Islamic world were exposed, as also the deceitful and disruptive methods employed by it.)
Mr. Chairman:	You put it to the witness.
Maulana Zafar Ahmad Ansari:	Let me make it a bit clearer.
Mr. Chairman:	No, no, you put it to the witness. Just put it to the witness. (Interruption) No, one second.
Maulana Zafar Ahmad Ansari:	I will make it a bit clearer. It was not only the mosque against which objections were raised. (Interruption)
Mr. Chairman:	One minute. Listen, please. Yes, yes, one second.
Maulana Zafar Ahmad Ansari:	It was not just the mosque, but also other activities that were carried out in Africa. They also gave pictures of that. They provided photographs of their Jamaat, to show what they are doing. And the capture says: 'We should not be oblivious to what the Qadiyanis are doing.' For this purpose, they have shown the mosque, as well as pictures of those people, and other... in Nigeria... Nothing is written, but it is obvious.
Mr. Chairman:	Ansari Sahib, this...
Maulana Zafar Ahmad Ansari:	Look further. It is possible...
Mr. Chairman:	Please listen to me...
Maulana Zafar Ahmad Ansari:	But when it is mentioned in the diction, then this came up...
Mr. Chairman:	Listen to me... Now this... (Interruption) One second. Please listen to me.
Maulana Zafar Ahmad Ansari:	...so that no objection remains when looking at the picture.
Mr. Chairman:	Ansari Sahib! Listen, please, for one second. The document has been produced by the witness himself to contradict the question of the Attorney-General. The witness relies on this document. You can put to any of this... extracts of this document, yes. So, tomorrow it can be put. This you can discuss with the Attorney-General.
Mr. Abdul Aziz Bhatti:	Why not keep this magazine on record?

Mr. Chairman:	It will be on record. It is on the record that it has been produced by the witness as his own defence. So, this will remain on the record and the honourable members can see it, if any. I think it should not be passed on. It should not be passed on. It should remain, it shall remain in my Chamber till it is translated and everything. And from 9:00 to 10:00 tomorrow, the members can see it in my chamber, yes. You keep coming there anyway, so now you can come under the pretext to have a look at that magazine. From 9:00 to 10:00 in my Chamber, all the members can see it 9:00 to 10:00 a.m.
Maulana Zafar Ahmad Ansari:	Sir, there is another thing...
Mr. Chairman:	It will be handed over to Maulana Sahib for translation and tomorrow Maulana Sahib will hand it over to me at 9:00.

SUPPLY OF COPIES OF THE PROCEEDINGS, RELATING TO CROSS-EXAMINATION TO MEMBERS/ATTORNEY-GENERAL	
Maulana Muhammad Zafar Ahmad Ansari	The other thing I want to say is that the pictures about which he had said that... (Interruption)
Mr. Chairman:	The photo state copy of that...
Maulana Muhammad Zafar Ahmad Ansari	We should get the record of whatever answers he had given so that we can prepare ourselves.
Mr. Chairman:	Yes. I will do that. As soon as possible, fine? I am trying to get 250 copies of these proceedings so that these may be distributed among the members as soon as possible, within a few days. (Interruption)
Mr. Chairman:	I was saying that, yes. Chaudheri Sahib!
Chaudheri Zuhoor Ilahi:	Please, listen to me... (Interruption) Don't give 250, but let us have at least five or seven till the evening so that...
Mr. Chairman:	You will... the Attorney-General will get it; and the rest within...
Mr. Yahya Bakhtiar:	...because some points are such...
Mr. Chairman:	Ok, that will be done.
Ch. Zuhoor Ilahi:	For him, we'll need them immediately.
Mr. Chairman:	Definitely. The Attorney-General needs it.
Mr. Zafar Ahmad Ansari:	Give them just as they are written.
Mr. Chairman:	I will ask the Secretary to deliver the copies as...
Mr. Yahya Bakhtiar:	Whatever is prepared that will do, that will be sufficient.
Mr. Chairman:	Yes, copies of the proceedings to the Attorney-General at least. Whatever transcription has been done – at least one copy should be given to the Attorney-General, because tomorrow's brief cannot be prepared without today's proceedings. So, even if you have to put more time or over-time, one copy has to be prepared. So, the House is adjourned to meet tomorrow at 10:00 am. Thank you very much.

The Special Committee of the whole House adjourned to meet at ten of the clock, in the morning, on
Wednesday, the 7th August 1974

3RD PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Wednesday, the 7th August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Wednesday, the 7th August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

Mr. Chairman: Is Mr. Attorney-General prepared? Should we call them?

Mr. Yahya Bakhtiar: (Attorney-General of Pakistan): Yes, Sir.

Mr. Chairman: They may be called.

The Delegation entered the Chamber

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Chairman: Yes, Mr. Attorney-General.

Mr. Yahya Bakhtiar: Mirza Sahib! Have you verified that quotation which I read out yesterday?

Mirza Nasir Ahmad: (Witness, Head of the Jamaat-e-Ahmadia, Rabwah) One reference you had...

Mr. Yahya Bakhtiar: I shall read it out again.

Mirza Nasir Ahmad: Let us take them one by one. You gave a reference of 29th January, 1915.

Mr. Yahya Bakhtiar: Yes. The last one I had read... then the remaining ones, the references you had noted...

Mirza Nasir Ahmad: Yes. You have the one of 29th January, 1915?

Mr. Yahya Bakhtiar: Yes.

Mirza Nasir Ahmad: Please read it out, we shall verify it.

Mr. Yahya Bakhtiar: No, I shall just read out the last one again. Then I shall come to 29th January. I do not recall it right now. Yes, I have marked it in my file.

The last question which I asked you and you were... your information will be verified.

That was:

'According to meaning which the Islamic Shariah gives to the word 'Nabi', His Holiness Mirza Ghulam Ahmad is in no way to be considered as a *Majazi Nabi*, rather, he is a *Haqiqi Nabi*.'

(Haqiqat-un-Nubuwwat, p. 174)

Mirza Nasir Ahmad: Yes, we had found it.

Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	The words that were used are: I had written that if in the real sense, if <i>haqiqi</i> is taken to mean that or a prophet, a prophet who brings a Shariah, that is the meaning that the Promised Messiah himself had mentioned, then I will not believe that His Holiness the Promised Messiah was a <i>Haqiqi Nabi</i> . But if <i>Haqiqi</i> is taken to be the antonym of counterfeit, or for <i>Ismi</i> , then I do not consider him as an <i>Ismi Nabi</i> (a prophet for name's sake only), either. I am saying this on my own part. What is actually written, is that if he is deemed as an <i>Ismi Nabi</i> , then I believe in him as <i>Haqiqi Nabi</i> , that is, I do not believe that he was a counterfeit one.
Mr. Yahya Bakhtiar:	In other words...
Mirza Nasir Ahmad:	I do not consider him as an imposter, a deceiver. But if <i>Haqiqi</i> is taken to mean one who brings a Shariah, then I do not consider him as <i>Haqiqi</i> .
Mr. Yahya Bakhtiar:	Please clarify that... Thank you. When he says that: 'My revelation contains commandments and prohibitions.'
Mirza Nasir Ahmad:	What is the reference of that? Well, something had been discussed yesterday also.
Mr. Yahya Bakhtiar:	Yes, it is on eighty-three, eighty-four, last few lines of eighty-three, in the 'Arbaeen'.
Mirza Nasir Ahmad:	The Almighty has not kept any restrictions in the Holy Shariah, except for this. But also understand what the Shariah is.'
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	'One who has mentioned on basis of his revelations some commandments and prohibitions for his Ummat, such a person has become a lawgiver.'
Mr. Yahya Bakhtiar:	Yes, I have... Before you proceed further to clarify...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	This reference – I had asked you whether it is with regard to Mirza Ghulam Ahmad himself or the Noble Prophet ﷺ?
Mirza Nasir Ahmad:	Yes, this has been elucidated by him onwards. He himself clarified this point. '... even from the external point of view, our opponents are accused.' This is the opprobrious answer to the allegations levelled by our opponents: Allah has revealed to us: قُلْ لِلْمُؤْمِنِينَ يَغُضُّ مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَىٰ لَهُمْ This Ayat of the Holy Qur'an was revealed, and it comprises commands and prohibitions, which means that we were commissioned to enforce the commands and prohibitions of the Holy Qur'an. It does not mean that we have got a different Shariah.' There is an Ayat from the Holy Qur'an as example...
Mr. Yahya Bakhtiar:	Yes, well, I want you to clarify one thing...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	When he says onward: 'And similarly, my revelation contains commands and prohibitions...'
Mirza Nasir Ahmad:	Yes. These are the Ayaat of the Holy Qur'an which contain commandments and prohibitions.
Mr. Yahya Bakhtiar:	The Ayaat that are in the Holy Qur'an were revealed to him?
Mirza Nasir Ahmad:	They were Ayaat of the Holy Qur'an, and this means that he is to enforce the commandments and prohibitions of the Holy Qur'an, and, in accordance to that,

	to tell the people...
Mr. Yahya Bakhtiar:	He did not get any of his own?
Mirza Nasir Ahmad:	He did not get any commandments or prohibitions of his own...
Mr. Yahya Bakhtiar:	'...and if one says that Shariah means a Shariah that contains new commandments...'
Mirza Nasir Ahmad:	'... then that is wrong.'
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	This has been clarified – already – that he has not got any new commandments.
Mr. Yahya Bakhtiar:	'That means the Qur'anic teachings are also contained in the Torah, and if someone says that Shariah means a Shariah that...'
Mirza Nasir Ahmad:	'...contains new commandments, then that is wrong.'
Mr. Yahya Bakhtiar:	No, after that comes: 'In other words, the Qur'anic teachings are contained in the Torah. If someone says that Shariah is that which contains some... commandments and prohibitions, then that is wrong, because if the Torah or the Qur'an... contained injunctions of the Shariah, then there would remain no room for <i>Ijtihad</i> . In short, all such considerations are vain and erroneous. Our belief is that the Noble Prophet ﷺ is the Seal of Prophethood, and that the Qur'an... out of the Divine Books.'
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	'...is the last out of the Divine Books. But this does not mean that God has made it unlawful unto Himself to renew some of those commandments, through any means, like for example that you must not lie, or give false evidence, that you must not commit adultery, or bloodshed. Obviously, expounding such things is actually expounding the Shariah, and that is the task of the Promised Messiah. Then that argument of yours...'
Mirza Nasir Ahmad:	Well, the whole issue has become quite clear. It has become absolutely clear, that the injunctions in the Holy Qur'an are sent down as revelation. This does not mean that it is a new Shariah.
Mr. Yahya Bakhtiar:	He is repeating the same?
Mirza Nasir Ahmad:	Yes, yes, it is a repetition.
Mr. Yahya Bakhtiar:	Then I have asked you about that, about Al Fadhl of 26 th and 29 th June.
Mirza Nasir Ahmad:	Al Fadhl?
Mr. Yahya Bakhtiar:	Yes, Al Fadhl, which says: 'Since we believe in Mirza Sahib's prophethood, and non-Ahmadis do not believe in his prophethood, and since according to the Qur'anic teachings denying any prophet is also a kind of Kufr, non-Ahmadis are to be considered as Kafirs.'
Mirza Nasir Ahmad:	This is not 26 th to 29 th , it is Al Fadhl, 29 th June 1922*.
<i>*N.B. I would like to request the reader the deceptive techniques of Mirza Nasir Ahmad: 'This is not 26th to 29th.' This reference is being discussed since yesterday. Mirza Sahib says at times that he will check it, at times he denies it and at times he avoids it. Now listen to the facts: Al Fadhl is typed broadly on the front of this paper, as well as vol. 9, issue 101-102, dated 26th to 29th June 1922. In other words, the issue of two dates has been published in one place. Mirza Sahib has tried to fool the whole Assembly.</i>	
Mr. Yahya Bakhtiar:	Fine.
Mirza Nasir Ahmad:	I shall read out the whole reference. It will be self-explanatory: 'Since we believe in Mirza Sahib's prophethood, and non-Ahmadis do not believe in his prophethood, and since according to the Qur'anic teachings denying any

	prophet is also a kind of Kufr, non-Ahmadis are to be considered as Kafirs.’ According to this definition, this I am saying on my own behalf – there is a Hadith من ترك الصلوة متعمداً فقد كفر whoever misses the prayer intentionally, has become a Kafir. The word Kafir is used here in the limited sense. ‘Since according to the Qur’anic teachings denying a prophet is also a kind of Kufr, non-Ahmadis are to be considered as Kafirs. I believe in my Allah. Our Jamaat believes in Allah. We believe in all prophets of Allah. I as well as our Jamaat, consider the Holy Qur’an as the Word of Allah. We believe in all heavenly books. We abide by the Islamic injunctions and we believe that all injunctions of the Holy Shariah must be put into practice. We exhort our Jamaat to put them into practice, and we ourselves try to practice them as much as possible. We believe in the angels. We believe in the rising after death. We believe in the Divine Decree. We fast, we perform the Hajj, I myself have performed Hajj. We pay the Zakah. We consider all those injunctions as vital and believe that the least deviation means ruin. We do not believe in any new Shariah after the Holy Qur’an, nor do we consider such a belief as permissible. His Holiness Mirza Sahib did not bring any new Shariah. He said: ‘If I bring any new injunction, then I will be a Kafir.’ This is the whole reference, which is quite self-explanatory.
Mr. Yahya Bakhtiar:	This explanation...
Mirza Nasir Ahmad:	Yes, fine.
Mr. Yahya Bakhtiar:	... well, the word Kafir is used in the limited sense, that...
Mirza Nasir Ahmad:	Yes, in the limited sense.
Mr. Yahya Bakhtiar:	That he is not out of the circle of Islam?
Mirza Nasir Ahmad:	No, in fact, I will have to explain that. Yesterday I felt that, and I was restless for the whole night. This is such a great religion. There should not be the least misunderstanding about it.
Mr. Yahya Bakhtiar:	No, that is right, because...
Mirza Nasir Ahmad:	At least I shall try...
Mr. Yahya Bakhtiar:	...this is a new thing that a person remains in the Millat, but not in Islam. This...
Mirza Nasir Ahmad:	For you, this is new, but the references that I read were from old books. Not from our books. Ibn Taymiyah...
Mr. Yahya Bakhtiar:	I have not noted those references.
Mirza Nasir Ahmad:	The one by Ibn Taymiyah? (To a member of his delegation) Where is it? Take it out. (To the Attorney-General) I shall have you not them just now. (To a member of his delegation) The one that was read yesterday. (To the Attorney-General) He is taking it out. (To a member of his delegation) From where I had read it. You had read a reference from Al Fadhl, 29 th January 1915. This is Al Fadhl 29 th January 1915.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Read it, I shall verify it.
Mr. Yahya Bakhtiar:	Not to consider the Promised Messiah as Ahmad Prophet of Allah, to consider him as an Ummati, is as though one would consider the Seal of Prophethood himself as Ummati, as a part of this Ummat, and that is an immense Kufr, that is Kufr upon Kufr*.
<i>*N.B. A person who wrote this question for the Attorney-General, made a mistake when writing the date. The actual date was 29th June 1915. Mirza Nasir Ahmad made a number of statements:</i> <i>1. That this reference does not exist</i>	

2. That it is a fake
 3. That it is not mentioned anywhere.
 4. That it is not mentioned anywhere else.
- Erring is human, a mistake in quoting the date does not mean that the whole reference is non-existent.*

Mirza Nasir Ahmad:	29 th January 1915?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	I would like to submit that on 29 th January 1915 the paper Al Fadhl was not even printed.
Mr. Yahya Bakhtiar:	It says 29 th January, or maybe it is in any other issue?
Mirza Nasir Ahmad:	No, no, it is not in any issue. This reference does not exist at all. This is a fabrication.
Mr. Yahya Bakhtiar:	This is why I make you verify the references. Could it be anywhere else? Maybe it is a misprint?
Mirza Nasir Ahmad:	No, no, it is nowhere. It is not mentioned anywhere. In this little time, since the newspaper is printed, we have not seen it, but my mind, my upbringing tells me...
Mr. Yahya Bakhtiar:	No, that is fine. This is why...
Mirza Nasir Ahmad:	And the reference that was given comes from a newspaper that had never been printed.
Mr. Yahya Bakhtiar:	No, I thought...
Mirza Nasir Ahmad:	No, no, it is also not anywhere else. Here is the file. You can look up 29.
Mr. Yahya Bakhtiar:	No. You mean to say that Al Fadhl, 29 th January has never been printed?
Mirza Nasir Ahmad:	Back in 1915, Al Fadhl appeared every third day. The 29 th was a non-print day.
Mr. Yahya Bakhtiar:	No, I said...
Mirza Nasir Ahmad:	Al Fadhl was printed. It was not printed on the 29 th .
Mr. Yahya Bakhtiar:	No, look...
Mirza Nasir Ahmad:	It did not appear daily.
Mr. Yahya Bakhtiar:	I said that was 26 th to 29 th , bi-weekly. So from...
Mirza Nasir Ahmad:	This reference is nowhere. Neither before, nor after. There is no such reference.
Mr. Yahya Bakhtiar:	Ok, then.
Mirza Nasir Ahmad:	Have a look at this file. There is no issue of the 29 th . (To a member of his delegation) Show it to him. There is no issue of the 29 th . (To the Attorney-General) No, no, we shall show it to you. (To ma member of his delegation) Open it. Don't put him to trouble for nothing.
Mr. Yahya Bakhtiar:	Let him verify the news. He must verify it.
Mirza Nasir Ahmad	(To a member of his delegation) Open page 29. (To the Attorney-General) Look, here is the 26 th , which we have seen. It is not that.
Mr. Yahya Bakhtiar:	Yes, fine, I saw it. Yes, yes. I saw it.
Mirza Nasir Ahmad	Also look at the pages before and after. Look at all of it. This reference by Ibn Taymiyah, it is in Kitabul Iman, page 132, printed in Egypt.
Mr. Yahya Bakhtiar:	Kitabul?
Mirza Nasir Ahmad	Kitabul Iman, 132, page hundred and thirty-two, printed in Egypt. It has been printed in different countries, this is why...
Mr. Yahya Bakhtiar:	Do you now the year in which it was printed?
Mirza Nasir Ahmad	No, no (to a member of his delegation) Is the book here?
Mr. Yahya Bakhtiar:	There must be... several editions of this book, right.
Mirza Nasir Ahmad	It is the Egyptian edition. It is printed in Egypt.

Mr. Yahya Bakhtiar:	Because there are different editions of Mirza Sahib's writings. This too, is verified.
Mirza Nasir Ahmad	Printed in Egypt, page 132. And if you need more details, then... from our camp, from there...
Mr. Yahya Bakhtiar:	No, this is enough. If we still require it, we shall see. Now, Mirza Sahib, I don't think I had given you any other references.
Mirza Nasir Ahmad	26 th January 1916...
Mr. Yahya Bakhtiar:	I shall verify it from where I had gotten it.
Mirza Nasir Ahmad	All right. This contained something in which the word Ummat was used.
Mr. Yahya Bakhtiar:	I shall verify it.
Mirza Nasir Ahmad	Millat, it says Millat, not Ummat. Well, it is very clear. The answer to that. But we need the original. Here might be some mistake regarding the wording. This is why I had said, with utmost respect, that whatever reference is read out here...
Mr. Yahya Bakhtiar:	No, this is why we are getting it verified.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Because there are misprints at times.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	There are repetitions. Sometimes reference to a newspaper is given, and sometimes to a magazine. After verification,, we ask you to clarify it.
Mirza Nasir Ahmad:	All right.
Mr. Yahya Bakhtiar:	There is a quotation from Mirza Sahib's Khutba-e-Ilhamiyah, page 171. It says: 'A person, who distinguishes between me and the Prophet ﷺ, has neither believed in me, nor recognised me.'
Mirza Nasir Ahmad:	من فرق بيني وبين المصطفى This means...
Mr. Yahya Bakhtiar:	No. This quotation, is it from him?
Mirza Nasir Ahmad:	Yes, but only we can tell the meaning thereof.
Mr. Yahya Bakhtiar:	No, I am asking about...
Mirza Nasir Ahmad:	Yes, yes, the quotation goes like this: من فرق بيني وبين المصطفى
Mr. Yahya Bakhtiar:	I am not volunteering to tell you what it meant...
Mirza Nasir Ahmad:	He said that: I have ceased to have an existence of my own, and one who differentiates between me and him, that is one who thinks my existence is for anyone else but Muhammad ﷺ, is wrong. I have completely sacrificed myself for his sake.
	You mean فناء في الرسول ؟
Mirza Nasir Ahmad:	Yes.
	Is it the same concept?
Mirza Nasir Ahmad:	Yes. He said: 'He is. What am I? The matter is decided.' This means that the Noble Prophet ﷺ...
	No, because the impression one gets, Mirza Sahib, is that an Ummati Nabi is superior to the Prophet. That he cannot be equal. This impression...
Mirza Nasir Ahmad:	But he is not equal. This is a claim that terminates everything.
	فناء في الرسول
Mirza Nasir Ahmad:	Yes, yes. His books are full of that. I just said: 'He is. What am I? The matter is decided.'

	He did not consider himself as superior?
Mirza Nasir Ahmad:	No, no.
	He did not consider himself as equal?
Mirza Nasir Ahmad:	انا احقر العلمان – I am the most humble of all servants. He not just called himself a servant, but the most humble of all servants.
Mr. Yahya Bakhtiar:	No, well, that is all right. You told me that. I just asked for clarification... (Interruption) Sir, I asked some questions about the separatist tendencies in Ahmadis that we are a separate people, we are separate with regard to that there is a statement of Mirza Bashir-ud-Deen Mahmood Ahmad. Before I ask you about this statement, there is an impression that before the Independence, the stand of your Jamaat was that you are a separate entity, you have nothing to do with Muslims, you are just like Christians or Parsees; but after Independence, you have taken the stand that you are part of Muslims or Muslim Millat or Muslim nation, but before that, I mean to say, if you know that and you can reply. With that background, I am reading out this...
Mirza Nasir Ahmad:	I do not know what you are referring to, because I have never...
Mr. Yahya Bakhtiar:	There is an impression that before Independence...
Mirza Nasir Ahmad:	Yes, fine, read it, please.
Mr. Yahya Bakhtiar:	...you said that you were a separate entity like Christians and Parsees...
Mirza Nasir Ahmad:	Hmm.
Mr. Yahya Bakhtiar:	...but after Independence you asserted that you were part of Muslim Nation, Muslim Millat, not before...
Mirza Nasir Ahmad:	Not before the declaration of Pakistan?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...the creation of Pakistan?
Mr. Yahya Bakhtiar:	Yes, Independence...
Mirza Nasir Ahmad:	Hmm.
Mr. Yahya Bakhtiar:	About that time, '47 up to that time', 46.
Mirza Nasir Ahmad:	That what happened, the fight of the Muslim League and the Pakistan case...
Mr. Yahya Bakhtiar:	That was...
Mirza Nasir Ahmad:	...shoulder to shoulder with the Muslim League.
Mr. Yahya Bakhtiar:	That was after 3 rd June, 1947.
Mirza Nasir Ahmad:	Before the creation of Pakistan.
Mr. Yahya Bakhtiar:	Before the...
Mirza Nasir Ahmad:	Before the creation of Pakistan.
Mr. Yahya Bakhtiar:	Before the announcement. Before the announcement that Pakistan had to become a reality, was going to be established – put it that way – the 3 rd June statement of 1947. I fully...
Mirza Nasir Ahmad:	I think the imagination is too far
Mr. Yahya Bakhtiar:	No, but I think that this is an impression and therefore...
Mirza Nasir Ahmad:	It might be an impression in some minds. Let us clarify it.
Mr. Yahya Bakhtiar:	Yes. This is a statement of Mirza Basheer-ud-Deen – Al Fadhl, 13 th November, 1946...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	This reads: 'A year before Pakistan's independence, (quotation starts) I sent word through a

	representative of mine to a highly responsible British Officer to the effect that our rights too should be recognized like Parsees and Christians. The officer thereupon said: 'They are minorities while you are a religious sect'. I said: 'Our separate rights should be recognized just as theirs have been recognized. For every one Parsee – would produce two Ahmadis.'
Mirza Nasir Ahmad:	The history behind this is quite a long one...
Mr. Yahya Bakhtiar:	Before I conclude this, Sir - because I want you to be in picture – there is also a paper 'Impact' published in England, and you might have seen it...
Mirza Nasir Ahmad:	When was it published?
Mr. Yahya Bakhtiar:	27 th June, 1974.
Mirza Nasir Ahmad:	Yes, well, I don't know about it. Which paper you said?
Mr. Yahya Bakhtiar:	'Impact'
Mirza Nasir Ahmad:	Year '37?
Mr. Yahya Bakhtiar:	No. '74.
Mirza Nasir Ahmad:	'74, yes.
Mr. Yahya Bakhtiar:	After the Rabwah incident
Mirza Nasir Ahmad:	Ok, ok.
Mr. Yahya Bakhtiar:	So, it says: 'Two into one would not go'. You can see for yourself. That's what he had written regarding Pakistan.
Mirza Nasir Ahmad:	'Two into one would not go.'
Mr. Yahya Bakhtiar:	Now I would like to read this, Sir, so that... I don't want to read part of it...
Mirza Nasir Ahmad:	The matter is...
Mr. Yahya Bakhtiar:	'Impact' International, fortnightly, 14 th to 27 th June, 1974. It is published...
Mirza Nasir Ahmad:	You would like... whether I have a right to these views or not?
Mr. Yahya Bakhtiar:	When I said that there is an impression, this is one of the impressions, generally this impression, that before the Independence this was the stand of the Ahmadis. And here I would read...
Mirza Nasir Ahmad:	Who is the writer?
Mr. Yahya Bakhtiar:	I really do not know. But this is a magazine published...
Mirza Nasir Ahmad:	What is the standing of this publication?
Mr. Yahya Bakhtiar:	May be nothing at all, Sir.
Mirza Nasir Ahmad:	Have we got anything to do with this?
Mr. Yahya Bakhtiar:	No, no, you have got nothing to do with it. I don't know. I do not say that you have anything to do or it is your publication or it is an authoritative pronouncement of the Ahmadiyya Jamaat. It is one of those magazines, published in England, which has reported that Press Conference of Ch. Zafarullah Khan and what happened in Pakistan. So I read that: Pakistan's Qadianis' or Ahmadi problem and the recent trouble surrounding it revolves around the interesting question whether the Qadianis should be regarded as a non-Muslim minority in a Muslim society or a Muslim minority in a non-Muslim society, for such is the fundamental and mutually exclusive nature of the differences that by no stretch of argument can the two be forced together under one Muslim label. The matter involved no complicated theology as Sir Zafarullah, a prominent leader of the Ahmadiyya movement...
Mirza Nasir Ahmad:	This portion, does it reflect the opinion of the writer?

Mr. Yahya Bakhtiar:	Yes. This is what I am trying to tell. This is why I am reading the whole...
Mirza Nasir Ahmad:	No, I mean...
Mr. Yahya Bakhtiar:	I do not want to read a portion of it...
Mirza Nasir Ahmad:	Ch. Zafarullah Khan has not said so.
Mr. Yahya Bakhtiar:	I do not want to read a portion of it because that would create misunderstanding.
Mirza Nasir Ahmad:	All right, fine.
Mr. Yahya Bakhtiar:	...the matter involved no complicated theology as Sir Zafarullah, a prominent leader of the Ahmadiyya movement, explained last week to the Press in London, they regarded Muhammad (peace be upon him) as only the last law-bearing Prophet and held Mirza Ghulam Ahmad as a prophet raised in Divine Command and in fulfilment of the prophecies in regard to the advent of the Messiah. (This is Chaudheri Sahib's quotation). But, as he admitted, Muslims believe that there is to be no kind of prophet after Muhammad, the question boils down to this that Mirza Ghulam Ahmad was either of the two – a true Prophet or a false Prophet. His prophethood being the basis of those who believe in Mirza Ghulam Ahmad, the Qadianis, and those who deny, the Muslims, obviously do not belong to a single category of faith. Understandably, from the Qadiani viewpoint, too, those who do not believe in Mirza Ghulam Ahmad and his message are Kafirs. 'It is obligatory on us to consider a non-Ahmadi a non-Muslim and not to offer prayers behind them because we consider them repudiators of one of the Prophets of Allah', I continue the quotation, 'The child of a non-Ahmadi is also a non-Ahmadi and we should not offer the prayer even for him. Hazrat Maseeh-e-Maw'ood Mirza Ghulam Ahmad has expressed strong resentment against an Ahmadi who would give his daughter in marriage to a non-Ahmadi.' ('Anwar-e-Khilafat' Mirza Basheer-ud-Deen Mahmood Ahmad, Khalifa-e-Qadian, pages 84-89) When the Pakistan founder Qaid-e-Azam Muhammad Ali Jinnah, died, Sir Zafarullah then Pakistan's Foreign Minister, stood aside and did not join the funeral prayers. A year before Pakistan's independence... Now, Mirza Sahib, there comes the quotation which I just read: 'A year before Pakistan's independence, (quotation starts) I sent word through a representative of mine to a highly responsible British Officer to the effect that our rights too should be recognized like Parsees and Christians. The officer thereupon said: 'They are minorities while you are a religious sect'. I said: 'Our separate rights should be recognized just as theirs have been recognized. For every one Parsee – would produce two Ahmadis.' And this is – I shall give the date – 13th November 1946. 'This was Mirza Basheer-ud-Deen Mahmood, the Head of the Qadiani community, and the probable emissary was Sir Zafarullah. At the time of independence and demarcation of boundary, the Qadianis submitted a representation as a group separate from Muslims. This had the effect of decreasing the proportion of the Muslim population in some marginal areas in the Punjab and their consequent award to India. Gurdaspur was given to India to enable her to link with Kashmir.

	The Qadianis' insistence on being treated as part of the main body of Islam was, therefore, opposed to Pakistan's position. Very early on, the Qadiani leadership exhorted its followers to convert the small population of Baluchistan and be in a position to call at least one Province our own, and to join the Armed Forces. The subsequent Qadiani acquisition of very powerful position in business and in industry, civil and military, has aroused fears of an eventual Qadiani take-over of Pakistan. Many allege a Qadiani role in the break-up of Pakistan. Suggestions to this effect were made even in the correspondence column of 'Bangladesh Observer'. Given this background, the recent eruption of wide-spread disturbance should come as no surprise, but it is deplorable, too. The Muslims allege the Qadianis behave 'violently, arrogantly and provocatively.' But the Muslims' own obligation to behave just in a unilateral, in a unilateral one. In fact, by their propensity to get provoked and hysterical, they have permitted the unscrupulous to exploit the situation to their end. Whether this is happening now is difficult to say yet. However, the basic problem which remains unresolved is that of the Qadiani minority status. Everything may not be so Islamic in Pakistan, but she definitely has an exemplary record of fair treatment of her minorities – Parsees, Christians, Hindus and Jews - and the Qadianis, when accorded constitutional rights and safeguards as a minority, should hope to live in peace and security. The fact that they have come to occupy key positions in the country's economic, political, military life shows that there is no anti-Qadiani hostility or discrimination as such. But complication is caused by the desire to overreach both economically and politically. While a High Court Judge is already enquiring into the trouble, Sir Zafarullah's attempt to involve the Human Rights Commission and other international agencies, and disclosure that they have approached the American State Department and the British Foreign Office, were bound only to create more misgivings.' I just wanted that one portion, Sir, but that...
Mirza Nasir Ahmad:	The source of this article...
Mr. Yahya Bakhtiar:	These are the views of...
Mirza Nasir Ahmad:	...is the one which is well-versed in the false and in the spreading of false allegations against the Jamaat-e-Ahmadia.
Mr. Yahya Bakhtiar:	I am not saying that he is a truthful person or a false person. I have just said that these are the views. He has reported the Press Conference and he says that this stand of the Ahmadis...
Mirza Nasir Ahmad:	No, no, no, these are not the views expressed by Ch. Zafarullah Khan.
Mr. Yahya Bakhtiar:	No, no. I have said these are his views and comments on CH. Zafar Sahib's Press Conference or whatever Chaudheri Sahib has said in the Press Conference.
Mirza Nasir Ahmad:	The views expressed in this article have no association, no connection with the expressions of Ch. Zafarullah Khan.
Mr. Yahya Bakhtiar:	I do not say that these are his comments. Whether the...
Mirza Nasir Ahmad:	These are not the comments on the...
Mr. Yahya Bakhtiar:	...statements or anything, whether it is a fair comment or unfair comment, that is different...
Mirza Nasir Ahmad:	No, no, it is not a comment because what portion of the Press Conference the comment is connected with?

Mr. Yahya Bakhtiar:	Relating to the story what the trouble is about.
Mirza Nasir Ahmad:	He is talking of his Press Conference, he is talking of so many things, and those are not interrelated.
Mr. Yahya Bakhtiar:	But the one thing which I wanted to ask you is that here is an impression that, at the time of Independence or immediately before that, the stand of Ahmadiyya Jamaat was that they are separate just like Parsees, and after that...
Mirza Nasir Ahmad:	No, no, absolutely wrong stand.
Mr. Yahya Bakhtiar:	So, will you please explain this statement of Mirza Sahib which I have just read out – 13 th January 1946?
Mirza Nasir Ahmad:	I will look at it, I will check it. I don't know if it exists or not.
Mr. Yahya Bakhtiar:	Yes, check it.
Mirza Nasir Ahmad:	Yes, I got a note. (To a member of his delegation) Which note is it, which newspaper?
Mr. Yahya Bakhtiar:	Yes, check it. It is dated 13 th January 1946.
Mirza Nasir Ahmad:	Give us the file, we might need it.
Mr. Yahya Bakhtiar:	Which one?
Mirza Nasir Ahmad:	The one of the Raabitah Alam-e-Islam, you were supposed to give us that one as well.
Mr. Yahya Bakhtiar:	It is here. We shall give it to you. Sir, now I go to another subject: What is the concept or meaning, according to you, of Maseeh-e-Maw'ood (Promised Messiah)? Because this is something which requires explanation, because I have some idea that it is Isa <i>alaihissalam</i> reincarnate or some such thing; but we want to be clear on this.
Mirza Nasir Ahmad:	This impression has also been spread by some circles that we believe that the spirit of the Nazarene Messiah has been reincarnated. This is wrong. Not only do we not believe in the idea that the spirit travels from one body to the other – as Hindus believe – we have strongly criticized this belief. The founder of our movement has written on this topic. He has proved that this Hindu belief is completely irrational. This is one thing. Number two, the Messenger of Allah ﷺ said that the Messiah shall appear towards the end of time, to this Ummat. And just as the Jews claimed that the Prophet Elias shall come prior to the coming of the Messiah, well, this lead to quite a quarrel. There are many details in this regard, as in the diction. Anyway, the Messiah said that he would not come himself, but that there would come another one who bears his... 'morals', his nature, his spiritual effulgence. And he had come. But since there had been frauds before, the Ummat-e-Muslimah developed the idea that the Messiah himself would have to come, that he was anywhere in heaven and that he would have to return. The Hadith however, have stated clearly that these are two completely different beings. The Noble Prophet ﷺ was shown the image of Musa's Messiah, in a state of Kashf, and he was also shown that of the Mahdi's Messiah, and he ﷺ recorded all that. According to that, there is a difference in their complexion, features, hair. The Ahadith mention two completely different beings. Other than that, there are scores of other references and hints from which we understand that the expected Messiah is not the same as the first one. Musa's

	Messiah is not to descend again. Rather, a person shall be born who bears all his character traits, and he shall be born at a time when the world shall attack Islam with all violence. And the forces of Islam, of the Islamic teachings, of the Qur'anic Shariah and universal kindness – through them, the hearts of mankind shall be won over for Muhammad ﷺ. And the Holy Qur'an through which it shall become clear to the people that the Holy Qur'an is full of clear proofs, and absolute arguments, and that its teachings are so majestic and beautiful that it simply does not stand in the need of any material forces. Rather, when its teachings are presented to the people, they have no other choice but to accept them as true. During one of visits in the last year, I said in a press conference that the teachings of Islam create such a kind of affinity and love among the people, as no other religion or –ism of the world. I bear witness that this brought tears into the eyes of my audience. At one place the question was raised as to how we intended to convey those lofty teachings of Islam to the public. This was answered thus: the attributes of the Messiah, coupled with peace, security, love, selfless service, and sympathy, shall bring an immensely pure Islamic environment into being, one that is according to the Islamic teachings, one that is according to the Qur'anic Shariah, and that mankind then – this is a prophecy – will become one single Ummat. That means all Christians, all followers of any religion that exists today, shall incline towards Islam, they shall all become Muslims.
Mr. Yahya Bakhtiar:	Mirza Sahib, My question was about reincarnation...
Mirza Nasir Ahmad:	No, no, there is no idea of reincarnation.
Mr. Yahya Bakhtiar:	But you said: one who bears his attributes...
Mirza Nasir Ahmad:	One who bears his attributes...
Mr. Yahya Bakhtiar:	Attributes.
Mirza Nasir Ahmad:	That means things that were prominent in the Nazarene Messiah – the Muhammadi Messiah shall bear those attributes, too.
Mr. Yahya Bakhtiar:	But I found it rather amazing when you say that he shall bear those virtues, for in some instances Mirza Sahib wrote in his books things like that: 'What was the demeanour of the Messiah? He was a glutton and a drunkard. Neither was he abstemious, nor inclined to worship. He was not following the truth. He was proud, self-conceited, one who claimed divinity for himself.' Is it there or not? Was this his view about Jesus Christ or Isa bin Maryam?
Mirza Nasir Ahmad:	It is not his assertion about him.
Mr. Yahya Bakhtiar:	No, no, it is, Sir, reported...
Mirza Nasir Ahmad:	What he did assert was that: 'When we read the Bible, we come to see that the people have levelled unjust accusations against their Messiah. He did not level any accusation. He merely repeated what has been said in the Bible.'
Mr. Yahya Bakhtiar:	Look at this, he is saying that...
Mirza Nasir Ahmad:	We have to keep in mind what is said before and afterwards as well.
Mr. Yahya Bakhtiar:	This is why clarification is necessary – that the Messiah <i>alaihissalam</i> ...
Mirza Nasir Ahmad:	Let me have the reference. If the book is here, we can see it right now.
Mr. Yahya Bakhtiar:	Maktoob-e-Ahmadiyya, pages 21-24.
Mirza Nasir Ahmad:	Yes, which book?
Mr. Yahya Bakhtiar:	Maktoob-e-Ahmadiyya
Mirza Nasir Ahmad:	Maktoob-e-Ahmadiyya

Mr. Yahya Bakhtiar:	'What was the demeanour of the Messiah? He was a glutton and a drunkard. Neither was he abstemious, nor inclined to worship. He was not following the truth. He was proud, self-conceited, one who claimed divinity for himself.'
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	And onwards, he says: 'His family background was also extremely virtuous and pure. Three of his grandmothers on the paternal and maternal side were adulteresses and whores.'
Mirza Nasir Ahmad:	I have said already that I...
Mr. Yahya Bakhtiar:	Yes, you can verify it.
Mirza Nasir Ahmad:	...need to verify...
Mr. Yahya Bakhtiar:	I am giving you the references.
Mirza Nasir Ahmad:	Yes. What is the reference of this?
Mr. Yahya Bakhtiar:	Three of his grandmothers on the paternal and maternal side were adulteresses and whores, through them, he came into existence.
Mirza Nasir Ahmad:	Yes, it is referred to the Bible.
Mr. Yahya Bakhtiar:	No, it is 'Zameemah Anjam-e-Atham', note number 7.
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	So you say, with your reference to the Bible, that the Christians had levelled those accusations...
Mirza Nasir Ahmad:	Yes, we have... with reference to the Bible...
Mr. Yahya Bakhtiar:	Yes. You...you...
Mirza Nasir Ahmad:	Yes, we shall give you the references of the Bible. We shall also mention what we had said about the Messiah.
Mr. Yahya Bakhtiar:	Yes. In order to clarify the position.
Mirza Nasir Ahmad:	Yes, yes, absolutely.
Mr. Yahya Bakhtiar:	He says that his attributes are... and along with that...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	In the next reference comes: 'Jesus cannot claim of himself that he was righteous...' Now, this is a very authentic...
Mirza Nasir Ahmad:	Jesus?
Mr. Yahya Bakhtiar:	Jesus.
Mirza Nasir Ahmad:	Jesus?
Mr. Yahya Bakhtiar:	Jesus.
Mirza Nasir Ahmad:	Not Messiah?
Mr. Yahya Bakhtiar:	Whether he is the same person or not, that is for you to tell.
Mirza Nasir Ahmad:	No, no, no, I mean... I mean that the word Jesus indicates that this is a biblical idiom. He did not use it, the priests, however...
Mr. Yahya Bakhtiar:	Yes, yes, it will be explained. His words are: Jesus cannot claim of himself that he was righteous because the people knew that he was a boozy goblet and of loose morals. Not only after assuming divinity, but right from the beginning. Hence, his claim to divinity was nothing but the evil outcome of liquor consumption.' Now, here it has nothing to do with Bible, in my...
Mirza Nasir Ahmad:	Oh, yes, it is. Every word...
Mr. Yahya Bakhtiar:	'His claim to divinity was nothing but the evil outcome of liquor consumption...'

	I mean he is concluding, he is coming to this conclusion.
Mirza Nasir Ahmad:	No, no. We shall prove it from the Bible. And we shall tell it here, right in front of everyone. Everyone shall know.
Mr. Yahya Bakhtiar:	Onwards, Mirza Sahib says...
Mirza Nasir Ahmad:	No. Is it the same reference?
Mr. Yahya Bakhtiar:	No. It is another one.
Mirza Nasir Ahmad:	Which one? Anjam-e-Atham?
Mr. Yahya Bakhtiar:	Sat Bachan.
Mirza Nasir Ahmad:	No, the first one was from Anjam-e-Atham?
Mr. Yahya Bakhtiar:	The one from Anjam-e-Atham I have...you...
Mirza Nasir Ahmad:	You just quoted from Anjam-e-Atham, note number seven.
Mr. Yahya Bakhtiar:	Note number seven.
Mirza Nasir Ahmad:	That has been covered already. Now the third one is from Sat Bachan?
Mr. Yahya Bakhtiar:	Yes, the third one. He says: 'He (i.e. Hazrat Isa)' that was in brackets. It did not say Jesus. It says: 'He was in the habit of using profanities and foul language... he was also quite accustomed to telling lies... and it is a matter of shame that he plagiarised the Sermon of the Mount which is known as the core of Christianity, from the Jewish Talmud.' Is it in the Bible somewhere?
Mirza Nasir Ahmad:	It is in their literature.
Mr. Yahya Bakhtiar:	In the Christian literature?
Mirza Nasir Ahmad:	In the Christian literature.
Mr. Yahya Bakhtiar:	Christ used to tell lies and stole the Sermon of the Mount from the Talmud?
Mirza Nasir Ahmad:	We will prove every...
Mr. Yahya Bakhtiar:	I am just saying this.
Mirza Nasir Ahmad:	Yes, yes, I am just reassuring you.
Mr. Yahya Bakhtiar:	No, I am just...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	I want to put everything to you so that there is no misunderstanding.
Mirza Nasir Ahmad:	Yes, fine. May Allah reward you. That is very kind of you.
Mr. Yahya Bakhtiar:	Anjam-e-Atham, p. 274
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	He says: 'He (Hazrat Isa) had nothing but fraud and deception in his hands.'
Mirza Nasir Ahmad:	Yes, what is the reference of this?
Mr. Yahya Bakhtiar:	This is Anjam-e-Atham, same page, 276.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	276, 274, 276: 'Perhaps he inclined to the company of prostitutes because of some ancestral affinity he had with them.' Anjam-e-Atham, p. 276. He then refers to the Gospel of Matthew.
Mirza Nasir Ahmad:	It is the same everywhere.
Mr. Yahya Bakhtiar:	That is what you say. But let me go on. Onwards, he says: 'From the Gospel of Matthew is learnt that he was quite dull. Like illiterate women and other lowly people, he did not consider epilepsy as a disease but as some kind

	of demonic possession.' Yes, and then: 'He was in the habit of using profanities and foul language. Mere trifles would enrage him. He could not control his desires. But I think that his doing so is not so much a matter of regret, because he would merely abuse, while Jews would use their hands. It should also be remembered that he was a habitual liar.'
Mirza Nasir Ahmad:	This we also had already.
Mr. Yahya Bakhtiar:	No, this is a different one.
Mirza Nasir Ahmad:	What is the reference?
Mr. Yahya Bakhtiar:	Annotation to Anjam-e-Atham, p. 5, remaining part of the note. Maybe they re-quoted again. So, do you agree that no prophet could have such attributes?
Mirza Nasir Ahmad:	I agree, that false... A prophet can never have such attributes. The Bible levelled false accusations against the Messiah <i>alaihissalam</i>.
Mr. Yahya Bakhtiar:	What is amazing is that you said that...
Mirza Nasir Ahmad:	...his attributes?
Mr. Yahya Bakhtiar:	Yes. We talk in an amicable manner. We do not want to hurt anyone's feelings.
Mirza Nasir Ahmad:	Absolutely – in an amicable manner. By referring them to their own sources. In which context? That I shall tell later. Not now.
Mr. Yahya Bakhtiar:	Ok. Fine. That is for you to explain, either on the point of explanation so that the position is clarified.
Mirza Nasir Ahmad:	Yes, absolutely. In sha Allah it will be clarified. Everything will be clear.
Mr. Yahya Bakhtiar:	Because, as you see, these things come up in front of everyone, now.
Mirza Nasir Ahmad:	Yes, very well. Everything should be clear.
Mr. Yahya Bakhtiar:	And when Mirza Sahib says: 'Stop mentioning the Son of Maryam – Ghulam Ahmad is far better than him.' This is not from the Bible. These are his own words. What is the meaning?
Mirza Nasir Ahmad:	This is not what he meant: Stop mentioning the Son of Maryam – Ghulam-e-Ahmad is far better than him. Not Ghulam Ahmad
Mr. Yahya Bakhtiar:	No. 'Ghulam Ahmad'.
Mirza Nasir Ahmad:	'Ghulam-e-Ahmad' in the possessive sense.
Mr. Yahya Bakhtiar:	No. Yes, well, is this verse by him?
Mirza Nasir Ahmad:	It is 'Ahmad's servant'.
Mr. Yahya Bakhtiar:	That is Ahmad's servant, an Ummati?
Mirza Nasir Ahmad:	The rank of Ahmad, who has obtained spiritual blessings from the Noble Prophet ﷺ...
Mr. Yahya Bakhtiar:	That of an Ummati.
Mirza Nasir Ahmad:	...is higher than that of one who has obtained spiritual blessings from Musa.
Mr. Yahya Bakhtiar:	Look, he is an Ummati, isn't he? An Ummati of the Noble Prophet ﷺ.
Mirza Nasir Ahmad:	No one knows how many of the Noble Prophet's ﷺ Ummatis have attained a higher rank than that of the Prophets sent to Bani Israil.
Mr. Yahya Bakhtiar:	So here Mirza Ghulam Ahmad does not refer to himself? 'Ghulam Ahmad is far better than him.' He means himself?

Mirza Nasir Ahmad:	He means himself. Ghulam Ahmad, Ahmad, Ahmad, Muhammad, Ahmad.
Mr. Yahya Bakhtiar:	I follow it.
Mirza Nasir Ahmad:	That means, he is servant of the Noble Prophet ﷺ.
Mr. Yahya Bakhtiar:	He claims that he is superior to Isa bin...?
Mirza Nasir Ahmad:	Because of Muhammad ﷺ.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Thanks to the Noble Prophet ﷺ, as a result of obtaining his spiritual blessings, are the members of this Ummat ahead of Musa's Ummat. We have made your advancing steps even swifter.
Mr. Yahya Bakhtiar:	Yes. But can an Ummati of any Haqiqi Nabi advance even more than a Haqiqi Nabi? Please clarify that.
Mirza Nasir Ahmad:	This is a different issue.
Mr. Yahya Bakhtiar:	No, it is not. This is why I am saying: 'Stop mentioning the Son of Maryam.'
Mirza Nasir Ahmad:	I mean one issue is whether the founder of the Ahmadiyya movement had insulted the Messiah. This is already under discussion. And I told you that I shall prove that this is not the case. And this now, is a different question. I shall answer it.
Mr. Yahya Bakhtiar:	Yes, well, but this was only one stanza by Mirza Sahib that I have read: 'Stop mentioning the Son of Maryam – Ghulam Ahmad is far better than him.' There are other stanzas, too, like: انیک منم کہ حسب بشارت آدم – عیسیٰ کجا است تا بہ نہد پایہ منیرم 'I am the one who has come according to Prophecies. Jesus cannot dare to step on my pulpit.'
Mirza Nasir Ahmad:	How exalted the Noble Prophet's ﷺ rank is!
Mr. Yahya Bakhtiar:	No. But please explain – here he is not saying 'Ghulam Ahmad': تا بہ نہد پایہ منیرم
Mirza Nasir Ahmad:	What is the next stanza? It might explain it.
Mr. Yahya Bakhtiar:	I have only this stanza in my notes.
Mirza Nasir Ahmad:	Yes, then the next...
Mr. Yahya Bakhtiar:	Yes. گردش مقام دار - چون برخلاف وعده بروں آید از ازارم That is it. عیسیٰ کجا است تا بہ نہد پایہ منیرم No, but you will have to explain that part: It is the same idea that I am superior to Isa alaihissalam? This is the impression. And you will clarify.
Mirza Nasir Ahmad:	No, yes. I shall tell you about it once I have seen the context. (To a member of his delegation) 'Note it.'
Mr. Yahya Bakhtiar:	Fine, check out the context. You have said – yesterday, as well as in the Mahzar Nama – that Mirza Ghulam Ahmad had immense love for the Noble Prophet ﷺ and that he was extremely attached to him and how much he praised him, that is in the Mahzar Nama in writing and that there are some people who interpret it as Muhammad (text unclear – translator). But you don't agree with them?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	At one place it is written that:

	'The Noble Prophet ﷺ used to eat cheese prepared by Christians, although it was well-known that it contained the fat of swine.' Is it an aspersion or is it justifying eating of Paneer which contains...
Mirza Nasir Ahmad:	This is nothing. It is translation of a Hadith. (Pause) This is the wording of Zarqani.
Mr. Yahya Bakhtiar:	This is by someone else, then.
Mirza Nasir Ahmad:	Sir... may I reply?
Mr. Yahya Bakhtiar:	Yes, sure.
Mirza Nasir Ahmad:	The actual text by his Highness the founder of the movement says: 'Tell your family member that (he was writing a letter) it is not allowed to fall into such false notions. This kind of instigations is the devil's handiwork. One should not pay heed to devilish instigations. And it should be kept in mind that mere doubt does not render Ghushl obligatory. Nor does mere doubt render anything impure. In such a condition, one should definitely offer the prayer, and I shall in sha Allah make Dua, too. The Noble Prophet ﷺ and his companions would not clean their clothes only because of some doubts. The Noble Prophet ﷺ used to eat cheese prepared by Christians, although it was well-known that it contained the fat of swine.'
Mr. Yahya Bakhtiar:	That is to what I want an explanation.
Mirza Nasir Ahmad:	The principle is that as long as one is not certain about a matter whether a thing is pure or not, as long as one has doubts only, then those doubts will not render a thing impure. And this is the Fatwa that Imam Abu Hanifa gave concerning doubts. Allamah Muhammad bin Abdul Baqi Zarqani <i>rahmatullahi alaihi</i> wrote in Zarqani: (Arabic text is not mentioned in the original, hence omitted in the translation – translator.) This translates as follows: In Sunan Abi Dawood is a tradition on the authority of Sayyiduna Ibn Umar <i>radiallahu anhumu</i> that while in Tabook, the Noble Prophet ﷺ was presented some cheese that had been prepared by Christians. Someone said that this has been prepared by Magians. But the Noble Prophet ﷺ did not mind what that person said. He asked for a knife, said 'Bismillah' and cut it. This has been related in Abu Dawood as well as in the Musnad and by some others. And Abu Dawood At-Tailasi recorded from Sayyiduna Ibn Umar <i>radiallahu anhu</i> that on the occasion of the Conquest of Makkah, the Noble Prophet ﷺ saw some cheese. He asked what that was. The people told him that it was an eatable that had been prepared by non-Arabs. On that, he said: 'Cut it with a knife and eat it. In Musnad Ahmad and Baihaqi comes that during the Battle of Tabook, some cheese was brought to the Noble Prophet ﷺ. He asked: 'Where was it made?' the people told him that it was made in Iran, and that they thought it contained something impure (i.e. meat or fat from dead animals).' The Messenger of Allah ﷺ said: 'You can eat it.' And in another tradition comes: 'Cut it with a knife, take Allah's name and eat it.'

	So, the actual issue here is that mere doubt...
Mr. Chairman:	That is all for the present. The delegation is permitted to leave and to report back at 12:15. The honourable members will keep sitting. (The Delegation left the Chamber) Before we adjourn for the tea-break... (interruption). Before we adjourn for the tea-break there –one second please – are certain points for the cross-examination which we will discuss in our chamber with the Attorney-General. And if anything remains outstanding, then we can discuss it in the House.

CORRECTION OF MISTAKES IN THE RECORD OF THE PROCEEDINGS

Mr. Yahya Bakhtiar:	Sir, correction of mistakes in the record of the proceedings, there are a lot of mistakes in the record and that is why...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	The Secretary or the Joint Secretary should very carefully go through it because this is important. I have asked at a number of places that: 'I am not giving you the example, the exceptional example of a man who tells lies in order to save his life' and it is written: 'I am giving the example'. The word 'not' is missing. Maybe I was away from the mike; but it can make all the difference. So, there are so many other things. Some quotations have been left out and punctuation is required. When I say that supposing I go and say that 'I am Christian', now, 'I am Christian' comes within inverted commas. These things should be looked into...
Mr. Chairman:	Yes, that will be.
Mr. Yahya Bakhtiar:	...before it is circulated to the members.
Mr. Chairman:	That we will; we will look into that matter.
Mr. Yahya Bakhtiar:	That you.
Mr. Chairman:	And we adjourn the House to meet at 12:15.
	And you have noticed, Sir, that I was given from some of the citations a different impression because of the small quotation which I was given. I think it should be carefully studied before they ask me to put a question.
Mr. Chairman:	Yes. Thank you very much. The House is adjourned for 12:15.
<i>The Special Committee adjourned to re-assemble at 12:15 p.m.</i>	
<i>The Special Committee re-assembled after break, Mr. Chairman Sahibzada Farooq Ali in the Chair</i>	
Mr. Chairman	At least, have the doors closed, because the members sitting there are talking so loud... Javed! Post a man there. Those doors should be closed. Then the members are at liberty to discuss anything in the lobby whatever they like but not so much noise that attention of the House is attracted towards the lobby. (To Mr. Yahya Bakhtiar) As you wish. Look at the Standing Committee first. Yes, write that. I will write it on my own responsibility. No, they will write to me an application to keep the matter confidential. I will write that you must not leak it, otherwise it will be at your own risk. Yes, yes. We cannot get it done. Mufti Sahib got it done. Everyone will get it done at own risk. Don't look to the gallery – there is no one. I said there is no press. Haider Sahib is very attention very attentive –

	you have occupied this chair only to be in the midst – your side comments, they cannot be heard here. Only you can reply to this. Today after nine, after the evening session, we shall review everything. After the last session today we will review everything. Wa alaikumus-Salam, as to how long we have...
<i>The Delegation entered the Chamber</i>	
Mr. Chairman:	Yes, Mr. Attorney-General.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib! Has Mirza Ghulam Ahmad said that: 'Leave the quarrel about the old Khilafat – take the new Khilafat instead. A living Ali (Mirza Ghulam Ahmad) is in your midst. Him you are leaving, in your search for a dead Ali.' (Malfoozat Ahmadiyya vol. 1 p. 31)
Mirza Nasir Ahmad:	'Dead Ali', that means one who has passed away?
Mr. Yahya Bakhtiar:	Yes?
Mirza Nasir Ahmad:	'Dead Ali', that means one who has passed away?
Mr. Yahya Bakhtiar:	Well, whatever...
Mirza Nasir Ahmad:	'Dead Ali' is not meant to be derogatory. The purpose was rather to divert the addressee's – a high-ranking Shiite – attention towards a thinking that is wrong as well as harmful to the people, namely to attach overwhelming importance to elders who have passed away long ago, and to completely neglect reformers who are living among us. This is a terrible form of disrespect. This kind of thinking had been harmful to the former nations, and it also proves harmful to the Muslim Ummah. Hazrat Ali's <i>radiallahu anhu</i> life is truly worth emulating. He said in this context that the people should recognize Hazrat Ali's virtues, and that they should follow the ways of such elders who bear those traits. And he presented himself as a living example of such a person. This is all what this statement means. It means nothing else. As far as Hazrat Ali's <i>radiallahu anhu</i> rank is concerned, the founder of our movement had immense respect for him. he said: He showed Hazrat Ali's lofty rank, and made left all others behind. It is hence not right to take this sentence out of its context and to give it a wrong meaning.
Mr. Yahya Bakhtiar:	Have you read the passage by Mirza Ghulam Ahmad?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Or have you given your own explanation?
Mirza Nasir Ahmad:	No, no, the Arabic text that I had read out is by the founder of our movement.
Mr. Yahya Bakhtiar:	No, the remaining text that you have read.
Mirza Nasir Ahmad:	That is by myself.
Mr. Yahya Bakhtiar:	According to your explanation, should we leave also the Noble Prophet ﷺ, after all, he has also passed away?
Mirza Nasir Ahmad:	No, it means what I have just read – follow those virtues and reap the same blessings...
Mr. Yahya Bakhtiar:	'A living Ali is in your midst. Him you leave aside and search for a dead Ali instead'.

Mirza Nasir Ahmad:	The one who has passed away – it would be wrong not to follow his ways, his Sunnat. The founder of our movement held that Hazrat Ali <i>radiallahu anhu</i> had a Sunnat, an exemplary way of life of his own. One that is extremely beautiful and worthy of emulation. His way of life should be followed in every era.
Mr. Yahya Bakhtiar:	The impression I get is that just as he says: 'Leave the Son of Maryam – Ghulam Ahmad is better than him', he means to say here: 'Leave Hazrat Ali and come to me.'
Mirza Nasir Ahmad:	I would like to submit that your impression is wrong.
Mr. Yahya Bakhtiar:	You can say that. Fine, now tell me, Mirza Sahib said: 'In a state of Kashf, I saw that I kept my head on Hazrat Fatimah's thigh, and she showed me that I am from this thigh' (Aik Ghalat Fahmi ka Izalah, p. 11)
Mirza Nasir Ahmad:	Let us look at the original.
Mr. Yahya Bakhtiar:	You can have a look at it. I shall ask the next question.
Mirza Nasir Ahmad:	I am looking for it. If the book is here, I shall have a look at it right now.
Mr. Chairman:	Give him the book.
Mr. Yahya Bakhtiar:	Do we have the book 'Aik Ghalat Fahmi ka Izalah' here?
Mr. Chairman:	If the book is here, then give it to him. Do you have it?
Mr. Yahya Bakhtiar:	Well, I shall then ask the next question. You can have a look at it later.
Mirza Nasir Ahmad:	Yes, yes. It should also be noted that the full reference was not given, or that the part which you had read before...
Mr. Yahya Bakhtiar:	I am reading only parts.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	The part is correct. Will you give an explanation of what comes after it?
Mirza Nasir Ahmad:	Yes, fine.
Mr. Yahya Bakhtiar:	He also said: کربلائے ست سیر ہر آنم – صد حسین اس در گریبانم Every moment of my life is Karbala – A hundred Husain I have in my pocket.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Has he said that?
Mirza Nasir Ahmad:	He has said that. And this is a kind of proverb amongst the Shiites. (To a member of his delegation) Take it out. (To the Attorney-General) This reference is found in the literature of the Shiites. And this verse - in order to understand it - one must also know the verses that the founder of our movement had written before. He wrote: کُشتم او نہ یک نہ دو نہ ہزار – این قتیلان او بیرون ز شمار ہر زمانے قتیل تازہ بخواست – غازہء رونے او دم شہداء است این سعادت چون بود قسمت ما – رفتہ رفتہ رسید نوبت ما کربلائے ست سیر ہر آنم – صد حسین است در گریبانم Before I am going to tell what this means...
Mr. Yahya Bakhtiar:	I understood it.
Mirza Nasir Ahmad:	Allamah Naw'ee, a renowned Shiite scholar, a scholar of the old school, Allamah Naw'ee, there is a Photostat copy from the India office record... actually, all those objections are quite longstanding and old, well, that Photostat was asked for in this context. Now listen to his verses: کربلائے عشق لب تشنه سر تا پائے من – صد حسین کشته در پر گوشہ صحراء من Here we have not only 'a hundred Husain', we have even 'every corner of my

	desert'. That is a kind of proverbial expression amongst Shiites, it is meant to show one's love and reverence. It is not meant in a derogatory, insulting sense.
Mr. Yahya Bakhtiar:	But mentioning desert is one thing. Mirza Sahib says 'I have a hundred Husain in my pocket'.
Mirza Nasir Ahmad:	And saying: صد حسين كشته در بر گوشه صحراء من is something else?
Mr. Yahya Bakhtiar:	Anyway, I shall ask something else.
Mirza Nasir Ahmad:	No. My answer is not finished yet.
Mr. Yahya Bakhtiar:	Then go on.
Mirza Nasir Ahmad:	Yes. As far as the accusation of insulting Hazrat Husain and other Ahl-e-Bait is concerned – I cannot help but to express this regrettable state of affairs, that the Jamaat-e-Ahmadiyya is always treated unjust in this regard. Some of His Holiness's excerpts are being quoted out of context, in order to present them in a wrong light. And that although His Holiness had clearly refuted that kind of notion that is being given. As far as the currently discussed accusation is concerned...
Mr. Chairman:	Are you reading that out?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Is he giving an explanation?
Mirza Nasir Ahmad:	And I am reading some excerpts as well.
Mr. Chairman:	It cannot be. Is it an answer to a question?
Mirza Nasir Ahmad:	This... what I am...
Mr. Yahya Bakhtiar:	He is explaining; and let him reply. He is reading out the explanation.
Mirza Nasir Ahmad:	The excerpt from 'Ejaz-e-Ahmadi' that is presented with regard to Hazrat Husain contains actually a comparison of Tawheed and Shirk. His Holiness, the founder of our movement says about Hazrat Imam Husain: 'Husain <i>radiallahu anhu</i> was pure and purified. He is no doubt amongst those blessed beings whom God had purified with His Own Hand, and whom He had graced with His Love. There is no doubt that he is amongst the leaders in Paradise. And having even the slightest grudge towards him makes a person bereft of faith...'

**POINT OF ORDER RE:
READING OUT WRITTEN ANSWERS TO QUESTIONS**

Mr. Abdul Azeez Bhatti:	Point of order, Sir! If the writing which Mirza Sahib is reading out right now is published in any book or magazine, then he is permitted to read it. But if, while just sitting here, he desires to read out some written matter as an answer to a question, that is probably not permitted by the rules. This is my point of order.
Mr. Chairman:	You can discuss it with the Attorney-General if he raises this point.
Mr. Yahya Bakhtiar:	Normally the rule is that when a witness is giving oral evidence he cannot read out a proposed statement in reply to any question, but he can cite...
Mirza Nasir Ahmad:	I can read out the quotation.
Mr. Chairman:	The witness can...
Mr. Yahya Bakhtiar:	The objection is quite valid. When he said that you are reading...
Mirza Nasir Ahmad:	The objection was raised when I was reading a quotation.

Mr. Yahya Bakhtiar:	Then you can read a quotation...
Mirza Nasir Ahmad:	I was already reading a quotation.
Mr. Yahya Bakhtiar:	Mirza Sahib's quotation or Mirza Basheer-ud-Deen Mahmood's quotation; but if you yourself made a statement which was somewhere else published...
Mirza Nasir Ahmad:	Yes, yes. I do understand.
Mr. Chairman:	I may remind you the witness that a witness can refresh his memory from his previous overwriting or from the writing of anyone; but in reply to a question or to explanation, one's own opinion...
Mirza Nasir Ahmad:	I would request you as far as I have understood, that when I am making a statement on my own behalf, I am not supposed to give a written statement...
Mr. Yahya Bakhtiar:	You can refresh.
Mirza Nasir Ahmad:	...this is the first point. The second is that when I am making a statement, and want to mention any of my writings, then can I have a look at it and then reiterate it, I mean I can see that much, can't I?
Mr. Yahya Bakhtiar:	You can do so. You can refresh your memory.
Mirza Nasir Ahmad:	I can refresh. The third point is, what am I to do when I intend to present an excerpt as an answer?
Mr. Yahya Bakhtiar:	You can quote it.
Mirza Nasir Ahmad:	I was reading a quotation when this objection was raised.
Mr. Yahya Bakhtiar:	No, before that...
Mirza Nasir Ahmad:	No objection was raised then. That's what I am saying. I am reading again.

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mirza Nasir Ahmad:	I am reading the excerpt again. After reading it, I shall provide the reference, in sha Allah: 'Husain <i>radiallahu anhu</i> was pure and purified. He is no doubt amongst those blessed beings whom God had purified with His Own Hand, and whom He had graced with His Love. There is no doubt that he is amongst the leaders in Paradise. And having even the slightest grudge towards him makes a person bereft of faith. The love this Imam had for the Divine, his piety, patience, steadfastness, abstinence and his worship are a beautiful example for us. And we are the ones who follow the guidance that has been given to this innocent one. Ruined is the heart that bears enmity to him. And successful is the heart that makes a practical demonstration of its love for him, the heart that bears a perfect reflection of his faith, lofty character, courage, piety, patience, steadfastness and love for Allah, just as a clean mirror provides a perfect reflection of a beautiful human being. These people are hidden from the eyes of the world. Only one who belongs to them knows their real value. The eyes of the world cannot recognise such people because they are so aloof from this world. This is the reason why Husain <i>radiallahu anhu</i> had been martyred – because he had not been recognised. The world always loved a pure and venerable person in his own time, so Husain would be loved, too. That means, it is a matter of extreme wretchedness and faithlessness to insult
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	Husain <i>radiallahu anhu</i> . And a person who insults Husain or any other from among the venerable Imams, or who makes derogatory remarks about them, is wasting his faith, because Allah Most High is the enemy of one who harbours enmity towards His dear and beloved ones.* (Tableegh-e-Risalat, vol. 2, p. 103)
<i>*N.B. In Ejaz-e- Ahmadi Mirza dared to call the mention of Hazrat Husain a pile of faeces, after that, when he was heavily censored, he started to shower praises on him...</i>	
Mr. Yahya Bakhtiar:	Mirza Sahib, this quotation by Mirza Ghulam Ahmad Sahib to which you just referred, is it dated before that verse or after it? Do you have any idea about the date?
Mirza Nasir Ahmad:	It came most probably after it.
Mr. Yahya Bakhtiar:	After it?
Mirza Nasir Ahmad:	Most probably after it. And you will find this quite often in his books, also in the latter ones.
Mr. Yahya Bakhtiar:	No, the point is that at one stage he says 'I am a Muhaddith' (i.e. a renovator), at one stage he says 'I am a Mujaddid' (a revivalist), and at yet another stage he says: 'I am a prophet'. He is changing his views, according to my impression.
Mirza Nasir Ahmad:	He is not changing his views.
Mr. Yahya Bakhtiar:	So, I think he may have changed his opinion about Hazrat Imam Husain.
Mirza Nasir Ahmad:	He is not changing his views.
Mr. Yahya Bakhtiar:	So, I said, will you answer this further question: Has he said that: 'There is a major difference between me and your Husain, because I always receive Divine assistance and support.' (Nuzool-e-Maseeh, page 96)
Mirza Nasir Ahmad:	(To a member of his delegation) Note this. (To the Attorney-General) I will check it.
Mr. Yahya Bakhtiar:	Check it. I will read it again: 'There is a major difference between me and your Husain, because I always receive Divine assistance and support.' You can check it.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	And I am God's Martyr, while your Husain is the enemy's martyr. The difference is quite obvious. When you check it and if you find it correct, Sir, please keep in mind what I am going to ask. With all that he said about Imam Husain which you read out just now, here is this: 'between me and your Husain' as if he feels his Husain does not belong to him.
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	...then again I was just saying that I want to bring to your notice...
Mirza Nasir Ahmad:	I do not need to answer now?
Mr. Yahya Bakhtiar:	You have not verified until now.
Mirza Nasir Ahmad:	Yes. I have not verified until now. (To a member of his delegation) Note it – why did he say 'your Husain'.
Mr. Yahya Bakhtiar:	And I am God's Martyr while your Husain is the enemy's martyr. In both the places and both the quotations, he refers to Husain as if Husain belongs to someone else and not to him...
Mirza Nasir Ahmad:	No...
Mr. Yahya Bakhtiar:	That is the...

Mirza Nasir Ahmad:	...he refers to the concept of Husain... I have not verified it yet. (To a member of his delegation) Note it.
Mr. Yahya Bakhtiar:	Alright. Verify it. If you admit, then you will explain.
Mirza Nasir Ahmad:	You have started again your commentary without me having admitted it.
Mr. Yahya Bakhtiar:	No. I have said that my answer will be on this point. This emphasis, on this...
Mirza Nasir Ahmad:	No. I mean that the record should not mention your commentary, while about me it says that I have kept quiet.
Mr. Yahya Bakhtiar:	No, this will not happen, because I have told you that you will verify. Everything is being taped. Everything shall be properly recorded.
Mirza Nasir Ahmad:	No, I just wanted to have this clarified.
Mr. Yahya Bakhtiar:	Fine. Mirza Sahib, in the morning you talked about those who are out of the fold of Islam. Can you explain this a bit further, because there are one or two questions I want to ask on this subject. But I think, if you had explained, no need...
Mirza Nasir Ahmad:	I shall read the same that I have... in any book. Everything else I shall reiterate orally, according to the instructions I was given. The matter is that yesterday we discussed two such points regarding which I felt confused – based on the terms of <i>Daira-e-Islam</i> and <i>Millat-e-Islam</i> , which I used to remove some misunderstandings, some questions were asked, and also answered. But still, I felt some kind of confusion about this matter, I felt that there might have been a mistake, and because of that, I spent the whole night in restlessness. The matter is that in the Holy Qur'an – yesterday I had read an Ayat from the Holy Qur'an – there is mention of the <i>Millat-e-Islam</i> , but not of the <i>Daira-e-Islam</i> . I shall explain the quintessence of the matter in a few words – without any metaphors. When we come to the <i>Daira-e-Islam</i> , we come to metaphors, because the <i>Daira</i> is not related to Islam itself, it is related to the external world. If we leave metaphors aside, and explain the reality of Islam in concrete words, then we come to the result that right from the days of the Noble Prophet ﷺ, different groups came into existence among those people who had accepted Islam, i.e. the Muslims. There were some who had accepted Islam wholeheartedly, and the meaning of Islam, that one surrenders to God on one's own, that one voluntarily presents one's neck to the Divine, just as a goat submits its neck in front of the butcher, because it sees no other choice but to surrender, fully applies to those people. This group consists of extremely sincere, upright people. Their spirit of sacrifice made them give up everything for the sake of Allah. They were always attentive to Allah, and strove to implement all of His commandments. This was one group. Then there was another group, one that had not reached those lofty heights. We see that even in the days of the Noble Prophet ﷺ there were people who displayed one or the other weakness. The Ahadith are full of such examples. The Holy Qur'an has emphasised it again and again that these people need to be reminded and cautioned, because they do have faith, they are Muslims, but still they need to be reminded and counselled. And from the Holy Qur'an we know that even those people, who are labelled as 'Munafiq' (hypocrite), are called Muslims. In the group of sincere people are also some who are sinful and comparatively less sincere. The Ahadith refer to sin as Kufr, like for example: من ترك الصلوة متعمداً فقد كفر .

	This is in Suyuti's Jami-us-Sagheer. (To a member of his delegation) Where are the other references? (To the Attorney-General) Similarly, there is another reference – the chapter about 'Zulm' (wrong, injustice, oppression) in Mishkat: من مشى مع ظالم من مشى مع ظالم ليقويه و هو يعلم انه ظالم فقد خرج من الاسلام. He does not oppress himself. Here is no mention of the oppressor. Rather, it is about a person who accompanies an oppressor, knowing him to be such. This means, he supports him, corroborates his views, and encourages him through his friendship, such a person is also out of Islam. In the Holy Qur'an comes: (The original document mentioned the Ayat as follows: قالت الاعراب ائمانا قل لن لو منو ولكن قولوا اسلمنا - Translator), that the Arab Bedouins, people who had only few occasions to work on their spiritual development, say: We have believed. The Holy Qur'an tells them: Do not say 'we have believed', rather say 'we have become Muslims', because faith has not yet entered your hearts. This is the lowest limit to qualify oneself of being called Muslim. In spite of weaknesses, that means a person is a Muslim although real faith has not yet entered his heart. At another place has been said: بلى من اسلم وجهه لله و هو محسن فله اجره عند ربه و لا خوف عليهم و لا هم يحزنون This is the group of sincere people who sacrifice everything for the sake of Allah. The leader of this group of Muslims, of Mumins, is the Noble Prophet ﷺ, whom the Holy Qur'an had say: انا اول المسلمين That I am the foremost of Muslims, that I have got the first position among them, that my station is the highest, the loftiest. This is the group of sincere people. The second group is not sincere to such an extent. Their group begins under the line that marks off the sincere ones. Try to imagine it. One group is right below the other. And if anyone falls below the line that marks off this second group, is out of Islam. There is quite a distance between those limits. There are different levels of faith. The Ummat of Hazrat Muhammad ﷺ always comprised of people having different degrees of faith - right from the first day until now. And sinners fall in the second group – one who has wilfully left the prayer has become a Kafir. And at another place has been said that there is no thief who commits theft while he is a Muslim. I want to say in this regard that from the days of the Noble Prophet ﷺ, up to now, the word Kufr has been used along with the injunction: قولوا اسلمنا. So, our 'Millat-e-Islam' and 'Daira-e-Islam' actually refer to those two groups. And if we...
Mr. Yahya Bakhtiar:	The issue is still the same, Mirza Sahib! Your writings, the writings of your Jamaat say that they are out of the <i>Daira-e-Islam</i> , and that they are Kafirs.
Mirza Nasir Ahmad:	But this dates back to the days of the Noble Prophet ﷺ.
Mr. Yahya Bakhtiar:	You explained this saying that they are Muslims, but not sincere, or not as sincere as the other group?
Mirza Nasir Ahmad:	Yes, absolutely.
Mr. Yahya Bakhtiar:	This is what you say?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Well. Then tell me, amongst the Ahmadis must also be Muslims of that kind?

Mirza Nasir Ahmad:	Yes, yes, absolutely. I was about to say just that.
Mr. Yahya Bakhtiar:	Amongst the Ahmadis?
Mirza Nasir Ahmad:	Amongst the Ahmadis is also such a group.
Mr. Yahya Bakhtiar:	There are sincere ones...
Mirza Nasir Ahmad:	One group is sincere. And there is one group about whom the Noble Prophet ﷺ had said: Kufr.
Mr. Yahya Bakhtiar:	So they are also Kafirs to that extent?
Mirza Nasir Ahmad:	They are also Kafirs to that extent.
Mr. Yahya Bakhtiar:	There is no difference between them and the remaining Muslims?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	Fine. Then tell me, a person who does not offer prayers, you say that he is a Kafir. Well, I consider him as a sinner, but you say...
Mirza Nasir Ahmad:	No, no, I have not said that. I have given you an Arabic reference.
Mr. Yahya Bakhtiar:	If a person does not believe in a prophet, not with any evil intention, but he honestly and truly does not believe that His Holiness Mirza Ghulam Ahmad was a prophet, then in which category would you place him?
Mirza Nasir Ahmad:	He will be a sinner.
Mr. Yahya Bakhtiar:	He will not be a Kafir?
Mirza Nasir Ahmad:	No, no. That means this has nothing to do with Islam. He has also denied the Noble Prophet ﷺ. I said yesterday that if there had been ' <i>Itmam-e-Hujjat</i> ', that means...
Mr. Yahya Bakhtiar:	There has been <i>Itmam-e-Hujjat</i> . You have explained this.
Mirza Nasir Ahmad:	...then he has...
Mr. Yahya Bakhtiar:	You have given him all arguments.
Mirza Nasir Ahmad:	Now you take... what is the question now?
Mr. Yahya Bakhtiar:	I am saying that the explanation you just gave, that a person listens to all arguments, and he sincerely and honestly believes that Mirza Ghulam Ahmad was not a prophet...
Mirza Nasir Ahmad:	He is in the second category.
Mr. Yahya Bakhtiar:	...and he denies him, he...
Mirza Nasir Ahmad:	Yes, he is a sinner.
Mr. Yahya Bakhtiar:	He is not a Kafir?
Mirza Nasir Ahmad:	Kafir in the sense of sinner. That is what I have told.
Mr. Yahya Bakhtiar:	But I am asking about Kafir, in which category does such a Kafir fall?
Mirza Nasir Ahmad:	He is like a person who does not offer the prayer.
Mr. Yahya Bakhtiar:	That's it? He is still a Muslim?
Mirza Nasir Ahmad:	He is still a Muslim in the sense that I have explained.
Mr. Yahya Bakhtiar:	Fine. Tell me, when you say that some people from your predecessors say that... the remaining Muslims, the people of Islam, are out of the <i>Daira-e-Islam</i> , well, yesterday I read something like that out to you. Now, when you call them Muslims, then what exactly do you mean by that? Are they people who claim to be Muslims or are they actually sinful Muslims, Kafir Muslims?
Mirza Nasir Ahmad:	No, look, you have not explained that.
Mr. Yahya Bakhtiar:	Explanation?
Mirza Nasir Ahmad:	You have said three things. You have mentioned those who claim to be Muslims, and you have said two more things.

Mr. Yahya Bakhtiar:	I have asked in which category you will place them?
Mirza Nasir Ahmad:	What are those categories?
Mr. Yahya Bakhtiar:	One is that of those people who do not believe that Mirza Ghulam Ahmad was a prophet, even after all arguments have been presented to them...
Mirza Nasir Ahmad:	One who does not believe in His Holiness Mirza Ghulam Ahmad, but does affiliate himself with the Seal of Prophethood, the Noble Prophet Muhammad ﷺ, such a person cannot be called a non-Muslim*.
<i>*N.B. In his 'revelation', Mirza Ghulam Ahmad claims: 'God has revealed to me that anyone whom my call has reached and who has yet rejected me, is not a Muslim. He shall be taken to task. His son Mirza Mahmood wrote in Aina-e-Sadaqat: Anyone who does not pledge allegiance to Mirza, even if he has not even heard about his name, is a Kafir and out of the fold of Islam. His grandson Mirza Nasir Ahmad says: Those who do not believe in Mirza are nevertheless Muslims. Now, which of these three gentlemen is to be believed?'</i>	
Mr. Yahya Bakhtiar:	No, they say that the Last Prophet, according to their interpretation...
Mirza Nasir Ahmad:	Then that is a matter of different interpretation, isn't it? What I am saying is that categorically, any person who affiliates himself to the prophet Muhammad ﷺ is a Muslim...
Mr. Yahya Bakhtiar:	He is a Muslim?
Mirza Nasir Ahmad:	...and no one has got the right to call him a non-Muslim.
Mr. Yahya Bakhtiar:	You consider him as a Muslim?
Mirza Nasir Ahmad:	In this sense.
Mr. Yahya Bakhtiar:	They do not mean to say that he claims to be a Muslim?
Mirza Nasir Ahmad:	No, no, no. Anyone who affiliates himself. I had told you already a number of times: هل شققت قلبه. Can I make such a claim? Have I opened his heart?
Mr. Yahya Bakhtiar:	There is another thing I want to ask you, there is a quotation about Mirza Ghulam Ahmad. It is by Mirza Basheer Ahmad, by Sahibzadah Basheer Ahmad. He says: It is learnt that His Holiness the Promised Messiah (Mirza Ghulam Ahmad Qadiani) was very particular about one thing, that his use of the word 'Muslim' for non-Ahmadis in his writings might confuse the people. This is why, in some instances, he referred to non-Ahmadis as 'people who claim to be Muslims'. Hence, wherever there is the word Muslim, it is to be taken in the sense of 'someone who claims to be a Muslim', not in that of a real Muslim. It is a matter of certainty that whenever His Holiness Mirza refers to non-Ahmadis as 'Muslims', he actually means people who claim to be Muslims. Otherwise, according to the Divine Commandment, he never thought of those deniers as Muslims.' (Kalimatul Fasl, Sahibzadah Basheer Ahmad Qadiani)
Mirza Nasir Ahmad:	Kalimatul?
Mr. Yahya Bakhtiar:	Kalimatul Fasl. This writing is included in 'Review of Religion', volume, page 3, then on page 126.
Mirza Nasir Ahmad:	We will check it. Today in the morning you saw that neither a certain reference nor a certain paper were available, and yet it was mentioned here. We shall check it. (Break)
Mr. Yahya Bakhtiar:	You just said it yourself. I am now coming back to my old subject. (Break) Yes. Hass Mirza Ghulam Ahmad said: 'Look, today is someone among you who is superior to the Messiah (the Promised Messiah who had been sent to this Ummat is superior to the former Messiah in all

	aspects). And do you not know that the Son of Maryam was a weak human being. If God willed, He would have created another person like Isa bin Maryam, or someone who is better than him – and that is what he had done’ ‘Now God says: Look, I shall create his replica who shall be better than him, and that shall be Ghulam Ahmad, that means the servant of Ahmad. Leave the Son of Maryam – Ghulam Ahmad is better than him’
Mirza Nasir Ahmad:	I will check that also. What is the reference?
Mr. Yahya Bakhtiar:	I am reading more. ‘These are not just poetic ravings, these are facts. And if, as per experience, I do not receive more Divine Support than the Son of Maryam, then I shall be a liar.’ (Daf’ul Balaa, p. 13 and 20) These were two quotations.
Mirza Nasir Ahmad:	Daf’ul Bala?
Mr. Yahya Bakhtiar:	Daf’ul Balaa. And onwards he says...
Mirza Nasir Ahmad:	Daf’ul Balaa, on which page?
Mr. Yahya Bakhtiar:	Pages 13 and 20. There were two quotations, yes. And onwards he says: ‘And obviously, the time of the Manifest Victory had occurred already during the days of our Noble Prophet ﷺ, and now is to come another Manifest Victory, one that shall be far more obvious and far-reaching than the initial success. And it has been decreed that it shall take place in the days of the Promised Messiah. This is hinted at in the Divine statement: سُبْحَانَ الَّذِي أَسْرَى (Seerat-ul-Abdal, p. 193) This too, you...
Mirza Nasir Ahmad:	Page 193. Yes, we will check it.
Mr. Chairman:	If the books are in the House, they may be shown to the witness just now instead of referring.
Mr. Yahya Bakhtiar:	They were available. But I will read them. Then, after that, if they cannot verify, we will...
Mirza Nasir Ahmad:	Actually, when we look at it, the answer can be found in the preceding or subsequent pages.
Mr. Yahya Bakhtiar:	Has he said: ‘For him, the moon was made to eclipse, and for me, the sun and the moon were made to eclipse. Will you then still deny?’ (Ejaz-e-Ahmadi, p. 71)
Mirza Nasir Ahmad:	We will check it.
Mr. Yahya Bakhtiar:	You don’t know about it?
Mirza Nasir Ahmad:	No. I don’t know what comes before and after. I don’t know the context.
Mr. Yahya Bakhtiar:	No, I mean what I am saying is that if... then...
Mr. Abdul Aziz Bhatti:	Mr. Chairman! Please issue an order. We are prepared to produce the books.
Mr. Chairman:	The first question would be: whether these writings are admitted? Then the questions.
Mr. Yahya Bakhtiar:	That is what I asked the witness, Sir. That is what I ask. But he will like to know what comes before and after. But he has not denied it.
Mr. Chairman:	The explanation will come when the statement is admitted.
Mr. Yahya Bakhtiar:	So, he says that he will have to read it from the original.
Mirza Nasir Ahmad:	Today in the morning, there was a reference that did not exist at all.
Mr. Yahya Bakhtiar:	Then why are you...

Mirza Nasir Ahmad:	The reference to a newspaper that had never been printed.
Mr. Yahya Bakhtiar:	...not telling us that it does not exist?
Mr. Chairman:	There might be...
Mirza Nasir Ahmad:	I mean that we should be given time, so we can make corrections.
Mr. Chairman:	There might be some bona fide mistake off fact. But when the book is available, the book may be handed over and the other members of the delegation can verify those.
Mr. Yahya Bakhtiar:	You have not taken that on page number 13 and 20?
Mirza Nasir Ahmad:	13 and 20? I have written it.
Mr. Chairman:	Make it like this... the members of the delegation...
Mr. Yahya Bakhtiar:	The references are available, yes.
Mr. Chairman:	Make it like this – give them the books. Aziz Bhatti Sahib, give them the books.
Mr. Yahya Bakhtiar:	If I give the quotation, then I forget the subject. I wanted it to be clarified.
Mr. Chairman:	By the time you read the quotation, the book may be handed over to the members of the delegation; and by the time you finish, they can reply.
Mr. Yahya Bakhtiar:	This one also, and Seeratul Abdal, page 193.
Mr. Chairman:	Bhatti Sahib, I told you to give them the books. Come over here. The books are here. They shall read, sitting here. And we will save time. The Attorney-General will read the references, you take the books from the library and hand them over immediately, instead of creating a rush.
Mirza Nasir Ahmad:	I shall read the reference that was given in the morning. Yesterday you told me to provide a note about 'Baroozi Nabi' and 'Zilli Nabi'. Shall I give it to you.
Mr. Yahya Bakhtiar:	Yes, give it to me. (Break)
Mr. Chairman:	Yes, Mr. Attorney-General, please continue.
Mr. Yahya Bakhtiar:	If it is a very long statement, then get it filed.
Mirza Nasir Ahmad:	Yes, I will file it. Fine. Terms like <i>Baroozi</i> , etc. have been used by the pious predecessors, and we too, have used them. They are under two superscriptions.
Mr. Yahya Bakhtiar:	You say that... You are filing them on the record because it is very lengthy. Then we will see if there is some question. We will ask.
Mirza Nasir Ahmad:	Yes, you can ask any question about that. We do not have a copy of it.
Mr. Yahya Bakhtiar:	Until we get the remaining references...
Mr. Chairman:	May be handed over to the Attorney-General.
Mr. Yahya Bakhtiar:	I will complete the other questions I had asked about Imam Husain then.
Mr. Chairman:	No, for the cross-examination, the Attorney-General may cross-examine on the basis.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I had asked you about this: 'There is a major difference between me and your Husain, because I always receive Divine assistance and support.'
Mirza Nasir Ahmad:	Yes, alright. We will give it in the evening. If you permit, then we shall file it in the evening and keep a copy of it with us?
Mr. Yahya Bakhtiar:	Yes, alright. Have you got with you any copy of that magazine that is with you? Mr. Chairman wants to keep it in the record as well.
Mirza Nasir Ahmad:	The magazine is with our respected friends sitting over there.
Mr. Yahya Bakhtiar:	But it is your...
Mirza Nasir Ahmad:	No, I am just saying. But could we have this back?

Mr. Yahya Bakhtiar:	No, he will give it back to you.
Mirza Nasir Ahmad:	And this was sent to me from Saudi Arabia by a friend. We have got only one copy.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	But I will try.
Mr. Yahya Bakhtiar:	Because you have relied on it, so, if it is not on the record...
Mirza Nasir Ahmad:	I rely on that most...
Mr. Yahya Bakhtiar:	You relied on a document.
Mirza Nasir Ahmad:	And I have got another request. The Ambassador of Nigeria to Pakistan, could you request him to ask the scholars of his country about what is written? The issue would become clear.
Mr. Yahya Bakhtiar:	That is alright. I am talking about the magazine.
Mirza Nasir Ahmad:	The magazine...
Mr. Yahya Bakhtiar:	We need it on the record. If you want to keep it with you, then you definitely take it and keep it. But if you have relied. You said that there no one had raised an objection about the Kalima on the mosque.
Mirza Nasir Ahmad:	No, I had shown this to you. I find it regrettable that the Kufi calligraphy and the Marako calligraphy... you don't have it?
Mr. Yahya Bakhtiar:	I am looking at my copy, and the members will see it, too. I don't know what their impression is. But, to me, it seems 'Ahmad' and not 'Muhammad'. And you said that indeed the Meem appears a bit like an Alif.
Mirza Nasir Ahmad:	The Alif has been joined with the Ha, and there is a Tashdeed on the second Meem.
Mr. Yahya Bakhtiar:	This impression, I said this is the impression. And this is why I think it was published in this magazine. There was no reason. They do not have the plea for itself.
Mirza Nasir Ahmad:	If it was for this reason, then there would have been an objection on this.
Mr. Yahya Bakhtiar:	No, it speaks for itself. That is without comments?
Mirza Nasir Ahmad:	To the world, as a whole, it speaks and tells a different story.
Mr. Yahya Bakhtiar:	No, but I say that it speaks for itself; therefore, it is without comments. So, that will be for the members to see. But...
Mirza Nasir Ahmad:	The pictures of our other mosques – they speak for themselves.
Mr. Yahya Bakhtiar:	Well, fine. I was asking you: 'There is a major difference between me and your Husain, because I always receive Divine assistance and support.' And then I said that there is another one. You have not seen the references, have you?
Mirza Nasir Ahmad:	I have written the references. We shall prepare it and bring it.
Mr. Yahya Bakhtiar:	And: 'And I am God's Martyr while your Husain is the enemy's martyr.' The difference is quite obvious.' And on that...
Mirza Nasir Ahmad:	Yes, this has been written.
Mr. Yahya Bakhtiar:	No, you have not yet...
Mirza Nasir Ahmad:	I have not seen it yet.
Mr. Yahya Bakhtiar:	You have not seen it yet?
Sardar Maula Bakhsh Soomro:	Point of information, Sir.
Mr. Yahya Bakhtiar:	This is then very difficult, isn't it? You say that you...
Sardar Maula	After a question has been put before them, they should deny or refuse; and the

Bakhsh Soomro	explanation can be given later on whether the fact is denied or accepted.
Mr. Chairman:	That I have already remarked. (To Mr. Attorney-General) Yes, continue.
Mr. Yahya Bakhtiar:	That is what I have said that the witness should see, you know if it is there or not.
Mirza Nasir Ahmad:	Now listen to the answer of this. Number two, do you expect me to explain this, or not?
Mr. Yahya Bakhtiar:	No, first admit whether this exists or not. You have a right to explain.
Mr. Chairman:	Mr. Attorney-General, just a minute. The witness is aided by few members of the delegation. Their object is to assist the witness because it is a matter which needs quite at length certain discoveries or certain documents. That is why there are two aspects. When Attorney-General put the question, the witness has either to search it out and say 'yes' or 'no', or to give explanation. Where the question of some document is concerned, the books shall be handed over to the members of the delegation. They can verify and, they can say, they can tell the witness that it exists or it does not exist.
Mr. Yahya Bakhtiar:	That is what I was saying, Sir. I told the witness that you first verify it whether this statement exists in the book or not and, after that, if he wants to explain, by all means, he...
Mr. Chairman:	That is for the witness to reply there and then, or, if he likes, he can give explanation afterwards. That is up to the witness.
Mr. Yahya Bakhtiar:	That is what I say.
Mirza Nasir Ahmad:	What?
Mr. Chairman:	If he likes, he can explain; if he does not like, he may not explain.
Mr. Yahya Bakhtiar:	(To the witness) That is up to you. But, first, we will not proceed further if you say it does not exist – this statement.
Mirza Nasir Ahmad:	Yes. I have understood this. And after that, I should be given sufficient time, that is appropriate.
Mr. Yahya Bakhtiar:	In case you think that you need time to answer. Naturally you can ask for time.
Mr. Chairman:	I may also remind honourable members of the House that there are two types of reference being asked. One, for our reference, there are available the reference books...
Mr. Yahya Bakhtiar:	That is what I said.
Mr. Chairman:	...for the witnesses themselves...
Mr. Yahya Bakhtiar:	Sir, there are two ways of looking at it. There are questions that could be answered straightaway; there is no reason to ask for time...
Mr. Chairman:	No reason.
Mr. Yahya Bakhtiar:	...as I have said. But if a question requires an answer which requires some research and further work or further authority, then naturally some time would be given.
Mr. Chairman:	The witness shall be given opportunity; and for those books and for those references for which books are not available or in the possession of the witness, then the witness can say: 'I will check it up.'
Mr. Yahya Bakhtiar:	No, all these books are in the possession of the witness. They are presumed to be because these are the writings of...
Mr. Chairman:	Yes.
Mirza Nasir Ahmad:	In our possession but not at this place.
Mr. Chairman:	So, we will make a distinction of those books which are available in the House...
Mr. Yahya Bakhtiar:	That has been given. And now, Mirza Sahib, please...

Mirza Nasir Ahmad:	They were taken away.
Mr. Yahya Bakhtiar:	He brought them.
Mirza Nasir Ahmad:	Yes, yes, he brought them.
Mr. Abdul Azeez Bhatti:	Mr. Chairman! Any reference he wants to ask for, we shall... one by one...
Mr. Chairman:	Do it like this, two of you gentlemen should sit over here... As soon as the Attorney-General refers to a reference the book should be ready. It should be handed over to the witness...
Mr. Yahya Bakhtiar:	'Aik Ghalti ka Izalah', p. 11.
Mr. Chairman:	So that we can do it right now. (Pause) So, we can proceed now.
Mirza Nasir Ahmad:	The reference about seeing Hazrat Fatima in a state of Kashf, has been taken from here. The reference about his Kashf has also been printed in other books, in Baraheen-e-Ahmadiyya. After perusing Baraheen-e-Ahmadiyya, it was learnt that number one...
Mr. Chairman:	Give this one also.
Mr. Yahya Bakhtiar:	This is also here.
Mirza Nasir Ahmad:	Please give me Baraheen-e-Ahmadiyya. The reference that we need is that this is Kashf, and that there is a Fatwa by the Muslim Ummat about Kashf. And whether this kind of Kashf was seen by the pious predecessors of the Muslim Ummat or not. When these two things are clear, then the issue...
Mr. Yahya Bakhtiar:	You want more time?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	You can give it tomorrow morning, or today in the evening, as you deem proper.
Mr. Chairman:	But the writing is admitted?
Mr. Yahya Bakhtiar:	The writing is admitted?
Mirza Nasir Ahmad:	The writing is admitted that is this is the gist of what has been stated in another book about Kashf. This is correct. We admit it.
Mr. Chairman:	Next writing.
Sardar Maula Bakhsh Soomro:	This is no admission or denial of the fact. Whether they should in to accept...
Mr. Chairman:	No, Haji Sahib it has been accepted. And the witness says that he will explain it.
Mr. Yahya Bakhtiar:	He says that he will see the books which have been brought in the summary of that...
Mr. Chairman:	Next writing. Because, for the present, we will confine only to these four or five references.
Mirza Nasir Ahmad:	Which one?
Mr. Yahya Bakhtiar:	'Nuzool-e-Maseeh', p. 96.
Mirza Nasir Ahmad:	Which one?
Mr. Yahya Bakhtiar:	'Nuzool-e-Maseeh', p. 96 and 81, both.
Mirza Nasir Ahmad:	What is on p. 96 of 'Nuzool-e-Maseeh'? I can't find it here.
Mr. Yahya Bakhtiar:	'There is a major difference between me and your Husain, because I always receive Divine assistance and support...'
Mirza Nasir Ahmad:	This is in the appendix to 'Nuzool-e-Maseeh'
Mr. Chairman:	Bhatti Sahib! Have you given the book? It cannot be found on page 96. Pinpoint it. Underline this page. He says he cannot find it on page 96.
Mirza Nasir Ahmad:	In 'Nuzool-e-Maseeh', and please bring back the book. It is ours.
Maulana Shah	In its appendix there is a tradition. Mirza Ghulam Ahmad himself had written that

Ahmad Noorani Siddiqui:	'I had written this in Baraheen-e-Ahmad' also. This is also his book.
Mr. Chairman:	No, no, keep seated for one second. When you asked for a reference, you will rely only on that reference.
Maulana Shah Ahmad Noorani Siddiqui:	The reference is in his book. The book is here.
Mr. Chairman:	Have you given the book? He can't find it here.
Maulana Shah Ahmad Noorani Siddiqui:	I have given it to him. It is written there.
Mr. Yahya Bakhtiar:	Maulana Sahib, look, the witness said he has to refer to one or two books and then give explanation; and that has come on record. I am going further now.
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	Have you got it? 'Nuzool-e-Maseeh', page 96?
Mr. Chairman:	He is looking for it. Ask about the next.
Mr. Yahya Bakhtiar:	'Ejaz-e-Ahmadiyya', page 80.
Maulana Shah Ahmad Noorani Siddiqui:	(original has got no entry next to this name – translator)
Mr. Chairman:	Exactly. You are to underline in the book the words read out by the Attorney-General.
Mirza Nasir Ahmad:	'Your Husain...' I can't find the reference of that. This has come earlier.
Mr. Yahya Bakhtiar:	What is this?
Mirza Nasir Ahmad:	This is the reference to صد حسین در گربانم است . And this should be in 'Baraheen-e-Ahmadiyya'.
Mr. Yahya Bakhtiar:	Yes, page 96.
Mirza Nasir Ahmad:	Here is the reference of 'Baraheen-e-Ahmadiyya'.
Mr. Yahya Bakhtiar:	(To Mr. Abdul Azeez Bhatti) Show it to me first.
Mr. Chairman:	Give it to Chaudheri Zuhoor Ilahi Sahib, and Baraheen-e-Ahmadiyya, is referred to. The reference in the book should be exactly the same what is in the question.
Maulana Shah Ahmad Noorani Siddiqui:	I think there is a little misunderstanding here. If you care to look, the books kept here are the ones that were printed in Rabwah, and they are marked. The gentlemen, who put the questions, had used their own books, their personal ones, to provide the reference.
Mr. Chairman:	You can check it. The books have been available for the last ten days.
Maulana Shah Ahmad Noorani Siddiqui:	The books are there, the references are indicated, everything is there...
Mr. Chairman:	You could check it up from chapters, chapter-wise.
Maulana Shah Ahmad Noorani Siddiqui:	...only the publisher is different.
Mr. Chairman:	So, Mr. Attorney-General...
Maulana Shah Ahmad Noorani Siddiqui:	This is... this book...

Mr. Chairman:	One second, please!
Mr. Yahya Bakhtiar:	Yes, I have seen this.
Mirza Nasir Ahmad:	This, this, this is... Here we have an Arabic verse: و اما حسين فانكروا دشت كربلا و شتتا ما بيني و بين حسينكم فاني ايد كل ان و انصر This is the reference of that, and the other books will explain it. We will tell you. Please keep that with you.
Mr. Yahya Bakhtiar:	This writing...
Mirza Nasir Ahmad:	The first writing of that...
Mr. Yahya Bakhtiar:	...is the writing admitted?
Mirza Nasir Ahmad:	Yes, the writing is admitted, and the explanation shall be given afterwards.
Mr. Chairman:	So, for the time being, I think...
Mr. Yahya Bakhtiar:	That is... (To Mr. Chairman) Let me ask about the next sentences.
Mr. Chairman:	For the time being, no. The delegation is permitted to leave and to report at 6:00 pm.
Mr. Yahya Bakhtiar:	The edition Mirza Sahib has here...
Mirza Nasir Ahmad:	We have got leave?
Mr. Chairman:	To report at 6:00 pm. The honourable members will keep sitting. (The delegation left the Chamber)
Mr. Chairman:	Chaudheri Sahib, I am going to suggest... (Interruption) Just a minute; have patience for one minute. Keep seated. Please, remain in your seats. One moment, calm down. Yes, take this away. I would request those honourable members... (Interruption) Keep seated, just one more moment, just keep seated for a little moment.

PRODUCTION OF REFERENCES/QUOTATIONS BEFORE THE DELEGATION

Mr. Chairman:	I would not take more than two minutes. Everything would be clear. I would request at least those honourable members who associated themselves with the Questions Committee, or members of the Steering Committee, if the references the members had submitted, differ from the Rabwah edition, then at least they must be in the same place chapter-wise. The Steering Committee can ask for the questions just as they had been submitted to the Questions Committee. And the questions or references you forward to the Attorney-General...
Mr. Yahya Bakhtiar:	The edition that is available here mentions different page numbers.
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	And the reference I just gave is not found in there.
Mr. Chairman:	It will take about 10-15 minutes to search it out. But it can be searched out. It can be searched out.
Mr. Yahya Bakhtiar:	But these Questions Committee members have them.
Mr. Chairman:	So, I will... (Interruption) Chaudheri Sahib, one second. I would like to say about this, now, after adjournment, these... (Interruption) One minute, please, Dhandlah

	Sahib! I will request those members: if you need to ask about the references, then we should not cut a sorry figure before the members of the delegation. And these members should be here up to 6:00 pm. If you want to show your work, then this should not be done by looking half an hour for a reference. The change of edition, or print at Rabwah or Qadian is no excuse; or you say that this reference is not there, or that it was given wrong, or that the book does not exist.
Mr. Muhammad Haneef Khan	One point. Not all the members of the Steering Committee but only honourable members...
Mr. Chairman:	Those who are conversant; they may not be members of the Steering Committee, because this is the responsibility of everybody especially those who have given notice. (Interruption) Maulana! Listen for one moment. Those who have given notice or those who are conversant with this, and after the Attorney-General puts the question. Now, the questions are with him, and you know the questions. Whoever gave the references, should keep them ready up here. Mr. Attorney-General, the first question would be 'whether explanation will follow, up to date', you admit or do not admit, just as the case of a lawyer is prepared, so that all the facts and documents are ready. With the remarks... (Interruption) You probably want to say that we are not to judge.
Mr. Abdul Hameed Chatoi:	Sir, I want to say something.
Mr. Chairman:	Leave?
Mr. Abdul Hameed Chatoi:	No, no, I do not want to talk about leave. I want to say that the Attorney-General asks questions, and those questions contain references to books, so it would be appropriate to hand over the book when the question is being asked.
Mr. Chairman:	That is exactly what I have said.

LEAKAGE OF QUESTIONS TO BE PUT TO THE DELEGATION

Mr. Abdul Hameed Chatoi:	Listen to my next point also. Sir, today we have seen something strange, already before the Attorney-General puts his question, the witness seems to have some relevant written matter with him. To me, it seems like the questions were leaked out. But from where? That is for you people to find out. But it is not fair. If they leak, and they know already beforehand what they will be asked and write an answer, then, I think, and I am very sorry to say that, that there must be an issue with any of the members of this House. But who is it? This you must know better.
A member:	That is correct.
Another member:	It definitely is correct.
Mr. Chairman:	The rest should not be reported. The reporters would leave the hall. Leave and close the door.
<i>The Special Committee adjourned for lunch break to be re-assembled</i>	
<i>The Special Committee re-assembled after the lunch-break, Mr Chairman (Sahibzadah Farooq Ali) in the Chair</i>	
Mr. Chairman:	Still the quorum is not complete. They are eight. I have counted them. You are also

	not full thirty (or: your thirty are also not complete – Urdu text permits both readings – translator), right, come. At least in the record it should be complete. Nine, nine.
Maulana Zafar Ahmad:	Maulana Mufti Mahmood Sahib, two, right, now there are ten. Come quickly. Doctor Sahib, you also complete your thirty. Complete your thirty. Yes, call them, yes, what do you want to say. I said that maybe there is going to be a speech. There shall be a time for speeches after every session. After every sitting... Don't put Maulana Ataullah Sahib in charge of the library. It will save a lot of trouble. You become the in-charge of the library. (Break)
<i>The Delegation entered the Chamber</i>	
Mr. Chairman:	Yes, the Attorney-General.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib, are you ready with some of the replies?
Mirza Nasir Ahmad:	Have we got 'Tazkiratul-Awliyyaa' here?
Mr. Yahya Bakhtiar:	'Tazkiratul-Awliyyaa'
Mirza Nasir Ahmad:	And 'Irshad Rahmani'?
Mr. Yahya Bakhtiar:	'Irshad Rahmani'?
Mirza Nasir Ahmad:	'Tazkiratul Awliyyaa' and 'Irshad Rahmani'.
Mr. Yahya Bakhtiar:	(To the librarian) Get them from the library. And the other references?
Mirza Nasir Ahmad:	One question was whether the founder of the movement said: هو شئتنا ما بين و بين حسينكم فاني ايد كل ان و انصر The attached personal pronoun 'kum' in 'Husainikum' elucidates the meaning. This verse clearly refers to those people who consider Hazrat Husain as having a share in Divinity. It means that the concept of Hazrat Husain that you put forward is not right. I have read this quotation by the founder of the movement. It is a truly great statement, so full of love...
Mr. Yahya Bakhtiar:	Yes. You have... the reference that says: 'There is a major difference between me and your Husain, because I always receive Divine assistance and support.' I said 'your Husain'...
Mirza Nasir Ahmad:	The pronoun 'your' itself explains what this means. To whom is this 'your' directed? It appears in different stanzas of this poem. I tell you, in this poem, we need to see to whom the pronoun 'kum' (i.e. 'your') refers. (Arabic poetry, not mentioned in the original – translator) 'You think that Husain is the leader of all creation, and that every prophet shall be saved because of his intercession.' They are the people to whom this poem is addressed. This poem does not address those who truly love Hazrat Husain <i>radiallahu anhu</i> and consider his life as an example worth emulating, and whose way of life is to strive for Divine love by following his footsteps.
Mr. Yahya Bakhtiar:	I want some clarification on what he is saying onwards, namely that: 'There is a major difference between me and your Husain, because I always receive Divine assistance and support.'

Mirza Nasir Ahmad:	'Because I...?'
Mr. Yahya Bakhtiar:	... 'Because I always receive Divine assistance and support.'
Mirza Nasir Ahmad:	I shall explain the statement 'because I' in the light of the whole poem. Because, like Imam Husain, I always receive Divine assistance and support.
Mr. Yahya Bakhtiar:	'Like?'
Mirza Nasir Ahmad:	Yes. It is actually 'like'.
Mr. Yahya Bakhtiar:	Because one who...
Mirza Nasir Ahmad:	The one who gives Husain a share in Divinity...
Mr. Yahya Bakhtiar:	We are Lawyers; we interpret words in their literal, plain, simple meaning, and...
Mirza Nasir Ahmad:	Then please read out the whole, all these verses.
Mr. Yahya Bakhtiar:	...if those meanings are not clear, then, if something the author himself or the law itself says – now, here it is so clearly written: 'There is a major difference between me and your Husain, because I always receive Divine assistance and support.' This means that Husain does not receive Divine assistance and support, this is why there is a major difference between me and him.
Mirza Nasir Ahmad:	No, no, the law, will it not occur to one who is acquainted with the law, in which direction the pronoun 'kum' in 'Husainukum' goes?
Mr. Yahya Bakhtiar:	Are you giving a definition?
Mirza Nasir Ahmad:	No, no, 'Husainukum' – it is the same addressee. Now, we need to see who this addressee is, to whom 'your Husain' is addressed. And the answer lies in this poem, those people who ascribe Divine qualities to Husain, who consider him as superior to all prophets, as the leader of all creation, only they are being addressed. Not the others. And the aim is to reform their perception. After all, it should be known who is meant by 'kum'
Mr. Yahya Bakhtiar:	I have seen it again and again. You were given three references, and all three references say 'your Husain'.
Mirza Nasir Ahmad:	جعلتم حسينا افضل الرسل كلهم 'Kum' refers to those people who consider Imam Husain as superior to all prophets. جعلتم , again, the pronoun 'kum' clearly tells us who the addressee is. (Arabic. Text not mentioned in the original – translator)
Mr. Yahya Bakhtiar:	This is the translation of that. I had read it out. This was taken from your books.
Mirza Nasir Ahmad:	Yes. What I have read out is written there. The translation of that is also in the same book of ours: 'You have declared Husain as superior to all prophets and crossed the limits of the truth.' This is addressed only to those people. Now I shall translate it, so that it comes clear to your mind.
Mr. Yahya Bakhtiar:	No, Mirza Sahib, all I want to ask is that, all right, he has said that about Husain to those people. But how will you explain why he mentioned himself also, why he made this comparison?
Mirza Nasir Ahmad:	He does not compare himself to Hazrat Husain. He is comparing himself to the false concept of Hazrat Husain <i>radiallahu ta'ala anhu</i> that has found its way into the minds of some people.
Mr. Yahya Bakhtiar:	Even then, how is it relevant?
Mirza Nasir Ahmad:	A reformer is addressing his people because he feels that their beliefs are wrong, and he tells them that their belief – not that of all of them – the belief of Shiites and some others, according to which Husain is the leader of all creation, and

	superior to the prophets; according to which a prostration on his grave might suffice to fulfil all needs a human might have, this concept...
Mr. Yahya Bakhtiar:	No. What you say is right...
Mirza Nasir Ahmad:	I have not finished yet. Your concept of Husain is wrong, because, look, the Husain who gave the supreme sacrifice in the path of Allah, receives Divine assistance and support up to this day. And I also receive Divine assistance and support. But leaving this correct concept, people came up with the view that Husain has got Divine powers, that he is the leader of all creation, and that although this is the lot of the Best of all Prophets, the Seal of Prophethood. Those who hold this kind of belief, are addressed here, they were told that your concept of Husain stands now in comparison to what has become my own reality.
Mr. Yahya Bakhtiar:	Is he making a personal observation?
Mirza Nasir Ahmad:	Personal, personal.
Mr. Yahya Bakhtiar:	No, is he making his comparison?
Mirza Nasir Ahmad:	He is, indirectly... Hazrat Husain... as has been mentioned at another place, a writer will write everything, that he was loved by Allah, full of Taqwa, leader of the god-fearing, his deeds are a worthy example for us. He will not leave out everything and content himself with a few words about him.
Mr. Yahya Bakhtiar:	After that..., no, I was asking you this only because onwards he said: And I am God's Martyr while your Husain is the enemy's martyr', now the difference has become clear and obvious. Again comparison – look at me, look at him. And the impression given is...
Mirza Nasir Ahmad:	Please read that again.
Mr. Yahya Bakhtiar:	And I am God's Martyr while your Husain is the enemy's martyr', now the difference has become clear and obvious. I have told you that correctly - Nuzool-e-Maseeh, p. 81.
Mirza Nasir Ahmad:	Those who commit Shirk, who worship Hazrat Husain's grave, and think that God has given him Divine powers, and who consider him as the leader of creation, and superior to all prophets – this statement was meant to counter their concept.
Mr. Yahya Bakhtiar:	He made the comparison with himself.
Mirza Nasir Ahmad:	Yes, that is correct, he made the comparison with himself. But he has not compared himself to Hazrat Husain. Rather, he has compared himself to a wrong concept of Hazrat Husain.
Mr. Yahya Bakhtiar:	Now I am going to read something similar to what you said. At another place he says: 'O Shiites! Don't insist that Husain is your saviour. I am telling you honestly that today, there is someone amongst you (i.e. Mirza Ghulam Ahmad) who is far better than this Husain.
Mirza Nasir Ahmad:	Is it also in there? In this poem? Or is it anywhere else?
Mr. Yahya Bakhtiar:	Again, 'your Husain', 'your Husain'...
Mirza Nasir Ahmad:	No, the poem is self-explanatory as far as 'your Husain' is concerned. If there is anybody who knows Arabic, he should read the whole poem, the matter will be fully clear. Now remains the place where he claims that he is a perfect shadow (Zill) of the Noble Prophet ﷺ, whether others accept this fact or not. Anyway, one who is a perfect shadow of the Noble Prophet ﷺ, is the best person of this

	Ummat. This is our belief, and there is no ambiguity about that.
Mr. Yahya Bakhtiar	Why is he not mentioning this directly? Why does he talk about shadows?
Mirza Nasir Ahmad:	Yes? I am not getting it.
Mr. Yahya Bakhtiar	If he says that the prophet is right in front of you, his likeliness is in front of you, he is the most superior, this is his guidance, this is the lesson given by him, this the difference between him and Husain; in this manner, the Muslims could understand that he does not mean to compare himself to Husain...
Mirza Nasir Ahmad:	The Muslims were not addressed in this...
Mr. Yahya Bakhtiar	That part of Muslims, whom...
Mirza Nasir Ahmad:	It is just a small group that holds such beliefs.
Mr. Yahya Bakhtiar	Whatever this group might be, whomever you might address.
Mirza Nasir Ahmad:	When this poem was written, there was such a group who committed such Shirk, and who considered him as leader of all creation, he was addressing them. And those who do not hold such beliefs, they are not at all addressed. The concept that people have got about Hazrat Husain <i>radiallahu ta'ala anhu</i>, I had already narrated an incident about this, and now I shall narrate another one: 'Once in the month of Muharram, His Holiness the Promised Messiah was resting on a <i>charpai</i> (an Indian kind of bedstead). He called Mubarakah Begum and Mubarak Ahmad who were the youngest of his children to him and said: Come, I shall tell you the story of Muharram. Then he narrated the incident of Hazrat Husain's martyrdom in a heart-rending manner. As he narrated the incident, tears were flowing from his eyes.'
A member:	From where is he reading this?
Mirza Nasir Ahmad:	This is in Tareekh-e-Ahmadiyyat, vol. 3, page 581. And since the question had been repeated, I will have to repeat the reference (that I quoted as a part of my answer – addition made by translator) as well. His views about Husain were: 'Husain <i>radiallahu anhu</i> was pure and purified. He is no doubt amongst those blessed beings whom God had purified with His Own Hand, and whom He had graced with His Love. There is no doubt that he is amongst the leaders in Paradise. And having even the slightest grudge towards him makes a person bereft of faith. The love this Imam had for the Divine, his piety, patience, steadfastness, abstinence and his worship are a beautiful example for us. And we are the ones who follow the guidance that has been given to this innocent one. Ruined is the heart that bears enmity to him. And successful is the heart that makes a practical demonstration of its love for him, the heart that bears a perfect reflection of his faith, lofty character, courage, piety, patience, steadfastness and love for Allah, just as a clean mirror provides a perfect reflection of a beautiful human being. These people are hidden from the eyes of the world. Only one who belongs to them knows their real value. The eyes of the world cannot recognise such people because they are so aloof from this world. This is the reason why Husain <i>radiallahu anhu</i> had been martyred – because he had not been recognised. The world always loved a pure and venerable person in his own time, so Husain would be loved, too. That means, it is a matter of extreme wretchedness and faithlessness to insult Husain <i>radiallahu anhu</i>. And a person who insults Husain or any other from among the venerable Imams, or who makes derogatory remarks about them, is wasting his faith, because Allah Most High is the enemy of one who harbours enmity towards His dear and beloved ones.' (Tableegh-e-Risalat, vol. 2, p. 103)

Mr. Yahya Bakhtiar:	All right...
Mirza Nasir Ahmad:	The writings of a person are found in his various books. As long as not all of his books are taken into consideration, one will not be able to fully understand the meaning of one excerpt. That is at least what I think.
Mr. Yahya Bakhtiar:	I want to ask you a question. Is it not, that even after showering Imam Husain with praise, Mirza Sahib ends up with saying: 'I am superior to him'?
Mirza Nasir Ahmad:	He has praised him.
Mr. Yahya Bakhtiar:	But he has also said: 'I am superior to him'.
Mirza Nasir Ahmad:	He says that: 'I am the perfect shadow of the Noble Prophet ﷺ.'
Mr. Yahya Bakhtiar:	Is it a fact or not that he says that 'I am superior to Imam Husain', in spite of all praises that he showered on him?
Mirza Nasir Ahmad:	Where does he say that he is superior?
Mr. Yahya Bakhtiar:	You yourself just said: 'Since I am a shadow, I am better than all other prophets.'
Mirza Nasir Ahmad:	No, no, you have not made the right connection. You have linked this matter to the founder of the movement. This is why I asked where he had said this.
Mr. Yahya Bakhtiar:	I am not saying that does he not say 'I am superior', after showering him with praise?
Mirza Nasir Ahmad:	After praising him, after saying that his example is also truly worth emulating for us, he says: 'I am the Mahdi who had been prophesied by the Noble Prophet ﷺ, and about whom he had said that offering him the greeting of peace, is obeying him, and that through him Islam shall prevail all over the world.'
Mr. Yahya Bakhtiar:	Right...
Mirza Nasir Ahmad:	And whom he had given the name of the Prophet. This is in Saheeh Muslim...
Mr. Yahya Bakhtiar:	No, It still means that he is superior to him, doesn't it?
Mirza Nasir Ahmad:	...and in the Shiite books. I am not saying this on my own behalf. In the Shiite books, the Mahdi, whose rank the founder of the movement is claiming... it is a different matter that he...
Mr. Yahya Bakhtiar:	Mirza Sahib, look, if we go deeper in the details, there will be even more questions. All I want is a simple answer.
Mirza Nasir Ahmad:	I am giving you a reference by Shiites, what they think. He claimed to be the Mahdi, he knew himself to be so.
Mr. Yahya Bakhtiar:	No, no, they did not think of Mirza Sahib as the Mahdi. What I want to ask is that you people say that Mirza considered himself as superior to Imam Husain <i>radiallahu ta'ala anhu</i> , whether that was so because was the Mahdi, or the Promised Messiah, or for any other reason...
Mirza Nasir Ahmad:	I am saying, and I also want to read a reference regarding this, that the Shiite gentlemen consider the Mahdi as superior...
Mr. Yahya Bakhtiar:	They might think so, but I am asking whether Mirza Ghulam Ahmad...
Mirza Nasir Ahmad:	If I present my argument...
Mr. Yahya Bakhtiar:	No. First you admit that this is the position, and then you can go on that 'this is the reason', and because of that, I say...
Mirza Nasir Ahmad:	After reading this, I shall tell you about the position (reading out an Arabic text that translates as follows) 'The Mahdi shall say: O people! I am Ibraheem and Ismaeel, and one who wants to

	see Musa and Yusha, well, I am Musa and Yusha. And one who wants to see Isa and Shamoo, well, I am Isa and Shamoon. And one who wants to see Hazrat Muhammad Mustafa ﷺ and the Commander of the Faithful, well, I am Muhammad ﷺ, and the Commander of the Faithful.' This is written in Bahar-ul-Anwar, a Shiite book. They hold that Imam Mahdi has got such a high rank. And the founder of the movement claims this rank.
Mr. Yahya Bakhtiar:	So, this is as you have just said, that Mirza Ghulam Ahmad, since he is the perfect shadow of Hazrat Muhammad ﷺ, is superior to all prophets and all saints, and he is also superior to Hazrat Husain. Is this what he claims?
Mirza Nasir Ahmad:	I believe in the Mahdi <i>alaihissalam</i> whose coming has been prophesied – and the founder of the movement claimed to be the Mahdi. And that this Mahdi is, according to all those who have recognized the place of the Mahdi in this Ummat, is closest to that of the Noble Prophet. That he is sitting right to his feet; and that he is better than everyone else. This is correct.
Mr. Yahya Bakhtiar:	Mirza Ghulam Ahmad is superior, because of being the Promised Messiah...
Mirza Nasir Ahmad:	You just want to have a result, but refuse to take the reasons, or you simply want to slander
Mr. Yahya Bakhtiar:	No, I want to know whether this is his claim, this is your belief, that he is superior to all prophets and saints?
Mirza Nasir Ahmad:	No, all prophets, no. Our...we... these are the blessings of the Seal of Prophethood, the result of being his humble servant. This is why he got a place near his feet.
Mr. Yahya Bakhtiar:	Fine, then I... yes, you said that in spite of his sitting near the feet of the Noble Prophet ﷺ, he is superior to all prophets, because he is his perfect shadow. There was a poet, Akmal, who read out some verses in Mirza Sahib's presence. If this is correct... Muhammad has again descended to us. Now with even greater splendour. O Akmal, whoever wants to see Muhammad, He should see Ghulam Ahmad in Qadian.
Mirza Nasir Ahmad:	The refutation of this has already been published, and it has also been said that someone who takes it in this sense has become guilty of Kufr.
Mr. Yahya Bakhtiar:	No, I want to ask whether these lines had been recited in his presence, and whether he accepted them by saying 'Jazak Allah?'
Mirza Nasir Ahmad:	Where is it written that it had been recited in his presence?
Mr. Yahya Bakhtiar:	It is with me.
Mirza Nasir Ahmad:	No, you have got the questions. What is the reference of this?
Mr. Yahya Bakhtiar:	...He should see Ghulam Ahmad in Qadian.
Mirza Nasir Ahmad:	In 1929... this happened in 1929, and in 1908 (Interruption) What? Oh, well.
Mr. Yahya Bakhtiar:	Look, this newspaper 'Al Badar' was printed in 1906...
Mirza Nasir Ahmad:	Right. This was clearly refuted in 1934, through a written statement.
Mr. Yahya Bakhtiar:	This reference is from the newspaper 'Al Badar', 25 th October, 1906. It says: 'Mirza Sahib was greatly pleased to hear this eulogy, and he accepted it, saying: Jazak Allah.'
Mirza Nasir Ahmad:	What is the reference of this?

Mr. Yahya Bakhtiar:	Al Badar, 25 th October, 1906.
Mirza Nasir Ahmad:	Well, this has been refuted.
Mr. Yahya Bakhtiar:	Fine. This is what I wanted to ask you.
Mirza Nasir Ahmad:	It has been refuted: 'If this means that he is higher in rank, then this is definitely Kufr. But if it is taken to mean that during those days the religion was more promoted, then this will be according to the Holy Qur'an. But still, such words are disliked and disrespectful.
Mr. Yahya Bakhtiar:	This refutation can't be by Mirza Sahib. It must be by Mirza Basheer-ud-Deen Mahmood?
Mirza Nasir Ahmad:	That it has been read in his presence, this has not been mentioned here.
Mr. Yahya Bakhtiar:	Has it been denied that it has been read in his presence? Or (does it say that) he had not approved it?
Mirza Nasir Ahmad:	No. This is a quite stern note about it. And he also... someone told me that... anyway, Qazi Akmal is not an authority for us.
Mr. Yahya Bakhtiar:	No. I do not consider Qazi Akmal as an authority. But I am saying that if he recites this poem in Mirza Sahib's presence, and the latter appreciates this poem, and says Jazak Allah, then...
Mirza Nasir Ahmad:	This is absolutely wrong. It is not at all like that. Without looking at Al Badar, I can say that this is wrong. There is no such thing. All of our books, all of our upbringing, all of our deeds and efforts, deny and refute this.
Mr. Yahya Bakhtiar:	I... there is another statement by Mirza Sahib about Imam Husain. It is in 'Ejaz-e-Ahmadiyya, p. 82...
Mirza Nasir Ahmad:	Page 82?
Mr. Yahya Bakhtiar:	'You have become oblivious of God's grandeur. For you, there is only Husain. Do you deny? This is a calamity that afflicts Islam. It is like some musk next to pile of faeces.'
Mirza Nasir Ahmad:	This is Shirk. This is about Shirk, isn't it? The example of Shirk – a bit of musk and...
Mr. Yahya Bakhtiar:	Does he mean to portray himself through musk?
Mirza Nasir Ahmad:	No, no... the unity of Allah Most High... this is about the unity of Allah and Shirk. It is an example of that.
Mr. Yahya Bakhtiar:	Mirza Sahib! In the morning you said that a Muslim who does not pledge allegiance to Mirza Ghulam Ahmad, does not accept him as a prophet, even after <i>Itmam-e-Hujjat</i> ...
Mirza Nasir Ahmad:	Does not accept his claim...
Mr. Yahya Bakhtiar:	Well, you said that such a person is a Kafir in a limited sense. If he... the Noble Prophet ﷺ...
Mirza Nasir Ahmad:	I said that if a person stands up and claims that he believes in the Seal of Prophethood Muhammad ﷺ, then we cannot call him a Kafir in the full sense.
Mr. Yahya Bakhtiar:	In the limited sense, you said...
Mirza Nasir Ahmad:	Just as the Hadith says that a person who does not offer the prayer has become a Kafir, or one who aids a tyrant, has become a Kafir.
Mr. Yahya Bakhtiar:	I am a bit confused about the categories, that a person who does not believe in a prophet who has been sent by Allah... like I had asked you on the other day – a person who does not believe in Hazrat Isa, who does not believe in Hazrat Musa – who have been mentioned in the Holy Qur'an, whether you still consider them as Muslims?

Mirza Nasir Ahmad:	A person who proclaims that he does not accept those injunctions of the Seal of Prophethood – I do not consider such a person as a Muslim.
Mr. Yahya Bakhtiar:	He is a real Kafir?
Mirza Nasir Ahmad:	He is a complete Kafir.
Mr. Yahya Bakhtiar:	And if he says that without...
Mirza Nasir Ahmad:	And if he says that without <i>Itmam-e-Hujjat</i> , due to a lack of understanding, like for example, those from among our people who cannot even read the Holy Qur'an, if they get thoughts like this, then this will not make him a Kafir.
Mr. Yahya Bakhtiar:	A person who does not believe in Mirza Ghulam Ahmad, even after <i>Itmam-e-Hujjat</i> , will he also fall into this category?
Mirza Nasir Ahmad:	He will also be in this category, and the reason is that the context in which the expression ' <i>Itmam-e-Hujjat</i> ' has been used is that it is the command of Allah and Muhammad ﷺ to believe in the Mahdi, and he is called to believe in the Mahdi, but still, he does not believe.
Mr. Yahya Bakhtiar:	How did you conclude that he had fully grasped the matter, and that he has been convinced? You say right now 'it is evening', and you also present the reasons for that...
Mirza Nasir Ahmad:	No, no, I am talking about two categories. If they do not believe even after <i>Itmam-e-Hujjat</i> ...
Mr. Yahya Bakhtiar:	If he does not believe even after explanation, then?
Mirza Nasir Ahmad:	This is what <i>Itmam-e-Hujjat</i> means.
Mr. Yahya Bakhtiar:	Yes, what I was saying is that if he becomes certain, if he realizes that this is God's command...
Mirza Nasir Ahmad:	In this case, he has disbelieved in the Noble Prophet.
Mr. Yahya Bakhtiar:	Here some clarification is required. A person says: 'I believe that Mirza Ghulam Ahmad is a prophet. I am certain about that', and afterwards he says that he does not believe, then you will conclude that he chose to rebel, even after certainty. Another one says: 'I do not believe.' Regarding him, you will conclude that he chose to rebel. A third person says: 'Everything has been explained to me, but I still, my heart is not inclined to believe...'
Mirza Nasir Ahmad:	'My heart is not inclined to believe?'
Mr. Yahya Bakhtiar:	'I am not convinced'. Such a person then...
Mirza Nasir Ahmad:	If there has been indeed no <i>Itmam-e-Hujjat</i> , then he... this category
Mr. Yahya Bakhtiar:	There has been <i>Itmam-e-Hujjat</i> , as far as explaining on your part is concerned.
Mirza Nasir Ahmad:	<i>Itmam-e-Hujjat</i> is not based only on my argumentation. Rather, it requires his accepting my argumentation. If he accepts it, then this will be <i>Itmam-e-Hujjat</i> .
Mr. Yahya Bakhtiar:	This meaning is not given in the dictionary.
Mirza Nasir Ahmad:	و استيقنت انفسهم The Holy Qur'an says...
Mr. Yahya Bakhtiar:	After completing all arguments...
Mirza Nasir Ahmad:	و جاهدوا بها و استيقنت انفسهم 'And they deny although their hearts are convinced'. This is in the Holy Qur'an.
Mr. Yahya Bakhtiar:	This is not <i>Itmam-e-Hujjat</i> ? I would like some clarification in this regard.
Mirza Nasir Ahmad:	I think this is <i>Itmam-e-Hujjat</i> .
Mr. Yahya Bakhtiar:	The dictionary says it means that even if after explaining all arguments, all reasoning, a person does not believe, is not convinced...

Mirza Nasir Ahmad:	If it is not a matter of <i>استيقنت انفسهم</i> و, then he shall have the benefit of doubt, and he will not be governed by the general rule.
Mr. Yahya Bakhtiar:	Had there been <i>Itmam-e-Hujjat</i> in Abu Jahl's case?
Mirza Nasir Ahmad:	I was not there, I can't say.
Mr. Yahya Bakhtiar:	When Mirza Ghulam Ahmad was alive, you were not there, either.
Mirza Nasir Ahmad:	No. But I can say, that, by Allah! I have honestly and thoroughly studied his claims, and I came to the conclusion that...
Mr. Yahya Bakhtiar:	Mirza Sahib, look, I am not questioning your intent, nor do I doubt it...
Mirza Nasir Ahmad:	But your question does concern my intent. You are asking about Abu Jahl.
Mr. Yahya Bakhtiar:	What I am saying is that you doubt the intent of others.
Mirza Nasir Ahmad:	No, I... no... look, you asked about Abu Jahl...
Mr. Yahya Bakhtiar:	This falls into the question. You sincerely believe - no one doubts this. But you say that since I do not believe that Mirza Ghulam Ahmad was a prophet, I am, in spite of <i>Itmam-e-Hujjat</i> ... I mean, I am...
Mirza Nasir Ahmad:	When did I say this?
Mr. Yahya Bakhtiar:	I mean...
Mirza Nasir Ahmad:	No, no, I am not saying this. You have not got me right. You said just the opposite of what I had said. I said that this is something known to Allah alone. It is not for man to look into anyone's heart. If Allah knows that there is a person who has become certain that those claims are right, and still he does not believe, then such a person is not a Muslim in the sight of Allah...
Mr. Yahya Bakhtiar:	At this time...
Mirza Nasir Ahmad:	I am not finished yet. Let me finish. ...but if a person says, after listening to the whole argumentations that he does not fully understand the issue, then he shall have the benefit of doubt. We shall not call him a Kafir.
Mr. Yahya Bakhtiar:	I am saying that he says that he does understand Mirza Sahib's arguments. What does he mean...
Mirza Nasir Ahmad:	No, no, even a philosopher understands that. We are talking about religion.
Mr. Yahya Bakhtiar:	No, I am also talking about religion. They say that 'Khatamul Anbiyaa' means that a window is open and that other prophets can afterwards. This is the first step. Secondly, he comes to the conclusion: 'I am that Nabi' and gives reasons for that...
Mirza Nasir Ahmad:	I object to this statement you made. My objection is that you have no concern for my, for our feelings.
Mr. Yahya Bakhtiar:	I am sorry. I do not want to hurt your feelings. But I am saying that he has arrived at this conclusion. First, he says that this window is still open. Prophets can still come. Then he says that he himself is that prophet. If a person would say this to you...
Mirza Nasir Ahmad:	Yes, this is actually the consequence of insufficient awareness. It did not happen like this. Rather, he mentioned that his rank was that of Mahdi and Messiah. And the Noble Prophet ﷺ had, according to a tradition in Saheeh Muslim, referred four times to the Messiah as a prophet. At another place, he said, because of his being the Mahdi and the Messiah that he was called 'prophet' by Allah, in accordance to Muhammad's ﷺ words. This is why I am a prophet, an <i>Ummati Nabi</i> .
Mr. Yahya Bakhtiar:	The answer to my question is not clear. Mirza Sahib, I asked that if a person had heard Mirza Sahib's message, but is not convinced, then in which category would

	you place him? Is he a Kafir?
Mirza Nasir Ahmad:	In which sense?
Mr. Yahya Bakhtiar:	In the sense that he does not believe in a prophet. But he is nevertheless one of Muhammad's ﷺ Ummatis. He says that he has perfect faith. Regarding such a person you say that he is not out of the Ummat-e-Islam. That is what you say. But he is a Kafir, in a limited sense, he is, as you said yesterday, outside the circle of Islam.
Mirza Nasir Ahmad:	Yes, yes. Today I did it, I gave references of Ahadith as well.
Mr. Yahya Bakhtiar:	Those who had never heard about Mirza Ghulam Ahmad, who do not believe in him because they had never heard of him, in which category of Kafir do they fall, if at all?
Mirza Nasir Ahmad:	A person who never heard about Hazrat Isa <i>alaihissalam</i> , and hence does not believe in him, in which category would he fall?
Mr. Yahya Bakhtiar:	He does not believe, he never heard the name...
Mirza Nasir Ahmad:	He never heard Hazrat Isa's name, or that of Hazrat Musa, in which category would he fall?
Mr. Yahya Bakhtiar:	That is what I am asking you.
Mirza Nasir Ahmad:	He will fall into the same category.
Mr. Yahya Bakhtiar:	The <i>Itmam-e-Hujjat</i> category and the one of that person will be the same?
Mirza Nasir Ahmad:	No, no, when did I say that it will be the same category? We merely judge according to what is apparent.
Mr. Yahya Bakhtiar:	Since Mirza Basheer-ud-Deen Sahib...
Mirza Nasir Ahmad:	This question had been raised in the court.
Mr. Yahya Bakhtiar:	...I had asked it. Now I am asking it here. Yesterday we read 'he is a Kafir, no matter if he had heard the name or not'?
Mirza Nasir Ahmad:	According to what is apparent, and that also only in a limited sense. We shall call him a Kafir in the limited sense.
Mr. Yahya Bakhtiar:	He has not even heard the name.
Mirza Nasir Ahmad:	A person who was born seven years ago in Moscow, has never heard the name Muhammad ﷺ, or Hazrat Musa <i>alaihissalam</i> , or Hazrat Dawud <i>alaihissalam</i> , or Hazrat Nooh <i>alaihissalam</i> , or that of any other prophet, and because of that, he does not believe in them, either.
Mr. Yahya Bakhtiar:	This is exactly what I am saying.
Mirza Nasir Ahmad:	No. Do all the other sects of Islam have a universal verdict regarding such a person?
Mr. Yahya Bakhtiar:	Kafir.
Mirza Nasir Ahmad:	They issue a Fatwa of Kufr against him.
Mr. Yahya Bakhtiar:	A person who does not believe is a Kafir. He is a Kafir until he believes.
Mirza Nasir Ahmad:	They intentionally issue a Fatwa of Kufr against him, until he believes.
Mr. Yahya Bakhtiar:	I am not saying that it is intentionally...
Mirza Nasir Ahmad:	No. The very meaning of Kufr is intention.
Mr. Yahya Bakhtiar:	...that he has become a Kafir, because he never had been a Muslim.
Mirza Nasir Ahmad:	No. Not being a Muslim is a different matter.
Mr. Yahya Bakhtiar:	Look, I am saying that this is a conscious process. I am a Muslim. I am reciting the Kalimah, and I proclaim that I am part of Hazrat Muhammad's ﷺ Ummat. I

	believe in him. If a child is born to me, then there is the same presumption for him. Your elder Mirza Basheer-ud-Deen Sahib says that a child is on the religion of his parents.
Mirza Nasir Ahmad:	This is what the Noble Messenger ﷺ had said. This was not said by Mirza Basheer-ud-Deen Sahib.
Mr. Yahya Bakhtiar:	No, I mentioned a quote by him.
Mirza Nasir Ahmad:	No, no. He had merely translated.
Mr. Yahya Bakhtiar:	Why does he not offer their funeral prayers? Because they are on the religion of their parents.
Mirza Nasir Ahmad:	The words you just spoke are actually attributed to the Noble Prophet ﷺ. They are found in the Hadith. That is all I am saying.
Mr. Yahya Bakhtiar:	No. I am asking you about the categories – one who had not even heard the name – he is also a Kafir, the one who had <i>Itmam-e-Hujjat</i> is also a Kafir. In which categories will these two fall? You say that both will fall into the category that is not outside the Millat-e-Islam.
Mirza Nasir Ahmad:	Both are not in the same category. One is liable to be taken to task by Allah Most High and the other not.
Mr. Yahya Bakhtiar:	As far as Kufr is concerned – both are Kafir?
Mirza Nasir Ahmad:	Sometimes you just mention Kufr, and sometimes you mention Islam and Kufr together. If you take it the other way round, if someone does not believe due to having no knowledge at all, then how can you call him a believer? How can you say about someone who has not believed practically that he is a believer?
Mr. Yahya Bakhtiar:	That will be the definition of sinner.
Mirza Nasir Ahmad:	I am not talking about sinners. First we should clarify this issue. How can you call someone who has not believed a believer? You can't say that of him.
Mr. Yahya Bakhtiar:	No.
Mirza Nasir Ahmad:	Now comes the issue of sin. This is the next stage.
Mr. Yahya Bakhtiar:	Look, one who does not believe in Mirza Sahib...
Mirza Nasir Ahmad:	A five year old child who has not believed, should we not call him a non-Ahmadi?
Mr. Yahya Bakhtiar:	No, you can call him that, I also say so. But will he be a Kafir?
Mirza Nasir Ahmad:	He will not be an Ahmadi.
Mr. Yahya Bakhtiar:	That means, he will not be a Muslim. What will he be then?
Mirza Nasir Ahmad:	No. He will be on the religion of his parents. If his parents believe in the Noble Prophet ﷺ, he will be a Muslim.
Mr. Yahya Bakhtiar:	And he will be in the same category of Kafir as his parents...
Mirza Nasir Ahmad:	Yes. According to what is apparent...
Mr. Yahya Bakhtiar:	...because, according to you, they do not believe in a prophet, so they are Kafirs.
Mirza Nasir Ahmad:	No, no. They will be Muslims, because their parents believe in the Noble Prophet ﷺ. They are part of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	They are Muslims from their point of view. I am asking about your point of view.
Mirza Nasir Ahmad:	No, no, I am telling you my point of view. My point of view is that they are Muslims.
Mr. Yahya Bakhtiar:	Although they do not believe in Mirza Ghulam Ahmad's prophethood?
Mirza Nasir Ahmad:	Although they do not believe. But they are sinners, nevertheless...
Mr. Yahya Bakhtiar:	Then when you...

Mirza Nasir Ahmad:	...and... limited Kufr, which is used in different meanings, applies to them, but they cannot be called non-Muslims.
Mr. Yahya Bakhtiar:	When you call them Kafir, then in which sense do you call them sinner?
Mirza Nasir Ahmad:	He is not a non-Muslim. This has been decided that he is not a non-Muslim. By 'decided' I mean that I clarified my point.
Mr. Yahya Bakhtiar:	This is what I... just yesterday I mentioned to you that: 'All Muslims who have not pledged allegiance to the Promised Messiah'. You finish the sentence here. Then comes: 'even if they had not heard his name.' 'All Muslims who have not pledged allegiance to the Promised Messiah', there are two possibilities. Those who have heard his name and those who have not heard his name and did not pledge allegiance – even if they had not heard the name of the Promised Messiah. Are they also Kafirs and out of the fold of Islam?
Mirza Nasir Ahmad:	I had answered this yesterday.
Mr. Yahya Bakhtiar:	You had answered this yesterday. But today you clarified what you mean by 'circle of Islam', hence...
Mirza Nasir Ahmad:	I said that using the expression 'circle of Islam' creates confusion. This is why we ought to take continuity, an actual reality.
Mr. Yahya Bakhtiar:	No, your writings use the expression 'circle of Islam' again and again.
Mirza Nasir Ahmad:	This is in so far that it was a common expression amongst all the Muslims, so we adopted it, too. But why are you not willing to accept the reality of 'circle of Islam' as we see it?
Mr. Yahya Bakhtiar:	And, Mirza Sahib! If Hazrat Muhammad ﷺ...
Mirza Nasir Ahmad:	I think I had read out the answer to this yesterday.
Mr. Yahya Bakhtiar:	But since today in the morning you had redefined the 'circle of Islam'...
Mirza Nasir Ahmad:	I had not redefined it.
Mr. Yahya Bakhtiar:	Clarified it?
Mirza Nasir Ahmad:	I explained it.
Mr. Yahya Bakhtiar:	This is what I am saying. I felt the need for it so that the position becomes clear.
Mirza Nasir Ahmad:	Then listen to the answer again. Perhaps there will be no need...
Mr. Yahya Bakhtiar:	We had the answer already. Yes, it is on the record.
Mirza Nasir Ahmad:	It is clear from this statement that I consider those people I have on my mind as Muslims. When I am using the word 'Kafir', I have the second type of Kafir in my mind, that is, sinners, regarding whom I had already explained that they are not out of the Millat-e-Islam. When I say that they are out of the circle of Islam, I have in my mind the theory that has been put forth in the book 'Mufradat Raghib' (page 24), in which two kinds of Islam were mentioned. Details regarding the first type, we had already provided - that one is دون الايمان while the other is فوق الايمان. فوق الايمان includes those Muslims whose Islam falls below the level of Iman, while فوق الايمان refers to those Muslims whose faith is beyond the ordinary, they are above the 'normal' level of faith. When I say that some people are outside the circle of Islam, I have in mind those people who do not belong to the group of people who are 'فوق الايمان'. Those who are not included in this group. In Mishkat is a tradition according to which the Messenger of Allah ﷺ said that a

	person who assists and supports a tyrant, has left Islam...
Mr. Yahya Bakhtiar:	You said that in the morning.
Mirza Nasir Ahmad:	...every sinner with regard to whom the word Kufr has been used in the Ahadith...
Mr. Yahya Bakhtiar:	In the morning you said that some are sincere while others are not that sincere.
Mirza Nasir Ahmad:	Yes. And there is a long way between them and their leaving Islam. Some is only a petty sinner, while another is a greater sinner. May Allah forgive all sins.
Mr. Yahya Bakhtiar:	Both are inside the circle of Islam?
Mirza Nasir Ahmad:	Yes. Both are inside the circle of Islam.
Mr. Yahya Bakhtiar:	Now that what you just said, about more or less sincerity, will this be decided by you? Will it be what comes to your mind?
Mirza Nasir Ahmad:	No, not at all.
Mr. Yahya Bakhtiar:	What will be the criterion for that?
Mirza Nasir Ahmad:	The knowledge of Allah Most High.
Mr. Yahya Bakhtiar:	Which is your...
Mirza Nasir Ahmad:	No, no, only Allah's knowledge.
Mr. Yahya Bakhtiar:	According to that knowledge which He had given to you?
Mirza Nasir Ahmad:	Allah's knowledge.
Mr. Yahya Bakhtiar:	Who will judge Allah's knowledge? Look, I want a clarification from you.
Mirza Nasir Ahmad:	Yes, yes, I am giving a clarification. Only Allah will judge. The meaning of this is clear, their being punished or not being punished has nothing to do with this worldly life.
Mr. Yahya Bakhtiar:	Mirza Sahib, you said that: When I say that I am a Musalman, it is not for Mufti Mahmood or Maulana Maudoodi to say that I am not.'
Mirza Nasir Ahmad:	And that is what I am saying now.
Mr. Yahya Bakhtiar:	So, I am saying that if Allah is going to decide, then leave the matter up to Allah. Let him decide whether you are a Muslim or not.
Mirza Nasir Ahmad:	This is what...
Mr. Yahya Bakhtiar:	Then why are you saying: If I decide then nobody has to interfere?
Mirza Nasir Ahmad:	No, no, I have to decide only with regard to myself. I am not to decide about others.
Mr. Yahya Bakhtiar:	The point is that you do decide about others...
Mirza Nasir Ahmad:	No, I... about others...
Mr. Yahya Bakhtiar:	...that they are Kafirs of such and such category. Do you not give them the right to place you in any category of Kafir? This question arises.
Mirza Nasir Ahmad:	The matter is that you attribute something to me that I have not said.
Mr. Yahya Bakhtiar:	No, I am just talking about a principle.
Mirza Nasir Ahmad:	No, do not attribute to me something that I have not said.
Mr. Yahya Bakhtiar:	Yesterday I said to you that if you claim a right, we concede the same right to someone else.
Mirza Nasir Ahmad:	Absolutely. I am not... I do not belong to a superior race. I am just a humble human being.
Mr. Yahya Bakhtiar:	The why do you give yourself the right that 'if I say I am a Muslim, nobody has got the right to say that I am not...'
Mirza Nasir Ahmad:	Right.

Mr. Yahya Bakhtiar:	...I said do you give this right to others also?
Mirza Nasir Ahmad:	Yes, we do.
Mr. Yahya Bakhtiar:	If Mufti Mahmood says that he is a Muslim...
Mirza Nasir Ahmad:	...then he is a Muslim. I also call him a Muslim.
Mr. Yahya Bakhtiar:	...then you do not have the right to say that he is not a Muslim.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	After this, the question is that in the light of your writings, teachings, beliefs, Mufti Mahmood would fall into which category? You say that he belongs to such and such category of Kafirs.
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	Look, I am talking. Let me explain.
Mirza Nasir Ahmad:	No. I have not said that. In this context I have said that he is a Muslim of such and such category.
Mr. Yahya Bakhtiar:	He is a Kafir?
Mirza Nasir Ahmad:	No, he is a Muslim of this category.
Mr. Yahya Bakhtiar:	Does he also have the right to say that you are a Muslim of such and such category, or that you are not?
Mirza Nasir Ahmad:	Yes, absolutely.
Mr. Yahya Bakhtiar:	Or that you are not?
Mirza Nasir Ahmad:	He does not have the right to say that I am not.
Mr. Yahya Bakhtiar:	Look, here...
Mirza Nasir Ahmad:	But he does not have the right to say which category of Muslim I am in. When I do not allow myself the right to decide whether a person is a Muslim or not, then he also does not have this right...
Mr. Yahya Bakhtiar:	No, look, you made three categories. One for people who are completely outside the circle of Islam, outside the Millat-e-Islam. Anyone can fall into this category, I do not say who does, and who does not...
Mirza Nasir Ahmad:	Yes, Abu Jahl does.
Mr. Yahya Bakhtiar:	Abu Jahl could fall into this category; others could also fall into this category. The second category is for people who are inside the circle of Islam, but who are not sincere, this is why they shall get more punishment, and they are also Kafirs.
Mirza Nasir Ahmad:	No, no, oh, do not attribute to me things that I have not said. I have not said that they shall get more punishment. Since yesterday, I am humbly submitting that it is not for man to mete out punishment. This is for Allah to do.
Mr. Yahya Bakhtiar:	Yes, this is for Allah to do. That is what I mean.
Mirza Nasir Ahmad:	He can punish more or less, as He pleases. This is not for me to decide.
Mr. Yahya Bakhtiar:	They are sinners, they are doomed to Hell; this kind of expressions has been used.
Mirza Nasir Ahmad:	No, no, they are doomed to Hell according to Muhammad bin Abdul Wahhab <i>rahmatullahi alaihi</i> . Why are you attributing to me things that I have no right to say?
Mr. Yahya Bakhtiar:	I am just asking that if you consider anyone as a Muslim of a certain category, when you consider anyone as a Kafir of a certain category, then do you give this right to others, too?
Mirza Nasir Ahmad:	What I have said...for God's sake! Do not attribute things to me that I have not said. I mentioned to you that from the books of our righteous elders, like for example, Mufradat Raghīb, and from some quotes by Ibn Taimiyah one gets the impression that there is a difference between Iman and Iman, and similarly, that

	there is a difference between Kufr and Kufr. There is one kind of Islam that is فوق الايمان, and there is one kind of Islam that is دون الايمان . That which I said on basis of those references...
Mr. Yahya Bakhtiar:	Mirza Sahib! I am making a clarification so that the position becomes clear.
Mirza Nasir Ahmad:	You are making clarifications on my behalf? You do not give me time to make a clarification.
Mr. Yahya Bakhtiar:	Mirza Sahib, I do not talk about how much time you require...
Mirza Nasir Ahmad:	Alright. Talk, but do give me time afterwards.
Mr. Yahya Bakhtiar:	All I do is present your own references.
Mr. Chairman:	I think it would be better the witness should reply when the question is finished.
Mr. Yahya Bakhtiar:	I wanted to sum up the position. For two days, I have been citing authorities from your religious literature, Mirza Sahib...
Mirza Nasir Ahmad:	And I have been trying to explain them.
Mr. Yahya Bakhtiar:	When you say, according to these writings, a particular person is Kafir, that he is not a Muslim, that he is outside the circle of Islam, you have been trying to explain that he is a full-fledged Kafir.
Mirza Nasir Ahmad:	Then note down my explanation and the matter is finished.
Mr. Yahya Bakhtiar:	It is being noted. I am just trying to sum it up. This is your – let's call it Fatwa, or consider it as belief, or opinion, that is, you must have said with regard to anyone that you are making this kind of interpretation.
Mirza Nasir Ahmad:	I will talk about this once you give me time. Right now, continue.
Mr. Yahya Bakhtiar:	All I am asking right now is that if you have got the right to express your opinion about anyone, that he is a Kafir, in the sense that you explained, then do you concede this right also to others that they call others Kafir, that they say what kind of Kafir they are, what kind of Kafir they are not, whether they are Muslims, or not. Do you say so or not?
Mirza Nasir Ahmad:	No, I do not say so at all.
Mr. Yahya Bakhtiar:	No, I shall explain. You say that they do not have the right to call anyone Kafir, or to say that they are Muslims under all circumstances, or to which extent they are Muslims, or to which extent they are not?
Mirza Nasir Ahmad:	What I have said is what has been mentioned in the books of Hadith, as well as in the writings of the righteous predecessors of this Ummat, namely that Muslims are not all the same. The Ayaat of the Holy Qur'an also indicate this, and two Ayaat I even recited in front of you. When Muslims are not all the same, and still, they are Muslims, then we can conclude that some Muslims are of a very high rank, while others are just average, while again others are on the weak side. As for the weak Muslims, the Noble Prophet ﷺ as well as the righteous predecessors of this Ummat, have used the word 'Kufr' with regard to them, either in the sense of ingratitude, or sin. Sin is the apparent ruling that applies to them, but this does not mean that we issue them a notice, or a warrant. Rather, every person of insight, our elders who saw through Divine Radiance, said that it is not for man to mete out punishment in this world. This is up to Allah. He shall... whomever He wills...
Mr. Yahya Bakhtiar:	One moment, can you please explain again, can you tell one meaning again? When he said that the word of Kufr has been used with regard to sinners, has the statement that they are outside the circle of Islam also been used for them? Read them together.
Mirza Nasir Ahmad:	خرج من الاسلام. This is what it says.

Mr. Yahya Bakhtiar:	If that has been so, in spite of faith?
Mirza Nasir Ahmad:	Those who said, so, even they call them Muslim.
Mr. Yahya Bakhtiar:	No, this is what I am saying. Give me the reference according to which 'they are out of Islam, but they are Muslims, nevertheless.'
Mirza Nasir Ahmad:	It is the 'خرج من الاسلام' reference.
A member:	It's prayer time, Sir!
Mr. Yahya Bakhtiar:	Yes. You will have to verify that.
Mirza Nasir Ahmad:	This is a tradition contained in Mishkat, in which the Noble Prophet ﷺ is reported to have said, I mean with regard to supporting a tyrant, the Noble Prophet ﷺ is reported to have said, according to Mishkat: 'خرج من الاسلام'. And from other of his statements it appears that this does not mean that such a person has become a Jew...
Mr. Yahya Bakhtiar:	This means he is a Muslim although he is out of Islam?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	But this is not known from here. Can you give another reference?
Mirza Nasir Ahmad:	No, no, it is known, because...
Mr. Yahya Bakhtiar:	Because this does not say that he is a Muslim in spite of his being out of Islam.
Mirza Nasir Ahmad:	The point is that as long as one has not thoroughly studied the Holy Qur'an and the sacred Ahadith, one cannot derive the actual meaning.
Mr. Yahya Bakhtiar:	No, what I am saying is that Mirza Sahib says such a person is 'out of the circle of Islam, he is an infidel', after that...
Mirza Nasir Ahmad:	...and these two... look, you say that Mirza Sahib says, and I say that the Noble Prophet ﷺ said that a person who assists a tyrant 'خرج من الاسلام', and so did someone else, and the Noble Prophet ﷺ himself did not take this meaning.
Mr. Yahya Bakhtiar:	He has not called him a Kafir, he said 'خرج من الاسلام'
Mirza Nasir Ahmad:	Again the same thing. When I have said 'Kufr' – that the word Kufr has been used, you told me to show you the word 'خرج من الاسلام'
Mr. Yahya Bakhtiar:	Using both words together has also got a certain meaning. Mirza Sahib has certainly thought well before using these words. I don't think he has used any superfluous words.
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	So he is using them for a reason. On one side, he says that such a person is a Kafir, that he is outside the circle of Islam...
Mirza Nasir Ahmad:	Who says so?
Mr. Yahya Bakhtiar:	Mirza Basheer-ud-Deen Mahmood Sahib.
Mirza Nasir Ahmad:	Both words are used in the same sense.
Mr. Yahya Bakhtiar:	Then one of them is superfluous.
Mirza Nasir Ahmad:	All right. Take it as superfluous.
Mr. Yahya Bakhtiar:	I would not take it because, I think, he is very carefully using these words; he would not use a superfluous word.
Mirza Nasir Ahmad:	Would this not be against other demonstrations of your conviction?
Mr. Yahya Bakhtiar:	No, no, I just want a clarification from you regarding the interpretation of these words. It is not a matter of conviction.
Mirza Nasir Ahmad:	But I am talking about conviction.
Mr. Yahya Bakhtiar:	Yes, you are talking about conviction, and I am taking from you an explanation of

	your conviction – it is being said about non-Ahmadis that they are outside the circle of Islam, and you say that they are Muslims, nevertheless.
Mirza Nasir Ahmad:	That is what I am saying.
Mr. Yahya Bakhtiar:	According to my understanding, he is clearly saying that they are Kafirs, that they are not Muslims.
Mirza Nasir Ahmad:	I have never thought this way. I was born in this household. I know that he never meant this.
Mr. Yahya Bakhtiar:	All right. This is the explanation that you give. Also give the remaining authorities.
Mirza Nasir Ahmad:	I have given the reference of a Hadith. If you want me to produce a whole score of Ahadith, I will do so, too.
Mr. Yahya Bakhtiar:	He has not called them Kafir?
Mr. Chairman:	Now we are to break for Maghrib prayers.
Mr. Yahya Bakhtiar:	Yes. To that I am coming back because that has remained unanswered.
Mr. Chairman:	Because that was the main question and that remained unanswered.
<i>The delegation left the Chamber</i>	
Mr. Chairman:	The honourable members may keep sitting. (Pause)
<i>The Committee of the House is adjourned to meet at 8:00p.m. after Maghrib prayers.</i>	
<i>The Special Committee re-assembled after Maghrib prayers</i>	
<i>Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
Mr. Chairman:	Should we call them? (Pause) I can't see Mr. Syed Abbas Husain Gardezi. He must be preparing the case.
<i>The Delegation entered the Chamber</i>	
Mr. Chairman:	Yes, the Attorney-General.
Mr. Yahya Bakhtiar:	Mirza Sahib! I shall now mention some further references so that no time shall be lost in looking them up.
Mirza Nasir Ahmad:	Yesterday I mentioned that we have prepared the answer as far as the (assumed) blaspheming of Isa <i>alaihissalam</i> and Hazrat Fatima is concerned.
Mr. Yahya Bakhtiar:	All right. After admitting them, you will have to explain them. Read them. If they need to be filed, we shall file them.
Mirza Nasir Ahmad:	Well, then, I shall read them.
Mr. Yahya Bakhtiar:	If it is brief.
Mirza Nasir Ahmad:	They are written references. As far as the references concerning Hazrat Isa <i>alaihissalam</i> which you had read out are concerned, we must keep in mind the circumstances of that time. Back in 1850-1860 as well as in 1880, the British government had not only sent its troops, but also a whole squadron of priests. In 1870, a priest named Imad-ud-Deen had written an essay which he had sent to America. In this essay he had claimed that soon there shall come a time when whole India shall become Christian. Even the Indian Muslims shall become Christians. And even if anyone desired to see a Muslim, his desire would remain unfulfilled. Some priests had grown even bold enough to claim that <i>na'oodhu billah</i> soon the banners of Lord Jesus Christ shall fly over Makkah Muazzamah. At that time, Allah brought forth a number of scholars to defend the true religion, three of whom are: Nawab Siddiq Hasan Khan, Maulwi Aal-e-Hasan, and Maulwi Rahmat Ali Muhajir Makki. There was also Ahmad Reza and others, as well as His Holiness the Promised Messiah, the founder of our movement. A war was started on a scale that is hard to imagine for the people of our times.

In those days, the priests had – under the protection of the British, hurled the worst kind of abuses against the Seal of Prophethood ﷺ, words the mere thought of which would send shiver down one's spine. All those gentlemen, whom I had just mentioned, as well as some others, have answered the priests with references from their own version of the Bible. The picture that was presented by the Bible, they produced it by what is known as opprobrious answer.

All those scholars had a great mind. Allah had blessed them all with great insight as well as tremendous love for Islam. They were faced with twofold difficulty – on one hand Hazrat Isa *alaihissalam* was a Prophet of Allah, and one of His chosen bondsmen, and on the other hand, they had to highlight the greatness and splendour of the Seal of Prophethood, Hazrat Muhammad ﷺ, who is the first as well as the last of all prophets. Due to their god-gifted insight, these gentlemen developed two different personalities, one is that of Jesus (i.e. the Christian concept of Jesus), while the other was that of the Messiah *alaihissalam*. One is the personality that has been presented by the Bible, while the other is the personality that has been presented in the Holy Qur'an. After clarifying that the Messiah *alaihissalam* is one of Allah's highest-ranking prophets, and that he hence must be respected to the utmost, they pointed out that he is not their object of criticism. Rather, they mean to criticise the Jesus who has, according to Christian beliefs, laid claim to divinity. Thus, there were two distinct personalities. It was only due to the insight that God had bestowed on them; that they were able to counter the Christian deceptions, and to stand up for the sake of Islam.

First I shall read quotations from two saintly elders – may Allah reward them – and then I shall read some quotations by the founder of the movement.

Maulwi Aal-e-Hasan writes in his book 'Istafsaar':

Which level of truthfulness in speech Jesus must have maintained that he did not talk to the Jews about their lack of faith. (Istafsaar, p. 417)

Then he writes:

'Some people tell quite some nonsense to prove that Jesus was given the miracle of quickening the dead. They tell that a person's head had been cut off. Then he rather rudely put the head and the trunk together and said: 'Get up', and that person got up. The prophecies made by Josiah, Jeremiah and Jesus could be easily derived through astrology and geomancy, perhaps in a better manner.'

This, too, has been taken from Istafsaar, p. 336. The third is also on page 336, namely that the prophecies made by the prophets sent to the Children of Israel, and those made by the apostles, are not much different from jumbled dreams and the utterances of madmen.

In the same book, on page 133, Jesus is reported to have said:

'Foxes have got their holes, and birds have got their nests, while I have no place to even lay down my head.' – Look, this is nothing but a poetic exaggeration, and such an open complaint about worldly misery is rather obnoxious.' (349)

On page 470, he says:

'Jesus was wroth with a fig tree only because it did not bear fruit. Being wroth with inanimate objects is the height of ignorance.'

On page 419, he says:

'Jesus committed a great wrong when he cursed the Jews to such an extent.'

And on page 107 comes:

'Jesus's grooming was quite deficient as far as prudence is concerned.'

On page 370, he writes: ...

Then there is another scholar, Maulwi Rahmat Allah Muhajir Makki. Oh, here begins the second set of quotations.

Well, I said that there is also Maulwi Rahmat. The next quotation is from his book 'Az Itisal -e- Awham'. This book is written in Farsi. On page 370 of this book, he writes:

'The Messiah was accompanied by many women who would maintain him from their wealth. Women of doubtful moral character would even kiss his feet. His Holiness had befriended a lady named Mary Magdalene, and he would offer others wine to drink.'

Similarly, Shaikh Muhammad Akram M.A. writes in 'Ruwad-e-Kawthar' that... with reference to Shah Abdul Azeez *rahmatullahi alaihi*:

'Once a priest came to Shah Sahib and asked: 'Is your prophet the Beloved of Allah?' Shah Sahib replied: 'Yes.' The priest then asked: 'So why did he not plead with his Lord when Imam Husain was martyred, or why his pleading was not heard?' Shah Sahib said: 'He did plead, and he was answered that the injustice of the people had killed his grandson but that at that time We happened to remember that Our own son was killed on the cross.' (العطايا النبوية فى الفتاوى)

Maulana Ahmad Reza Khan is a renowned religious figure and leader of the Bareilvis. He says:

'The Christians call such a one (i.e. Jesus) God who is certainly not more than a knave. He has regrets, he gets tired, he has got two mistresses, both of whom are harlots, he is one who considers the earnings of a whore as perfectly pure and holy, he considers it as lawful to enslave men and women, and thus got the Christians to commit most heinous transgressions in the form of slavery... and that not only for personal services. Rather, Moses had been ordered by him to capture the enemy's womenfolk and to add them to his harem and to cohabit with them... He is one whose law is nothing but falsehood, a law that will never make anyone a righteous person, a law that has nothing to do with faith. One who acts according to such laws is accursed, not only that, the only son of such one is accursed, too. And still, he orders people to follow, to abide by such an accursed law. He punishes them for not following it. One who is so ignorant that he cannot even make the simplest of calculations – at times he claims that the son is older than the father. Such a duffer who cannot even get the number of his only offspring's ancestors right. At times he says that there are 27 of them down to David, and at times he adds 15 more, making it a total of 42...'

And so on. Accursed absurdities. This reference was by Maulana Ahmad Reza Khan (العطايا النبوية فى الفتاوى الرضوية)

Then there is also Fatawa Azeeziah, p. 740.

In Al Hadith, Amritsar, 31st March 1939 comes:

'The Messiah himself said that he was not a virtuous human being.' And again, in Al Hadith, it has also been said:

'When the excuse of humility is considered as null and void, then the Messiah's denying his virtuosity, renders him apparently fallible just as other human beings. Similarly, from studying the Bible it appears that the Messiah had his head anointed by stranger women.'

Al Hadith, 31st March 1939:

'Obviously, having stranger women, harlots actually, massage his feet and anoint his head goes against all precautions and decorum. Such things are an open violation of the Divine Law.'

Maulana Abul Ala Maudoodi Sahib writes in 'Tafheemul Qur'an', vol. 1, p. 491:

'Fact is that the people never believed in the historical Messiah.' I did say that there is a difference, didn't I?

'Fact is that these people never believed in the historical Messiah who had appeared in this world. Rather, they came up with a mythical Messiah who was according to their whims and fancies, and made him their god.'

Now in the same light, I shall take Taqwiatul Iman by Nawab Siddiq Hasan... no, by Shah Ismaeel Shahid. He says:

'This King of Kings is so powerful that He can create someone who equals hundreds and thousands of prophets, saints, Jinn, as well as the Archangel Jibreel and Muhammad ﷺ in the wink of an eye, merely through the command 'Be!''

The founder of the movement – you have already read out some of his quotations – let me tell you, wrote in this regard:

'During those days, Islam and the Messenger of Islam ﷺ were blasphemed beyond all limits. Is there anything to match the way the Divine Law was attacked, or the way the doors to heresy and godlessness were opened? Is it not true that in India, in a very short period of time, around hundred thousand people converted to Christianity, and that around six million books were written against Islam? Big, well-respected families lost their pure religion, even such ones who call themselves the descendants of the Messenger, donned the garb of Christianity and became thus enemies of the Messenger...'

This has been mentioned in Father Imad-ud-Deen's book, complete with indexes, containing names, national backgrounds and locations, and this has been referred to, here:

'...they donned the garb of Christianity and became enemies of the Messenger. Such horrendously vile, abusive, and blasphemous books were published against the Messenger of Allah that the mere hearing about them sends shivers down one's spine. Our hearts seem to cry out, bearing witness that even if those people would kill our children before our eyes, if our near and dear ones who are after all only near and dear in this world, if they were to be cut into pieces before us, if we were to be given the most disgraceful kind of death, if they were to usurp all of our belongings, even then, by Allah! This would not cause us not such profound grief as the fact that the Noble Messenger ﷺ had been abused and blasphemed had grieved us.'

This excerpt is from Roohani Khazain vol. 5, or Aaina-e-Kamalat-e-Islam, which had been published in 1872. It is one of the earliest writings by the founder of our movement. In Anjam-e-Atham, he wrote:

'And it should be remembered that our opinion (which we put into writing) is related to that Jesus which had claimed divinity for himself, and who had called the former prophets thieves and idol worshippers. And who had said with regard to the Seal of Prophethood ﷺ nothing but that 'there will be false prophets after me'. This kind of Jesus has not been mentioned anywhere in the Holy Qur'an.'

Then, he further says (Anjam-e-Atham, p. 13):

'My audience should keep in mind that it was unavoidable to discuss Christianity in the same manner in which they discuss our religion. Christians actually do not believe in the same Isa in whom we believe – the Isa who called himself merely servant and prophet, who knew the former prophets to be righteous, and who believed from the bottom of his heart in the coming of the Prophet Muhammad ﷺ, and who gave glad tidings with regard to the Prophet Muhammad ﷺ. Instead, Christians believe in a Jesus who is not at all mentioned in the Holy Qur'an. They say that he had laid claims to divinity, and that he had called the former prophets idol worshippers. They also say that their Jesus had labelled our Prophet Muhammad ﷺ as arch-liar and that he prophesied his coming in the words: And after me, there shall be many a false prophet. You all know quite well that the Holy Qur'an does not teach us to believe in such a person...' (Aarya Dharam, title page, last)

Then he says:

We had nothing to do with the priests or with the behaviour of their Jesus. But they had abused our Prophet ﷺ although they had no right to do so, and thus, they almost forced us to disclose the true conditions of their Jesus to them. This worthless, filthy character (Father Fath Maseeh) has, in his letter to me, abused the Noble Prophet ﷺ in the worst of manners (no need to read the exact words). Well, similarly, this dead, putrid sect, those worshippers of corpses, forced us to write a bit about their Jesus.'

In Targheebul Mu'mineen, annotation to page 19, he writes:

هَذَا مَا كَتَبْنَا مِنَ الْإِنْجِيلِ عَلَى سَبِيلِ الزَّامِ وَأَنَا نَكْرِمُ مَسِيحًا وَنَعْلَمُ أَنَّهُ كَانَ تَقِيًّا وَمِنَ الْأَنْبِيَاءِ الْكَرَامِ

'This is what we have written from the biblical viewpoint, as an opprobrious answer, otherwise we too, respect and honour the Messiah, and consider him as a pious person, and a noble prophet.'

In other words, whatever has been written was actually about Jesus, and not about Hazrat Isa *alaihissalam*.

In Sat Bachan, he writes:

How strange this redemption is. It could not save Jesus' maternal and paternal grandmothers from adultery, and that although such harlotry had left an impact on Jesus' character, and there were not just one, or two, but three of such grandmothers. One of Jesus' maternal grandmothers (who was in a way also his paternal grandmother), that is Rehab, was a professional woman, speak a harlot. (Vide Joshua 2) (The reference has been given later on) Another of his maternal grandmothers (who was in a way also his paternal grandmother), that is Kamar, was a licentious woman, as though she was a professional. (Vide Genesis, 38/16-30). And another maternal grandmother, who was indirectly a paternal grandmother as well, a lady known as Bathsheba, was that virtuous maiden who had committed adultery with David (May Allah protect us!) (Vide Samuel 2, 2:11). This has just been mentioned by the way.

Nawab Siddiq Hasan Khan wrote:

Once the Ambassador of Rompas went to the King of England. In the court, there happened to be a priest. When the priest saw that there was a Muslim, he began to taunt him: 'Do you know what the people had said about the wife of your prophet?' The Muslim said: 'Yes, I know about that. And likewise, there were two

other women who had been accused of adultery. But there is a difference in so far that one was only accused of adultery, while the other gave birth to a child.' This reply rendered the priest speechless. This reply was not given as a comparison, but as an opprobrious answer, for in fact, both Hazrat Ayesha and Hazrat Maryam were free from such faults.

So, this kind of comment falls in the category of opprobrious answers.

Similarly, the founder of the movement wrote in Ayyam-us-Sulh:

'We have been ordained by Allah to believe that Hazrat Isa *alaihissalam* was His true, pure and virtuous prophet, and to have faith in his prophethood. Hence, our book does not contain any such words that would not be according to his rank and status. If anyone still thinks so, then he is deluded and a liar.'

In Kitabul Bariyah, p. 93, he writes:

'When we believe that Hazrat Isa *alaihissalam* was a true, virtuous and upright prophet of God, then how could we write any harsh words about him?'

He also writes:

'Hazrat Maseeh *alaihissalam* had shown through his words and deeds how helpless he was, and that he had no divine characteristics in him. He was a weak human being. Nevertheless, he was a prophet of God and His true messenger, there is no doubt to that.'

Onwards comes:

'If there is an objection that a prophet had been blasphemed, and that such words are words of infidelity, then all we can say in reply is: لعنة الله على الكاذبين . We believe in all prophets and we respect them. Some passages that are applicable to their particular context, were not written with an intention of blasphemy, but to corroborate the Unity of Allah: انما الاعمال بالنيات

Under the same misconception, people of your mental capacity had labelled the author of Taqwiatul Iman (whom I had just quoted) as Kafir. From some words in his book, it appears as though he was blaspheming the prophets, considering them as equal to skinners and corpses. His reply was the same as ours.

Then, in Tazkirat-ush-Shahadatain, he wrote:

'Hazrat Isa *alaihissalam* did receive tokens of divine support, and for a person of proper insight, it is enough to know that the Jews recognised him and believed in him. However, their wickedness increased with each passing day, but still, they must have perceived the light that is peculiar to the truthful in Hazrat Isa *alaihissalam*.'

And in Ejaz-e-Ahmadi comes:

'I do believe that no one who badmouthed virtuous people like Hazrat Husain *radiallahu anhu* or Hazrat Isa *alaihissalam* can live for another night, and that such a person is soon overtaken by the threat contained in: - من عاد لي ولياً. -

From these references it is proven that during its heyday, Christianity attacked Islam with full force. When they invaded reached India, some saintly people who had nothing to do with this Jamaat, were born to counter this attack. The founder of this movement also stood up, and each of them took the same route, namely to declare the Christian Jesus as a separate personality, and to give opprobrious answers through references to the Bible and the Gospels. So, this is the answer.

Mr. Yahya Bakhtiar: No, this has been recorded. You had read it out.

Mirza Nasir Ahmad: Yes, I had read it out.

Mr. Yahya Bakhtiar: It is the same.

Mirza Nasir Ahmad:	Fine. The other is about Hazrat Fatima <i>radiallahu anha...</i>
Mr. Yahya Bakhtiar:	I... please, could you first verify this? Mirza Sahib, You said that Hazrat Isa <i>alaihissalam</i> has got two different personalities – one is the Christian Jesus, and the other is the Isa mentioned in the Holy Qur'an. Had there been really two different personalities, or was there just one?
Mirza Nasir Ahmad:	In reality, the Christian Jesus never was. The Jesus, who was deified, never existed. Only his image exists.
Mr. Yahya Bakhtiar:	That means, you hold there was only one personality?
Mirza Nasir Ahmad:	In fact...
Mr. Yahya Bakhtiar:	According to your view, or that of Islam?
Mirza Nasir Ahmad:	According to our view, Islam holds that he is the person who has been mentioned in the Holy Qur'an.
Mr. Yahya Bakhtiar:	The person who is mentioned in the Holy Quran – did he have any paternal grandmothers...?
Mirza Nasir Ahmad:	The person...
Mr. Yahya Bakhtiar:	...or any maternal ones?
Mirza Nasir Ahmad:	He did have paternal and maternal grandmothers. Accusations were levelled against the maternal. That was done by those who believed in Jesus.
Mr. Yahya Bakhtiar:	I understand. The details you had just read out, the accusations that were levelled against him, had Mirza Sahib condemned them or justified them?
Mirza Nasir Ahmad:	He countered the Christians with full force.
Mr. Yahya Bakhtiar:	No, look, the first thing is that the two personalities, well, you said that one of them does not exist.
Mirza Nasir Ahmad:	No, the point is that at that time Islam was under attack by people who raised the slogan that Jesus was god. The counter attack was on that Jesus who was supposed to be god.
Mr. Yahya Bakhtiar:	In fact, when you say that: 'The Jesus who was supposed to be god' you have got exactly this concept in your mind. The Christians have got a concept of Jesus Christ. But this reference is about the grandmothers of this very person who has been mentioned in the Holy Qur'an. He has misunderstood it. He has misunderstood their teachings. He has misunderstood it.
Mirza Nasir Ahmad:	And levelled accusations against his paternal and maternal grandmothers. Lord Jesus Christ, his relations with women – as I had given the references of books by three, four different scholars...
Mr. Yahya Bakhtiar:	Then I shall ask you that if a person abuses me, and I abuse him in turn, will that be all right?
Mirza Nasir Ahmad:	If a person abuses me and I abuse him in return, then that will not be all right. But my answer is not yet complete. If a person writes the abuses someone had hurled against another person in a book, then is he the one who hurled those abuses?
Mr. Yahya Bakhtiar:	If a person talks bad about your elders, about the prophets, I mean about the prophets of the Muslims, even then we are taught not to talk bad about their prophets, their false prophets, or their objects of worship. Is this not what we have been taught?
Mirza Nasir Ahmad:	'We', that is Ahmad Reza Khan, all other scholars as well as the founder of the movement, have not abused anyone. They merely said that such and such things

	are in your books – your books about the person whom you consider as god. They have not said anything on their own accord. How can they have abused anyone?
Mr. Yahya Bakhtiar:	No, I am telling you that they have also written on their own accord. They quoted from their books, as you say. I shall read those references once again. Listen carefully...
Mirza Nasir Ahmad:	Jesus and the Messiah are two different personalities.
Mr. Yahya Bakhtiar:	Well, here is your appendix to Anjam-e-Atham, annotation number 7: 'Your...' then comes a bracket '... (Isa <i>alaihissalam</i>) is nobody existing in Anjeel or Bible; it is only in Qur'an Shareef.
Mirza Nasir Ahmad:	We have not checked this reference.
Mr. Yahya Bakhtiar:	You can check it now.
Mirza Nasir Ahmad:	No, who wrote this (Isa <i>alaihissalam</i>) in the bracket?
Mr. Yahya Bakhtiar:	This is how I have got it: 'His family background was also extremely virtuous and pure. Three of his grandmothers on the paternal and maternal side were adulteresses and whores. Such was the blood from which he was born.'
Mirza Nasir Ahmad:	Listen, this is wrong.
Mr. Yahya Bakhtiar:	It is not in brackets?
Mirza Nasir Ahmad:	Yes, it is not at all in brackets.
Mr. Yahya Bakhtiar:	Only 'he' is written there?
Mirza Nasir Ahmad:	Only 'he' is written there. There is no bracket at all. This is why I am saying that you should look what the original says – about Jesus...
Mr. Yahya Bakhtiar:	I will then ask the next point. Those paternal grandmothers – whose grandmothers are meant?
Mirza Nasir Ahmad:	Those of Jesus.
Mr. Yahya Bakhtiar:	Hazrat Isa <i>alaihissalam</i> did not have any paternal grandmothers. Were they anyone else's grandmothers?
Mirza Nasir Ahmad:	Hazrat Isa's <i>alaihissalam</i> paternal grandmothers were no evil women. They were righteous.
Mr. Yahya Bakhtiar:	That means there were two personalities – physically?
Mirza Nasir Ahmad:	Absolutely. Two different personalities,
Mr. Yahya Bakhtiar:	Also physically different?
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	An imaginary person does not have paternal grandmothers, has he?
Mirza Nasir Ahmad:	And imaginary person has got imaginary paternal grandmothers.
Mr. Yahya Bakhtiar:	They are also imaginary?
Mirza Nasir Ahmad:	What else? That is what I am saying. Hazrat Isa <i>alaihissalam</i> , I mean the real one, his paternal grandmothers were pure and righteous women.
Mr. Yahya Bakhtiar:	When they talk about Jesus, you say, they mean someone else.
Mirza Nasir Ahmad:	But in some places, for example, the references by others which I had read, they had made a difference. They have also mentioned Hazrat Isa <i>alaihissalam</i> in their writings.
Mr. Yahya Bakhtiar:	No, Mirza Ghulam Ahmad Sahib says...
Mirza Nasir Ahmad:	No, I... I have mentioned both kinds of points together...
Mr. Yahya Bakhtiar:	When he says 'the Messiah <i>alaihissalam</i> '...
Mirza Nasir Ahmad:	When there is written 'the Messiah <i>alaihissalam</i> ', then this refers to Jesus, because when the author has highlighted a difference...

Mr. Yahya Bakhtiar:	Look, in one place he says 'Jesus'. He says...
Mirza Nasir Ahmad:	When you have said...
Mr. Yahya Bakhtiar:	Look, it was him who has used these words. In one place, you said something about the bracket. I said 'all right, there can't be a bracket', but has the author written that or not?
Mirza Nasir Ahmad:	No, no, no, this is an accusation against us.
Mr. Yahya Bakhtiar:	No, that is fine, you have said what I was about to say.
Mirza Nasir Ahmad:	The person who submitted this question to you had written this.
Mr. Yahya Bakhtiar:	No. The purpose was to make clear that here Hazrat Isa <i>alaihissalam</i> is meant. Well, when you say 'the Messiah <i>alaihissalam</i> ', then...
Mirza Nasir Ahmad:	Which reference is it?
Mr. Yahya Bakhtiar:	This is 'Maktoob Ahmadiyya', p. 21-22 – 21-22 or 21-24.
Mirza Nasir Ahmad:	This needs to be checked. We have not got it here.
Mr. Yahya Bakhtiar:	I had read it out already: 'Such was the Messiah's character. He was a boozy goblet, neither ascetic, nor given to worship...' You said yesterday that you will check it. '...he did not abide by the truth, he was proud, self-conceited, one who had claimed divinity for himself.'
Mirza Nasir Ahmad:	One, who claims divinity for himself, has voided himself of religion.
Mr. Yahya Bakhtiar:	No, here you are referring to the Messiah <i>alaihissalam</i> ...
Mirza Nasir Ahmad:	Our other elders have also launched their attacks by saying 'the Messiah <i>alaihissalam</i> '.
Mr. Yahya Bakhtiar:	No, no, I mean that may explain, will not justify, that is what I am trying to explain.
Mirza Nasir Ahmad:	That, that...
Mr. Yahya Bakhtiar:	You may say that...
Mirza Nasir Ahmad:	No, no, no...
Mr. Yahya Bakhtiar:	I will ask you a simple thing...
Mirza Nasir Ahmad:	Listen to my answer
Mr. Yahya Bakhtiar:	No, I have... your answer... you got my question, haven't you?
Mirza Nasir Ahmad:	Yes, yes, but still explain it.
Mr. Yahya Bakhtiar:	I am accused of a crime. I am brought to the court. I am told that I have committed such and such crime. I say in turn 'why don't you also catch others who have also committed this crime?' Is this a defence?
Mirza Nasir Ahmad:	No, it is not. I am not a fool to say that it is a defence.
Mr. Yahya Bakhtiar:	Leave the issue of whether others have committed a crime, or not, look...
Mirza Nasir Ahmad:	Either you did not get me, or I was not able to explain my point. I am sorry. I should not have said that you did not get me. I was not able to explain my point. I meant to say that a person writes once openly in his book that his attack goes against Lord Jesus, and that this attack is an opprobrious answer. If, after such an open explanation, he writes in one or two places 'the Messiah <i>alaihissalam</i> ', then I don't think this should be considered as liable to censure.
Mr. Yahya Bakhtiar:	Look, I shall ask you about a reference. You say about those references that they were taken out of the relevant books (and context – translator). But I shall still ask you about a reference. This reference is in Anjam-e-Atham, on page 247...
Mirza Nasir Ahmad:	Anjam-e-Atham, page 247 (To a member of the delegation) Look it up.

Mr. Yahya Bakhtiar:	Look, he says, and right now just leave what the priests said in their books, he says here: 'He was given to using abusive language and profanities.' Now, Mirza Sahib! One minute, you...
Mirza Nasir Ahmad:	No, I was looking for the reference.
Mr. Yahya Bakhtiar:	No, first I shall read it; then you may look.
Mirza Nasir Ahmad:	Fine.
Mr. Yahya Bakhtiar:	...the same words, so that you can also see: 'He was given to using abusive language and profanities.' Now, you say that he himself had said that those people had written that about him, and that they lied about him: 'He was also accustomed to lying.' May be this is from their books.
Mirza Nasir Ahmad:	It is from their books.
Mr. Yahya Bakhtiar:	I know. I just say. Now I shall ask you further, whose consideration is this: 'It is a matter of shame that he had stolen the 'Sermon of the Mount', which is known as the core of the Bible, from the Jewish Talmud.'
Mirza Nasir Ahmad:	If he says that it has been taken from the Talmud, then it is his.
Mr. Yahya Bakhtiar:	That is, it is Mirza Sahib's own?
Mirza Nasir Ahmad:	The matter revolves around the 'if'.
Mr. Yahya Bakhtiar:	But it is Mirza Sahib's own conclusion, isn't it? This has not been said by anyone else? Has it been written in any of the Gospels? (Pause) I don't know. This it is, yes.
Mirza Nasir Ahmad:	No, well, fine, now then listen to the whole. The same answer...
Mr. Yahya Bakhtiar:	Then you...
Mirza Nasir Ahmad:	No, I have got the same. I shall read it out. 'It should also be was also accustomed to lying.' This is about Jesus. It does not apply to the Messiah: 'He claimed that the Torah contains prophecies about him, but none of these prophecies can be found there. If at all, these prophecies applied to others, and were fulfilled before his birth. And it is a matter of shame that he had stolen the 'Sermon of the Mount', which is known as the core of the Bible, from the Jewish Talmud...' What he... 'It is a matter of shame that he had stolen the 'Sermon of the Mount', which is known as the core of the Bible, from the Jewish Talmud, and then pretended that these were his own teachings.' But now listen to the answer: 'Ever since this plagiarism was discovered, Christians felt quite embarrassed. He did so perhaps to strengthen them by showing them a specimen of excellent teachings.' 'Ever since this plagiarism was discovered, Christians felt quite embarrassed.' This is the answer to this.
Mr. Yahya Bakhtiar:	Mirza Sahib! I want to ask you a simple question. First you said that it is proven from their books that Jesus was accustomed to lying, that he used foul language, that he had a lowly character. That all this is mentioned in their books. Now, this conclusion, that he was a thief...
Mirza Nasir Ahmad:	No, no, this is not a conclusion. This is a historical fact proven by their books.

Mr. Yahya Bakhtiar:	Historical fact proved from whose books?
Mirza Nasir Ahmad:	Proved from the Talmud. When it is found in the Talmud, word by word...
Mr. Yahya Bakhtiar:	Has any Christian ever said that he had stolen it from somewhere?
Mirza Nasir Ahmad:	They has said - they had no other choice but to believe this. A person says: 'this is my essay', and another says: 'you copied it from such and such book, word by word, without any difference', then the first person feels embarrassed. And this is a proof. And this is from their books...
Mr. Yahya Bakhtiar:	That means, he has proved it?
Mirza Nasir Ahmad:	We have proved it.
Mr. Yahya Bakhtiar:	That he was a thief? And they have accepted it?
Mirza Nasir Ahmad:	We have proved that the Sermon of the Mount has been taken from the Talmud, word by word. And when this fact was presented to the Christians, they did not object. They were embarrassed, instead.
Mr. Yahya Bakhtiar:	I am telling you, look, there is an allegation that a sermon which is known as the Sermon of the Mount, had been taken by Isa <i>alaihissalam</i> from the Talmud, and he then delivered it to his people, his Ummat. This does not necessarily mean that he has stolen it.
Mirza Nasir Ahmad:	If he says that he has taken it from the Talmud, then it will definitely not be theft. If he says that it he is presenting this speech which is actually found in the Talmud, then this proves that it is found in the Talmud and that it is not his own speech.
Mr. Yahya Bakhtiar:	Look, someone says: I am conveying to you the message of God, then this is, according to him the message of God, no matter how many of such messages there might be.
Mirza Nasir Ahmad:	This the Gospels will tell, right?
Mr. Yahya Bakhtiar:	But this... of theft...
Mirza Nasir Ahmad:	Look, in this book, page 290 in this edition, is written: 'And it was taken from the Jewish Talmud'
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	And after that... oh, yes, I was about to tell you something. In the end, he writes: 'In the end, we write that we have against the priests' Jesus or his character. It is just the fact that they had abused the Noble Prophet p without any just reason, which made us lay bare some facts about their Jesus.' So, those facts were presented to them, and they were embarrassed. The priests were embarrassed, and we were drawn into the squabble over how we found out that this was taken from the Talmud, and that it was stolen.
Mr. Yahya Bakhtiar:	I had asked you already that if the priests had done something wrong, then does this justify that we...
Mirza Nasir Ahmad:	He is theirs, not ours. Our Promised Messiah...
Mr. Yahya Bakhtiar:	They badmouth our figures of respect, we badmouth theirs. They badmouth our prophets, and we badmouth theirs. Do you justify this?
Mirza Nasir Ahmad:	I am not justifying this. We justify only this much that if the Noble Prophet p is attacked in an evil manner, if false allegations are levelled against him, then we will not say anything on our own behalf to silence them, although they did so, but we shall have the right to confront them with such excerpts from their books that would make them feel embarrassed.
Mr. Yahya Bakhtiar:	Here... as for the theft... this is your own conclusion...
Mirza Nasir Ahmad:	No, no, not at all. It is not our conclusion.

Mr. Yahya Bakhtiar:	That is, they themselves say that their Jesus has committed theft?
Mirza Nasir Ahmad:	Their allegation was that <i>-na'oodhu billah-</i> the Holy Qur'an contains parts that were stolen from the Bible, and they tried to prove that, too. It was an opprobrious answer that Jesus plagiarised parts from the Talmud and presented them as his own teachings.
Mr. Yahya Bakhtiar:	No, when you prove something, when you explain something, then that is all right. But if they do something wrong, if they use profanities, should we then do the same thing? You...
Mirza Nasir Ahmad:	This was not the question. I have answered the actual question, as per my understanding. So the point is finished.
Mr. Yahya Bakhtiar:	That since the priests were abusive, we also abused their Jesus?
Mirza Nasir Ahmad:	The abuses they hurled against the Noble Prophet ﷺ - if I would reiterate them here, then everyone would break into tears.
Mr. Yahya Bakhtiar:	There is no need for that.
Mirza Nasir Ahmad:	Such tremendous injustice had been done - you have no idea what great injustice...
Mr. Yahya Bakhtiar:	That what has been said about Isa <i>alaihissalam</i> also makes one cry...
Mirza Nasir Ahmad:	They have broken the hearts of the Muslim Ummat with their abuses.
Mr. Yahya Bakhtiar:	No, what I am saying is that according to this reference, their abusiveness left us no other choice but to get abusive, too.
Mirza Nasir Ahmad:	This is not what I have said. For God's sake! Do not attribute things to me that I have not said.
Mr. Yahya Bakhtiar:	Can you explain why it was necessary to mention the priests?
Mirza Nasir Ahmad:	I said that when they abused Muhammad ﷺ, when Muhammad ﷺ was abused, then His Holiness the Promised Messiah as well as some other venerable elders of those days, did not get abusive themselves. They rather highlighted passages from the Gospels, as though they wanted to say 'who are you to write any such things, go through your own book and see what is written there.' This is not being abusive.
Mr. Yahya Bakhtiar:	You say that Isa <i>alaihissalam</i> comprises two personalities, but that they are one, physically?
Mirza Nasir Ahmad:	I am not saying anything. All I am saying is that there is only one Messiah <i>alaihissalam</i> and one Jesus. And that we presented that picture of Jesus that was drawn in the Bible. We did not utter one single abuse.
Mr. Yahya Bakhtiar:	No. I had asked you already in the beginning whether this is about one personality only. You said it is about two.
Mirza Nasir Ahmad:	No. One is the Lord Jesus Christ who is mentioned in the Gospels. And the other is the Messiah <i>alaihissalam</i> who is mentioned in the Holy Qur'an.
Mr. Yahya Bakhtiar:	And he is the same personality?
Mirza Nasir Ahmad:	How can it be that they are one and the same personality?
Mr. Yahya Bakhtiar:	No, I am just asking.
Mirza Nasir Ahmad:	That is, one thief and one saint. How can they be the same?
Mr. Yahya Bakhtiar:	Look, Mirza Sahib, when there is a personality about whom two different people have got different opinions, does this split that person into two personalities?
Mirza Nasir Ahmad:	A person who claims to be god...
Mr. Yahya Bakhtiar:	No, no, even if he claims to be god...

Mirza Nasir Ahmad:	No...
Mr. Yahya Bakhtiar:	You say that he claimed something wrong?
Mirza Nasir Ahmad:	I am not at all saying that he made a wrong claim. What I am saying is that a wrong claim has been attributed to him.
Mr. Yahya Bakhtiar:	But it is the same person to whom this claim has been attributed
Mirza Nasir Ahmad:	Then what is the question? I am not getting the question.
Mr. Yahya Bakhtiar:	I am saying that when you talk about two personalities: one is the Jesus whom the Christians mention, who is also mentioned in the Bible, and the other is Isa <i>alaihissalam</i> who is mentioned in the Holy Qur'an. I asked whether these are two completely different personalities or whether they are one and the same person. We consider him as a prophet, a truthful, righteous person, and the Christians consider this person as god, as Jesus. The allegations that were levelled – do they concern one and the same person about whom there are different conceptions?
Mirza Nasir Ahmad:	If the statement of the Holy Qur'an is correct, and there is no doubt that it is correct, then Jesus is a fictional character, and he has no...
Mr. Yahya Bakhtiar:	Look, paternal grandmothers are not fictional. Or is it possible that fictional grandmothers – paternal and maternal commit adultery?
Mirza Nasir Ahmad:	No, no, no. Again the same thing. Do you mean to say that at the time when the Christians abused the Noble Prophet in a most unbearable manner, it is not right to present them with statements from their own Gospels?
Mr. Yahya Bakhtiar:	In other words, they said something bad, so we also say something bad.
Mirza Nasir Ahmad:	No, we are not saying anything bad at all. We just confront them with the Gospels.
Mr. Yahya Bakhtiar:	Mirza Sahib, I say that the personality in question, his paternal grandmothers, and I have said that before already, were they also the grandmothers of Isa <i>alaihissalam</i> ?
Mirza Nasir Ahmad:	No, they were not. His grandmothers were no adulteresses.
Mr. Yahya Bakhtiar:	They were virtuous?
Mirza Nasir Ahmad:	They were virtuous and chaste.
Mr. Yahya Bakhtiar:	They were chaste, that is, they were . I mean the three paternal and maternal grandmothers?
Mirza Nasir Ahmad:	I consider it as ignorance on my part, but I am not getting the question.
Mr. Yahya Bakhtiar:	No, here it is mentioned that he had three paternal and maternal grandmothers. I am asking is this with regard to the same personality or is it a misstatement? You say that they were chaste.
Mirza Nasir Ahmad:	Let you have your opinion and let me have my own.
Mr. Yahya Bakhtiar:	No, you are entitled to have your opinion, but here is a question of interpretation, that the three maternal and paternal grandmothers of Jesus or Isa <i>alaihissalam</i> – I had asked whether Isa <i>alaihissalam</i> is the same personality about whom Christians say that he was Jesus?
Mirza Nasir Ahmad:	The two pictures that were presented to you – one extremely beautiful and appealing – please let me finish. You interrupt me in my talk, and I just keep quiet. If you order me to, I will not talk.
Mr. Yahya Bakhtiar:	No, I have not even got ten percent of the time to talk that you have got. You can tape and check that.
Mirza Nasir Ahmad:	This is not a matter to argue about.
Mr. Yahya Bakhtiar:	No, no...
Mirza Nasir Ahmad:	No, no, I mean if you say "don't talk", then I will not talk.

Mr. Yahya Bakhtiar:	Do talk.
Mirza Nasir Ahmad:	I only ask the right that you let me finish when I speak, that you do not interrupt me. I am humbly requesting you.
Mr. Chairman:	So far as the discussion between the questions is concerned, I may repeat my previous observation again. Let Attorney-General complete the question, let the answer from the witness come, and then the witness can add an explanation. If we adopt this procedure, we will cut short many of the discussions which take place between the Attorney-General and the witness and which are totally not relevant to the subject.
Mr. Yahya Bakhtiar:	I said, well, I am going to repeat, that Isa <i>alaihissalam</i> was a venerable prophet. We believe in him. He is mentioned in the Holy Qur'an. The Christians know him as Jesus Christ. He is their prophet. Are we talking about two different personalities when the Christians say 'Jesus Christ' and we say 'Isa <i>alaihissalam</i> '? Then further I mean to say that if it is the same personality regarding whom the Christians have the conception that he claimed divinity, that he is the Son of God, and we say that this is not the case, are we then talking about the same personality? Then, when you say that 'three of his paternal and three of his maternal grandmothers', does this go only for Jesus, not for Isa <i>alaihissalam</i> ? Are these two different personalities or one or the same?
Mirza Nasir Ahmad:	I have not understood the question.
Mr. Chairman:	Again this question may be repeated, yes. The witness has not followed the question.
Mr. Yahya Bakhtiar:	I will repeat. There is a prophet Isa <i>alaihissalam</i> in whom we believe, who is mentioned in the Holy Qur'an. And the Christians... Jesus Christ.
Mirza Nasir Ahmad:	Lord Jesus Christ.
Mr. Yahya Bakhtiar:	No, I mean Jesus Christ.
Mirza Nasir Ahmad:	No, their parlance is 'Lord Jesus Christ.'
Mr. Yahya Bakhtiar:	A prophet of theirs...
Mr. Chairman:	Let the question be put.
Mr. Yahya Bakhtiar:	Jesus Christ in their prophet. They consider him as god, or he has claimed divinity. Are they different personalities or are they one and the same personality?
Mirza Nasir Ahmad:	Lord Jesus Christ does not exist at all. The Nazarene Messiah does exist, and Allah has mentioned him lovingly in the Holy Qur'an.
Mr. Yahya Bakhtiar:	No, Mirza Sahib... I am going to repeat another time. We say 'Isa <i>alaihissalam</i> ', and they say 'Jesus Christ'. Does this indicate the same personality, the same prophet, about whom they have a different concept, or are these different personalities? Physically, not theoretically?
Mirza Nasir Ahmad:	When the Christians say 'Lord Jesus Christ', then they definitely do not mean the Messiah <i>alaihissalam</i> who has been mentioned in the Holy Qur'an by that.
Mr. Yahya Bakhtiar:	So he is a different personality?
Mirza Nasir Ahmad:	That they will tell. I can't tell.
Mr. Yahya Bakhtiar:	Well, when you say 'Jesus' paternal and maternal grandmothers', then (do you mean that) Isa <i>alaihissalam</i> also had paternal and maternal grandmothers?
Mirza Nasir Ahmad:	The grandmothers, whose character has been outlined in the Gospels, are not the Messiah's grandmothers.
Mr. Yahya Bakhtiar:	The grandmothers of Jesus Christ and the Messiah <i>alaihissalam</i> were different

	women?
Mirza Nasir Ahmad:	The women who were mentioned in the Torah, they cannot be the Messiah's grandmothers because of their character.
Mr. Yahya Bakhtiar:	No, I mean physically. Their character will be discussed later. Are those women who happen to be Isa's <i>alaihissalam</i> paternal and maternal grandmothers also the paternal and maternal grandmothers of Jesus Christ, or not?
Mirza Nasir Ahmad:	The Messiah who is mentioned in the Holy Qur'an - his paternal grandmothers are not mentioned in the Holy Qur'an.
Mr. Yahya Bakhtiar:	He does not have any paternal grandmothers, etc. in the Holy Qur'an?
Mirza Nasir Ahmad:	They are not mentioned in the Holy Qur'an.
Mr. Yahya Bakhtiar:	And the fact that his paternal, maternal grandmothers etc. are not mentioned in the Holy Qur'an, means that he did have paternal, maternal grandmothers, but they are not mentioned at all?
Mirza Nasir Ahmad:	The Holy Qur'an mentions the Messiah <i>alaihissalam</i> . It does not mention his grandmothers. And the Messiah <i>alaihissalam</i> who has been mentioned in the Holy Qur'an, I only...
Mr. Yahya Bakhtiar:	Either we say that we do not know of his paternal, maternal grandmothers, and even if we knew, then this knowledge comes from the Gospels or other books, not from the Holy Qur'an.
Mirza Nasir Ahmad:	The Messiah <i>alaihissalam</i> who has been presented in the Holy Qur'an – the Holy Qur'an does not mention his paternal, maternal grandmothers. And we need not to probe into that matter. Anyway, human beings are born by women. Always.
Mr. Yahya Bakhtiar:	When it is said that 'his paternal and maternal grandmothers from whose blood he was born, were professional women...'
Mirza Nasir Ahmad:	This does not go for the Messiah <i>alaihissalam</i> whose grandmothers have not been mentioned in the Holy Qur'an.
Mr. Yahya Bakhtiar:	That is, he is physically not the same personality, as the one who is mentioned in the Holy Qur'an. That is what I am saying.
Mirza Nasir Ahmad:	I don't know about his. I only...
Mr. Yahya Bakhtiar:	Physically?
Mirza Nasir Ahmad:	I don't know whether it is the same or not.
Mr. Yahya Bakhtiar:	Fine. That is a good answer.
Ch. Jahangir Ali:	Mr. Chairman, a point of explanation. The Christians believe that Jesus <i>alaihissalam</i> is the Son of God.
Mr. Chairman:	No, no, this is no point of explanation, Chaudhery Sahib. About this you can talk to the Attorney-General privately.
Ch. Jahangir Ali:	All right.
Mr. Yahya Bakhtiar:	Well, that what has been said about Hazrat Fatima <i>radiallahu anha</i> ...
Mirza Nasir Ahmad:	Do we still have to go on for long? I feel a bit tired.
Mr. Yahya Bakhtiar:	No, I mean we will be finished, soon. But if you feel tired, then we...
Mirza Nasir Ahmad:	Yes, I feel tired. But I can only make a humble request...
Mr. Yahya Bakhtiar:	No, no, if you are tired...
Mr. Chairman:	The delegation is permitted to leave; to report tomorrow at 10:00 a.m. The honourable members may keep sitting.
(The Delegation left the Chamber)	

REVIEW OF PROCEDURE AND PROGRESS OF CROSS-EXAMINATION

Mr. Chairman:	Now we can discuss for a few minutes. Maulana Ghulam Ghauth Hazarwi, please be seated for a moment. Sit down for a second. I think that we can have now a bit of discussion, after three days of proceedings, as to how we should proceed from now onward. The Attorney-General, if he likes, can continue with the same procedure of question-answer and the explanation, or, if he likes, the Steering Committee can meet, whatever he likes. I would like it as he says because I had made a promise that, after three days, we will review the situation. I would like to hear the Attorney-General.
Mr. Yahya Bakhtiar:	I will try to explain because there is some difficulty. I cannot say in advance where I am proceeding, because much depends on answers...
Mr. Chairman:	You should not tell your strategy, you need not disclose the strategy.
Mr. Yahya Bakhtiar:	...But I am halfway through it; and I would need some more time before we can come to the conclusion.
Mr. Chairman:	Yes, then tomorrow evening, we shall again review the situation. There is no need of the Steering Committee meeting tomorrow. No, never mind, we shall tell them tomorrow. We shall inform them tomorrow that we will discuss it. We will inform them that they are not needed.
Maulana Shah Ahmad Noorani Siddiqui	Mr. Chairman! May I say something? I think that if the honourable Attorney-General is satisfied, then it should continue like that. Whatever he deems appropriate will be fine.
Mr. Chairman:	All right. I only wanted just...
Mr. Yahya Bakhtiar:	I want to say to the Special Committee that they should give me some latitude. They should not be upset when the matter is taking one day longer.
Mr. Chairman:	All right.
Mr. Mahmood Azam Farooqui:	Mr. Chairman! I want to say something...
Mr. Chairman:	Come here then, you may certainly say something. What do you want to say?
Mr. Mahmood Azam Farooqui:	I want to say that the proceedings should be prolonged. We can sit for long. He can listen, but he should have some more calories.
Mr. Chairman:	This is uncalled for. These remarks are uncalled for. You are giving a private advice here. You can advise him privately.
Mr. Mahmood Azam Farooqui:	The meeting should start at 12. 9 o'clock is very early.
Mr. Chairman:	This comes today only. I had already asked before about the procedure.
Mr. Mahmood Azam Farooqui:	Then make it at least 10 o'clock... (interruption)
Mr. Yahya Bakhtiar:	If Maulana means to say that he is tired...
Mr. Chairman:	The witness is entitled even in a court...
Maulana Abdul Mustafa Al Azhari:	He had already said on the first day that his mental faculties are never affected.
Mr. Chairman:	This is... one second...
Maulana Abdul Mustafa Al Azhari:	Mr. Chairman, he has said already on the first day that his brain does not tire out, that it will never suffer... this means he has got lots of mental stamina.
Mr. Chairman:	I want to say that he is giving evidence, and according to the law, a witness is

	entitled to certain consideration if he says that he is not feeling well. One thing more I want to say. So far as the strategy is concerned, the House has complete faith in the Attorney-General.
Mr. Yahya Bakhtiar:	I am very grateful, Sir. The thing is this: there are two difficulties – one is that many honourable members have asked many questions. I am trying to fit in various subjects.
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	Now, there is a subject of Kufr. There is a subject of his claim and right that 'if I am a Muslim, nobody has a right to call me that I am not a Muslim', and I am saying: 'whether you concede the same right to others? If you call others that they are Kafir, then they have a right to call you Kafir.' That is very obvious. Now we are in the grip of that subject. Apart from that, now comes the question of Jihad. That is a different subject because if somebody devices essentials of Islam, then he is Munkir. That will come in a different way. Similarly, what he did about the British...
Mr. Chairman:	No, no, you know better how to put the questions. We want only one thing. What the desire off the House is that when a definite question is put – now we are confirming them: the witness – they should first answer the Attorney-General.
Mr. Yahya Bakhtiar:	My own view-point is that if he does not answer, at last I will leave the subject; then come back...
Mr. Chairman:	Yes, then again come back; and then to be taken unawares. One thing – I want to ask one more question that, tomorrow, we will not be able to finish it.
Mr. Yahya Bakhtiar:	I don't think so.
Mr. Chairman:	I don't think so; we do not think so. So, the Lahori Party, which we had called for tomorrow... (Interruption)
Mr. Yahya Bakhtiar:	No, not even Friday.
Mr. Chairman:	Not even Friday, so, they may be informed that...
Mr. Yahya Bakhtiar:	Saturday or Monday.
Mr. Chairman:	Saturday or on 20 th , according to... or not even on Saturday. So, it will not be tomorrow.
Mr. Yahya Bakhtiar:	No, that is right, because then we can formulate and study all the aspects.
Mr. Chairman:	Yes. We must have some break.
Mr. Yahya Bakhtiar:	Sir, my own view is that – I do not know if our witness is coming from Lahore – Now, a lot of things that we have on record, we will have to get out of the Lahori Party.
Mr. Chairman:	Yes, so, tomorrow, I will announce...
Mr. Yahya Bakhtiar:	So we can fully prepare after we have read the evidence; then I will ask the questions. We should not do it in a hurry.
Mr. Chairman:	Yes. We are not in a hurry.
Mr. Yahya Bakhtiar:	We can have a break for ten days in between.
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	It makes no difference. We can examine them later; and that will take a day or so.
Mr. Chairman:	Tomorrow I will be able to tell the honourable members the tentative programme also; and then we will discuss it. In the meantime, the Lahori Party may be stopped from coming tomorrow, yes. Now I want to...
Sardar Maula	Sir, a minute.

Bakhsh Soomro	
<i>(Mian Muhammad Ataullah stood up)</i>	
Mr. Chairman:	Mian Ataullah.
Sardar Maula Bakhsh Soomro	My submission, Sir...
Mr. Chairman:	I have given the floor to Mian Ataullah. Then afterward...
Mian Muhammad Ataullah	Sir, the strategy you have adopted, as you have already said before, the whole House is agreed on that. I just want to add that much that during the session today in the afternoon, Mirza Sahib had tried to... first he had tried to save himself through elucidations of the answers. But now he had quite successfully made him bound to give definite answers. Since there are four, five main subjects where he can get easily cornered, and just as the Attorney-General had said, I agree fully with him on that, these four five subjects should be taken. Under them, he can accommodate as many questions as necessary. I think, he will not be able to save himself then.
Mr. Chairman:	Haji Maula Bakhsh Soomro.
Sardar Maula Bakhsh Soomro	Sir... the expression that there is going to be ten days' break, from which date? It is lying in abeyance. My submission is that the continuity should not be broken. Only for two or three days you can.
Mr. Chairman:	No, we will finish one subject. Continuity will not be broken, take it for granted, continuity shall not be broken. We cannot leave it in the middle; we cannot leave the witness...
Sardar Maula Bakhsh Soomro	Sir, ten days' break is a long period. My submission is...
Mr. Chairman:	Haji Sahib, I may tell you that this witness will finish. It may take us ten days. And after that we will think, because you need time for preparation. You do not know how much hard labour the Question Committee and the Attorney-General have put in. You can ask Mufti Mahmood.
Mr. Yahya Bakhtiar:	Sir, I want to explain to Haji Sahib that after this period is prepared – last night, we received the record at half past two – only the first day's proceedings – now, unless we read it all...
Mr. Chairman:	There lies a great difficulty. We have no automatic reporting machine.
Mr. Yahya Bakhtiar:	...and prepare our case accordingly.
Mr. Chairman:	Hakim Muhammad Sardar.
Mr. Muhammad Sardar Khan:	I want to bring it to the notice of this honourable House that the main question, I should say, before the Special Committee or the Assembly is as to what is the status of a person who does not believe in the finality of the Prophethood. That question or that point is still untouched.
Mr. Chairman:	It will come; it will be taken up. It will come at its proper place. And Maulana Zafar Ahmad Ansari and you may not be knowing at what time the question is put. Yes, Maulana Zafar Ahmad Ansari.

WRITTEN ANSWERS TO ORAL QUESTIONS IN THE CROSS-EXAMINATION

Mr. Chairman:	Yes, we will try that the less he gives in writing, the better it is; and the less he reads is also better. Now the stage has come when only oral answers and brief answers are needed. Any honourable member who would like to say something?
Some members:	Nobody.
Mr. Chairman:	No, no, most welcome. Thank you very much. We shall meet tomorrow at 10:00 a.m.
<i>(The Special Committee of the whole House adjourned to meet at ten of the clock, in the morning, on Thursday, the 8th August 1974)</i>	

4TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Thursday, the 8th August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Thursday, the 8th August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

PROGRAMME FOR SITTINGS OF THE SPECIAL COMMITTEE

Mr. Chairman:	Before the Delegation is called, I just want to tell the honourable members that we have finalised the programme to some extent. The Assembly will sit up to the 13 th because, on the 14 th we are laying the foundation stone of the National Assembly Building. So, it would have been very inconvenient for the members if, after the break on the 10 th , the members would have gone; and if they had not come to attend the ceremony, which is mostly for the members of the National Assembly, it would have placed us in an awkward position. So, up to the 13 th the Assembly will continue. We will finish...
Maulana Shah Ahmad Noorani Siddiqui:	14 th ? The invitation will be issued by the Speaker of the National Assembly?
Mr. Chairman:	No, it will be, the invitation will be by the Minister-in-Charge of the CDA because they are piloting it. That was my proposal. They are building it, so the invitation should go from them. Indirectly, it is our function...
Maulana Shah Ahmad Noorani Siddiqui:	Indirectly, we are the hosts?
Mr. Chairman:	...and indirectly we are the hosts. So, we will complete the examination of Mirza Ahmad Nassir and of Lahori party. If we complete it by 10 th , on the 11 th is Sunday. On 12 th or 13 th we can meet as National Assembly. So, we won't be missing those two days; we would utilize those two days; and then the break of a week or ten days can be after 14 th . Instead of 10 th to 20 th , it ill be from 14 th to 21 st or 22 nd or 23 rd .

Prof. Ahmad:	Ghafoor	The Assembly and Special Committee both?
Mr. Chairman:		Yes.
Prof. Ahmad:	Ghafoor	The Assembly and Special Committee both?
Mr. Chairman:		The Assembly and Special Committee both, because both are running side by side. The preference is given to this work – the Special Committee. And we will know from the Attorney-General as to how long, after today's sitting, we need to sit. After every day's work, we survey the work. And this might, we will again survey the work as long as we will take. Then we will call the Lahori Party. And I think we will be able to finish by the end of this week. I think so. I think this programme is agreed to by everyone?
Members:		Yes.
Mr. Chairman:		Thank you very much.

**MESSAGE OF THANKS FROM THE SENATE AND NATIONAL ASSEMBLY OF TURKEY
FOR SUPPORT ON CYPRUS ISSUE**

Mr. Chairman:	I have received messages of thanks from the Chairman, from the President of Senate and from the Speaker of the National Assembly of Turkey, and thanks to all members of this National Assembly for their support, for their good wishes and...
Maulana Ahmad Siddiqui	Shah Noorani Point of information, Sir.
Mr. Chairman:	...and they have also reciprocated the same.
Maulana Ahmad Siddiqui	Shah Noorani Thanks for what?
Mr. Chairman:	For the resolution, for the message we sent on the Cyprus issue. Yes, Mian Mahmud Kasuri!

STEERING COMMITTEE MEETINGS

Maulana Ahmad Siddiqui	Shah Noorani What about the Steering Committee, Sir?
Mr. Chairman:	Yes?
Maulana Ahmad Siddiqui	Shah Noorani What about the Steering Committee? Are you going to fix some date...
Mr. Chairman:	What?
Maulana Ahmad Siddiqui	Shah Noorani ...for the Steering Committee?

Siddiqui	
Chaudheri Zuhoor Ilahi	You said yesterday that today, at 9:00 a.m. the Steering Committee shall meet.
Mr. Chairman:	No. Yesterday at 9:00 p.m. it was decided that the Steering Committee shall not meet today at 9:00 a.m., because in the evening after 9:00, the entire House discussed all the matter.
Chaudheri Zuhoor Ilahi:	Now, will the Steering Committee meet or not?
Mr. Chairman:	We shall meet today, after 1:30, during the lunch break, or at night, when we adjourn. Then we survey the entire situation. After that, if there is need, the Steering Committee can meet at any time. That is up to the House. Yes, Mian Mahmud Kasuri.

FOUNDATION STONE-LAYING CEREMONY OF THE PARLIAMENT HOUSE

Mian Mahmud Ali Kasuri:	Mr. Speaker, Sir... oh! Mr. Chairman, Sir, I wanted to know if the President has been invited for the National Assembly's stone-laying, foundation-laying ceremony; and if he is going to be present, is he going to lay the foundation stone? (Interruption) I want to ask... Has he been invited? And if he has been invited, is he going to lay the foundation stone?
Mr. Chairman:	I have already told that the invitations have been sent by the Minister-in-Charge.
Mian Mahmud Ali Kasuri	No, no, Mr. Speaker, Sir. Sir, Mr. Chairman, Sir, that will have an important effect. If the head of the State is in the town... and I am told that he is issuing invitations for the reception... then we would like to know: is he going to be present at this function? And if he is going to be insulted like this, then some of us may not come.
Mr. Chairman:	No, no, these remarks should not be made.
Mian Mahmud Ali Kasuri:	No, no but I want to convey the sentiments of some of the members at least to you. And I am sure the whole House will like the...
Mr. Chairman:	No, I would...
Mian Mahmud Ali Kasuri:	Head of the State to be respected to the utmost.
Mr. Chairman:	No. Now we may call them.
Prof. Ghafoor Ahmad:	Respected Sir! I want to make one request...
Mr. Chairman:	No. Mian Sahib has been sitting quiet for the past two days. He had to say something, at last. Yes.
Mian Mahmud Ali Kasuri:	Sir! You speak the whole day long, and you have no problems.
Mr. Chairman:	But here I can't speak at all for eight hours. Here lies the difficulty. And there needs to be some target. Yes, Professor Ghafoor Ahmad!

ADJOURNMENT OF THE SPECIAL COMMITTEE

Prof. Ghafoor Ahmad:	Sir, the break that shall come after fourteen days, shall last ten days?
Mr. Chairman:	A week or ten days.
Prof. Ghafoor Ahmad:	Pardon?
Mr. Chairman:	That we will see after this or we will...
Prof. Ghafoor Ahmad:	No, I mean to say that since we are working on this, there should be no break.
Mian Mahmud Ali Kasuri:	You shall take daily wages, then.
Mr. Chairman:	That we will discuss in Mirpur, Mangla. We will discuss that. That is all at the convenience of the honourable members. If they like, we can discuss it in the Chamber. Should we call them? Mr. Attorney-General, are you prepared? Yes, call them (The delegation entered the Chamber) Yes, Mr. Attorney-General.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib...
Mirza Nasir Ahmad:	(Witness, Head of the Jamaat-e-Ahmadia, Rabwah) Some questions that you had got recorded might still be left.
Mr. Yahya Bakhtiar:	Yes. You can definitely read them.
Mirza Nasir Ahmad:	Yes. I shall read it. Librarian! We need the Persian book 'Durr-e-Thameen'. One question had been asked about the Kashf concerning Hazrat Fatimah. In this regard, I would like to say that the science of interpreting dreams is quite well-established amongst the Muslims. Imam Jafar and Imam Ibn Sireen are considered as authorities in this field. And the interpretation of dreams gained popularity as science. And in the history of the Muslims, we see that dreams and Kushoof (plural or Kashf – translator) are actually being interpreted. No objections are being raised against Kushoof. In order to clarify this point, I would like to mention some dreams here, which had preceded that. Without this, the question that had been asked would remain incomprehensible. The first example is that of Imam Abu Hanifa. It is mentioned in Tazkiratul Awliyyaa, a Persian book which has also been translated. This book says: 'Hazrat Imam Abu Hanifa saw one night a dream in which he collected the Noble Prophet's ﷺ bones from his grave, keeping some and rejecting others. Terrified, he awoke. He asked one of Ibn Sireen's companions about what he had seen. He replied: 'You shall attain a high rank in religious learning, and you shall protect the Noble Prophet's ﷺ Sunnah by separating that what is authentic from that what is spurious.'

What a frightening dream this must have been – imagine, He saw the blessed resting place of the Noble Prophet ﷺ and he saw himself gathering his bones, keeping some and rejecting others. Just the mere thought of such a vision would make a righteous person tremble. And then he went to one of the companions of Ibn Sireen, one of his students, and told him what he had seen. He was terribly scared. But he was told that there is nothing to be scared of, that the dream he had seen, the vision he had seen meant that he shall separate erroneous concepts that had found their way into the Sunnah from what is right, that he shall become a means to re-establish the pure and unadulterated Sunnah.

The second dream that I would like to present as an example, is mentioned in ‘Guldasta-e-Karamat’, a biography of Hazrat Abdul Qadi Jilani, one of our most renowned elders who does not need any further introduction. Syed Shaikh Abdul Qadir... from the beginning... in the book Jawahir-ul-Kalam comes:

‘The one held dear by the Most High, the Pole of Saintliness, Syed Shaikh Abdul Qadir Jilani *rahmatullahi alaihi* said: one day I say myself as a child (I was an adult already, but still saw myself as though I was a child) in my dream. I saw that the angels of the Lord carried me to Hazrat Ayesha *radiallahu anha* who picked me up, and cuddled me till milk began to flow from her breast. She kept her nipple in my mouth, and nursed me. Then the Messenger of Allah ﷺ himself also came and said: يا عائشة هذا ولدنا حقاً قرأنا عيننا وجبها في الدنيا والآخرة و من المقرين. This vision, this Kashf, too, had been interpreted, and no one raised an objection against Shaikh Abdul Qadir Jilani.

The third example that I would like to give is that of a dream seen by Hazrat Maulana Syed Ahmad Bareilvi *rahmatullahi alaihi*.

Hazrat saw one day Hazrat Ali *radiallahu anhu* and Sayyidah Fatima Zahra *radiallahu anha* in his dream. That night, Hazrat Ali himself bathed him while Hazrat Fatima dressed him with her own hands. After this incident, he became an even more ardent follower of the prophetic ways, and the eternal secrets of the Unseen realms that were screened from him began to reveal themselves.

The fourth example I would like to give is that of Hazrat Maulvi Ashraf Ali Thanvi Sahib. He said: ‘I saw in my dream that Hazrat Fatima hugged me and I got well.’ (Ifadat-e-Yawmiyah, vol. 6, with reference to Deobandi Mazhab, p. 156)

The founder of our movement, too, had seen a dream, a vision, and mentioned it in the annotation to ‘Nuzool-ul-Maseeh’, p. 426, two lines of which were integrated into the question. And towards the beginning of that note, he had actually written that this is with reference to the Kashf that was mentioned in ‘Baraheen-e-Ahmadiyyah’. So, let us have a look at ‘Baraheen-e-Ahmadiyyah’, which Kashf is mentioned there. The following passage is from ‘Baraheen-e-Ahmadiyyah’:

One night this weakling recited Durud Sharif in abundance, so much that his heart and mind were filled with its sweetness. In the same night, he saw that vessels full of blessed water were brought to the home of this most humble servant by beautiful radiant creatures. One of them said that these are the blessings that you had sent towards Muhammad ﷺ.

And there comes to my mind a similar wonderful incident. Once it was inspired to me that the lords of the most high are disputing over something, that is, they were eager to bring – according to the Divine Will, the true religion back to life. but up

	to this day, the person who would bring the religion back to life was not disclosed. This was the cause for their dispute. Right then, I saw in my dream that the people were looking for a reviver. One person came to this most humble servant, stood in front of him and said: هذا رجل يحب رسول الله, i.e. this person loves the Messenger of Allah ﷺ, and this statement meant that the greatest condition for a reviver is to love the Messenger of Allah ﷺ, that happened to be fulfilled by that person. And likewise, in an inspiration similar to the one above, is one that contains an order to send Durood and Salam on the people of the Messenger's ﷺ household. A person who joins the ranks of those people, who have attained the proximity of unity, gets the inheritance of those pure and purified people. He inherits all their knowledge and cognition. Here I remember a very clear vision, that once, after the Maghrib prayer, in a state of full wakefulness – he heard the quickly approaching footsteps of some people. Then there appeared five extremely handsome, beautiful people, that is, the Messenger of Allah ﷺ, Hazrat Ali, Hazrat Hasan and Husain, and Hazrat Fatima <i>radiallahu anhum</i>, and I remember one more, that Hazrat Fatima had, in the exuberantly affectionate manner of a loving mother, kept the head of this humble servant on her thigh. Afterwards, I was given a book about which I was told that it is an exegesis of the Holy Qur'an.' Now, this is the Kashf to which Nuzool-e-Maseeh referred. Obviously, it is Kashf, a vision, just like other saints of this Ummat had seen Hazrat Fatima in their visions, or just like Hazrat Imam Abu Haneefah had seen an apparently frightful vision that had an excellent interpretation. The Muslim Ummat is agreed that dreams and visions have got interpretations, and the interpretation of the vision in question is self-apparent. I have mentioned already that he had seen five people in this particular vision, and it was in their presence that one of them, Hazrat Fatima had, in the exuberantly affectionate manner of a loving mother, kept his head on her thigh. This means he had seen himself as a very small child in this dream. Actually so small that his head just reached her thigh. There are other, even clearer references which I have left out. But the ones which I have mentioned are also quite clear. This is a vision which ought to be interpreted, like the former ones. And here it is clear, and onwards there are...
Mr. Yahya Bakhtiar:	You have mentioned Mirza Sahib's dreams and Kashf. What is the difference between both?
Mirza Nasir Ahmad:	A dream is seen while one is asleep. That means, sleep is a pre-requisite for dreams. Kashf, on the other hand, usually occurs in a state of wakefulness or semi-sleep. In the biography of the Iranian Emperor comes that once, during his youth, he was strolling in his garden with his advisor. There he had some kind of Kashf in which he saw the Mahdi. This is in his book, and this was not a dream... Kashf occurs while one is awake or half asleep...
Mr. Yahya Bakhtiar:	But a prophet is getting revelation....
Mirza Nasir Ahmad:	That is then a new question! One request...
Mr. Yahya Bakhtiar:	No, I want to ask a question, whether revelation can come during Kashf? Whether it can come during sleep or whether it comes only while one is awake?
Mirza Nasir Ahmad:	That is for the one who experiences it to tell. How can I tell that?

Mr. Yahya Bakhtiar:	That means, revelation can come in any condition?
Mirza Nasir Ahmad:	About revelation...
Mr. Yahya Bakhtiar:	...because only prophets get revelation, right? So this...
Mirza Nasir Ahmad:	No, even a honey bee gets revelation: اوحى ربك الى النحل
Mr. Yahya Bakhtiar:	And the revelation that comes to prophets...
Mirza Nasir Ahmad:	I am reciting an Ayat from the Holy Qur'an.
Mr. Yahya Bakhtiar:	No, I am asking you for clarification on this point.
Mirza Nasir Ahmad:	اوحى ربك الى ام موسى The mother of Hazrat Musa <i>alaihis salam</i> received revelation. I mean, I am just giving one example. There is no need to give many examples.
Mr. Yahya Bakhtiar:	The revelation that is descending to a prophet, does not require any interpretation, does it? I mean, like a dream requires interpretation.
Mirza Nasir Ahmad:	The revelation, that is the revelation according to our Islamic parlance, our Islamic terminology, is expounded in the form of <i>Tafseer</i> , not interpreted as dreams are
Mr. Yahya Bakhtiar:	And dreams, <i>Kashf</i> are being interpreted?
Mirza Nasir Ahmad:	They are interpreted.
Mr. Yahya Bakhtiar:	There is no need for <i>Tafseer</i> ?
Mirza Nasir Ahmad:	Yes. There is no need for <i>Tafseer</i> .
Mr. Yahya Bakhtiar:	And the prophets, they do have <i>Kashf</i> also...
Mirza Nasir Ahmad:	They have <i>Kashf</i> also, quite frequently. They are mentioned in the Ahadith. The Ahadith mention <i>Kashf</i> as well as dreams. Then there are revelations, too. The treasure thereof is with the Almighty.
Mr. Yahya Bakhtiar:	And the <i>Kashf</i> of a prophet...
Mirza Nasir Ahmad:	They are interpreted.
Mr. Yahya Bakhtiar:	Interpretation or analogy?
Mirza Nasir Ahmad:	No, they are interpreted.
Mr. Yahya Bakhtiar:	There is no difference in the interpretation of <i>Kashf</i> and dreams?
Mirza Nasir Ahmad:	There is no difference.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib, the other questions, please answer them. I shall then return to this.
Mirza Nasir Ahmad:	One question that was asked was that the founder of our movement said in his <i>Farsi</i> poetry: عيسى كجاست تا بنهد پا بمنبرم Here two things need to be said as preamble. One is that the poets have their own diction. One is known as ' <i>Qatah band</i> ', that is that two verses together only give a proper meaning. This is what <i>Qatah band</i> means. And this is a case of <i>Qatah band</i> . Two verses, اينک منم and آن را, which is the next verse, only together they give the proper meaning. Well, this is not here. It is mentioned in another edition. <i>Qatah band</i> , and the verses before that, that are giving the proper meaning, they are: موعودم و بحيلهء محصور امدم حيف است گربه نيده نه بينند منظرم رگم چون گندم اس بر مفرق بين است بر آسان كه آمدست در اخبار سرورم اين مقدم ام نه جائے شكوك است و ابتاس سيد جدا كنند مسيحائے احمرم And in these verses he mentioned that the Noble Prophet ﷺ described the feature of the Nazarene Messiah, as different from his own, and that he was shown both in a state of <i>Kashf</i> and he also mentioned the glad tidings: اينک منم كه

	حسب بشارت آدم (I claim the rank that the Noble Prophet ﷺ had mentioned in the glad tidings he gave, and the rank that I have got because of the Noble Prophet's ﷺ glad tidings, the Nazarene Messiah has got no right to lay a claim to it. See, the statement: اینک منم کہ حسب بشارت آدم , before that is: (i.e. the rank that I claim has been determined for me by the Noble Prophet ﷺ). When the Noble Prophet ﷺ has determined this rank for the Muhammadi Messiah, then how could the Nazarene Messiah claim it? And he gave also a second argument: آن را کہ حق بہ جنت خلاش مقام داد (the one whom God has given a place in Paradise) (How can he come out of Paradise, against God's promise). So the claim is that 'such is my rank', and he gave two arguments as a proof: one that Muhammad ﷺ had determined this rank for the Muhammadi Messiah, not for the Christian Messiah. And the second is that, as per our understanding, as per the teachings of Islam, a person who enters Paradise once shall not come back from there. This is the second argument. That he has gone to Paradise; how could he come back from there and claim this rank? This is what it means. This was another one, that just...
Mr. Yahya Bakhtiar:	Mirza Sahib... no... I need to ask one or two more questions regarding this...
Mirza Nasir Ahmad:	Fine. Yes, yes, all right.
Mr. Yahya Bakhtiar:	When you mentioned here that عیسیٰ کجاست تا بنہد یا بمنبرم , is this a reference to Jesus or the Isa <i>alaihissalam</i> who is mentioned in the Holy Qur'an? We have to do with two personalities right now.
Mirza Nasir Ahmad:	No, no. There are no two personalities. This has been decided already yesterday. I am answering that what you are saying. It has been decided yesterday that we got to know about the Nazarene Messiah only through the Holy Qur'an...
Mr. Yahya Bakhtiar:	No. He had said some things about the Christian Jesus...
Mirza Nasir Ahmad:	No. The Gospels tell us about Jesus. The Bible tells us about him.
Mr. Yahya Bakhtiar:	Yes. No, I mean, I am asking...
Mirza Nasir Ahmad:	Yes, that is what I am telling. I have got the question. This refers to Hazrat Isa <i>alaihissalam</i> about whom some people think that he is the Mosaic Messiah glad tidings of whom this Ummat was given. He is answering this notion. This Ummat was not promised the Mosaic Messiah Isa <i>alaihissalam</i>, rather, this Ummat was promised a person, who happened to be called 'Messiah' as well as 'Mahdi', and it was said, and it was said that: لا مہدی الا عیسیٰ. These two designations are attributive, both the name Messiah as well as Mahdi. They are names of one and the same person. He does not want to go too deep into this argument, this dispute. But some people think that the Messiah <i>alaihissalam</i> who is mentioned in the Holy Qur'an is a different person, that he is not the same person who is mentioned in the Holy Qur'an. They think that the one who is mentioned in the Holy Qur'an, will come again, as the Messiah and Mahdi of this Ummat. The founder of the movement has said, to counter this that the appearance of the Messiah which he was shown in a state of Kashf, he told of that, and it is also recorded in our Hadith. It is different from the appearance of the coming Mahdi that he was shown. And because of that, after rounding off his point with relevant

	arguments, he came to the conclusion that the rank that the Seal of Prophethood ﷺ had determined for the Muhammadi Messiah, cannot be claimed by the Nazarene Messiah.
Mr. Yahya Bakhtiar:	This claim, Mirza Sahib, that the Messiah shall return, and...
Mirza Nasir Ahmad:	Yes. This is what some people believe.
Mr. Yahya Bakhtiar:	...Mirza Sahib's saying is about the present Messiah...
Mirza Nasir Ahmad:	The present Messiah. The Mosaic Messiah has passed away. He has been admitted to Paradise. He shall not return.
Mr. Yahya Bakhtiar:	The present Messiah? He has come? He has all of his attributes?
Mirza Nasir Ahmad:	No, no, he has got some of his attributes, some characteristics of this Messiah, but since the Messiah and the Mahdi are one and the same person, he colour of the Mahdi prevails in him.
Mr. Yahya Bakhtiar:	No, all I wanted to ask was that when he says: عیسیٰ کجاست... Does he mean the present Messiah?
Mirza Nasir Ahmad:	No, no, no. عیسیٰ کجاست...
Mr. Yahya Bakhtiar:	It refers to the Isa who has passed away?
Mirza Nasir Ahmad:	Yes. The Mosaic Messiah who has passed away. How can he claim this rank, the rank which Muhammad ﷺ has determined for the Muhammadi Messiah, his spiritual son?
Mr. Yahya Bakhtiar:	And those who believe that he has not died, that he shall return, in reply to them he has said: ... عیسیٰ کجاست
Mirza Nasir Ahmad:	No. This is... I am answering this. The issue is one of whether the Messiah is alive or dead. If there are any questions regarding this topic, then they shall be answered.
Mr. Yahya Bakhtiar:	No, I am asking that Mirza Sahib says that...
Mirza Nasir Ahmad:	Mirza Sahib is saying, in brief, that the Messiah who is mentioned in the Holy Qur'an, is the Messiah for the Mosaic Ummat. He has passed away. And the Messiah who is supposed to come to this Ummat, is the one whom the Noble Prophet ﷺ prophesied, that means, that is his belief. The Noble Prophet ﷺ gave tidings of one person, according to his belief, hence, the Messiah who pertains to Musa <i>alaihissalam</i> , the one who was not prophesied by Muhammad ﷺ, cannot claim this rank. It is as simple as that.
Mr. Yahya Bakhtiar:	Mirza Sahib! Yesterday you said about Mirza Ghulam Ahmad that he is an <i>Ummati</i> Prophet. The same was said yesterday. And the question was whether he is superior to the other prophets, or not. Yesterday you said that he is superior to Isa <i>alaihissalam</i> . This is what we are talking about. In this connection you said that he is superior. And you also gave the reasons. But in Haqeeqatul Wahi comes: 'An <i>Ummati Nabi</i> is an imperfect <i>Nabi</i> .' What does this mean?
Mirza Nasir Ahmad:	An <i>Ummati Nabi</i> ...?
Mr. Yahya Bakhtiar:	Imperfect.
Mirza Nasir Ahmad:	... an imperfect <i>Nabi</i> ? What is the reference of that? Is this Haqeeqatul Wahi?
Mr. Yahya Bakhtiar:	No. This is Izalah-e-Awham, the second part, yes, page 407. Edition, I think this is it.
Mirza Nasir Ahmad:	Read it. Either you read it or I shall read it.
Mr. Yahya Bakhtiar:	I shall read a bit of it...

Mirza Nasir Ahmad:	Yes, fine, you read. We don't have the book here.
Mr. Yahya Bakhtiar:	'That means every prophet is sent to make his following and Imams. He is not sent to be anyone else's follower. Yes, a renovator who is from among the sent ones (i.e. the messengers) is an Ummati and a prophet in an imperfect manner.'
Mirza Nasir Ahmad:	This is not about Ummati Nabi. This is about renovators of religion.
Mr. Yahya Bakhtiar:	No. Onwards it says: 'A renovator, who is a kind of imperfect...'
Mirza Nasir Ahmad:	No. Not every renovator is a prophet, but every prophet is a renovator.
Mr. Yahya Bakhtiar:	And that which...
Mirza Nasir Ahmad:	This is about renovators.
Mr. Yahya Bakhtiar:	No, this part is about renovators: 'yes, the sent ones from among the renovators...' Mirza Ghulam Ahmad was also a renovator?
Mirza Nasir Ahmad:	He was an Ummati Nabi
Mr. Yahya Bakhtiar:	He was an Ummati Nabi as well as a renovator?
Mirza Nasir Ahmad:	Yes. He was a renovator on behalf of Hazrat Muhammad ﷺ.
Mr. Yahya Bakhtiar:	Yes. That is what I am saying. Well, in the sense that...
Mirza Nasir Ahmad:	Yes, the point that every Prophet is a renovator, but not every renovator a prophet.
Mr. Yahya Bakhtiar:	Yes, that is what I am saying. When he says that: 'He is an Ummati and a prophet in an imperfect manner, in so far as he is fully bound to follow the Shariah of Allah's Messenger ﷺ and because he obtains blessings from the light of prophethood, and he is a prophet because God treats him like a prophet...'
Mirza Nasir Ahmad:	Like the prophets sent to the Children of Israel.
Mr. Yahya Bakhtiar:	From here in, you have a look yourself: 'But unfortunately the late Maulvi Sahib could not understand that one who is endowed with complete prophethood, cannot be an Ummati. Such a person will be called a Messenger of Allah, no matter what...'
Mirza Nasir Ahmad:	We have not looked it up yet.
Mr. Yahya Bakhtiar:	I am sending it.
Mirza Nasir Ahmad:	Yes. (To a member of his delegation) Go, get it... You got the book? (To the Attorney General) If the page is read from the beginning, the issue shall be resolved. It contains the solution. [Then, on page 425, he says]... (the objections which he is answering, were raised in a book. The answer to this objection is on page 425) 'All parties are agreed on this point that when Isa <i>alaihissalam</i> shall descend, he shall be a part of the Ummat-e-Muhammadiyah. He says that Qastalani has also written this in his book 'Mazahib-e-Dunya', and even more amazing is that he shall be an Ummati as well as a prophet, but alas! The late Maulvi Sahib could not understand that one who is endowed with complete prophethood, cannot be an Ummati.' 'One who is endowed with complete prophethood' means one who is an independent prophet: 'We believe that prior to the Noble Prophet ﷺ, all the non-lawgiving prophets that were in the Ummats of the lawgiving prophets, like among the Children of Israel there were after the law of Hazrat Musa <i>alaihissalam</i> there were thousands of such prophets. They were all prophets, but due to their perfect following of

	Hazrat Musa <i>alaihissalam</i> they did not get the seal of prophethood. Rather, Allah has sent them, in His infinite wisdom, and regardless of their being from among the Children of Israel, all mankind (no, here it should say: to the Children of Israel). Here is a minor difference, a very minute one which calls for a lengthy explanation, but I shall merely hint at it. That is that every prophet who has been born into the Ummat of Hazrat Musa <i>alaihissalam</i>, has brought about some minor or major reform in the Shariah which Hazrat Musa <i>alaihissalam</i> had brought. This was particularly apparent in Hazrat Isa's <i>alaihissalam</i> lifetime. Hazrat Isa <i>alaihissalam</i> was a part of Hazrat Musa's <i>alaihissalam</i> Ummat. He was an Israeli prophet, but Hazrat Musa <i>alaihissalam</i> had stressed on revenge. One part of his Shariah consisted of taking revenge, because the conditions of weakness at that time, as well as the cowardice that had developed in the Children of Israel, these circumstances demanded that a part of the Divine teachings should consist of taking revenge. At the time of the Messiah <i>alaihissalam</i> on the other hand, who was also a member of the Mosaic Ummat, the spirit of revenge had taken a wrong turn. It has reached the limit of the extreme. He had taught then something contrary to the Shariah brought by Hazrat Musa <i>alaihissalam</i>, namely if someone slaps you on your right cheek, you should also offer him your left cheek. In this order, he was not a follower of the Mosaic Shariah, although he was a prophet to the Children of Israel. But he did not have a Shariah of his own, because he had not fully abrogated a part of the Shariah that had been given to Hazrat Musa <i>alaihissalam</i>. And this minor difference, of changing times that were subject of his promises, it tells that he did not get prophethood due to his perfectly following Hazrat Musa <i>alaihissalam</i>, because something perfect to follow was just not there. However, after the commission of the Noble Prophet ﷺ, after the revelation of the Holy Qur'an, one has got a perfect source of guidance. Now there can be no independent prophet in the Ummat-e-Muhammadiyah, who would change even an iota of the Holy Qur'an. But there can be an Ummati Nabi, a non-lawgiving one, not an independent prophet. Everyday there is the same discussion, whether the prophethood that the Messiah <i>alaihissalam</i> has been given was that if an Ummati Nabi or whether he was an independent prophet, and that if it was the latter case, he cannot come into this Ummat.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! What I was saying is that Hazrat Isa <i>alaihissalam</i> was not an Ummati Nabi because he had brought a Shariah of his own.
Mirza Nasir Ahmad:	Hazrat Isa <i>alaihissalam</i> did not have a Shariah of his own. Nobody believes that. He was not a lawgiving prophet. Hazrat Isa <i>alaihissalam</i> followed the law brought by Hazrat Musa <i>alaihissalam</i> .
Mr. Yahya Bakhtiar:	And other than him, other than Hazrat Musa, there had been no lawgiving prophet?
Mirza Nasir Ahmad:	Yes, but before him.
Mr. Yahya Bakhtiar:	So, is Hazrat Musa <i>alaihissalam</i> an Ummati Nabi?
Mirza Nasir Ahmad:	He is not an Ummati Nabi.
Mr. Yahya Bakhtiar:	He is not a lawgiving one, and also not an Ummati Nabi?
Mirza Nasir Ahmad:	He is not a non-lawgiving, non-Ummati Nabi.
Mr. Yahya Bakhtiar:	He is a non-lawgiving, non-Ummati Nabi?
Mirza Nasir Ahmad:	A non-Ummati Nabi.
Mr. Yahya Bakhtiar:	What will be his status? Higher than that of an Ummati Nabi?

Mirza Nasir Ahmad:	No, no, his status, compared to an Ummati Nabi...
Mr. Yahya Bakhtiar:	...will be different?
Mirza Nasir Ahmad:	It will be separate, different.
Mr. Yahya Bakhtiar:	Yes, yes. Now the question arises that an Ummati Nabi...
Mirza Nasir Ahmad:	...Ummati Nabi is not the subject of discussion.
Mr. Yahya Bakhtiar:	No, he...
Mirza Nasir Ahmad:	No, these words...
Mr. Yahya Bakhtiar:	No, what I am saying is that he has been called imperfect, deficient.
Mirza Nasir Ahmad:	Who has been called so?
Mr. Yahya Bakhtiar:	An Ummati Nabi is imperfect, deficient, as compared to a lawgiving prophet?
Mirza Nasir Ahmad:	Here the word 'imperfect' has not been used in connection with Hazrat Isa <i>alaihissalam</i> .
Mr. Yahya Bakhtiar:	No, not with regard to him, because one who is an Ummati, about that I was asking you.
Mirza Nasir Ahmad:	Here... no, I shall answer this, in brief. I hope that Allah will give me the strength and you will understand. Here, in the discussion at hand, is no mention of an Ummati Nabi. The founder of the Ahmadiyya movement is talking about the renovators about whom the Noble Prophet ﷺ had said that they are like the prophets of the Children of Israel, that is, they are not prophets, but their rank is like that of those prophets who were sent to the Children of Israel. Wait a moment. It is here. I shall tell you: 'Yes, a renovator who is from among those who were sent by Allah (this refers to the Ummat-e-Muhammadiyah, doesn't it?) is an Ummati and a prophet in an imperfect manner in so far as he is fully bound to follow the Shariah of Allah's Messenger ﷺ and because he obtains blessings from the light of prophethood, and he is a prophet because God treats him like a prophet.' The Almighty does not call him a prophet, nor does He make him a prophet, but he treats him like a prophet, as has been mentioned in the Hadith: 'like the prophets of Bani Israel'. That is, he will not be a prophet, but he will be like a prophet, in so far as he is treated like a prophet, and this is what is mentioned here. It refers to the renovators who are alluded to in the Noble Prophet's ﷺ Hadith, that in my Ummat there shall be such righteous people among my followers. The scholars of my Ummat are like the prophets of the Children of Israel. However, they shall not be prophets.
Mr. Yahya Bakhtiar:	An imperfect prophet...
Mirza Nasir Ahmad:	No, no, 'like the prophets of the Children of Israel'.
Mr. Yahya Bakhtiar:	No, the term 'imperfect prophet' that had been used, it has been used with regard to them? He has not used it with regard to his own self?
Mirza Nasir Ahmad:	No. Here the renovators are being discussed.
Mr. Yahya Bakhtiar:	Yes, he is saying about them that they shall be imperfect prophets?
Mirza Nasir Ahmad:	They shall be like the prophets of Bani Israel. They shall be treated like prophets. Allah shall treat them like prophets, but they shall not be prophets.
Mr. Yahya Bakhtiar:	But this term 'imperfect prophet' causes me some confusion.
Mirza Nasir Ahmad:	No, this is what imperfect means.
Mr. Yahya Bakhtiar:	No, I think that in Islam there might have been other prophets as well.

Mirza Nasir Ahmad:	Yes. No, no, like the prophets of the Children of Israel.
Mr. Yahya Bakhtiar:	That means not other prophets?
Mirza Nasir Ahmad:	Yes, no other prophet.
Mr. Yahya Bakhtiar:	Of the imperfect category, or of any category?
Mirza Nasir Ahmad:	No, no, this statement: 'like the prophets of the Children of Israel', by saying 'imperfect prophet'...
Mr. Yahya Bakhtiar:	No, the word 'imperfect' has been used, this is what I wanted to bring to your attention.
Mirza Nasir Ahmad:	But it has been clarified onwards.
Mr. Yahya Bakhtiar:	They are not prophets?
Mirza Nasir Ahmad:	They are not at all prophets.
Mr. Yahya Bakhtiar:	An imperfect prophet is not a prophet, but he is treated like a prophet?
Mirza Nasir Ahmad:	Yes. He is not a prophet, but he is treated like a prophet.
Mr. Yahya Bakhtiar:	Mirza Sahib, when you mention Hazrat Maryam, do you refer to two personalities or just one?
Mirza Nasir Ahmad:	I thought the issue of two personalities has been cleared, but this seems to have been a misunderstanding.
Mr. Yahya Bakhtiar:	No, Mirza Sahib, the point is that you made a clarification that when Mirza Sahib talks about Jesus or Hazrat Isa <i>alaihis salam</i> , saying that he is superior to him, or that Jesus had a flawed character, that he told lies, <i>na'oodhu billah</i> ...
Mirza Nasir Ahmad:	Not only about flaws...
Mr. Yahya Bakhtiar:	...that this refers to the Jesus who is depicted in the Christians' Gospels.
Mirza Nasir Ahmad:	That... when he said to the Christians – as an opprobrious answer – that the Lord Jesus whom you... one should always say 'Lord Jesus', otherwise it would not be known that it refers to the Gospels... the Lord Jesus whom you present, your own books say such and such things about him. And the pure prophet who was sent to the Children of Israel, his name was Isa bin Maryam. He was lauded in the Holy Qur'an, he was from among those who are close to Allah, and he was one prophet among prophets. And when he mentioned the paternal and maternal grandmothers, I said that they are not mentioned in the Holy Qur'an.
Mr. Yahya Bakhtiar:	No, they, I mean the Christians believe that he is the Son of God, so his grandmothers must be the mothers of God.
Mirza Nasir Ahmad:	Yes, yes, but this is not mentioned in the Holy Qur'an.
Mr. Yahya Bakhtiar:	This is why I was asking...
Mirza Nasir Ahmad:	No, obviously there is no need to ask.
Mr. Yahya Bakhtiar:	Mirza Sahib says in one of his books, 'Kitabul Bariyyah', page 78-79 that: 'The Jesus who claimed divinity' Had the people called him divine, or had he himself claimed to be divine?
Mirza Nasir Ahmad:	There are some Unitarian sects among the Christians. They are believers in One God, but the overwhelming majority of Christians, especially the Catholics, who, at a time held sway over all, while other sects could not even dare to raise their heads because of the courts set up by the inquisition clergy... they gave very harsh punishments, so no other sect could have come into being. Anyway, Catholicism and other sects that came into being afterwards, even nowadays, the majority of Christians believe in Lord Jesus, but among them is a sect, though only a very small one, that is known as Unitarian. That is, they believe that God is one. They do not believe in the trinity. They, now this is... this was the preamble.

Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	...when they said: 'We believe in Lord Jesus', they did not say that 'the Messiah had denied this, but we still believe it'. Rather, they have themselves made up arguments from the Gospels and the Bible, and then proclaimed in front of the world that in the light of such and such references from the Torah and the Gospels, we believe in Lord Jesus.
Mr. Yahya Bakhtiar:	No, I wanted a clarification if...
Mirza Nasir Ahmad:	Yes, now that is the answer.
Mr. Yahya Bakhtiar:	...Hazrat Isa <i>alaihis salam</i> had not said himself, if Jesus had not said himself...
Mirza Nasir Ahmad:	Those who believe in him as Lord Jesus, they claim that Jesus had said that himself, otherwise...
Mr. Yahya Bakhtiar:	They claim that?
Mirza Nasir Ahmad:	Yes. They claim that he had said so himself, otherwise how could they make any proclamation?
Mr. Yahya Bakhtiar:	But Mirza Ghulam Ahmad has never considered himself as divine? Because here...
Mirza Nasir Ahmad:	No. He has never considered himself as such. I shall answer this, categorical. This is completely wrong, a completely false claim that he had ever considered himself as such.
Mr. Yahya Bakhtiar:	This translation of Kitabul Bariyyah, page 78...
Mirza Nasir Ahmad:	Kitabul Bariyyah, which page?
Mr. Yahya Bakhtiar:	Page no. 78.
Mirza Nasir Ahmad:	78
Mr. Yahya Bakhtiar:	'I saw in my <i>Kashf</i> that I am God. I am God.'
Mirza Nasir Ahmad:	Listen. You shall get the answer. I said that he had never made any such claims. He never considered himself as divine. He did not say 'I consider myself as God'. He said: 'I saw in my <i>Kashf</i> '. And as I had explained already, there is an interpretation to <i>Kashf</i> . And many people had visions...
Mr. Yahya Bakhtiar:	Yes. No, what I am saying is...
Mirza Nasir Ahmad:	Many other members of the Muslim Ummat had visions in which they saw themselves as God.
Mr. Yahya Bakhtiar:	No, I am saying that: 'I saw in a state of <i>Kashf</i> that I am myself God, and I believed that I was so...'
Mirza Nasir Ahmad:	In a state of <i>Kashf</i> .
Mr. Yahya Bakhtiar:	In a state of <i>Kashf</i> .
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	'...and I had not will, no intention, no action of my own. I had become like a vessel with holes, or like something that has been fully covered by something else, fully concealed, so that nothing of that thing remained. Right then I saw that Allah's spirit is completely surrounding me, that it completely overwhelmed by being, until not an atom of me was left. I saw that my limbs had become His limbs, and my eyes His eyes, and my ears his ears, and my tongue his tongue. My Lord had taken hold of me so much that I was completely lost in Him.'
Mirza Nasir Ahmad:	This is correct. This is <i>Kashf</i> .
Mr. Yahya Bakhtiar:	The <i>Kashf</i> of prophets, is that of one prophet equal to that of another, or...
Mirza Nasir Ahmad:	This, if you let me, if you allow me, then I shall read. Is this by the founder of the Ahmadiyya movement?
Mr. Yahya Bakhtiar:	Why are you asking me for permission? Mirza Sahib, you...

Mirza Nasir Ahmad:	No, I mean it is more than what you have read.
Mr. Yahya Bakhtiar:	No, I am talking about that which I have read, and then you said that. I wanted to know whether the <i>Kashf</i> of one prophet...
Mirza Nasir Ahmad:	The <i>Kashf</i> of a prophet...
Mr. Yahya Bakhtiar:	It is not equal to revelation?
Mirza Nasir Ahmad:	The <i>Kashf</i> of a prophet is true. But it is <i>Kashf</i> . It needs to be interpreted.
Mr. Yahya Bakhtiar:	If someone sees in <i>Kashf</i> that he is God, then that is true...
Mirza Nasir Ahmad:	The interpretation of this is that God shall work through him. This is the interpretation.
Mr. Yahya Bakhtiar:	Has he interpreted it this way?
Mirza Nasir Ahmad:	He has so himself. Shall I read it? This is why I said I shall read it. The answer is there.
Mr. Yahya Bakhtiar:	Onwards, he writes, that 'He has' – you read – that: 'Created the heavens and the earth.'
Mirza Nasir Ahmad:	Yes, yes, yes. He saw that in <i>Kashf</i> .
Mr. Yahya Bakhtiar:	Please explain this.
Mirza Nasir Ahmad:	This is a dream. Dreams and <i>Kashf</i> are not interpreted according to the obvious. I am telling you. The founder of the Ahmadiyya movement has written in Aina-e-Kamalat, page 544: لا نغنى بهذه الوقائع كما يُغنى في كتب اصحاب وحدة الوجود This means: And our <i>Kashf</i> does not mean that what the people who subscribe to <i>Wahdatul Wujood</i> and <i>Hulool</i> believe in.' Rather, this <i>Kashf</i> is in perfect accordance to a Hadith that is mentioned in Saheeh Bukhari, which mentions that those who engage in voluntary worship draw closer to Allah. The Hadith which is referred to here is this one from Saheeh Bukhari: لا يزال عبيد يتقرب الى النوافل حتى احبه فاذا يحبه كنت سمع الذي يسمع به و بصره الذي يصر به و يده التي يبطش به و رجلاه التي يمشي بها [٣٢٥] This Hadith means: 'A person who engages in voluntary worship continues to draw closer to Me until I love him, and when I love him, I become his ears with which he hears, and his eyes with which he sees, and his hands with which he grasps, and his feet with which he walks.' This is how the founder of the movement interpreted his <i>Kashf</i>. The basis for his interpretation is the Hadith I just mentioned. He then says: God said that I shall make a new heaven and a new earth. This means that the present world has died. That is, the hearts of those who dwell on earth have become hardened, as though they were dead, because the divine countenance is hidden from them. The former heavenly signs remain only as tales. So God decided to make a new heaven and a new earth. What shall this be, a new heaven and a new earth? The new earth shall be pure hearts that God prepares with His own hands, and through which God will become apparent, while the new heaven will be signs which appear at the hands of His servant with His leave.' So, he himself considered it as an interpretable <i>Kashf</i>, that is a <i>Kashf</i> that can be interpreted. Similarly, in another Hadith comes that the Noble Prophet ﷺ said: 'In a state of <i>Kashf</i>, I saw my Lord in the guise of a youth with long hair, who wore

	shoes of gold on his feet.’ Now, obviously, seeing someone who does not have a material existence calls for interpretation.
Mr. Yahya Bakhtiar:	Mirza Sahib! We need the reference of the Hadith that you have quoted.
Mirza Nasir Ahmad:	Yes?
Mr. Yahya Bakhtiar:	The Hadith that you have mentioned, please let me have the reference thereof.
Mirza Nasir Ahmad:	The reference of this Hadith is: Al Yawaqee’at wal Jawahir, vol. 1, p. 71 with reference to Tabarani, as well as Al Mawdoo’at Al Kabeerah, p. 46. Three books have been mentioned in these references. Likewise, Shah Waliullah Sahib had envisioned himself in a Kashf, in a dream as God. There are many others. Anyway. It should be remembered that Kashf is to be interpreted.
Mr. Yahya Bakhtiar:	No, there is another...
Mirza Nasir Ahmad:	Yes, it will be good to settle all those matters today.
Mr. Yahya Bakhtiar:	All matters will never be settled, Mirza Sahib! We just want a clarification regarding the issue at hand. Mirza Sahib! Here is another quotation from Seeratul Huda, part one, page 82: ‘I had written some matters concerning the Decree and went to Allah to get them signed. He made me sit on a bedstead with utmost affection. My condition at that time was that of a son who meets his father after yearlong separation.’ That is, he is like the son of God...
Mirza Nasir Ahmad:	No, no, this is like...
Mr. Yahya Bakhtiar:	Yes, he thought that in his dream, that he...
Mirza Nasir Ahmad:	No, no, he has not thought anything like that. When we say in Urdu <i>aise jaise</i> , then this does not mean that he has become the son. It rather means that when a complete stranger goes somewhere, if he comes to you, and you treat him with affection, talk to him, and he says that the Attorney-General has treated me as a father treats his son. Does this mean he has become your son?
Mr. Yahya Bakhtiar:	Anyway, be it as it is. When he says that...
Mirza Nasir Ahmad:	<i>Aise jaise</i> should have made the meaning clear.
Mr. Yahya Bakhtiar:	At another place... this has been taken from the paper Al Fadhl. I don’t know what their reference is, I shall tell you where...
Mirza Nasir Ahmad:	Yes. Which one is it?
Mr. Yahya Bakhtiar:	He says something about Allah Most High. The quotation says: ‘He is an extremely beautiful woman...’
Mirza Nasir Ahmad:	No, we know of nothing like this. That is extremely regrettable. I beg your pardon, but...
Mr. Yahya Bakhtiar:	No, I... see, this is why an explanation is needed.
Mirza Nasir Ahmad:	No, we will have to check it.
Mr. Yahya Bakhtiar:	No, I am saying that if this thing does not exist, then I shall not ask you about it.
Mirza Nasir Ahmad:	No, As per our knowledge, there is nothing like this. But I am telling you that this cannot be verified nor rejected until it is checked.
Mr. Yahya Bakhtiar:	That is all right, Mirza Sahib! I will draw your attention
Mirza Nasir Ahmad:	No, no, I am not objecting to this. I am just saying something in general, that we shall tell about it when we have checked it.
Mr. Yahya Bakhtiar:	No, I have not read it yet.

Mirza Nasir Ahmad:	All right? You left it?
Mr. Yahya Bakhtiar:	I have not read it yet. I am reading it out to you. Then you can check it.
Mirza Nasir Ahmad:	You said 'woman'. That much of an indication is enough.
Mr. Yahya Bakhtiar:	'He is a beautiful woman...'
Mirza Nasir Ahmad:	Yes, yes, 'Allah is a beautiful woman', and this...
Mr. Yahya Bakhtiar:	So, are you aware of anything like this?
Mirza Nasir Ahmad:	I am not aware of this, nor are our elders aware of anything like this. It needs to be seen who made this quotation. Sir, if we could have the paper for the meantime.
Mr. Yahya Bakhtiar:	I have, Sir, to look up one or two references. So, they will come out after the break.
Mr. Chairman:	Yes, after the break. The Delegation is permitted to withdraw; to report at 12:15. The honourable members may kindly keep sitting. <i>(The Delegation left the Chamber)</i> The Special Committee is adjourned to meet at 12:15. <i>(The Special Committee adjourned for a short break to reassemble at 12:15)</i> <i>The Special Committee re-assembled after a short break,</i> <i>Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>
Mr. Chairman:	Yes, what do you want to say?
Maulana Shah Ahmad Noorani Siddiqui:	It was probably yesterday...
Mr. Chairman:	Close this door! Yes, Maulana Shah Ahmad Noorani!

WRITTEN ANSWERS TO ORAL QUESTIONS IN THE CROSS-EXAMINATION

Maulana Shah Ahmad Noorani Siddiqui:	Yes. It was yesterday that you decided that definite answers are to be taken from him right from the beginning, then, if there is need for any explanation, he is to explain it, but that he is not to read any written statement. But today, he was reading again.
Mr. Chairman:	I just said to the Attorney-General in my Chamber. Now he will start a different technique – the same that has been decided yesterday night. He will proceed according to that. Yes, Maulana Mufti Mahmood Sahib!

IRRELEVANT ANSWERS TO QUESTIONS IN THE CROSS-EXAMINATION

Maulvi Mufti Mahmood:	Yes, I would like to say that we discussed that he is bringing written answers to the questions. The question itself is about one issue, and the answer is about something else. Now, the question was about <i>Kashf</i> , and he talked about dreams, and that although there is a great difference between <i>Kashf</i> and dreams. He himself acknowledges that. he gave four, five, six examples of dreams, that such
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	and such person had seen such and such dream, and that he had also seen some dreams, as though their trespass would make our trespass any less significant. Similarly, he gave the example of five, six people and their dreams. There was not one example about <i>Kashf</i> . What I am saying is that he should give answers according to the question. It should not be that the question is about one thing, and the answer about something completely different.
Mr. Chairman:	Yes, right. I have remarked that yesterday also. I observed that. Many irrelevant things are coming.
Maulvi Mufti Mahmood:	... lots of time is being wasted.
Mr. Chairman:	This is what I had said yesterday. Many irrelevant things are coming. The answer should be according to the question. Then there should be a short explanation, if necessary.
Maulvi Mufti Mahmood:	An explanation in the light of the Qur'an and the Ahadith, a short explanation
Mr. Chairman:	Right. This is absolutely right.
Maulvi Mufti Mahmood:	What he does is something like this: You say that such and such person is a thief, and he replies that such and such is also a thief, and such and such was also a thief.
Mr. Chairman:	No, I have just discussed that with the Attorney-General. I think now the procedure will be all right. (Interruption) Yes, yes, one second (Interruption).
Mr. Muhammad Haneef Khan:	He starts questioning.
Mr. Chairman:	No, this is his method of putting questions. One point is that when the witness is stopped from putting questions in the middle, well, as long as the question is not complete, he should not be interrupted.

SUPPLY OF QUOTATIONS FOR ASKING QUESTIONS

Mr. Yahya Bakhtiar:	Sir, I will respectfully submit that explanations are different; you may or may not accept; but I request the honourable members not to supply me loose balls to score boundaries.
Mr. Chairman:	Yes, that I have also felt. These references... these references that are written from booklets or pamphlets, instead of referring directly to their books – that would be the best way. Their books are there – pick the book, mark that this is what you have written. From our approved questions, quite a number of references cannot be found. Yes, Haji Bakhsh Soomro.

TIME FOR ANSWERING QUESTIONS

Sardar Maula Bakhsh Soomro	Sir, the explanation that he gives should not go beyond five or ten minutes; and for the reference, when the books are available, he should not be given time that: 'I will read my own book and come prepared tomorrow'. It should not be put off to the next day, think today. And explanation should not go beyond five or ten
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	minutes.
Mr. Chairman:	Haji Sahib, it varies from question to question. There are some questions which should be replied to there and then; certain explanation should be there and then. But there are certain things which have to be searched out.
Sardar Maula Bakhsh Soomro:	He reads it like a Khutba and takes half an hour; that should not be allowed.
Mr. Chairman:	No, no, that will not be. Should we call them? Yes, Mr. Aziz Bhatti.
Mr Abdul Aziz Bhatti:	I want to say that when their answers are irrelevant, you should use your power to stop them.
Mr. Chairman:	Maulana Zafar Ahmad Ansari!

WRITTEN ANSWERS TO ORAL QUESTIONS IN THE CROSS-EXAMINATION

Maulana Zafar Ahmad Ansari:	Anyway, I think that whatever the Attorney-General says, is right, but there is one thing that I had said already yesterday, that he should not be given too many chances to read out written matter.
Mr. Chairman:	All right.
Maulana Zafar Ahmad Ansari:	... as long as it is not completely unavoidable, because then the cross examination would not be of much use, when that person brings books and magazines.

QUESTIONS BASED ON DOCUMENTS NOT READILY AVAILABLE

Maulana Zafar Ahmad Ansari:	There is another thing that I want to say. Many of our questions are based on quotations from Al Fadhl or other newspapers. People are checking it as far as possible, but in general, Al Fadhl is not available. So, the questions could be something like: 'Tell me, is this Al Fadhl or not?' When they say that they can neither verify nor reject it, then this should be on our record, the question should be on record, because it might be that we can produce the reference on the second or third day. Then it will be on record that there was a question with reference to Al Fadhl. Right from the beginning, we tried to get Al Fadhl from them, they even asked us which issues we want, and we sent to them a written request, but they have still not sent them to us. Now obviously, no one has got such old files of Al Fadhl, hence, if there are questions based on that, it should definitely be on the record.
Mr. Chairman:	All right. (Interruption) One second, please!

ADMITTANCE OF VISITORS DURING SITTINGS OF THE SPECIAL COMMITTEE

Mr. Chairman:	I would request only one thing to the members. While coming to attend this secret
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	session, they should not bring their friends, their relatives inside the Assembly building. It has caused us a lot of inconvenience. And the responsibility is of all of us collectively. There had been certain cares reported where people have even quarrelled with the security people while coming inside the gate. I think it should be discouraged and it should be stopped altogether for two, three days. Then we can have it. Yes, Maulana Ghulam Ghawth Hazarvi
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METHOD OF ASKING QUESTIONS DURING CROSS-EXAMINATION

Maulana Ghulam Ghawth Hazarvi:	As far as the questions are concerned, I would like to say that an important question, a question that must be on the record, should be asked like this: 'Has Mirza Sahib or Mirza Mahmood Sahib said so or not?' There is no need to let him make such long speeches. He talks for half an hour on end and we are supposed to listen. We are not here to listen to his speeches. This is why the question should be like this: 'Is it written or not?' and: 'Do you accept it or not?' Right now, there is no need...
Mr. Chairman:	All right, fine.

PRODUCTION OF BOOKS/DOCUMENTS FOR QUESTIONS CITED IN THE QUESTIONS

Maulana Ghulam Ghawth Hazarvi:	And another thing is that the gentlemen who have submitted questions should not put any question until they have the reference ready. I have the books to all the questions that I had put. And I know very well that the question that the Attorney-General had asked yesterday – it was definitely written by me, namely that in Al Badr came: O Akmal whoever wants to see Muhammad, he should see Ghulam Ahmad in Qadian. Muhammad has again descended among us and he is more glorious in his perfections than before. I had seen it myself, it was written there that this was presented to Mirza Sahib, and that he had said 'Jazak Allah', and appreciated it and then took it into his private rooms. I saw this myself. I did not have the paper with me, this is why I did not give notice thereof – as long as there is not paper, or pamphlet, or book...
Mr. Chairman:	Yes. All right.
Maulana Ghulam Ghawth Hazarvi:	...one should not give notice of any question.
Mr. Chairman:	Absolutely correct. Now I am about to call them. Mister Ahmad Khan Qasuri!

REPETITION OF ARGUMENTS BY THE WITNESS

Sahibzada Ahmad Raza Khan Qasuri:	Mr. Chairman, for the last two three days, what I am noticing is that the witness is repeating his statement again and again; and not only repeating his oral statement, but sometimes he quotes the same books again and again. We need not to be taught what Ahmadi faction is; and he need not to preach to us. So, I think, being the Chairman of this Committee, you should see that the repetition does not take place.
Mr. Abdul Hafeez Pirzada	Sir, it has disadvantages; it has also got some advantages because, from point of view of the prosecutor also, you have to repeat the question sometimes; and the more they repeat an answer, the more contradictions are established. So, now that we have displayed so much patience, for about a day and a half, I think we should bear with this, because you would appreciate that the witness is trying to be evasive and, therefore, the Attorney-General has had to ask a question time and again. So, let us bear with it for about a day or a day and a half. We are now coming to the close.
Mr. Chairman:	Mr. Ahmad Raza Qasuri, as we usually do after every day's proceedings, today, after say 1:30, and after 9:30, then again we will survey that day's position, and then we can have suggestions. I have discussed the matter with the Attorney-General and he says that now, for this hour, he will adopt his own method of putting the questions. Yes, they may be called. <i>(The Delegation entered the Chamber)</i> Yes, Mr. Attorney-General

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib! I was asking you a question that when Mirza Sahib mentions Hazrat Maryam, does he talk of two personalities or just one? You said that the matter regarding two personalities has been decided.
Mirza Nasir Ahmad:	Yes, it has been decided yesterday.
Mr. Yahya Bakhtiar:	Well, I wanted a clarification from you, that when he mentions her, does he talk about the Maryam who is mentioned in the Gospels, or does he talk about the mother of Hazrat Isa <i>alaihissalam</i> ?
Mirza Nasir Ahmad:	The founder of the movement has, in his books and talks mentioned the holy lady who is known as Maryam in the Holy Qur'an. And in some places, he talked about the Maryam whom the Christians relate to Lord Jesus.
Mr. Yahya Bakhtiar:	That is, there are two personalities in his opinion, like...
Mirza Nasir Ahmad:	I thought I had answered this...
Mr. Yahya Bakhtiar:	No, the answer...
Mirza Nasir Ahmad:	...You can deduce the result.
Mr. Yahya Bakhtiar:	...that you gave regarding Hazrat Isa <i>alaihissalam</i> , does it apply here also?
Mirza Nasir Ahmad:	Yes. The same applies here also.
Mr. Yahya Bakhtiar:	Here at one place is mentioned: 'And Mary's condition was such that it prevented her from getting married, until, on the extreme insistence of her elders, she got married because of her pregnancy

	– because of her pregnancy.’
Mirza Nasir Ahmad:	What is this? Where is this?
Mr. Yahya Bakhtiar:	This is ‘Kashti-e-Nooh’, p. 37, after three or four lines, in the edition that I have.
Mirza Nasir Ahmad:	The founder of the movement wrote: ‘And since all these saints were born from the Virgin Mary, and Mary’s condition was such that it prevented her from getting married, until, on the extreme insistence of her elders, she got married because of her pregnancy. As though the people would object as to why she went against the teachings of the Torah and married during pregnancy, and why the concept of being the Holy Virgin was broken, and why the way to polygamy or multiple marriages was opened up, that is why had Mary accepted to marry the carpenter Joseph who had already one wife? But I am saying that there were pressing reasons for doing so. Under such circumstances people are pitiable, and not subject to objection.’
Mr. Yahya Bakhtiar:	So this...
Mirza Nasir Ahmad:	This is the quotation from ‘Kashti-e-Nooh’.
Mr. Yahya Bakhtiar:	No, this indication, does it hint at Hazrat Maryam who is mentioned in the Holy Qur’an, or at the Mary whom the Christians revere?
Mirza Nasir Ahmad:	The first line of this: ‘The person who says that I do not respect the Messiah, son of Maryam, well, not to talk about the Messiah, I even respect his four brothers.’
Mr. Yahya Bakhtiar:	No, what I am asking is whether this indication, this writing...
Mirza Nasir Ahmad:	This writing refers to Hazrat Maryam, who is mentioned in the Holy Qur’an, but this quotation answers some objections through the Qur’an, and some through the Bible.
Mr. Yahya Bakhtiar:	That is, Hazrat Maryam who is mentioned here, is the same as the one who is mentioned in the Holy Qur’an, about whom has been said...
Mirza Nasir Ahmad:	The objections that were raised, were answered through the Bible.
Mr. Yahya Bakhtiar:	She got married because of her pregnancy, as urged by her elders?
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	This, this...
Mirza Nasir Ahmad:	This was taken from the Bible.
Mr. Yahya Bakhtiar:	This was taken from the Bible, and he justifies it: ‘But I am saying that there were pressing reasons for doing so. Under such circumstances people are pitiable.’
Mirza Nasir Ahmad:	‘Under such circumstances people are pitiable, and not subject to objection.’
Mr. Yahya Bakhtiar:	He is justifying – that what the Bible says, or explaining?
Mirza Nasir Ahmad:	Explaining the situation, justifying the act.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib, I am coming to a different subject, for a little while, the references cannot be found. During Mirza Sahib’s lifetime, there were some elders, God knows whether there was some controversy between them, or differences, or whatever. This context you will tell, but, you can tell me whether Mirza Sahib had called the late Hazrat Pir Mahr Ali Shah Goleroh Shareef ‘accursed’, or not.
Mirza Nasir Ahmad:	Where? Is there any reference?
Maulvi Mufti Mahmood	There is some Arabic poetry: ‘I said: for you, o land of Goleroh Shareef... I have received a letter from a liar, from one who uses profanities, who deceives. The book was by the filthy one –

	stinging as a scorpion does. So I said: for you there shall be peril, o land of Goleroh! You shall be accursed because of an accursed one, because of him you shall perish.' This is in the appendix to Nuzool-e-Maseeh, p. 75.
Mr. Chairman:	The librarian may hand over the book to the witness.
Mr. Yahya Bakhtiar:	I shall read a couple of quotations more, so that you can then see them altogether.
Mirza Nasir Ahmad:	Yes, all right.
Mr. Yahya Bakhtiar:	Has Mirza Sahib written that Maulana Rasheed Ahmad Gangohi was a 'blind devil, a wicked demon, erroneous, purely accursed, and from among the mischief-mongers?' This is Anjam-e-Atham, p. 252
Mirza Nasir Ahmad:	Yes, we will check it.
Mr. Chairman:	I think, Mr. Attorney-General let it be put to the witness one by one. The books...
Mr. Yahya Bakhtiar:	Sir, these three quotations are alike.
Maulana Ghulam Ghauth Hazarwi:	Let him answer whether these are admitted or not.
Mr. Chairman:	Maulana Sahib! Be seated.
Mr. Yahya Bakhtiar:	I shall come to all three, after reading all three of them, I shall ask him.
Mr. Chairman:	The books, all the three books may be handed over to the witness and he should say it is there or it is not there.
Mr. Yahya Bakhtiar:	Has Mirza Sahib said about Maulvi Saadullah that he was 'the son of a bitch', and 'foul-mouthed, filthy, inauspicious, accursed, a Satan, an evil seed' This is in Anjam-e-Atham, p. 271-272. Check all three. And...
Mr. Chairman:	The librarian may please hand over the books to the witness. Mufti Sahib was just reading a book, is that also not here? Now read this one. And the rest of the books may also be given.
Mirza Nasir Ahmad:	The third reference, the one to the ode in the appendix of Nuzool-e-Maseeh, it is here. All right. But we will reply to it later. And the second one, the one to Anjam-e-Atham (to a member of his delegation) which page is it? The reference on page 252 in Anjam-e-Atham. Yes. This is also right. The quote is there.
Mr. Chairman:	Tell the page of the third one.
Mirza Nasir Ahmad:	Yes, page 281-282, yes, right. This one is also there. But we shall go through the books first, then we shall reply.
Mr. Yahya Bakhtiar:	The books are here.
Mirza Nasir Ahmad:	Yes. They are here.
Mr. Chairman:	Next question.
Mr. Yahya Bakhtiar:	Would you like to explain this?
Mirza Nasir Ahmad:	Yes, I want to explain this, after looking at the books. Not right now.
Mr. Yahya Bakhtiar:	No, can you briefly tell what prompted these statements? Otherwise you will go into details.
Mirza Nasir Ahmad:	I shall explain it altogether, otherwise time will be wasted for nothing.
Mr. Yahya Bakhtiar:	No, that means has he said anything against them, or...
Mirza Nasir Ahmad:	There are two kinds of answers to this. I shall give both, in sha Allah. One is with regard to the circumstances under which these statements were made, and the other is that he was also called things like that, even more. After all, one needs to

	know the position of the other side.
Mr. Yahya Bakhtiar:	...whether they had said something about him, and he had said something in return?
Mirza Nasir Ahmad:	Or what his standing was in the sight of the other sects?
Mr. Yahya Bakhtiar:	No, whatever the explanation is, it is something like that?
Mirza Nasir Ahmad:	Yes. This is the explanation.
Mr. Yahya Bakhtiar:	In reply or in retaliation?
Mirza Nasir Ahmad:	No, without me replying to this, one cannot come to a conclusion.
Mr. Yahya Bakhtiar:	No, this is, you are saying that something was said about him, and he said those things in return?
Mirza Nasir Ahmad:	I shall have a look... that is what I am saying. These are the things that come to my mind. Theoretically, philosophically, but unless I check the books, I cannot say anything. Until then, no correct inference can be drawn.
Mr. Yahya Bakhtiar:	The reference that is in front of you, the book that is in front of you, the one from which I have quoted, it does not contain any explanation to this. Other than that, which source do you intend to consult?
Mirza Nasir Ahmad:	No, even if I'd read the whole book, it would take very long.
Mr. Yahya Bakhtiar:	The book is in front of you, as you...
Mirza Nasir Ahmad:	How many pages does it have? It would take me two days to read Anjam-e-Atham.
Mr. Yahya Bakhtiar:	No, just some pages before and after this passage...
Mirza Nasir Ahmad:	No, it might be mentioned anywhere else, how can I reply unless I am fully satisfied?
Mr. Yahya Bakhtiar:	So, rightnow you cannot answer this?
Mirza Nasir Ahmad:	I can answer this afterwards.
Mr. Yahya Bakhtiar:	No, that is, briefly, what will be your ground?
Mirza Nasir Ahmad:	Yes?
Mr. Yahya Bakhtiar:	On which ground...
Mirza Nasir Ahmad:	How can I tell the ground unless I have studied the books?
Mr. Yahya Bakhtiar:	No, I said when he said those things, did he do so in reply to what has been said about him, or did he initiate... he is quiet about this, what they had said... both things are possible.
Mirza Nasir Ahmad:	This can be found out only after going through the books.
Mr. Yahya Bakhtiar:	You were not aware of those things before?
Mirza Nasir Ahmad:	I have read the books, I did know about this, but not from this point of view...
Mr. Yahya Bakhtiar:	I have not mentioned any point of view.
Mirza Nasir Ahmad:	No, no, I mean having it presented in the light of objection. The debaters of our Jamaat, those who go for debates, they know all the arguments. I am not a debater.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! How is it possible that there is no objection to profanities? You say: 'In the light of objection', this is definitely not taken (by anyone) in the light of love.
Mirza Nasir Ahmad:	This is one way to look at it, isn't it?
Mr. Yahya Bakhtiar:	You say that he was 'always talking in a loving affectionate manner, that he would convince the people through love', and I am seeing this. This is why I am asking.
Mirza Nasir Ahmad:	Then I am telling you, it also needs to be seen whether these are actually profanities or not.
Mr. Yahya Bakhtiar:	Yes, it might be so. Because if you say that 'son of a bitch' has got two meanings,

	'foul-mouthed' has got two meanings, 'filthy' has got two meanings, 'inauspicious' has got two meanings, a good one and a bad one, then the matter is altogether different.
Mirza Nasir Ahmad:	No, this is Arabic, see, it is translated from Arabic.
Mr. Yahya Bakhtiar:	No, it is translated from Arabic.
Mirza Nasir Ahmad:	Arabic words – I don't know how many meanings an Arabic word has, not two, it might have ten or more.
Mr. Yahya Bakhtiar:	No, no, I am asking whether 'son of a bitch' carries any other meaning in Arabic.
Mirza Nasir Ahmad:	He did not say 'son of a bitch' in Arabic.
Mr. Yahya Bakhtiar:	Was this translation taken from there or not?
Mirza Nasir Ahmad:	No, no, this translation, well, it is a translation. It has been done literal. What we have to see right now is what shades of meaning the actual words carry in Arabic parlance. Only if we keep all meanings in sight, we can decide, in the light of the context, what meaning is to apply here.
Mr. Yahya Bakhtiar:	The word 'Shaytan' (Satan), is there any difference in its Arabic, Farsi and Urdu meaning?
Mirza Nasir Ahmad:	The word 'Shaytan' has definitely got a couple of meanings.
Mr. Yahya Bakhtiar:	But there is no difference in both languages.
Mirza Nasir Ahmad:	No, no, there is definitely a difference. In Arabic, it can be used in senses in which it cannot be used in Urdu.
Mr. Yahya Bakhtiar:	This includes meanings of praise, or...
Mirza Nasir Ahmad:	This includes meanings of praise, and also that of another thing that I need not mention here. So whatever it might be, before the argumentation, before examining this, how can we discuss it?
Mr. Yahya Bakhtiar:	All right. Please explain this. There is another quotation by Mirza Sahib: 'One who opposes me, is a Jewish or Christian idolator and doomed to Hell.' Are you aware of...
Mirza Nasir Ahmad:	No, I can tell if I can have a look at it.
Mr. Yahya Bakhtiar:	Right now, you cannot tell if there is...
Mirza Nasir Ahmad:	No, I can do so only when I have a look at the exact words. Let me have the reference, we might have the book here.
Mr. Yahya Bakhtiar:	That is 'Nuzool-e-Maseeh', page four, and it is also in 'Tazkirah', page 227.
Mirza Nasir Ahmad:	Yes, let us have a look. Perhaps we find it. There is nothing like that on page four of 'Nuzool-e-Maseeh'.
Mr. Chairman:	Mr. Attorney-General, the witness says it is not there on page four.
Mirza Nasir Ahmad:	On top of page four, which I have got with me...
Mr. Chairman:	No, what about the reference to 'Tazkirah'?
Mr. Yahya Bakhtiar:	No, that is 'Nuzool-e-Maseeh'...
Mirza Nasir Ahmad:	'Nuzool-e-Maseeh', page four, you said?
Mr. Yahya Bakhtiar:	Yes, and 'Tazkirah', page 227.
Mirza Nasir Ahmad:	On page four of the 'Nuzool-e-Maseeh' that I have with me, there is no such passage to be found. Can you read a sentence?
Mr. Yahya Bakhtiar:	'One who opposes me...'
Mirza Nasir Ahmad:	Yes, yes, found it.
Mr. Chairman:	He found it. Wait a moment. Yes.
Mr. Yahya Bakhtiar:	You got it?
Mirza Nasir Ahmad:	If you don't mind, then please read the words, so that I can compare.

Mr. Yahya Bakhtiar:	Yes, you can compare.
Mirza Nasir Ahmad:	'One who opposes me...'
Mr. Yahya Bakhtiar:	'And one who opposes me, has been named Christian, Jew and idolator.'
Mirza Nasir Ahmad:	The passage does not say: 'I have named them'...
Mr. Yahya Bakhtiar:	No, it doesn't.
Mirza Nasir Ahmad:	...it hints at someone else as the one to have named them so. The passage says that according to his understanding, such people were named Christians and idolators. This is correct, it is there, but I shall answer this later.
Mr. Yahya Bakhtiar:	No, I just want to clarify whether Mirza Sahib had said: 'One who opposes me...'
Mirza Nasir Ahmad:	'And one who opposes me, has been named...'
Mr. Yahya Bakhtiar:	No, that is all right, yes.
Mirza Nasir Ahmad:	Yes, has been named so somewhere.
Mr. Yahya Bakhtiar:	The 'opponents', does this refer to the Jews and Christians who were opposed to him and who do not believe in him, who do not accept him as a prophet, does it cover them also?
Mirza Nasir Ahmad:	That is what I have said already, that this statement is there.
Mr. Yahya Bakhtiar:	Yes, well, no, I am asking apart from this, and whether...
Mirza Nasir Ahmad:	Yes, that is what I am saying, the answer to this. After looking at it...
Mr. Yahya Bakhtiar:	No, you also should include this question of mine into your answer, whether the 'opponents'...
Mirza Nasir Ahmad:	Yes, I got it.
Mr. Yahya Bakhtiar:	Whom does he mean by 'opponents'?
Mirza Nasir Ahmad:	'Opponents' refers to non-Muslims and Muslims, too.
Mr. Yahya Bakhtiar:	Non-Ahmadis.
Mirza Nasir Ahmad:	Whether they are only non-Muslims or also Muslims.
Mr. Yahya Bakhtiar:	No, as far as Muslims are concerned, well, you say that you are Muslims and we are not, you are of that type and we of the other, we are coming again to the categories.
Mirza Nasir Ahmad:	No, I am not at all saying that. The sentence that I am saying rightnow should be on record.
Mr. Yahya Bakhtiar:	No, on the record...
Mirza Nasir Ahmad:	...whether this includes only non-Muslims or Muslims, too.
Mr. Yahya Bakhtiar:	Yes, and also whether one who opposes Mirza Sahib becomes like a Christian, a Jew or an idolator.
Mirza Nasir Ahmad:	That is you want the answer to that?
Mr. Yahya Bakhtiar:	Yes, I want a clarification of that.
Mirza Nasir Ahmad:	Yes, you want an answer to that.
Mr. Yahya Bakhtiar:	Yes, I want an answer because they fall into one and the same category.
Mirza Nasir Ahmad:	All right, I got the answer to this...
Mr. Yahya Bakhtiar:	Then Mirza Sahib said onwards: 'Our enemies have become the swine of the wilderness, and their women are worse than bitches.' Note this also.
Mirza Nasir Ahmad:	What is the reference of this?
Mr. Yahya Bakhtiar:	Najmul Huda, p. 53

Mirza Nasir Ahmad:	I can give a brief answer to this rightnow, but a detailed one I will give later.
Mr. Yahya Bakhtiar:	You can reply in brief, Mirza Sahib! There are many other questions. It will save time, if you can answer rightnow.
Mirza Nasir Ahmad:	Those opponents are not Muslims, but those Christians who attack Islam.
Mr. Yahya Bakhtiar:	At which time did he say...
Mirza Nasir Ahmad:	It mentions the Christians in the pages before and afterwards.
Mr. Yahya Bakhtiar:	No, do you know the time when he said this? Whether it was before his claim to prophethood or afterwards?
Mirza Nasir Ahmad:	This book...
Mr. Yahya Bakhtiar:	No, yesterday you gave the citation of several books dated 1872, that Mirza Sahib wrote them in 1872 against the Christians.
Mirza Nasir Ahmad:	The subject of the whole book is against the Christians. They are mentioned quite openly.
Mr. Yahya Bakhtiar:	No, what I want to ask...
Mirza Nasir Ahmad:	...before and afterwards, if we completely disregard when it was written, when the subject itself tells that is against the Christians, then what does the date matter?
Maulwi Mufti Mahmood:	Respected Sir! I shall read an Arabic quotation. It goes like this: تلك كتب ينظر اليها كل مسلم بعين المحبة و المودة. و ينتفع من معارفها يقبلنى و يصدق دعوتى الا ذرية البغايا الذين ختم الله على قلوبهم فهم لا يقبلون.
Mr. Chairman:	Please translate it and let us have the reference of it.
Maulwi Mufti Mahmood:	'These are the books at which every Muslim looks with love and fondness, and he benefits from the knowledge contained therein, and accepts me and verifies my claim. But those who are the offspring of harlots, whose hearts Allah has sealed up, they do not accept me.'
Mr. Chairman:	What is the reference of this? Also tell us the reference.
Maulwi Mufti Mahmood:	Aina-e-Kamalat, p. 547.
Mr. Chairman:	This book may also be given to the witness.
Mr. Yahya Bakhtiar:	This is... Sir, this is a question because Mirza Sahib said whatever was referred to in the previous question was with reference to Christians; he will give a detailed reply later. Now I ask about Muslims; what Mirza Sahib said: 'All Muslims have accepted me and verified my claim, except for the offspring of vile women and harlots. They have not believed in me.'
Mirza Nasir Ahmad:	Where is the reference of this? Yes, on page 547...
Mr. Yahya Bakhtiar:	I have opened it for reference.
Mirza Nasir Ahmad:	Yes, yes, all right. All these accusations of using profanities, I shall answer to them collectively.
Mr. Yahya Bakhtiar:	No, there are some references that I am able to find rightnow, and some that I am not able to find.
Mirza Nasir Ahmad:	No, I mean whatever objections – this question is obsolete. It is being asked for the past eight, ten years. We shall answer it.
Mr. Yahya Bakhtiar:	No, if you can answer it rightnow, look, here: 'All Muslims have accepted me and verified my claim...'
Mirza Nasir Ahmad:	Please give me the book.
Mr. Chairman:	The book has come. Have a look at it and say if it is there or not.
Mirza Nasir Ahmad:	The expression 'Zurriyatul Baghaya' (offspring of harlots), the way it is used in

	Arabic...
Mr. Chairman:	No, this is an explanation. First the witness has to say whether the writing exists in the book or not.
Mirza Nasir Ahmad:	Yes, it is there.
Mr. Chairman:	Now the explanation can come
Mirza Nasir Ahmad:	We shall give the explanation afterwards, all right, it is correct. Record this.
Mr. Yahya Bakhtiar:	You cannot give the answer rightnow? Mirza Sahib, there should be no difficulty in it!
Mirza Nasir Ahmad:	No, the expression 'Zurriyatul Baghaya' needs to be discussed, for this I need to refer to Arabic dictionaries, parlance must also be taken into consideration.
Mr. Yahya Bakhtiar:	Yesterday I asked you: Who are Muslims? You say that: 'All Muslims have accepted me and verified my claim, except for the offspring of vile women and harlots...'
Mirza Nasir Ahmad:	The term 'Zurriyatul Baghaya'... but the 'Zurriyatul Baghaya' have not accepted me. This does not mean 'the offspring of vile women and harlots'.
Mr. Yahya Bakhtiar:	The offspring of vile women and harlots, what does it mean according to your understanding?
Mirza Nasir Ahmad:	Giving you all references, I will in sha Allah convince you that these statements have been misunderstood. And the other objections, that profanities were used, that harsh words were used, shall be resolved at the same time. The whole issue should be resolved, whether he used profanities, or not. It shall be solved all at one time.
Mr. Yahya Bakhtiar:	Then there is another reference, yes, I shall have a look at it, but note that what I have noted with me.
Mirza Nasir Ahmad:	Yes, we shall note it.
Mr. Yahya Bakhtiar:	'And of one who does not believe in our victory, shall be thought that he wants to be a bastard.'
Mirza Nasir Ahmad:	What is the reference of this?
Mr. Yahya Bakhtiar:	Anwar-us-Salam, page 30.
Mirza Nasir Ahmad:	We shall look at this, too.
Mr. Yahya Bakhtiar:	Page may be verified. Page 30.
Mr. Chairman:	If the book is here, it may be handed over.
Mr. Yahya Bakhtiar:	And here I would like to request you to tell what Mirza Sahib means by 'our victory'.
Mirza Nasir Ahmad:	The prevalence of Islam.
Mr. Yahya Bakhtiar:	That is, that one thing shall be established or has been established already?
Mirza Nasir Ahmad:	It shall be established.
Mr. Yahya Bakhtiar:	That is, it shall apply to the future, but yet he has said in advance that 'he wants to be a bastard'.
Mirza Nasir Ahmad:	In future, Islam shall be so strong that... At another instance, he says: All over the world, Islam shall prevail. All mankind shall be gathered under Muhammad's ﷺ banner. It shall happen that those who do not believe in the Noble Prophet ﷺ, shall be like the vilest of people.
Mr. Yahya Bakhtiar:	'Wants to be a bastard', Mirza Sahib, look, it might be that there is a mistake in the text with me, I am only telling you what is written with me:

	And of one who does not believe in our victory, shall be thought...'
Mirza Nasir Ahmad:	He has not proclaimed yet that we have been victorious. It refers to the future...
Mr. Yahya Bakhtiar:	Yes, that is what I wanted to ask, I wanted a clarification about this.
Mirza Nasir Ahmad:	Yes, this refers to the future.
Mr. Yahya Bakhtiar:	Yes, I wanted to have a clarification about this.
Mirza Nasir Ahmad:	It is with reference to the future. Today...
Mr. Yahya Bakhtiar:	With reference to the future, and along with that...
Mirza Nasir Ahmad:	It is not about this generation.
Mr. Yahya Bakhtiar:	That: 'He wants to be a bastard.'
Mirza Nasir Ahmad:	They will all be answered collectively, the answer will be a very open straightforward one. We will write them all, that we have said that, and that that is the answer, if you let us have the whole list, then we...
Mr. Yahya Bakhtiar:	No, unless we have ourselves verified the references...
Mirza Nasir Ahmad:	No, just give the ones you want to give. One answer to this is very obvious, very clear, everything will be sorted out. What was written, why it was written, all this should be brought up.
Mr. Yahya Bakhtiar:	Yes, this is why we want a clarification...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...otherwise, why would we bother you?
Mirza Nasir Ahmad:	No, no, a clarification is very important.
Mr. Yahya Bakhtiar:	Mirza Sahib, here in Tableegh-e-Risalat, page 27, Mirza Sahib is saying...
Mirza Nasir Ahmad:	Which book is it?
Mr. Yahya Bakhtiar:	Tableegh-e-Risalat, vol. 9, p. 27: 'One who does not follow you and who does not pledge allegiance to you, and remains in opposition to you, shall be one who has disobeyed Allah and the Messenger, and shall (consequently) be doomed to Hell.'
Mirza Nasir Ahmad:	Where is the reference of this?
Mr. Yahya Bakhtiar:	Tableegh-e-Risalat, volume 9, page 27.
Mirza Nasir Ahmad:	Yes, we shall either verify or reject it after having had a look at it.
Mr. Yahya Bakhtiar:	Yes, you can look at it rightnow.
Mr. Chairman:	The book may be handed over to the witness. Yes, this writing is admitted as already produced? Does the witness accept the given writing, or not?
Mirza Nasir Ahmad:	This... yes, well, the part is there. There is something before and after. We shall answer it.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib! Yesterday you said something on which some members need further clarification. This is why I shall repeat it: A person who does not believe in Allah and the Messenger ﷺ... can a person who does not believe in Allah and the Messenger ﷺ continue to be a part of the Millat-e-Islam?
Mirza Nasir Ahmad:	A person...?
Mr. Yahya Bakhtiar:	It is very clear.
Mirza Nasir Ahmad:	Yes, yes, absolutely clear. A person, who believes in Allah and Muhammad ﷺ, only such a person is a Muslim. And a person, who does not believe in Allah and Muhammad ﷺ, is not a Muslim.
Mr. Yahya Bakhtiar:	If we say that one who believes in Allah and the Messenger ﷺ is a Muslim, and one who does not believe is not a Muslim...

Mirza Nasir Ahmad:	I have... does it make any difference?
Mr. Yahya Bakhtiar:	...so, such a person does not remain a Muslim. He is out of the circle of Islam – as defined by you – and not only out of the Millat-e-Islam?
Mirza Nasir Ahmad:	What I am saying is, he is not a Muslim. This sentence of mine is very clear, at least I thought so.
Mr. Yahya Bakhtiar:	And one who does not believe in Mirza Ghulam Ahmad?
Mirza Nasir Ahmad:	Anybody who – I shall go ahead – anybody who believes in Allah and Muhammad ﷺ, is a Muslim. One who afterwards... and the injunctions in the Holy Qur'an, seven hundred, as well as the sayings of the Noble Prophet ﷺ, that 'do this', 'do not do that', if a person does not accept them, then he is a sinner. In the Ahadith, the word Kufr has been used for such a person.
Mr. Yahya Bakhtiar:	That you have clarified. There is no confusion in there. The question was only about a person who does not believe in Allah and the Messenger ﷺ...
Mirza Nasir Ahmad:	A person who does not believe in AAllah and the Messenger ﷺ...
Mr. Yahya Bakhtiar:	...is out of the Millat-e-Islam...
Mirza Nasir Ahmad:	...is not a Muslim.
Mr. Yahya Bakhtiar:	...is out of the circle of Islam, is not a Muslim. Now I am asking you, one who does not believe in Mirza Ghulam Ahmad as a prophet...
Mirza Nasir Ahmad:	'who does not believe in him as a prophet', if – you just used one sentence – if one were to analyze it, these are two sentences: One who does not believe in Mirza Ghulam Ahmad as a prophet, and who does also not believe in Allah and the Messenger ﷺ, such a person is out of the fold of Islam.
Mr. Yahya Bakhtiar:	Along with that...
Mirza Nasir Ahmad:	Yes, who does also not believe in Allah and the Messenger ﷺ, such a person is out of the fold of Islam.
Mr. Yahya Bakhtiar:	But this is not...
Mirza Nasir Ahmad:	No, no, the next sentence. I said 'two sentences', didn't I? And the second is one who does not believe in Mirza Ghulam Ahmad as a prophet, but does believe in Allah and the Messenger ﷺ, such a person is not out of Islam.
Mr. Yahya Bakhtiar:	That means, a person who believes in Allah and the Messenger ﷺ, but does not believe in Mirza Ghulam Ahmad as a prophet, can still be a Muslim? He will be a sinner?
Mirza Nasir Ahmad:	Yes. He will not be a non-Muslim. He will be a sinner.
Mr. Yahya Bakhtiar:	But we cannot say that a person who does not believe in Mirza Ghulam Ahmad as a prophet, does also not believe in Allah and the Messenger ﷺ?
Mirza Nasir Ahmad:	In general parlance, your statement is correct, in general it is like that. One who does not believe in Mirza Ghulam Ahmad, although he knows that it is Allah's and the Messenger's ﷺ order to believe in him as a prophet, then this will be a different case, but if someone does not believe in him as a prophet, and Itmam-e-Hujjat has not taken place, then that, too, will be a different case.
Mr. Yahya Bakhtiar:	No, here Mirza Sahib is saying: 'Other than that, one who does not believe in me, does also not believe in Allah

	and the Messenger ﷺ because there are prophecies by Allah and the Messenger ﷺ with regard to me.'
Mirza Nasir Ahmad:	A person who does not believe in him, in spite of knowing that there have been prophecies with regard to him by Allah and the Messenger, has not believed in Allah and the Messenger. This is what I have said.
Mr. Yahya Bakhtiar:	He is out of the circle of Islam as well as the Millat-e-Islam?
Mirza Nasir Ahmad:	Yes, one who adopts a rebellious stance after all proofs have been given to him, he is as though he was saying: 'I know, all proofs have been delivered to me, I know that it is Allah's and the Messenger's command to believe, but I don't believe.' Such a person is out of the circle of Islam. He does not believe in Allah and the Messenger.
Mr. Yahya Bakhtiar:	Yesterday, too, you mentioned Itmam-e-Hujjat, delivering all proofs.
Mirza Nasir Ahmad:	Yes, this has been covered already, that is something that shall be considered as Itmam-e-Hujjat by Allah.
Mr. Yahya Bakhtiar:	And the decision of that...
Mirza Nasir Ahmad:	It shall be decided on the Day of Judgement.
Mr. Yahya Bakhtiar:	...shall be on the Day of Judgement. If someone says to me in this worldly life, that listen, Itmam-e-Hujjat has taken place...
Mirza Nasir Ahmad:	Then still you will not be entitled to hold anyone accountable or to mete out any punishment to him in this world.
Mr. Yahya Bakhtiar:	No, for one minute. If Itmam-e-Hujjat takes place, after that...
Mirza Nasir Ahmad:	Even after that you shall not be entitled.
Mr. Yahya Bakhtiar:	...shall such a person be a Kafir and out of the Millat-e-Islamiyah?
Mirza Nasir Ahmad:	If, after Itmam-e-Hujjat, a person adopts a rebellious stance and announces that 'this is the command of Allah and the Messenger, but I shall not comply', then he has denied the command of Allah and the Messenger.
Mr. Yahya Bakhtiar:	If someone says: 'This is not the command of Allah and the Messenger', then, in your opinion...
Mirza Nasir Ahmad:	I have just stated that. He belongs to another category. It was because of that, that I said that there shall be two categories. One who says that 'this is the command of God and the Messenger, but I do not comply'. Such a person is out of the circle of Islam, out of Islam. And one who says that 'I don't consider it as the commandment of God and the Messenger', such a person is not out of Islam, he is not fully out of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	There is some need to further clarify Itmam-e-Hujjat. Pardon me that I am bothering you, the second time, please explain it because the position is not fully clear yet.
Mirza Nasir Ahmad:	Which angle calls for further clarification?
Mr. Yahya Bakhtiar:	Yes, I am telling you. You say that even after Itmam-e-Hujjat, there are two categories. There is a gentleman, Abdul Hakeem, who had pledged allegiance and then apostatized, according to your view. He himself says: I don't believe. There is one category that...
Mirza Nasir Ahmad	No. He is not a category. He does not fall in either of the two categories, which are subject of our discussion. There is a person who says: و سبكنت انفسهم Yesterday I mentioned this Ayat from the Holy Qur'an:

	و سیکنت انفسہم (taken as from original – the translator was not able to figure out which Ayat this is supposed to be...) That is, the Holy Qur'an tells us that there are people who believe in the core of their hearts, but yet they deny what they believe. This is what they Holy Qur'an explains...
Mr. Yahya Bakhtiar:	Absolutely correct.
Mirza Nasir Ahmad:	...so, these are the people who are covered by Itmam-e-Hujjat, after which they become deniers of Allah and the Messenger, out of rebellion, and are consequently out of Islam. This is one type...
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	...the second type are those people who do not say 'we got the point', who say 'we do not know it to be right or wrong'. They do not come to any conclusion. They admit that they do not understand the matter, and hence they deny. These people are not covered by Itmam-e-Hujjat...
Mr. Yahya Bakhtiar:	No, what I want is...
Mirza Nasir Ahmad:	And if it is not ascertainable, then Allah knows best. It is not for you and me to decide the case.
Mr. Yahya Bakhtiar:	No, I wanted you to clarify the concept of Itmam-e-Hujjat, whether after Itmam-e-Hujjat it is necessary for a person to be convinced or not?
Mirza Nasir Ahmad:	This is the very meaning of Itmam-e-Hujjat.
Mr. Yahya Bakhtiar:	Look, here, the dictionary...
Mirza Nasir Ahmad:	و جاہدوا بہا و سیکنت انفسہم (again, it is not ascertainable which Ayat this is supposed to be... - translator)
Mr. Yahya Bakhtiar:	Itmam-e-Hujjat...
Mirza Nasir Ahmad:	Which dictionary is it?
Mr. Yahya Bakhtiar:	Noorul Lughat, and the other ones say the same.
Mirza Nasir Ahmad:	No, no, which dictionary is it?
Mr. Yahya Bakhtiar:	Noorul Lughat, vol. 1.
Mirza Nasir Ahmad:	This is not a standard dictionary.
Mr. Yahya Bakhtiar:	Then let us get a standard dictionary for you, we can look at it then.
Mirza Nasir Ahmad:	No, there should be a standard dictionary available here. Mufradat-e-Raghib is a dictionary for the words of the Holy Qur'an, or our major, well-known dictionaries.
Mr. Yahya Bakhtiar:	Itmam-e-Hujjat, let me read out to you what it says, even if the dictionary does not have any value, but you can still judge it. 'Itmam-e-Hujjat: Completing the argument, explaining something to someone for the last time, settling a matter.'
Mirza Nasir Ahmad:	Not even the Urdu is correct, how can one then expect the dictionary to be correct?
Mr. Yahya Bakhtiar:	What is wrong with 'completing the argument' (Hujjat ka pura karna)?
Mirza Nasir Ahmad:	Yes, the whole phrase is incorrect Urdu.
Mr. Yahya Bakhtiar:	Completing the argument (Hujjat ka pura karna)...
Mirza Nasir Ahmad:	What does 'Hujjat ka pura karna' mean?
Mr. Yahya Bakhtiar:	To complete the argument.
Mirza Nasir Ahmad:	This is a literal... this seems to be a literal translation of an English phrase. That is what I meant to say – the Urdu is not correct. It seems like an English phrase has been translated.

Mr. Yahya Bakhtiar:	Explaining something to someone for the last time, settling a matter.
Mirza Nasir Ahmad:	This phrase shows that this is not a standard dictionary. There is Munjid, Aqrab, the Mufradat by Raghīb, Lisanul Arab.
Mr. Yahya Bakhtiar:	You can bring any dictionary, the meaning as given by you...
Mirza Nasir Ahmad:	Yes, I shall give the meaning from a dictionary. That is what I am saying.
Mr. Yahya Bakhtiar:	...that Itmam-e-Hujjat does not mean only to explain something very well, it means to convince someone.
Mirza Nasir Ahmad:	No, no, let me analyze this phrase. Itmam-e-Hujjat cannot mean that the one who explains something is now fully satisfied. This is ridiculous. Rather, it means that the one to whom a matter has been explained is now fully satisfied that yes, this is correct. But saying that Itmam-e-Hujjat means that the one who explains is content with what he has explained, this is ridiculous.
Mr. Yahya Bakhtiar:	I mean, the impression...
Mirza Nasir Ahmad:	This is ridiculous.
Mr. Yahya Bakhtiar:	Mirza Sahib! This is why I am drawing your attention towards...
Mirza Nasir Ahmad:	Yes, all right, very kind of you.
Mr. Yahya Bakhtiar:	This is what the dictionary seems to tell.
Mirza Nasir Ahmad:	A proper dictionary – this dictionary is faulty...
Mr. Yahya Bakhtiar:	It must be... there are three, four dictionaries...
Mirza Nasir Ahmad:	But we shall produce a correct one for you.
Mr. Yahya Bakhtiar:	...that... according to those dictionaries, Itmam-e-Hujjat means that a person has done all he could possibly do to explain a matter...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...he tried to explain...
Mirza Nasir Ahmad:	No, no, that is what I have said, that with regard to oneself it means that the one who explained, is satisfied. Itmam-e-Hujjat is that the one to whom something was explained is satisfied.
Mr. Yahya Bakhtiar:	That is, the effort was made by the one who explained, or by the one to whom it is explained?
Mirza Nasir Ahmad:	By the one to whom it is explained. Itmam-e-Hujjat is the mental state of a person to whom something has been explained. Not of the one who explained. That is, a person gives an argument and says: I have done Itmam-e-Hujjat...
Mr. Yahya Bakhtiar:	Mirza Sahib, look! You are explaining something to me, so does Itmam-e-Hujjat consist of your effort or does it consist of my effort as well...
Mirza Nasir Ahmad:	The result comprises your effort.
Mr. Yahya Bakhtiar:	Yes, the result comprises my effort, whether I understood or not. You are not to judge whether I have understood or not...
Mirza Nasir Ahmad:	No, I am not to judge that.
Mr. Yahya Bakhtiar:	...you cannot say that 'he is a Kafir'.
Mirza Nasir Ahmad:	This is what I had said before, that as long as a person, who does not himself proclaim, does not deny... well, the explainer had explained the matter, had done Itmam-e-Hujjat, the one to whom it was explained thought that Itmam-e-Hujjat has not taken place, and hence no one has got the right to attach any label to him. In a Hadith comes that the Messenger of Allah ﷺ said: أَشَقَّتْ قَلْبِي , that how do you want to know what his mental condition is? How can you be certain that he has indeed not understood?

Mr. Yahya Bakhtiar:	That is, you take the second meaning of Itmam-e-Hujjat, that is a person is not just convinced, but that he also says: I am convinced.
Mirza Nasir Ahmad:	Yes, yes, this is Itmam-e-Hujjat. This is what I had said before.
Mr. Yahya Bakhtiar:	This is why I was asking for a clarification.
Mirza Nasir Ahmad:	Yes, yes, this is what I had said: When a person says that Itmam-e-Hujjat has taken place with regard to him, and that he knows that this is indeed the command of God, and he still does not believe. Yesterday you asked whether there are such people in the world. I said: I am myself a witness to that.
Mr. Yahya Bakhtiar:	No, I said that they must be rare.
Mirza Nasir Ahmad:	Yes, rare. And then I presented an Ayat from the Holy Qur'an. The Holy Qur'an says that there are such people.
Mr. Yahya Bakhtiar:	And then according to this interpretation, the words that have been used, because I...
Mirza Nasir Ahmad:	Yes, according to this interpretation, Itmam-e-Hujjat will take place. In our literature, it means that a person has been convinced, if he belongs to this world, that he has been convinced and that he has announced...
Mr. Yahya Bakhtiar:	He has announced?
Mirza Nasir Ahmad:	...and if he is convinced and does not make any announcement to this regard, then his case rests with Allah. We have nothing to do with it.
Mr. Yahya Bakhtiar:	And this reference...
Mirza Nasir Ahmad:	This is what all these references mean.
Mr. Yahya Bakhtiar:	No, the remaining references, other than that, the ones that say: he is a Kafir and out of the fold of Islam.
Mirza Nasir Ahmad:	All of them mean that.
Mr. Yahya Bakhtiar:	They all fall in this category?
Mirza Nasir Ahmad:	They fall in this category.
Mr. Yahya Bakhtiar:	It does not apply on the remaining ones?
Mirza Nasir Ahmad:	Yes, but with regard to the others, our Ahadith and Islamic parlance often use the word Kufr in the sense of sin.
Mr. Yahya Bakhtiar:	No, what I am saying is in your writings and in your speeches, when something like this is mentioned, I am hinting at that...
Mr. Chairman:	You want to continue, Mr. Attorney-General?
Mr. Yahya Bakhtiar:	Just five minutes more, Sir.
Mr. Chairman:	I see.
Mr. Yahya Bakhtiar:	Look, yesterday I had read out this point to you, or maybe day before yesterday: 'A person who believes in Musa but not in Isa, a person who believes in Isa but not in Muhammad (ﷺ), a person who believes in Muhammad (ﷺ) but not in the Promised Messiah, is not just a Kafir, but a hardened Kafir and out of the circle of Islam.' Does this refer only to those who had Itmam-e-Hujjat...?
Mirza Nasir Ahmad:	Yes, yes, this applies after Itmam-e-Hujjat.
Mr. Yahya Bakhtiar:	I wanted to clarify this. Then onwards comes: 'We believe in Mirza Sahib's prophethood, and non-Ahmadis do not believe in his prophethood, and since according to the teachings of the Holy Qur'an not believing in a prophet is Kufr, non-Ahmadis are to be considered as Kafirs.
Mirza Nasir Ahmad:	It is the same: 'they do not believe' means...

Mr. Yahya Bakhtiar:	No. Does non-Ahmadi not refer to all those who...
Mirza Nasir Ahmad:	No, not all. It refers to those non-Ahmadis who had Itmam-e-Hujjat. They are meant.
Mr. Yahya Bakhtiar:	And onwards he says: 'His Holiness the Promised Messiah has deemed only such relations with non-Ahmadis as permissible as the Noble Prophet ﷺ had with Christians.' So, they are in the same category?
Mirza Nasir Ahmad:	No, this reference needs to be checked.
Mr. Yahya Bakhtiar:	No, I had read it out yesterday or day before yesterday.
Mirza Nasir Ahmad:	You had read it out?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	What is the reference of this?
Mr. Yahya Bakhtiar:	This is 'Review of Religion', page 129. I had read it out in detail. I shall read the whole part again, then you will remember. The first line I have read. Mirza Sahib! I shall read it out in detail.
Mirza Nasir Ahmad:	I am very embarrassed. I had noted it down and failed to check it.
Mr. Yahya Bakhtiar:	I shall read it in detail. Then you will remember. Yesterday I had read that: His Holiness the Promised Messiah has deemed only such relations with non-Ahmadis as permissible as the Noble Prophet ﷺ had with Christians. Our prayers were separated...'
Mirza Nasir Ahmad:	Yes, I remember this. I apologize, it has been noted down but was not checked. I am very embarrassed. I shall do it rightnow.
Mr. Yahya Bakhtiar:	Yes, this is why I am saying...
Mirza Nasir Ahmad:	Yes, we will check.
Mr. Yahya Bakhtiar:	...that you should check it. Now, the last point. Mirza Sahib! Forgive me, I am repeating myself.
Mirza Nasir Ahmad:	I would have to repeat myself.
Mr. Yahya Bakhtiar:	No, no, by all means. I think that what Mirza Basheer-ud-Deen Sahib had said is somewhat confused with what you said. The position is not clear to me. I have not understood it, this is why I am asking. He is saying that: 'When it has become fully clear that one cannot obtain salvation without having believed in the Promised Messiah...' Now look, there is another category which...
Mirza Nasir Ahmad:	Salvation...
Mr. Yahya Bakhtiar:	Let me go on for one more minute.
Mirza Nasir Ahmad:	Yes, fine, all right.
Mr. Yahya Bakhtiar:	A person became an infidel after Itmam-e-Hujjat – he falls into any category and the matter is finished. But when a person has not even fallen into any of those categories: 'When it has become fully clear that one cannot obtain salvation without having believed in the Promised Messiah, then why are there attempts to prove non-Ahmadis as Muslims?'
Mirza Nasir Ahmad:	This has been discussed already...
Mr. Yahya Bakhtiar:	This is what I am saying – you too, try to prove them as Muslims, and he says that there should be no such attempts. Please give some further explanation on this...
Mirza Nasir Ahmad:	No, no...

Mr. Yahya Bakhtiar:	...you say that: Although non-Ahmadis do not believe in him, they are still in the category of Muslims. He says that they are not, and that no efforts should be made.
Mirza Nasir Ahmad:	They are in that category of Muslims...
Mr. Yahya Bakhtiar:	No, no. He says so.
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	Have a look at the whole reference. He says clearly that 'there should be no attempts'. 'Non-Ahmadis who do not believe in him...'
Mirza Nasir Ahmad:	Yes, the question is... shall I explain?
Mr. Yahya Bakhtiar:	Yes, this...
Mirza Nasir Ahmad:	No, it will be clarified rightnow. This is about Muslims who attain salvation and Muslims who do not attain salvation.
Mr. Yahya Bakhtiar:	You said that this is a major issue. You said so on the other day. I want to ask...
Mirza Nasir Ahmad:	I shall take ten, fifteen minutes to explain the matter of salvation.
Mr. Yahya Bakhtiar:	You can do that tomorrow, or today in the evening. The question that I want to explain to you is only...
Mirza Nasir Ahmad:	Yes, I got it. You have got some confusion regarding what I said and what the second Khalifah had said before me. These two points seem to be irreconcilable.
Mr. Yahya Bakhtiar:	To me, it seems to be a contradiction, in the sense...
Mirza Nasir Ahmad:	I understand.
Mr. Yahya Bakhtiar:	He says that...
Mirza Nasir Ahmad:	'Why are you trying to...'
Mr. Yahya Bakhtiar:	No. Rather: 'Those who do not believe in Mirza Ghulam Ahmad's prophethood'
Mirza Nasir Ahmad:	'Why are you trying to make them appear as Muslims?'
Mr. Yahya Bakhtiar:	'...they are not Muslims, they cannot attain salvation. Those who shall not believe in him in future, they cannot attain salvation.' 'Those who shall not believe', that is, in future...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Who would not accept him, there is no hope for him. Do not try to make him a Muslim. He is not.'
Mirza Nasir Ahmad:	'Salvation' does not mean 'no hope for them'
Mr. Yahya Bakhtiar:	They shall not attain salvation...
Mirza Nasir Ahmad:	This must be corrected.
Mr. Yahya Bakhtiar:	...unless they accept him.
Mirza Nasir Ahmad:	No, as long as we do not understand the meaning of salvation...
Mr. Yahya Bakhtiar:	Well, what I thought it means...
Mirza Nasir Ahmad:	Do not translate it.
Mr. Yahya Bakhtiar:	Well, I have, according to what I understood...
Mirza Nasir Ahmad:	All right.
Mr. Chairman:	That is all?
Mr. Yahya Bakhtiar:	Yes.
Mr. Chairman:	The delegation is permitted to leave till 6 o'clock
<i>The delegation left the Chamber.</i>	
Mr. Chairman:	Anything which the honourable members may want to bring to the notice?
Maulana Abdul Mustafa Al Azhari:	Sir, Mr. Speaker!

Mr. Chairman:	Yes, Maulana Abdul Mustafa Al Azhari! The rest of the members may please keep sitting. Maulana Abdul Mustafa Al Azhari wants to hold a speech.
Maulana Abdul Mustafa Al Azhari:	I do not want to hold a speech, Sir!
Mr. Chairman:	No, you... (interruption) Keep sitting, yes.
Maulana Abdul Mustafa Al Azhari:	Maulana Hazarwi has got... (interruption)
Mr. Chairman:	(To the members) Keep seated. Yes, keep seated.

QUOTATIONS UNSUPPORTED BY ORIGINAL DOCUMENTS

Maulana Abdul Mustafa Al Azhari:	Maulana Hazarwi has got a reference, a very important one, and he presented it also. I would like to request him to furnish it.
Mr. Chairman:	This is nothing to mention. This is your...
Maulana Ghulam Ghauth Hazarwi:	The reference is that in which Mirza Sahib had mentioned a place of impurity. He said that to me, but he does not have the reference. I am saying one thing...
Mr. Chairman:	No need for that. I have rejected it. His... (interruption) No, no need to reply to that. I have rejected his objection and question. It is completely ruled out.
Maulana Ghulam Ghauth Hazarwi:	I was saying about today's discussion that today Mirza Sahib got really badly stuck. The way he was interpreting Itmam-e-Hujjat is completely unacceptable to the world. Itmam-e-Hujjat means that the speaker does Itmam-e-Hujjat. In the Holy Qur'an comes...
Mr. Chairman:	Maulana! Again this is a matter of discussion. We are to review the proceedings. Your speech is wasting time. (Interruption) No, no, this matter the Attorney-General...
Maulana Ghulam Ghauth Hazarwi:	I shall something for the sake of my brethren...
Mr. Chairman:	No, no need for that. That can be done later. The whole thing can be done later.
Maulana Ghulam Ghauth Hazarwi:	I mean that Itmam-e-Hujjat is mentioned in the Holy Qur'an: ومبشرين و منذرين لنلا يكون علي الله حجة بعد الرسل
Mr. Chairman:	Sardar Maula Bakhsh Soomro to please resume his seat; and Mr. Qusuri also.
Maulana Ghulam Ghauth Hazarwi:	Messengers are sent for the sake of Itmam-e-Hujjat. Anyone who does not believe in them is out of the Millat-e-Islam.
Mr. Chairman:	All right.
Maulana Ghulam Ghauth Hazarwi:	And: سيكت انفسهم has nothing to do with Itmam-e-Hujjat at all. There are people who bear witness from the core of their hearts, but they still do not accept, as has been said in the Holy Qur'an about the people of the book: يعرفونه كما يعرفون ابناءهم
Mr. Chairman:	Fine. This speech can be held later, can't it? Yes. Any honourable member who would like to say something? Chaudheri Zuhoor Ilahi Sahib! You...
Maulana Ghulam Ghauth Hazarwi:	Anyway, I am saying one thing, for the sake of the Attorney-General, that rightnow there are 70 crore Muslims for whom there was no Itmam-e-Hujjat that they should believe in Mirza Sahib.
Mr. Chairman:	Mr. Shahzada Saeed-ur-Rasheed, you... (interruption) no, no, no, hold your speech. Anyone who wants can. Mian Mahmood Ali Qusuri! Will you say something?
Mian Mahmood Ali	No, Sir. You yourself said...

Qusuri:	
Mr. Chairman:	The House is adjourned to meet at 6:00 p.m.
<i>The Special Committee adjourned for Lunch break to re-assemble at 6:00 pm</i>	
<i>The Special Committee re-assembled after Lunch break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair</i>	
Mr. Chairman:	Are we ready? They may be called. Maulana Ataullah Sahib! Proceed, yes, we have just called them.
Maulvi Mufti Mahmood:	You have called them?
Mr. Chairman:	Yes, I called them, after asking you. Now they are coming. Yes, the Attorney-General.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib! Are you replying to some of the references that you had noted down?
Mirza Nasir Ahmad:	Yes, I have prepared something.
Mr. Yahya Bakhtiar:	Whatever these are, you can present them, I shall then ask further questions.
Mirza Nasir Ahmad:	One thing that called for explanation were the terms 'Zill' and 'Baroozi'. May I read out something in this regard?
Mr. Yahya Bakhtiar:	As a matter of principle, it would be better if you could tell it just like that. If you read it, there might be an objection that you read out the answer.
Mirza Nasir Ahmad:	These are mainly excerpts.
Mr. Yahya Bakhtiar:	Excerpts you should definitely read out. We shall note down the references and file them.
Mr. Chairman:	It would save us a lot of time. If it is anybody's reply, then read it out briefly.
Mr. Yahya Bakhtiar:	No, the excerpts Mirza Sahib is going to read will be explained. This is why it is necessary to read them out. The reference must be understood.
Mirza Nasir Ahmad:	And all of our friends here should listen. The question was about 'Zill' and Barooz'. Zilli and Baroozi...
Mr. Yahya Bakhtiar:	You had filed this yesterday.
Mirza Nasir Ahmad:	It was not filed yesterday.
Mr. Chairman:	No. It was not. It had been returned
Mr. Yahya Bakhtiar:	No, then file it.
Mr. Chairman:	File it.
Mr. Yahya Bakhtiar:	It is a definition.
Mr. Chairman:	It is a definition. Definition may be filed. And that will be read out as part of the evidence. Part of the examination.
Mirza Nasir Ahmad:	There was an old file of the members of the electoral committee for Khilafat. This is to be filed?
Mr. Chairman:	File it, too.
Mr. Yahya Bakhtiar:	File as a document, Sir.
Mr. Chairman:	Yes, file as a document. Write the date as well, and start a new annexure. With date...
Mirza Nasir Ahmad:	There is another one...
Mr. Chairman:	The annexure is in continuation – a, b, c, d, and it is dated it as well.

One question that I had noted and that was left out yesterday evening, was about 26th January 1916. Well, today in the morning we had that according to Al Fadhl of 26th January, the word Ummat applies to Ahmadis. This is the reply. I shall first read the quotation. It has been taken from Al Fadhl, 26th January 1916. The complete quotation goes like this. He said:

The first Messiah was just a Messiah. This is why his Ummat went astray and the mosaic chain came to an end. If I was myself also just a Messiah, then the same would happen. But I am the Mahdi and the Barooz of Muhammad ﷺ. But I am the Mahdi and the Barooz of Muhammad ﷺ. This is why my Ummat shall be divided into two parts. One who shall take up the ways of Maseehiyat – they shall perish. The other shall take up the ways of Mahdiyyat – they shall remain till the Day of Judgement.

This is an oral statement by His Holiness the first Khalifah. The ones who put it into writing are not among the Khalifahs.

Another gentleman writes:

‘Our Jamaat shall be divided into two parties...’ it says ‘our Jamaat’ and the other statement says ‘Ummat’ Ummat is an Arabic word that means Jamaat or group. Hence:

Arabic – not reproduced in original

And in the Holy Qur’an, Allah Most High addresses the Muslim Ummat:

‘And among you there shall be an Ummat that calls towards what is good.’

This translation is by Maulana Abul Ala Maudoodi Sahib. ‘Ummat’ means: among you there shall be some people like this. Ummat has been taken to mean people. Shah Waliullah Muhaddith Dehlawi translated it as follows:

باید کہ باشد از شما گروہی

He took Ummat to mean ‘group’.

Maulana Wahid Ukkashfi translated it as follows:

بر آئندہ باید کہ باشد از شما گروہی

The word ‘Ummat’ that has been written in this excerpt from Al Fadl, well, in the last paragraph of this writing comes the word Jamaat. And in the Holy Qur’an the word Ummat has been used in the sense of group, people; people when they get together can be termed as Ummat. The word Ummat here has not been used in a way as to give rise to any misunderstanding.

In the morning a request for dictionaries was placed – to look up the meaning of Itmam-e-Hujjat. The meanings of Itmam-e-Hujjat as used in the Holy Qur’an and in some dictionaries is as follows...

There is a work called Mufradat-e-Raghib. It is a highly authentic dictionary of words contained in the Holy Qur’an. First, I shall tell you the meaning of: **جاهدوا بها** نفى ما فى القلب اثبات و اثبات ما فى القلب نفى means: **جاهدوا** . و سبكت انفسهم. that is to deny something one perceives within one’s heart, and to confirm something that is not within one’s heart instead. This is in Mufradat-e-Raghib.

Similarly, in Surah An’am comes:

و تلك حجتنا ابراهيم على قومه

Here Allah says that We have granted Ibraheem proofs and arguments against his people. These proofs and arguments were elsewhere described as follows: that when his people started arguing with him after he had broken their idols, he said: Why don’t you ask those whom you consider as gods? Thus, they were forced into embarrassed silence. They had no choice but to accept their defeat. In Surah

Anbiyaa comes:

فقالوا انكم انتم الظالمون

The founder of the Ahmadiyya movement, too, has written about the meaning that I have just tried to explain:

‘I say, I say that since I am the Promised Messiah and since God has made signs appear for me in the sky, there has been, in the sight of God, Itmam-e-Hujjat as far as my being the Promised Messiah is concerned. Everyone who has got to know about my claim is liable to be accountable.’

Thereafter he writes, in continuation, in between he touched another topic which I am leaving out here:

‘Only the Almighty knows whether Itmam-e-Hujjat has taken place. Yes, the faculty of reason requires that since people have got different levels of understanding, there are to be different approaches to Itmam-e-Hujjat as well. There are people who, due to their practical ability, are able to understand well the evidences and proofs given by Allah as well as the excellence of the true religion. If they deny the Messenger of Allah, then they will be in the front line of Kufr. Then there are other people, who lack in knowledge and understanding, but yet, in the sight of Allah, there has been Itmam-e-Hujjat with regard to them. They too, shall be taken to task in case they deny the messenger. But their offence is less grave than that of the first group. Anyway, it is not our duty to examine the status Itmam-e-Hujjat and Kufr of each and every individual. This is to be done by the Knower of the Unseen. We can only say that much that if there has been Itmam-e-Hujjat, and a person yet became a denier in the sight of Allah, then he shall be liable to be taken to task. It is not our duty to...’

This is Haqiqatul Wahi, p. 184-185

Itmam-e-Hujjat means, from the linguistic point of view ‘argument’. This is from the linguistic point of view. In Mufradat comes:

‘Hujjat is such an obvious argument that makes the path of truth completely clear. It requires that one out of two opposite things is correct. As Allah Most High said:

كل (Arabic text not given in the original – translator)

That the perfect Hujjat is for Allah Alone. It is further stated that the people have not Hujjat against you, except for the unjust lot. Here, Allah has not counted the Hujjat of the unjust as Hujjat.

In Lisanul Arab, a famous dictionary of the Arabic language comes:

‘Hujjat also carries the meaning of Burhan (proof). Hujjat is that kind of argument that causes an opponent to be overwhelmed.’

That is, he accepts his defeat, he acknowledges that the other party is in the right.

Imam Al Azhari says:

‘Hujjat is that kind of argument and proof that causes one to emerge triumphant from a litigation.’

In Lughatul Qur’an comes:

‘Hujjat: argument’

In Al Muheet comes:

‘Arguments are referred to as Bayyinah because it makes a matter clear. And it is called Hujjat because it causes one to prevail over one’s opponent.’

It is that he proclaims: you are right. He proclaims his defeat.

And ‘Itmam-e-Hujjat’ is used in generally when – the meaning of Itmam is given as follows in Mufradat:

	(Arabic – not cited in the original) ‘Atimmah’ – another infinitive form of Itmam, means: ‘Bringing one’s argumentation to the limit.’ ‘Itmam’ means to bring one’s argumentation so far that there is nothing else needed to prove the truth of a matter.’ Yes, then there is another one, Kalimatul Fasl, where I had myself excused. One issue is that in the question, the name of the author had been given wrong. The book had not been written by Mirza Basheer-ud-deen Mahmood who happens to be the second Khaleefah of our Jamaat. In the question had been mentioned that he had authored it...
Mr. Yahya Bakhtiar:	It is his compilation.
Mirza Nasir Ahmad:	No. It is not his compilation. That is what I am saying. He has not written it.
Mr. Yahya Bakhtiar:	He has collected the material.
Mirza Nasir Ahmad:	No, no, no. Not even that. The writer is Mirza Basheer Ahmad. It has not been written by Mirza Basheer-ud-Deen Mahmood, the second Khaleefah of our Jamaat.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I had mentioned that separately. I had said that it was the statement of Sahibzadah Basheer Ahmad.
Mirza Nasir Ahmad:	Kalimatul Fasl...
Mr. Yahya Bakhtiar:	No, I had given another reference as well.
Mirza Nasir Ahmad:	No, no. That is another reference. That is what I am saying.
Mr. Yahya Bakhtiar:	No, I have got not confusion about that.
Mirza Nasir Ahmad:	No, I am just saying.
Mr. Yahya Bakhtiar:	Yes, it might be possible...
Mirza Nasir Ahmad:	All I am saying is that the book has not been written by Khaleefatul Maseeh Ath-Thani, His Holiness Mirza Basheer-ud-Deen Mahmood. I merely wanted to clarify this. That’s it. Here he writes – the whole part, from the beginning of the paragraph, from where the reference has been given, I am starting from there: ‘Here it should be remembered that Kufr is of two kinds: One is overt and the other is covert...’ This is as a matter of fact quite a philosophical discussion regarding another writing.
Mr. Yahya Bakhtiar:	So, there is another category.
Mirza Nasir Ahmad:	Yes. There is another category that had not been mentioned in our previous talks. ‘...one overt and one covert. Overt Kufr is that a person openly denies a prophet...’ That is, he says, for example, that he does not believe in Hazrat Musa, or in Hazrat Isa. This would be an open denial. This is overt Kufr. ‘...like not believing in his being ordained to guide mankind, just like the Jews had denied the Messiah.’ Now, here I am adding something on my own behalf. While writing a person does not go into such depths. ‘Just like the Jews had denied the Messiah’. Whereas the Jews had not denied the Nazarene Messiah. Those who had denied, became known as Jews, while those who believed became onwards known as Christians. I mean, if we keep going into such depths, there will not be a single page of the book that would not be objectionable. ‘Just like the Jews had denied the Nazarene Messiah, in exactly the same manner

	the Christians had denied the Noble Prophet's being sent by God...' And that although there were and continued to be thousands... 'And covert Kufr is that apparently, upon insistence to believe in a prophet and to consider him as god-sent, a person complies, whereas in reality such a person is very far from the teachings of this prophet...' Now here comes the Kufr that is linked to sin.
Mr. Yahya Bakhtiar:	Such a person is a hypocrite.
Mirza Nasir Ahmad:	No. Sin... A hypocrite is something else. A hypocrite is someone who believes from the bottom of his heart that a prophet is not a true prophet, and announces still that he believes. He is a sinner. He is lax as far as the prayer and the fasts are concerned. In his practical life, he is far from the teachings. This discussion contains the reference that had been presented here. The initial part... it tells that the meaning taken here has, mistakenly, due to a misunderstanding, led to an objection.
Mr. Yahya Bakhtiar:	Mirza Sahib! You have mentioned that the word Ummat also takes the meaning of group, party, segment.
Mirza Nasir Ahmad:	People.
Mr. Yahya Bakhtiar:	Yes, people. Now this has increased the problem, for when you say 'Ummat-e-Muhammadiyah', then you mean the Muhammadi group, party – everyone who is a Muslim.
Mirza Nasir Ahmad:	The Islamic Millat.
Mr. Yahya Bakhtiar:	Yes. The Islamic Millat.
Mirza Nasir Ahmad:	Ummat-e-Muhammadiyah.
Mr. Yahya Bakhtiar:	The large circle that you had mentioned, which includes...
Mirza Nasir Ahmad:	Sinners...
Mr. Yahya Bakhtiar:	Kafirs...
Mirza Nasir Ahmad:	And those in between. It includes all.
Mr. Yahya Bakhtiar:	If we remove the hardcore Kafirs, it includes also those who do only a little bit of Kufr... they are Muslims nevertheless?
Mirza Nasir Ahmad:	Yes. They are Muslims nevertheless.
Mr. Yahya Bakhtiar:	They are Muslims. Now, the 'circle of Islam' will be one group?
Mirza Nasir Ahmad:	This is why I gave another example on the other day, fearing that perhaps...
Mr. Yahya Bakhtiar:	To me, the 'circle of Islam' group seems bigger now, while the 'Millat-e-Islam' one...
Mirza Nasir Ahmad:	Yes, yes, the 'circle of Islam' is a small group. I shall tell you the reason. When we... I have... pa-don me. When I made my statement, I had based it on Mufradat-e-Raghib, which is a dictionary of the Holy Qur'an. While explaining Islam, he said that Islam is of two types – one is Islam and the other is Iman. One is higher – Iman is higher, while the other, Islam, is lower. So, Islam is of two types. The 'circle of Islam' which is in our... which has been mentioned in your questions and in my answers, which is part of our discussion – I have crossed the limits – I am here only as a witness...
Mr. Yahya Bakhtiar:	No, no, the nature of the issue is just...
Mirza Nasir Ahmad:	Anyway, that what has been mentioned in the questions and the answers is actually 'what is above Iman'. That's what we said. I said that the 'circle of Islam'... which is above Iman... it lies within. The small circle is that of Islam, not the big one.

Mr. Yahya Bakhtiar:	Does one who is not inside this circle continue to be a Muslim?
Mirza Nasir Ahmad:	Yes. He falls in the circle of 'Millat-e-Islam'
Mr. Yahya Bakhtiar:	Yes, alright. I have got it. Now I feel there is need for some more explanation regarding 'Itmam-e-Hujjat'. You said that it relates to the heart. That it is something one feels in the heart. One feels something, but denies it...
Mirza Nasir Ahmad:	No, whether Itmam-e-Hujjat has taken place or not, regarding a person who does not accept that Itmam-e-Hujjat has taken place – this is a matter relating to the heart, and it is not the duty of a human being to judge this matter.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I was coming to something else...
Mirza Nasir Ahmad:	Yes, pardon, please.
Mr. Yahya Bakhtiar:	No, yesterday and today in the morning you said that Itmam-e-Hujjat means that a person fully understands a matter, that all arguments are put before him, and yet he denies. He understands fully, is convinced, and yet denies...
Mirza Nasir Ahmad:	Yes, one type is that he understands and says: 'I have understood'. He proclaims: 'I have understood, but I do not believe'.
Mr. Yahya Bakhtiar:	Yes, yes. I deny.
Mirza Nasir Ahmad:	The Holy Qur'an says: سَمِعْنَا وَعَصَيْنَا...
Mr. Yahya Bakhtiar:	One who falls in this category does not continue to be a Muslim?
Mirza Nasir Ahmad:	Yes. He does not continue to be a Muslim. He has denied.
Mr. Yahya Bakhtiar:	Yes, yes, regarding this you said that he must make an announcement to this effect.
Mirza Nasir Ahmad:	It must issue from him.
Mr. Yahya Bakhtiar:	Yes. It must issue from him. Now, any further definition of this announcement, like, let us assume any scholar has listened to Mirza Ghulam Ahmad and was convinced – I am just giving an example – and then he makes an announcement that he does not consider Mirza Ghulam Ahmad as a true prophet, then this announcement...
Mirza Nasir Ahmad:	No. Again, one part was left out. He announces: I have fully understood that he is truthful, till, I do not believe.
Mr. Yahya Bakhtiar:	Yes, just like that, just like that.
Mirza Nasir Ahmad:	That part had been left out.
Mr. Yahya Bakhtiar:	Then the matter is simple. Then there is no complication. Now, I shall ask you again, this category, the one who does not believe in Mirza Sahib as a prophet, even after Itmam-e-Hujjat, is he a Kafir just like the one who does not believe in the Messenger of Allah, have you defined it like that?
Mirza Nasir Ahmad:	One who has said: I have experienced Itmam-e-Hujjat, but still I do not believe?
Mr. Yahya Bakhtiar:	'I do not believe'. Is he in the same category, is he a full Kafir, a hundred per cent Kafir?
Mirza Nasir Ahmad:	Yes. He is a Kafir and out of the circle of Islam.
Mr. Yahya Bakhtiar:	Yes, out of the circle of Islam, because...
Mirza Nasir Ahmad:	No, that means he is out of the circle of Islam. He is a non-Muslim.
Mr. Yahya Bakhtiar:	He ceases to be a Muslim?
Mirza Nasir Ahmad:	Yes. He is a non-Muslim.
Mr. Yahya Bakhtiar:	He is hundred per cent a Kafir?
Mirza Nasir Ahmad:	Call him a non-Muslim.
Mr. Yahya Bakhtiar:	He is no longer a Muslim?

Mirza Nasir Ahmad:	Yes, he is a non-Muslim.
Mr. Yahya Bakhtiar:	Now, how many people do you think have made such an announcement?
Mirza Nasir Ahmad:	There is no question of making an estimate regarding this.
Mr. Yahya Bakhtiar:	Alright, as per your knowledge.
Mirza Nasir Ahmad:	As per their knowledge.
Mr. Yahya Bakhtiar:	Yes, I am talking about knowledge.
Mirza Nasir Ahmad:	It is in my knowledge, no, I know, I have heard it myself that 'even if Allah Himself would come and say that the founder of the movement is truthful, we would not believe.'
Mr. Yahya Bakhtiar:	No, this is something else.
Mirza Nasir Ahmad:	No, yes, it has the adage 'if'.
Mr. Yahya Bakhtiar:	Yes. It has the adage 'if'. And along with that, he says that he has been convinced.
Mirza Nasir Ahmad:	As per my knowledge, according to my knowledge and memory, combined – keep knowledge and memory in brackets – there has been no one.
Mr. Yahya Bakhtiar:	There has been no one. This means that we can conclude that currently, there is no Kafir.
Mirza Nasir Ahmad:	In this sense.
Mr. Yahya Bakhtiar:	Yes, in this sense?
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	In the sense that he is out of the Millat-e-Islam?
Mirza Nasir Ahmad:	Yes, yes, absolutely.
Mr. Yahya Bakhtiar:	In other words, there is no person who is not a Muslim?
Mirza Nasir Ahmad:	There is no such person who claims to be a Muslim but is not.
Mr. Yahya Bakhtiar:	We concede that we are talking about people who believe in Allah and in the Messenger. I am not talking about Jews and Christians.
Mirza Nasir Ahmad:	Yes, those who believe... yes, alright.
Mr. Yahya Bakhtiar:	Our discussion concerns people who believe in Allah and the Messenger. Then arises the question concerning Mirza Ghulam Ahmad, whether we believe in him or not. Rightnow the question is with regard to him. Currently, is there anyone amongst the Muslims who, as per your understanding, is one hundred per cent Kafir?
Mirza Nasir Ahmad:	Yes, one who is a non-Muslim.
Mr. Yahya Bakhtiar:	As per your knowledge. One who does not make a proclamation.
Mirza Nasir Ahmad:	Yes, as per my knowledge. A non-Muslim. There is no one whom I would call a non-Muslim
Mr. Yahya Bakhtiar:	There is none or you know of none?
Mirza Nasir Ahmad:	There is no one as per my knowledge and memory.
Mr. Yahya Bakhtiar:	Now comes the second category. Those who do not believe in Mirza Sahib without Itmam-e-Hujjat.
Mirza Nasir Ahmad:	No, no, these are three types.
Mr. Yahya Bakhtiar:	No, I am coming to this. We were talking about...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...as far as I could conclude...
Mirza Nasir Ahmad:	Yes, alright, alright.
Mr. Yahya Bakhtiar:	Then... well, when you think I made a mistake, just point it out.
Mirza Nasir Ahmad:	Alright.

Mr. Yahya Bakhtiar:	Those who do not believe in Mirza Ghulam Ahmad, without Itmam-e-Hujjat having taken place, but who do believe in Allah and the Messenger, are Kafir to a certain degree, but they are not outside the circle of Islam...
Mirza Nasir Ahmad:	Yes, they...
Mr. Yahya Bakhtiar:	...they are outside the circle of Islam, but not of the Millat-e-Islam?
Mirza Nasir Ahmad:	Yes, they are not at all outside the Millat-e-Islam.
Mr. Yahya Bakhtiar:	But they are outside the circle of Islam?
Mirza Nasir Ahmad:	Leave the 'circle of Islam' if it causes confusion.
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	As you wish. Such a person is a sinner. If you use this term, the matter will be clearer. He is a Kafir and a sinner, but...
Mr. Yahya Bakhtiar:	I am saying...
Mirza Nasir Ahmad:	...he is not out of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	I am saying it like this: the first category is that of people who believe in Allah and the Messenger, but, in spite of Itmam-e-Hujjat – in the sense in which you have interpreted it...
Mirza Nasir Ahmad:	No, if it is written that in spite of Itmam-e-Hujjat he makes an announcement that...
Mr. Yahya Bakhtiar:	I said: 'In the sense in which you have interpreted it' because if he makes an announcement he becomes a full Kafir. He ceases to be a Muslim, one who does not believe in Mirza Sahib. Then there are people who believe in Allah and the Messenger, but they do not believe in Mirza Sahib, and there was no Itmam-e-Hujjat, either...
Mirza Nasir Ahmad:	That means, they say: We had not Itmam-e-Hujjat.
Mr. Yahya Bakhtiar:	We had none.
Mirza Nasir Ahmad:	Even if there was, they still say so.
Mr. Yahya Bakhtiar:	That is, they made no announcement, right?
Mirza Nasir Ahmad:	Obviously, obviously.
Mr. Yahya Bakhtiar:	There was no announcement. So they are Kafirs...
Mirza Nasir Ahmad:	They are sinful Kafirs.
Mr. Yahya Bakhtiar:	...but not out of the Millat-e-Islam...
Mirza Nasir Ahmad:	They are sinful Kafirs, but they are not out of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	They are out of the circle of Islam, but not...
Mirza Nasir Ahmad:	They are not out of the Millat-e-Islam.
Mr. Yahya Bakhtiar:	That is, they are not hundred percent Kafir, as I had said before.
Mirza Nasir Ahmad:	They are sinful Kafirs, that is, Kufr takes the meaning of Kafir.
Mr. Yahya Bakhtiar:	There is another category. I do not want to mention it separately, I am coming to that. Now, the third category – till now, we have covered two categories – one of complete Kafirs, those who deny in spite of Itmam-e-Hujjat, those who deny and make a proclamation of their denial, there is no doubt regarding their position; and there is also no doubt that those who are still in the Millat-e-Islam, are still Muslims, even though we call them sinners...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...or fifty percent Kafir, or twenty-five percent Kafir, but they are still Muslims...
Mirza Nasir Ahmad:	They are still in the Millat-e-Islam. They cannot be called non-Muslims.
Mr. Yahya Bakhtiar:	Now the position of both has become clear.

Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	And there is a third category, people who believe in Allah and the Messenger whether Itmam-e-Hujjat has taken place or not, and they also believe in Mirza Ghulam Ahmad. They are hundred percent Muslims, hundred percent non-Kafirs. I keep them in this category – you can call them Ahmadis, or...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	They are a category by themselves, aren't they? These are the three categories regarding which we do not have any doubt anymore. Now comes the category of sinners which is found in all.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	They are found in every category.
Mirza Nasir Ahmad:	Yes, they are found in every category.
Mr. Yahya Bakhtiar:	Also amongst the Kafirs.
Mirza Nasir Ahmad:	Also amongst Ahmadis and Deobandis.
Mr. Yahya Bakhtiar:	Who, without Itmam-e-Hujjat... they are everywhere, this is why they were left out in between. Now, Mirza Sahib! The question is that the position of each is clear. There are those who are Kafir, hundred percent Kafir. There is no doubt in their Kufr. They do not believe in Allah and the Messenger, and they do also not believe in Mirza Sahib, in spite of Itmam-e-Hujjat. Then there are those who do not believe in Mirza Sahib even after Itmam-e-Hujjat. They are also Kafir. There is no doubt in this. Then the remaining ones, they are Muslims. We have divided them into categories.
Mirza Nasir Ahmad:	Yes. Kufr...
Mr. Yahya Bakhtiar:	Now, Mirza Basheer-ud-Deen Mahmood Sahib is saying: 'Why are you trying to prove non-Ahmadis as Muslims?' Which category is he talking about?
Mirza Nasir Ahmad:	The category about which you are talking.
Mr. Yahya Bakhtiar:	The position is absolutely clear.
Mirza Nasir Ahmad:	Yes?
Mr. Yahya Bakhtiar:	The position is absolutely clear.
Mirza Nasir Ahmad:	This is the one of Kufr and sin.
Mr. Yahya Bakhtiar:	Look, there...
Mirza Nasir Ahmad:	You said: Kafir and sinner.
Mr. Yahya Bakhtiar:	Well, I said – listen to my question – there is a category of complete Kafirs. There is no doubt regarding their Kufr. Then there is a category of Muslims, there is no doubt in that. But he might have sinned. Well, he says: 'Why are you trying to prove them Muslims?'
Mirza Nasir Ahmad:	Why are you trying to prove sinners as sinless?
Mr. Yahya Bakhtiar:	No, sinners are Muslims. Their being Muslim does not come to an end because of that. We have conceded that they are Muslims. They are part of the Millat-e-Muhammadi. There are sinners even among the Ahmadis. There are also sinners among the Kafirs. I am not talking about them. He says: 'proving them as Muslims'.
Mirza Nasir Ahmad:	No, those who are Kafirs and sinners – why are you trying to prove them as sinless?
Mr. Yahya Bakhtiar:	No, I don't...
Mirza Nasir Ahmad:	I just...

Mr. Yahya Bakhtiar:	I am not able to clearly state what I mean. I said that those who are Kafirs – there is no question of them being Muslims, nor does anyone try to prove them as Muslims.
Mirza Nasir Ahmad:	Just leave this.
Mr. Yahya Bakhtiar:	Yes, I am leaving this. Now, the category of Kafirs, those who do not believe in Mirza Ghulam Ahmad in spite of Itmam-e-Hujjat, they are just like those who do not believe in Allah and the Messenger at all. There is no question of anyone trying to prove them as Muslims.
Mirza Nasir Ahmad:	Yes, they cannot be called 'out of the Millat-e-Islam', not for a second.
Mr. Yahya Bakhtiar:	Yes, they cannot be called so. 'Why are you trying to prove them as Muslims?' This means, they are not, although they try to prove themselves as such. To whom does this refer?
Mirza Nasir Ahmad:	I don't think there is any contradiction. I am just stating my opinion. I think this refers to the category about whom we had said that they are not out of the Millat-e-Islam, who cannot be called non-Muslims, but who are still Kafirs and sinners. What is being said here is that 'why are you trying to prove sinners as sinless?'
Mr. Yahya Bakhtiar:	So these are sinners.
Mirza Nasir Ahmad:	This, this, which reference is this? It might be that the context is different.
Mr. Yahya Bakhtiar:	This is Kalimatul Fasl, page 148: 'Now that the issue has become clear, that salvation is not possible without believing in the Promised Messiah, then why are you trying to prove non-Ahmadis as Muslims?' I say...
Mirza Nasir Ahmad:	Yes, yes, I got it. I am reading it. Page 148 of Kalimatul Fasl, you said?
Mr. Yahya Bakhtiar:	I think it is either 148 or 128. The print is not very clear.
Mirza Nasir Ahmad:	On page 148...
Mr. Yahya Bakhtiar:	I had told you yesterday also.
Mirza Nasir Ahmad:	Yes, it is not on 148.
Mr. Yahya Bakhtiar:	Yesterday I had given you a reference, where is it, Bhatti Sahib!
Mirza Nasir Ahmad:	Let us look for it.
Mr. Yahya Bakhtiar:	I had told you yesterday about this. You even made some comments.
Mirza Nasir Ahmad:	No, I had not made any comments then. We not even had the book then.
Mr. Yahya Bakhtiar:	No, it is possible that you had not verified it.
Mirza Nasir Ahmad:	Yes, I had not verified it.
Mr. Yahya Bakhtiar:	Yes, probably not.
Mirza Nasir Ahmad:	I shall read the whole page.
Mr. Yahya Bakhtiar:	No, rather read from where I said...
Mirza Nasir Ahmad:	It is not there. I cannot see it. Let me read it thoroughly.
Mr. Yahya Bakhtiar:	'Now that the issue has become clear, that salvation is not possible without believing in the Promised Messiah, then why are you trying to prove non-Ahmadis as Muslims?'
Mirza Nasir Ahmad:	...trying to prove... This sentence is not mentioned on page 148.
Mr. Yahya Bakhtiar:	We take it out.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I am sorry, Sir, it was page 128-129. The print is not very clear. It goes over to page 129. It probably begins on page 128. Kalimatul Fasl – Review of Religion – here

	comes: 'Now that the issue has become clear, that salvation cannot be obtained without believing in the Promised Messiah...
Mirza Nasir Ahmad:	Yes, it is here, on page 129.
Mr. Yahya Bakhtiar:	...then why are you trying to prove non-Ahmadis as Muslims?' Now my -
Mirza Nasir Ahmad:	This, this is it. It is perfectly clear. The issue is one of salvation, and salvation is related to sin as well. The question here is: Why are you trying to prove sinners as sinless?
Mr. Yahya Bakhtiar:	Mirza Sahib!
Mirza Nasir Ahmad:	No, I am interpreting it.
Mr. Yahya Bakhtiar:	No, please forgive me, I have not been able to fully explain the question. There are sinners among the Ahmadis also. Here mention is of non-Ahmadis: 'Why are you trying to prove non-Ahmadis as Muslims.' Can you explain this in this context?
Mirza Nasir Ahmad:	Yes, I am answering this.
Mr. Yahya Bakhtiar:	...because you will not say that there are no sinners amongst the Ahmadis. Hence, this cannot be related to sinners.
Mirza Nasir Ahmad:	I understand. I shall elucidate. There are sinners among the Ahmadis, and also among the Wahhabis. There are sinners amongst all. May Allah forgive us. Some sin less, others sin more. This is why we are commanded to seek Divine forgiveness all the time. But there is a difference between sin and sin. One sin is calumny. One is backbiting, one is stealing. Not believing is also a sin. A person who converts to Ahmadiyya can still be involved in thousands of sins, but he will not be involved in the sin of denial. This is what the above text is about. An Ahmadi cannot be involved in this, because this sin... a person who commits this sin, namely not to believe in the one in whom he is supposed to believe, due to his own folly, has become a sinner to a certain extent. Why are efforts being made to prove him as sinless?
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I am requesting you to consider 'trying to prove them as Muslims'. There is no room for explanation. He is a Muslim already, though a sinful one. I had said the other day: 'I am a sinner, but not a Kafir' This text however tells us that these people are Kafirs, why are efforts being made to prove them as Muslims?
Mirza Nasir Ahmad:	That is, instead of why are there efforts to prove that this sinful Kafir is sinless...
Mr. Yahya Bakhtiar:	Yes, if that is the case, then I...
Mirza Nasir Ahmad:	...then the matter would be much harsher. A lot harsher.
Mr. Yahya Bakhtiar:	No, this clearly says: Do not try to prove non-Ahmadis as Muslims, because there is no way that they would obtain salvation because...
Mirza Nasir Ahmad:	Again the issue of salvation. Just leave it.
Mr. Yahya Bakhtiar:	No, I am saying that this here, it is very clear, and I am saying that the category is also very clear.
Mirza Nasir Ahmad:	No, this part has been clarified.
Mr. Yahya Bakhtiar:	No, I am saying this that we can go onwards. Here is a category of Kafir, undoubted, undiluted...
Mirza Nasir Ahmad:	This has been covered, this has been covered.
Mr. Yahya Bakhtiar:	No doubt, because here is not need to try to prove anything. And the second category is that of Muslims. There is no difference regarding there being Muslims.

Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	They surely might be sinners, they might be five percent Kafir...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	But they are in the Millat-e-Islam...
Mirza Nasir Ahmad:	Yes, they are, absolutely.
Mr. Yahya Bakhtiar:	And they are Muslims. There is no doubt. Then who tries to prove them. Why does he try to prove them?
Mirza Nasir Ahmad:	Look, the Hadith uses the term 'out of Islam' for those who are in the Millat-e-Islam...
Mr. Yahya Bakhtiar:	No, this is called...
Mirza Nasir Ahmad:	...for sinners, for one who lends support to an oppressor: خرج من الاسلام Now, since this kind of expression has been used in our literature. Now, a family member – I – You ask me for the meaning of this, and I am telling you that: (Arabic – not contained in original) And this is not a book by the founder of the movement, it is not a book by any of the Khalifahs, and...
Mr. Yahya Bakhtiar:	No, if you say that this has not been stated by them, then I shall not talk about it. If you say that...
Mirza Nasir Ahmad:	In the sense that...
Mr. Yahya Bakhtiar:	No, this statement has not been made by the Maseeh-e-Sani?
Mirza Nasir Ahmad:	In the sense in which you use it.
Mr. Yahya Bakhtiar:	No, the meaning... Look, Mirza Sahib! I have a difficulty, I shall explain it. Advocates are familiar with the Pakistani or British system, and you know that their jurisprudence – we were told that the simple meanings of words, the obvious meanings of words, if they are clear, then there is no need for interpretation or explanation. Words must be taken in their literal, simple sense; and that is the intention of the author, the speaker and the writer. This is the first rule.
Mirza Nasir Ahmad:	Provided he is an authority on that.
Mr. Yahya Bakhtiar:	That what is written is perfectly clear. After that, you cannot...
Mirza Nasir Ahmad:	If he is an authority.
Mr. Yahya Bakhtiar:	No question. Anybody. This is the rule.
Mirza Nasir Ahmad:	No, no. Then this would be considered as his views, not the views of the Jamaat.
Mr. Yahya Bakhtiar:	That is different.
Mirza Nasir Ahmad:	Yes, that is what I am telling you, that these views... this is what I was telling you...
Mr. Yahya Bakhtiar:	No, I am saying if you say that this is the view of the second Khalifah, then this is alright. I shall read onwards.
Mirza Nasir Ahmad:	No, no. It is not that of the second Khalifah. This text is not by him. That is what I am saying.
Mr. Yahya Bakhtiar:	Mirza Basheer Ahmad Sahib. I am sorry.
Mirza Nasir Ahmad:	He is not the second Khalifah.
Mr. Yahya Bakhtiar:	No, no, but such senior leaders of the Jamaat...
Mirza Nasir Ahmad:	He is a venerable figure in the Jamaat.
Mr. Yahya Bakhtiar:	...a senior leader. What I am saying is that he is an authority who can interpret. I am not saying that his interpretation will prevail over that of the Khalifah.
Mirza Nasir Ahmad:	He is not an authority against Khulafaa.
Mr. Yahya Bakhtiar:	Not against Khulafaa. If there is a word of Khulafaa, that will prevail; but if there is no word of Khulafaa, then this authority will prevail.

Mirza Nasir Ahmad:	Yes, if there is no other.
Mr. Yahya Bakhtiar:	If there is no other authority. Well, I am saying that his statement: 'Now that the issue has become clear, that salvation cannot be obtained without believing in the Promised Messiah, then why are you trying to prove non-Ahmadis as Muslims...' Mind you, 'non-Ahmadis'. It is very important from my point of view. And then: 'why are you trying to prove them as Muslims?' In other words, those who do not believe in Mirza Ghulam Ahmad's prophethood, those who do not accept him as prophet, have been clearly labelled as non-Ahmadis, and likewise it has been clearly stated that no efforts should be made to prove them as Muslims. They are not Muslims. They are not. This is how I understand...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...literal fact. Yes.
Mirza Nasir Ahmad:	And this is what I deny.
Mr. Yahya Bakhtiar:	No, that is for you. Onwards, he says in the same book: '...those who do not consider it part and parcel of faith to believe in all prophets. This Ayat covers all those who believe in Musa, but not in Isa, or who believe in Isa but not in Muhammad...'.
Mirza Nasir Ahmad:	Now we are moving backwards again. That what we had decided...
Mr. Yahya Bakhtiar:	I am saying this because...
Mirza Nasir Ahmad:	The matter of Itmam-e-Hujjat, we had decided that already.
Mr. Yahya Bakhtiar:	No, this: '...but does not believe in Muhammad, one who believes in Muhammad but does not believe in the Promised Messiah, is not only a Kafir, but a hardened Kafir. He is out of the circle of Islam.' I am repeating this, because the intention of the writer, author, speaker is clarified again and again in that what he says, here, that he considers non-Ahmadis as out of the circle of Islam, that he does not consider non-Ahmadis as Muslims, and the categories which we had determined...
Mirza Nasir Ahmad:	'Which we had determined' – if you are including this most humble person in the 'we'...
Mr. Yahya Bakhtiar:	No, I mean you, that which you had laid down. I am asking you.
Mirza Nasir Ahmad:	No, no, no, no. Oho, listen to me. No, no, I am not objecting, I am just saying something. What I am saying is that if this humble servant, in his role as the current Khalifah is included, then this authority cannot be presented in front of me.
Mr. Yahya Bakhtiar:	No, I am agreeing to this. If you reject this, then the question not even arises.
Mirza Nasir Ahmad:	I am rejecting this interpretation. And according to my humble understanding, there is an interpretation that fits the categories that we had made completely.
Mr. Yahya Bakhtiar:	So, the statement: 'then why are you trying to prove them', is incorrect?
Mirza Nasir Ahmad:	According to my opinion, it refers to sinners.
Mr. Yahya Bakhtiar:	That is, that what has been said about non-Ahmadis is not correct?
Mirza Nasir Ahmad:	The way you interpreted it, is incorrect.
Mr. Yahya Bakhtiar:	That means, the plain words he is using...
Mirza Nasir Ahmad:	Your interpretation, from this point of view, is incorrect.
Mr. Yahya Bakhtiar:	Mirza Sahib, I have no interpretation of my own. Mirza Sahib, I have got no particular dictionary. I am just using an ordinary one.
Mirza Nasir Ahmad:	No, no, interpretation...

Mr. Yahya Bakhtiar:	I am not doing any interpretation.
Mirza Nasir Ahmad:	...I did not talk about a dictionary...
Mr. Yahya Bakhtiar:	No, I was saying...
Mirza Nasir Ahmad:	...I was talking about interpretation...
Mr. Yahya Bakhtiar:	...this says 'non-Ahmadi'. Now, in my opinion, non-Ahmadis are those who have not believed in Mirza Sahib.
Mirza Nasir Ahmad:	I got your point.
Mr. Yahya Bakhtiar:	...and secondly, he says: 'Muslims'. The only definition of Muslim I know...
Mirza Nasir Ahmad:	It is the same. We are agreed on this...
Mr. Yahya Bakhtiar:	...he says: Muslims... don't try to prove that non-Ahmadis are Muslims. All I was saying is that there is no confusion. There is a category of Kafirs regarding whom there is no doubt. Then there is a category of Kafirs who are also Muslims, there is no doubt regarding that, either...
Mirza Nasir Ahmad:	Yes, sinful Kafirs.
Mr. Yahya Bakhtiar:	...who was trying to prove that they are Muslims? And whom did he try to prove Muslims?
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	This was my question.
Mirza Nasir Ahmad:	That is alright, that is alright. What I am saying is that I am rejecting any other interpretation, if any other interpretation is possible.
Mr. Yahya Bakhtiar:	Yes, no, it is a different matter that you reject it.
Mirza Nasir Ahmad:	Yes, I reject it.
Mr. Yahya Bakhtiar:	Now, similarly, the other quotation I had read out 'Kafir and a hardened Kafir'...
Mirza Nasir Ahmad:	All will be seen in the same light.
Mr. Yahya Bakhtiar:	Is it explaining?
Choudheri Zuhoor Ilahi:	It is time for the prayer.
Mr. Chairman:	Very well.
Mr. Yahya Bakhtiar:	After the prayer, then.
Mr. Chairman:	The delegation is permitted to withdraw, to report at 8:00 p.m. (The delegation left the Chamber) The House is adjourned to meet at 8:00 p.m. for Maghrib prayers.
<i>The Special Committee adjourned for Maghrib prayers to meet at 8:00 p.m.</i>	
<i>The Special Committee re-assembled after Maghrib prayer, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	

INTERRUPTION BY THE WITNESS WHEN A QUESTION IS PUT

Sahibzada Safiullah:	Yesterday you said that until the Attorney-General has not completed his question, the Witness ought not to talk in between. But from yesterday until today, this instruction was not considered at all. He keeps arguing with the Attorney-General while the Attorney-General puts his question. He keeps interrupting him.
Mr. Chairman:	No, I will definitely stop him, admonish him. The Attorney-General says that he considers this procedure as better.

Sahibzada Safiullah	No, he is interrupting.
Mr. Chairman:	The Attorney-General...
Mr. Muhammad Haneef Khan:	He has, the Attorney-General has not said that: I have not even put the question, and he says: I got it. He said that he is to be given some latitude for anything he wants to say. But the question should be complete.
Sahibzada Safiullah:	Leave it to the Attorney-General to complete the question.
Mr. Chairman:	Alright, I shall point it out, alright.
Mr. Yahya Bakhtiar:	(To Sahibzada Safiullah) You are right. Today I had told him two times that my question is not complete, and he...
Sahibzada Safiullah:	But still he does not act.
Mr. Chairman:	They may be called. (The Delegation entered the Chamber) Mr. Attorney-General

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mirza Nasir Ahmad:	One question remained. You had given a reference to Parsis, that he had compared himself to them.
Mr. Yahya Bakhtiar:	Yes, someone whom he had sent, a messenger, that he... that Mirza Sahib had said to a high-ranking officer.
Mirza Nasir Ahmad:	Yes, yes. If we read the newspaper from the beginning, the whole matter will be clear.
Mr. Yahya Bakhtiar:	Mirza Sahib! Read it or explain it, that the matter was such and such, and file it.
Mirza Nasir Ahmad:	No, I shall read it. It is only a newspaper, only a part of it needs to be read. This newspaper is of the 13 th November 1944. It is a Khutbah by the second Khaleefah that has gone into print. He writes: 'The solution to this problem... especially when I think that it is regarding me as well in my role as the leader of a group, as the second Khaleefah, makes me think what I can do. I thought about the matter and came to the conclusion that perhaps the British government makes a mistake in thinking that apart from the Muslim League, the totality of the Muslim people are not against an English rule, and that such people who are not in the Muslim League, and such groups that are not affiliated to the League, could form a proper government in India (This is what the English think). I thought more about this consideration and decided that those who are not in the League should be gathered to put pressure on the government to remove their misunderstanding that this will not happen. Both should get together. Also all the other people who are out of the League, should make it clear to the government that even though they are not in the League, they would consider a clash with the League as a clash with the Muslim people, and that they would join the League in the ensuing war.' These passages are clear. Taking only the last part, and that too in the false sense, is not right. Remains the question that – I have not finished yet...
Mr. Yahya Bakhtiar:	About this question? Or regarding another one?
Mirza Nasir Ahmad:	About this one.
Mr. Chairman:	This is the explanation. The writing...

Mirza Nasir Ahmad:	There is another one...
Mr. Chairman:	Just a minute, just a minute. That writing is admitted which was put to the witness – that writing which was referred to by the Attorney-General that is appeared in Al Fazal?
Mr. Yahya Bakhtiar:	That has not been denied by Mirza Sahib; but he is explaining.
Mr. Chairman:	It is the explanation. But that is admitted?
Mr. Yahya Bakhtiar:	That is admitted, yes.
Mr. Chairman:	Yes, the witness may explain.
Mirza Nasir Ahmad:	I have admitted.
Mr. Yahya Bakhtiar:	Yes, I said that you had admitted it.
Mirza Nasir Ahmad:	But I said that the excerpts of the Khutbah...
Mr. Yahya Bakhtiar:	No, I understood.
Mirza Nasir Ahmad:	...are clear. Other than that, there is a resolution by the Muslim League, dated 1940, that was long before 1946-47, isn't it? The resolution that was passed, the resolution of 23 rd or 25 th March 1940 is another one. A friend of us told – I have already sent someone to look for newspapers, on the 25 th or 26 th , the Khaleefah of the Jamaat-e-Ahmadiyya was the first to congratulate the Muslim League on making Pakistan, and that was printed in the newspapers of March of this date. And he says: 'If need be, then I am prepared to bear witness to that', but I hope that when the newspapers are available, there will be no need for further evidence.
Mr. Yahya Bakhtiar:	Yes, let the newspapers be brought. My question was that as long as the announcement was not made on 3 rd June 1947, the Jamaat-e-Ahmadiyya was in favour of an undivided India, and I am asking this question because I gave you the reference of a fact, and this was a question, and apart from that, there are the findings of the Muneer Inquiry Report about this, so in my view...
Mirza Nasir Ahmad:	Yes, but before that...
Mr. Yahya Bakhtiar:	...he says, it appears from his writings, that they were not in favour of Pakistan till the time of independence, that is not material. The same that I had said – 3 rd June. Remains that we shall fight with the Muslim League – the question is only one of the making or not making Pakistan, and regarding this you say that there are other newspapers and books.
Mirza Nasir Ahmad:	No, no, it is in the same newspaper that the Muslim League...
Mr. Yahya Bakhtiar:	Yes, you are providing that newspaper, right?
Mirza Nasir Ahmad:	No, Pakistan's... that is in this newspaper.
Mr. Yahya Bakhtiar:	You said that...
Mirza Nasir Ahmad:	This, this newspaper with the reference of which this question was made, in the same newspaper comes that we are with the Muslim League in their struggle for Pakistan.
Mr. Yahya Bakhtiar:	We shall see that.
Mirza Nasir Ahmad:	Yes. It is in the same newspaper.
Mr. Yahya Bakhtiar:	Yes, because Muneer gave a finding that...
Mirza Nasir Ahmad:	No, this newspaper here is clear.
Mr. Yahya Bakhtiar:	Yes, alright, the findings...
Mirza Nasir Ahmad:	And the other newspapers, the ones with the congratulatory message, we have sent for them. We shall hand them over to you.
Mr. Yahya Bakhtiar:	Yes, please send them.

Mirza Nasir Ahmad:	And then in 1945, in 1945 there is another fact that – we have got the clipping with us, too, that His Holiness Mirza Basheer-ud-Deen Mahmood Ahmad, prior to the announcement of the policy of this party, had issued a letter containing directives to support the Muslim League. A copy of this letter had also been sent to Qaid-e-Azam Muhammad Ali Jinnah, who expressed his pleasure regarding the decision made by the Imam of the Jamaat-e-Ahmadiyya.
Mr. Yahya Bakhtiar:	Alright, no, I, that which...
Mirza Nasir Ahmad:	No, it is the same struggle, the one for making Pakistan.
Mr. Yahya Bakhtiar:	I have, as you said, that there is an impact, the findings in Muneer Sahib's Enquiry Report. In one finding, there is a comment, regarding which I said that you explain it, and the remaining, as far as I... in the context in which you were asked this question, that was not whether you were in favour of Pakistan or not. It was that you always tried to keep separate from the other Muslims, to keep aloof, and it happened that: 'for every Parsi, I shall present two Parsis... two Ahmadis.'
Mirza Nasir Ahmad:	Yes?
Mr. Yahya Bakhtiar:	That if one Parsi is presented, I shall present two Ahmadis in his place.
Mirza Nasir Ahmad:	This, this...
Mr. Yahya Bakhtiar:	This separatism...
Mirza Nasir Ahmad:	It is my fault, all my fault. That what you... the question that you put, it is based on this newspaper, and in the Khutba in this newspaper, the second Khaleefah said that: I have, after consultation with the Muslim League, and with their approval, taken this stand, so that the Muslim League's efforts to make Pakistan be stronger and firmer.
Mr. Yahya Bakhtiar:	No, I have explained that. What I said about separatism...
Mirza Nasir Ahmad:	Yes, that is alright. But this contains the answer. This newspaper contains the answer.
Mr. Yahya Bakhtiar:	I shall come to this later, yes, because there are some other references. Mirza Sahib! May I ask you a question? May I proceed?
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Maulana Abul Ata had written a book about Khatim-e-Nabiyyeen, in reply to Maulana Maudoodi Sahib's book. Annexure no. 6, in which Maulana Ataullah, Abul Ata says: 'As far as the Khatmiyyat-e-Muhammadiyah is concerned, the Muslims have got two different theories. The first theory is that the Noble Prophet's ﷺ Khatmiyyat has concluded the spiritual blessings of all former prophets, and opened the wide door for the Muhammadian spiritual blessings...
Mr. Chairman:	Page?
Mr. Yahya Bakhtiar:	Page 8, Sir. '...The first theory is that the Noble Prophet's ﷺ Khatmiyyat has concluded the spiritual blessings of all former prophets, and opened the wide door for the Muhammadian spiritual blessings for the Ummat. As a result of following him, the acquisition of all those rewards that the rewarded ones receive, is possible.' This is one theory, your theory. The other theory is that by your Maulana Abul Ata, from whose point of view...
Mirza Nasir Ahmad:	Yes, yes, from Ata Sahib's point of view.
Mr. Yahya Bakhtiar:	It is that... yes, yes, that: 'The Noble Prophet's ﷺ Khatmiyyat amounts to an ending of the Muhammadi

	blessings...'
Mirza Nasir Ahmad:	Amounts to what?
Mr. Yahya Bakhtiar:	'...amounts to an ending of Muhammadi blessings...'
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	His Ummat has become deprived of all those superior rewards that were bestowed upon the Children of Israel or the former nations. Now, what I understand from this is that after the Noble Prophet ﷺ, there shall be, as you say, Ummati Nabis. This is a door of blessings that has not been closed. And others say that, from your point of view, this door of blessings, this door of mercy has been closed. Now the question is: Is this door nowadays open or closed?
Mirza Nasir Ahmad:	This question...
Mr. Yahya Bakhtiar:	Or, let me ask a different question, there lay fourteen hundred years between the Noble Prophet ﷺ and Mirza Ghulam Ahmad's birth, had there been any other prophet before him? Had this door of blessings been opened for a minute?
Mirza Nasir Ahmad:	The Muhammadi blessings that were referred to in the excerpt you just read does not hint only at Ummati Nabis but at all kinds of blessings...
Mr. Yahya Bakhtiar:	No, I...
Mirza Nasir Ahmad:	...like for example the blessing of having revelation descend. Further, it hints at the thinking of a particular period of time.
Mr. Yahya Bakhtiar:	No, I want some clarification from you regarding something else. The question relates to Khatim-e-Nabiyyeen, and further clarification regarding this would be, in my view to say whether there can be further prophets. I mean Ummati Nabis...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...or whether there cannot be. Can there be according to your point of view?
Mirza Nasir Ahmad:	No, I have not answered this one.
Mr. Yahya Bakhtiar:	No, as far as I understood, the Maulana writes that: '...has concluded the spiritual blessings of all former prophets, and opened the wide door for the Muhammadian spiritual blessings...'
Mirza Nasir Ahmad:	This does not refer to prophethood at all.
Mr. Yahya Bakhtiar:	That means, it discusses Khatim-e-Nabiyyeen and does not refer to prophethood at all?
Mirza Nasir Ahmad:	No, it does not refer to prophethood...
Mr. Yahya Bakhtiar:	I would say that it only refers to prophethood. It means that, whether there can be further prophets, or not.
Mirza Nasir Ahmad:	You can put this question, but...
Mr. Yahya Bakhtiar:	No, I have... because you...
Mirza Nasir Ahmad:	Yes, yes. The matter is that philosophy is one thing and reality another. This is a philosophical question whether this possibility exists or not. And the reality is that all the major events that are to take place in the Muslim Ummat, are mentioned in the sacred Ahadith, which are in turn an exegesis of the Holy Qur'an. The sayings of the Noble Prophet ﷺ are, according to our belief, an exegesis of the Holy Qur'an. So, the Holy Qur'an and its exegesis tell us about every important event that relates to the Muslim Ummat – until the Day of Judgement. And... these prophecies, predictions about what is to come, from studying them we can conclude that there were glad tidings regarding only one Ummati Nabi. This is the reality. Remains the possibility – whether there can be others or not – this too, has been discussed by the elders of this Ummat, and we have sent the annexures of

	that. They contain the whole discussion. In the subcontinent, there had been a renowned scholar, the well-known interpreter of Mishkat Shareef, Imam of the Ahl-e-Sunnat wal Jamaat, Mulla Ali Qari, who passed away in the year 1606 A.H, that is around four hundred fifty years ago. Well, Mulla Ali Qari wrote in Mawdoo'at-e-Kabeer that: (Arabic – not contained in the original) Here he has mentioned the possibility that if Hazrat Ibraheem had lived longer, he might have become an Ummati Nabi. Hazrat Umar might have become an Ummati Nabi. Likewise, there are many others. One is a matter of possibility, and the other is, after this point of view that the Noble Prophet ﷺ had informed his Ummat about the revolutionary events that are to come, well, had he actually mentioned anyone else? We come to the conclusion that the Noble Prophet ﷺ had, except for the descent of Jesus and the coming of the Mahdi, and the Ummati Nabi of his time not given tidings of anyone else. That is, according to our knowledge. If anyone knows anything else about this, then he should please let us know...
Mr. Yahya Bakhtiar:	Mirza Sahib! I was telling you that Maulana Abul Ata had given an argument, and from the viewpoint of Maulana Maudoodi, or for that sake of the remaining Muslims, the door to divine mercy, divine blessings has been closed. Shall there be more prophets like the Mercy for the Worlds? He says that this door has not been closed. I am asking whether in the past 1300 years this door has or has not been opened even for a little while, whether mercy has come or has not come. I was asking about that, about prophets, whether there had been another prophet or not?
Mirza Nasir Ahmad:	Look, you put your question using at times the word mercy and at times the word prophet. You should use the word mercy.
Mr. Yahya Bakhtiar:	No. In this context, if you let me... the whole discussion is about Khatim-e-Nabiyyeen...
Mirza Nasir Ahmad:	Yes, I have got that.
Mr. Yahya Bakhtiar:	For one minute... on one side, there is the viewpoint that Hazrat Muhammad ﷺ is the last of all Prophets, that there can be no prophet after him, not of any type whatsoever, not of any category whatsoever. About those who hold this is being said that they think the door to divine blessings has been closed, and this door shall remain open. I think their logic, plain reading, simple reading is that this door is not closed, that there shall be other prophets. So, what I am saying is whether in the 1300 years before Mirza Sahib's birth there had been any other prophet? You said that you are not aware of any.
Mirza Nasir Ahmad:	No, in the past 1300 years, there had been no Ummati Nabi, but there were hundreds, if not thousands of prophets among the Children of Israel.
Mr. Yahya Bakhtiar:	Mirza Sahib, the question here is that the remaining prophets...
Mirza Nasir Ahmad:	No, that what you have read...
Mr. Yahya Bakhtiar:	...this door, as you also hold, is closed.
Mirza Nasir Ahmad:	No, no, the question that you have read does not mentioned that what you say.
Mr. Yahya Bakhtiar:	Let me read again: The first theory is that the Noble Prophet's ﷺ Khatmiyyat has concluded the spiritual blessings of all former prophets...' So, as far as the spiritual blessings of the remaining prophets are concerned, of the Jews and the Christians, they have come to an end. There is no dispute in this

	regard. Neither Maulana Maudoodi nor Maulana Abul Ata dispute this. Remains the question of Ummati Nabi, the door to which one says is closed, while the other says it is open, and that there had been several of them.
Mirza Nasir Ahmad:	No, if you kindly allow me, I shall explain from our point of view. Our belief is that as a result from the former prophets' spiritual blessings, no one can become a prophet. From this is learnt that the subject of discussion is not if the door to prophethood is open. Rather, the subject of discussion is that Hazrat Muhammad ﷺ has closed the door of the former prophets' spiritual blessings. After his commission, after the revelation of the Holy Qur'an, only one door to spiritual blessings remained open, and that is that of following Hazrat Muhammad ﷺ. But when comparison is made with the former prophets by virtue of whom prophethood is not attained, then it becomes clear that the discussion here, in this part of the book, or anywhere else, I don't know, does not centre around Ummati Nabi. It rather centres around the continuity of Muhammadian blessings.
Mr. Yahya Bakhtiar:	I am wrong again. I shall read once more, because the whole book is a detailed reply to Maudoodi Sahib's Khatim-un-Nabiyyeen. He says: 'As far as the Khatmiyyat-e-Muhammadiyah is concerned, the Muslims have got two different theories...' That means, there are two different theories regarding the topic of Khatim-un-Nabiyyeen, there are two schools of thought... so far there is no mentioning of spiritual blessings, as far as I understand...
Mirza Nasir Ahmad:	When the prophets have been mentioned first, then there cannot be mention of this blessing.
Mr. Yahya Bakhtiar:	No, I shall explain you the first theory, which is...
Maulana Abdul Mustafa Al Azhari:	Respected Chairman! Something is going wrong here. It would be better if the question was completed before it is answered. We are not able to understand anything from this discussion.
Mr. Yahya Bakhtiar:	I said that the whole discussion is about the meaning of Khatim-un-Nabiyyeen. Regarding this, Maulana Abul Ata says: 'As far as the Khatmiyyat-e-Muhammadiyah is concerned, the Muslims have got two different theories. The first theory is that the Noble Prophet's ﷺ Khatmiyyat has concluded the spiritual blessings of all former prophets, and opened the wide door for the Muhammadian spiritual blessings for the Ummat. As a result of following him, the acquisition of all those rewards that the rewarded ones receive, is possible.' That means, the rewards that people of other Ummats used to receive, have come to an end. That door is closed, as far as I understand, but in this Ummat, in the Ummat-e-Muhammadiyah, these spiritual blessings shall continue, and these blessings, as you mentioned in your submission, this window through which a prophet can come, is open, as far as I understand. I shall give you a reference according to which the door is open: 'As a result of following him, the acquisition of all those rewards that the rewarded ones receive, is possible. According to the second theory, the Noble Prophet's ﷺ Khatmiyyat amounts to an end of the Muhammadian blessings. His Ummat has become deprived of the blessings which the Children of Israel or the former nations used to receive.' Now, my question is: Does this contain mention that there shall be more prophets? Does it relate to this blessing and the coming of prophets, or...

Mirza Nasir Ahmad:	No, it does not mention this.
Mr. Yahya Bakhtiar:	Alright. I shall not continue this. Mirza Sahib! Now I would like to know from you whether according to your beliefs there can be other prophets after the Noble Prophet ﷺ, or not. Obviously, you consider Mirza Ghulam Ahmad as an Ummati Nabi. Can there be more prophets? The second question is – you can explain this – has there in all this time been only this one prophet or had there been also other ones? Please explain this.
Mirza Nasir Ahmad:	Is the question complete?
Mr. Yahya Bakhtiar:	Yes, it is.
Mirza Nasir Ahmad:	We believe that only such a person can become an Ummati Nabi regarding whom the Noble Prophet ﷺ had given glad tidings.
Mr. Yahya Bakhtiar:	Have you finished?
Mirza Nasir Ahmad:	Yes, I have.
Mr. Yahya Bakhtiar:	And according to your school of thought there had been glad tidings only regarding Mirza Ghulam Ahmad, or the Promised Messiah, and not regarding any other prophet?
Mirza Nasir Ahmad:	Yes. According to our beliefs, there had been glad tidings only regarding the Mahdi and the Messiah.
Mr. Yahya Bakhtiar:	And you said, in the light of a Hadith...
Mirza Nasir Ahmad:	Yes, I can say that in the light of many Ahadith
Mr. Yahya Bakhtiar:	...that there shall be only one, and not any other, neither before him, nor after him.
Mirza Nasir Ahmad:	No, look...
Mr. Yahya Bakhtiar:	I shall explain. There had been no Ummati Nabi before Mirza Ghulam Ahmad, because you say that there had been glad tidings regarding one, according to your belief, and that is the Promised Messiah. Obviously, there had been none before him, because he claims to have been the Promised Messiah, and he is believed to have been such. And I think that there shall be none after him, either, that is, the door to this blessing is completely closed. It was only opened for a short while, for only one prophet, and you say about him that the Ahadith confirm him. Is that correct?
Mirza Nasir Ahmad:	When your question...
Mr. Yahya Bakhtiar:	Yes, it is.
Mirza Nasir Ahmad:	If you give the reference of the book, then you will find that there is not mention of one blessing but of all blessings...
Mr. Yahya Bakhtiar:	No, I have left that.
Mirza Nasir Ahmad:	You have left that, but you had kept that restriction. This is why I shall answer. Anyway, I shall answer as I deem proper. We think that by virtue of the Noble Prophet ﷺ one can get more blessings than all those blessings that are hundreds and thousands in number, and that could be acquired through the former prophets. From these blessings come righteous people, come such righteous people that are known as Shuhadaa, and such righteous people as are known as Siddiqeen, and the door to Ummati Nubuwwat is also open, and below that are innumerable blessings that can be acquired by virtue of Muhammad ﷺ.
Mr. Yahya Bakhtiar:	No, this is something else.
Mirza Nasir Ahmad:	The group of favoured people, those who are hinted at in Surah Fatihah:

	اهدنا الصراط المستقيم صراط الذين انعمت عليهم In this Hadith, this Quranic Ayat which mentions a group of favoured people, the way of 'those on whom You have bestowed your favours', and in the same context, the favoured people who are mentioned in Surah Fatihah have elsewhere been defined as such: صراط الذين انعمت عليهم And: من النبيين و الصديقين و الشهداء و الصالحين و حسنت اولئك رفيقاً These four groups have been mentioned in the Holy Qur'an in another place. And in the Ummat-e-Muhammadiyah there had been at a time thousands of favoured people of different levels, and at a time there had been a one person from a group that could be called Ummati Nabi. But this does not mean that this door to Muhammadi blessings is not open, or that it had been open only for the wink of an eye and that it has then been closed. It is in front of our very eyes, all the time, with all its splendour.
Mr. Chairman:	The question of the Attorney-General is unanswered...
Mr. Yahya Bakhtiar:	I will just, Sir, repeat the question in a different form, if I am permitted.
Mr. Chairman:	Yes, the question is unanswered; Attorney-General may repeat the question.
Mr. Yahya Bakhtiar:	I am repeating it in a different form. Has Maulana Maudoodi or any other scholar said that the door to Muhammadi blessings is closed – in the sense in which you say – that there shall be no more saintly persons? None of them has said so. The question not even arises. They say even now that there shall be righteous people who shall convey the Divine message to mankind. This... this blessing shall always be there. There is no dispute regarding this. I am asking you a simple question. Can, according to your views, be there any other prophet than Mirza Ghulam Ahmad, or not?
Mirza Nasir Ahmad:	About whether there can come any other prophet: Yes, there can come one.
Mr. Yahya Bakhtiar:	There can come one?
Mirza Nasir Ahmad:	Yes, there can come one.
Mr. Yahya Bakhtiar:	Yes, but in reality there has been only one?
Mirza Nasir Ahmad:	But practically there can be only one, the one who was prophesied by Hazrat Muhammad ﷺ.
Mr. Yahya Bakhtiar:	And he has not prophesied anyone else than Mirza Ghulam Ahmad? That is, you know the Ahadith.
Mirza Nasir Ahmad:	According to my knowledge, he had not prophesied any other, but if anyone proves that Hazrat Muhammad ﷺ has given tidings of any other prophet, then I am committed to say that only such a prophet can come as has been prophesied by Hazrat Muhammad ﷺ.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! If I were to say that, if the principle that Allah's blessings continue is accepted, that His treasures are not closed, I mean with regard to prophets, if this principle is accepted, then, because the world has just begun, 1300 years are nothing, if 13,000 years would pass, there could be thousands of prophets... You say: 'No, there shall be only one prophet, an Ummati Nabi', because, according to you, the Noble Prophet ﷺ had given glad tidings of only one prophet, hence there shall be no others. Have I got you right?
Mirza Nasir Ahmad:	This is not fully clear.
Mr. Yahya Bakhtiar:	I shall rephrase it...

Mirza Nasir Ahmad:	No, I said that as per my knowledge there had been only one prophesy. And I, I... I have not finished yet. And I, I maintain, I believe that there can be no other prophet except the one who has been prophesied by Hazrat Muhammad ﷺ himself.
Mr. Yahya Bakhtiar:	No other. That is what I wanted to say.
Mirza Nasir Ahmad:	This is a principle, according to me.
Mr. Yahya Bakhtiar:	Yes. There has not come any, nor shall there come any?
Mirza Nasir Ahmad:	No, only the one who has been prophesied.
Mr. Yahya Bakhtiar:	So he has prophesied only one?
Mirza Nasir Ahmad:	According to us?
Mr. Yahya Bakhtiar:	Yes. I am talking about your creed.
Mirza Nasir Ahmad:	Yes, according to our belief there had been glad tidings regarding only one Ummati Nabi, by the name of Maseeh (Messiah) and Mahdi. And... but there are countless blessings of the Noble Prophet ﷺ. There are also other blessings, which are like the prophets of Bani Israel...
Mr. Yahya Bakhtiar:	I am talking about prophets.
Mirza Nasir Ahmad:	Like the prophets of Bani Israel.
Mr. Yahya Bakhtiar:	No, I am talking about prophets; as per your belief, there could be only one more prophet and not more? This is what I am asking. Is this what you believe?
Mirza Nasir Ahmad:	Yes, according to our belief, only the prophet who has been prophesied by the Sealer of Prophethood could come.
Mr. Yahya Bakhtiar:	There can be no other prophets?
Mirza Nasir Ahmad:	There can be no other ones. But there can be thousands of 'prophets' like the prophets of Bani Israel, see, like the prophets of Bani Israel.
Mr. Yahya Bakhtiar:	That is there can be non-Ummati Nabis, even now?
Mirza Nasir Ahmad:	There can be, like the prophets of Bani Israel.
Mr. Yahya Bakhtiar:	And these are Muhammadi blessings?
Mirza Nasir Ahmad:	Absolutely. There are no other blessings.
Mr. Yahya Bakhtiar:	They are not prophets, they are scholars.
Mirza Nasir Ahmad:	Like the prophets of Bani Israel.
Mr. Yahya Bakhtiar:	That is, scholars. They don't have the status of a prophet, have they?
Mirza Nasir Ahmad:	Allah shall treat them as though they were prophets.
Mr. Yahya Bakhtiar:	Allah shall treat them as though they were prophets. I am asking: That what we call 'prophet', well, there is that what you had explained in the morning, that there is written that Allah shall treat them like prophets...
Mirza Nasir Ahmad:	I told you what I believe.
Mr. Yahya Bakhtiar:	No, I am only saying that that what we call 'prophet'...
Mirza Nasir Ahmad:	Yes, I have told you what I believe.
Mr. Yahya Bakhtiar:	There can be no more prophets?
Mirza Nasir Ahmad:	No. I have stated my belief that there can be only that prophet, Ummati Nabi in the Ummat-e-Muhammadiyah glad tidings of whom were given by the Seal or Prophets ﷺ.
Mr. Yahya Bakhtiar:	And he gave glad tidings only regarding one. That is your belief – and that one had come already.
Mirza Nasir Ahmad:	Yes. If you state it with this condition then it is alright.
Mr. Yahya Bakhtiar:	There is only one, and he has come already.

Mirza Nasir Ahmad:	And the others are like the prophets of Bani Israel.
Mr. Yahya Bakhtiar:	Yes. And no. the question does not arise. There cannot be any right now, because there had been a prophesy regarding only one, and he had come already.
Mirza Nasir Ahmad:	I had also explained that 'coming' is one thing, and the 'possibility of coming' another.
Mr. Yahya Bakhtiar:	No, no. It has been clarified that the Noble Prophet ﷺ had given glad tidings regarding only one, so there cannot be any other. This is a matter of faith, isn't it?
Mirza Nasir Ahmad:	It is a matter of faith. Only one who has been prophesied can come...
Mr. Yahya Bakhtiar:	There had been a prophecy regarding only one?
Mirza Nasir Ahmad:	...but that does not mean that it is not in the power of Allah...
Mr. Yahya Bakhtiar:	No, no, I am not saying this.
Mirza Nasir Ahmad:	Yes, this is what I want to clarify.
Mr. Yahya Bakhtiar:	I merely want a clarification regarding the belief in the Seal of Prophethood and its interpretation.
Mirza Nasir Ahmad:	Yes, that is what I have done.
Mr. Yahya Bakhtiar:	Yes, that the only prophet after the Noble Prophet ﷺ is the Promised Messiah. He has been heralded by the Noble Prophet ﷺ?
Mirza Nasir Ahmad:	As far as our knowledge is concerned.
Mr. Yahya Bakhtiar:	Yes, according to your beliefs. Now, Mirza Sahib! There is a quotation from Anwar-e-Khilafat. I shall read it for you: 'And he has not comprehended the power of Allah (then comes something in Arabic), has not comprehended the power of Allah, thinking that His treasures are exhausted, this is why He cannot give anything. Similarly they say that no matter how abstentious a person might be, no matter how much his piety increases, even if it gets more than that of some prophets, no matter how much cognition of the Divine he attains, God will not make him a prophet, never. Their thinking this way is because they have not understood the power of Allah, otherwise there would be not one, but I say a thousand prophets.'
Mirza Nasir Ahmad:	Who wrote this?
Mr. Yahya Bakhtiar:	Mirza Basheer-ud-Deen Mahmood. Anwar-e-Khilafat...
Mirza Nasir Ahmad:	Can I see it?
Mr. Yahya Bakhtiar:	...page 63
Mr. Chairman:	The book may be handed over to the witness. The librarian may hand over the book. The librarian may hand over the book to the witness.
Mr. Masood Ahmad:	Mr. President! I beg to differ from the way the questions are put. I think...
Mr. Chairman:	Keep seated one moment. Please sit. This we discuss always afterwards, always afterwards.
Mr. Masood Ahmad:	I want to say something about the procedure.
Mr. Chairman:	We discuss the procedure after this always. Every day, we discuss it afterwards. We have laid down certain rules of procedure.
Mr. Yahya Bakhtiar:	And along with that I shall also read page 65. Then you can... both...: 'They scare of opposition. But if a sword was placed on both sides of my neck, and I was ordered to say that there can be no other prophet after Hazrat Muhammad ﷺ, even then I would say that this is a heinous lie. There can be other prophets

	after him, and there shall be other ones.'
Mr. Chairman:	The book may be handed over to the witness.
Mr. Yahya Bakhtiar:	Along with that, Mirza Sahib! When I shall complete my question...
Mirza Nasir Ahmad:	You read from page 65?
Mr. Yahya Bakhtiar:	From 62 and 65.
Mirza Nasir Ahmad:	62 and 65?
Mr. Yahya Bakhtiar:	Yes.
Mr Chairman:	The book may be handed over to the witness
Mr. Yahya Bakhtiar:	We are giving it to you, you can see for yourself.
Mr Chairman:	Let the witness verify it, let the witness verify it.
Mirza Nasir Ahmad:	...the answer to this is that it discusses a possibility, whether there can come other prophets or not. One thing is the conviction that there had been one. As far as the question of 'can come' is concerned, let me tell you that the excerpt you just read relates to the possibility
Mr. Yahya Bakhtiar:	The references are correct, aren't they?
Mirza Nasir Ahmad:	The references are correct, but this mentions the possibility, like in Taqwiatul Iman...
Mr. Yahya Bakhtiar:	No, I was saying if you can tell whether Mirza Basheer-ud-Deen Ahmad was aware of the glad tidings given by the Messenger of Allah ﷺ, or not? Did he know that he gave glad tidings that there shall be only one promised Messiah?
Mirza Nasir Ahmad:	He... he said that this possibility...
Mr. Yahya Bakhtiar:	This is not possible if he knew about the glad tidings. That is what I am saying. Please explain this.
Mirza Nasir Ahmad:	No, no, the whole matter is discussing the possibility. Oh, now I get it. I think it is about the possibility.
Mr. Yahya Bakhtiar:	No, no, he does not say anything of possibility. He says: there will come. Will come. Have a closer look at it: Will come.
Mirza Nasir Ahmad:	You... you have... the enquiry committee, the Muneer Enquiry Committee, there this question was also asked, and the same thing was said there, namely that I meant the possibility. A person himself...
Mr. Yahya Bakhtiar:	No, this is a matter of interpretation. What I am asking you here...
Mirza Nasir Ahmad:	No, the author himself made the interpretation. So there are two interpretations, one interpretation by the writer, that I am talking about this, and one interpretation made by me today, that he rightly said that he was talking about the possibility...
Mr. Yahya Bakhtiar:	Mirza Sahib, look!
Mirza Nasir Ahmad:	...and about the possibility, if you permit me?
Mr. Yahya Bakhtiar:	Yes, go on, then I shall...
Mirza Nasir Ahmad:	If the possibility is subject of discussion, then Hazrat Maulana Ismaeel Shaheed says in Taqwiatul Iman, page 37: 'It is the might of the Ultimate Sovereign that through a single command 'kun' He can create millions of prophets and saints, Jinn and angles equal to Jibreel and Muhammad ﷺ.' Now, in spite of his belief that Hazrat Muhammad ﷺ was the last prophet, and that there can be no one like him, in spite of his belief, he says this.
Mr. Chairman:	Yes, Attorney-General
Mr. Yahya Bakhtiar:	Shall I proceed?

Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	Mirza Sahib! I tell you once again that according to me, the question is very simple, namely what does 'Khatme Nubuwwat' mean? Our belief, the belief of all Muslims, according to this belief, in the light of the Holy Qur'an, there has been no statement by Allah that 'I shall send someone else, I shall send another prophet, I shall send another Shariah'. Allah can do everything. I am not talking about possibilities. The divine statement that is right now in front of us, it is a question of how it is to be interpreted. Two viewpoints have been presented. One is that there can be no other prophets, that that is the meaning of Khatim-e-Nabiyyeen. The other interpretation tells us that no, there can be other prophets. Thereafter I asked you another question, namely whether there can be other prophets and how many shall there be? You said that according to the prophecy made by the Noble Prophet ﷺ there shall be only the Promised Messiah, who has come already. You believe that there can be no further prophets. In this context I said that Mirza Basheer-ud-Deen Mahmood Sahib must have known about this prophesy as well. It definitely cannot be something that is known to you but not known to him. In spite of that, he says that there shall be other prophets. I shall read the words again for you...
Mirza Nasir Ahmad:	No, no, it is clear, it is clear.
Mr. Yahya Bakhtiar:	This is not a matter of analogy. That is what I am saying. He is saying: 'certainly, definitely'. Consider this once more: '...thinking that His treasures are exhausted, this is why He cannot give anything. Similarly they say that no matter how abstentious a person might be, no matter how much his piety increases, even if it gets more than that of some prophets, no matter how much cognition of the Divine he attains, God will not make him a prophet, never.' That is, the present interpretation of the Holy Qur'an, the present order of Allah, the interpretation of that is that: 'He shall not make, and He shall never make.' 'Their thinking this way is because they have not understood the power of Allah, otherwise there would be not one, but I say a thousand prophets.' 'But I say a thousand prophets' is not a statement of possibility. And, Mirza Sahib, onwards he says: 'They scare of opposition. But if a sword was placed on both sides of my neck, and I was ordered to say that there can be no other prophet after Hazrat Muhammad ﷺ, even then I would say that this is a heinous lie. There can be other prophets after him, and there shall be other ones.' Look, here is a matter of possibility, and there is no matter of possibility.
Mirza Nasir Ahmad:	I shall reply when your question is finished.
Mr. Yahya Bakhtiar:	My question is that he said: there shall be more prophets, there shall be definitely more prophets. It is not a matter of possibility that Allah might send another command, another revelation to any other prophet. We hold that Allah's last commandment has come, the last book has come. This is our belief. This is your belief. And the interpretation of what Khatim-e-Nabiyyeen stands for is going on, and in this regard I was saying that according to your belief only one Promised Messiah is to come, and he has come. Here, on the other hand is said that thousands of prophets can come and will come. Please elucidate.
Mirza Nasir Ahmad:	As far as I understood, you have not come to a conclusion but put a question to

	which I shall reply.
Mr. Yahya Bakhtiar:	Yes. I have not drawn any final conclusion.
Mirza Nasir Ahmad:	I consider it only as a matter of possibility and nothing else. This is why, in spite of knowledge, the possibility is being discussed, just like in the quotation by Ismail Shaheed that I had read. He believed that there can be no Sharai Prophet after Hazrat Muhammad ﷺ. In spite of this firm faith, in spite of – as far as I think – not even considering for a second that there might be any other prophet after Muhammad ﷺ, in spite of this conviction – conviction in its own right, he writes that: ‘It is the might of the Ultimate Sovereign that through a single command ‘kun’ He can create millions of prophets and saints, Jinn and angles equal to Jibreel and Muhammad ﷺ.’ ‘Millions of prophets equal to Muhammad ﷺ’ in spite of his believing that this will never be the case, this is why there cannot be a discussion of possibility anywhere. According to this humble servant, this interpretation is not correct.
Mr. Yahya Bakhtiar:	Mirza Sahib! I would say that Allah is the Lord of the Worlds. He can annihilate the world in which we human beings live. He can finish this very question whether there shall be prophets or not. No one denies His might. The question is only whether the interpretation of Khatm-e-Rusul wa Nubuwwat, the interpretation of Khatim-e-Nabiyyeen regarding which there appear to be two theories, whether he had made the interpretation, the explanation that there can come more prophets. Thereafter you said that we got glad tidings that there shall be only one prophet. The matter is concluded there. I shall not go further into this. But now the question is whether there can be any other prophets after Mirza Ghulam Ahmad. If not, then he is the Khatim-e-Nabiyyeen, in the sense of being the last prophet. You should not think...
Mirza Nasir Ahmad:	Not at all...
Mr. Yahya Bakhtiar:	...he is the last prophet.
Mirza Nasir Ahmad:	One who called himself ‘Ghulam’ (slave, servant) and most humble of slaves, how can he be the last?
Mr. Yahya Bakhtiar:	No, can I think that there can be any other Ummati Nabi after him? Can there be any other Ummati Nabi after Mirza Ghulam Ahmad?
Mirza Nasir Ahmad:	Ismail Shaheed says that there can be millions of Muhammads.
Mr. Yahya Bakhtiar:	No, I am asking you, Mirza Sahib, please! I am not talking about power... You believe that the Noble Prophet Muhammad ﷺ had given glad tidings that the Promised Messiah shall come, and that there shall be no other... this was your interpretation...
Mirza Nasir Ahmad:	I believe that after the Noble Prophet ﷺ there can be no Ummati Nabi who leaves him, who does not follow him, who does not sacrifice himself for him.
Mr. Yahya Bakhtiar:	In other words, the Ummati Nabi who had come...
Mirza Nasir Ahmad:	He too, bears those characteristics. He ought to sit near his shoes.
Mr. Yahya Bakhtiar:	Yes. But can there be anyone else who deserves to sit near his shoes?
Mirza Nasir Ahmad:	If the Noble Prophet ﷺ had said so, and if Allah Most High desires to show His power, then, as said by Ismail Shaheed, there can be millions of Muhammads ﷺ.
Mr. Yahya Bakhtiar:	No, right now as per our belief... that what Hazrat Muhammad ﷺ said, his glad tidings, according to that, can there be any other prophet? What do you believe?
Mirza Nasir Ahmad:	Ismail Shaheed has given the example that ‘he is convinced’. He believed so, that

	after the Noble Prophet , there can be no other Khatim-e-Nabiyyeen'
Mr. Yahya Bakhtiar:	No, no. You believe that the glad tidings concerned only one – factually. I am not talking about the possibility.
Mirza Nasir Ahmad:	All believe the same.
Mr. Yahya Bakhtiar:	So the prophet that came then, he is the last prophet, isn't he. One can call him Khatim-ul-Anbiyaa...
Mirza Nasir Ahmad:	All believe the same. Every sect believes that. Every sect of this Ummat holds this belief.
Mr. Yahya Bakhtiar:	Every sect, then you...
Mirza Nasir Ahmad:	It is the same belief.
Mr. Yahya Bakhtiar:	The last prophet...
Mirza Nasir Ahmad:	Every sect of this Ummat believes that there had been glad tidings regarding the coming of the Promised Messiah, that he is to come afterwards.
Mr. Yahya Bakhtiar:	No, that he is to come afterwards. The last prophet, is he the Promised Messiah?
Mirza Nasir Ahmad:	The last prophet. Leave 'promised'. Every sect of this Ummat believes that the Messiah shall come.
Mr. Yahya Bakhtiar:	And he has come, according to your belief?
Mirza Nasir Ahmad:	Now this issue, it is not fully solved yet. So leave the remaining part. Every sect says that the Messiah is to come. When the Messiah is to come, shall he be the last one?
Mr. Yahya Bakhtiar:	No. Now I shall ask you another question. On the Day of Judgement all prophets shall be present in Allah's Court. Which of them shall be considered as the last prophet? Hazrat Muhammad ﷺ, or Lord Jesus, or Hazrat Isa?
Mirza Nasir Ahmad:	Hazrat Muhammad ﷺ is the first and the last prophet
Mr. Yahya Bakhtiar:	He shall be considered as the last prophet?
Mirza Nasir Ahmad:	Absolutely.
Mr. Yahya Bakhtiar:	Now, you said that an Ummati Nabi...
Mirza Nasir Ahmad:	An Ummati Nabi is a prophet who does not exist.
Mr. Yahya Bakhtiar:	Whatever you consider it. You say that one who does not believe in Mirza Ghulam Ahmad's prophethood, after Imam-e-Hujjat, that such a person is a Kafir, that he is full Kafir. So, there is a prophet – because Islam tells us that one who does not believe in a prophet, is a Kafir – so, I am asking you from your point of view, whether he is the last prophet or whether there shall be any other one?
Mirza Nasir Ahmad:	Islam also tells us that one who denies any of the four pillars of Islam – those after the Kalima, is a Kafir.
Mr. Yahya Bakhtiar:	No, I am asking whether there shall be any other prophet? And whether he is the last prophet or not from your point of view?
Mirza Nasir Ahmad:	Ask anyone else. What can I tell you? Muhammad ﷺ...
Mr. Yahya Bakhtiar:	You said that his glad tidings...
Mr. Chairman:	The question of the Attorney-General is unanswered and the opinion of the witness is sought.
Mr. Yahya Bakhtiar:	The prophecy made by Hazrat Muhammad ﷺ, the relevant injunctions, as far as my own beliefs are concerned, I am fully acquainted with them, namely that there can be no other prophet after him. Not even Mirza Ghulam Ahmad is to be considered as a prophet after him. Now I am asking you, what is your

	interpretation?
Mr. Chairman:	What is the interpretation of the witness? Because the witness is in the witness box.
Mirza Nasir Ahmad:	I shall tell when the question is complete.
Mr. Yahya Bakhtiar:	Whether there can be any other prophet, any other Ummati Nabi after him? Is he the last of the Ummati Prophets, the first and the last, and the only one?
Mirza Nasir Ahmad:	When the question is finished, then I shall...
Mr. Yahya Bakhtiar:	It is finished, it is finished.
Mirza Nasir Ahmad:	We believe that the Ummati Nabi who has been prophesied does not have any existence of his own. The person who, after putting his animal soul to death, had come with full dedication to Muhammad's □ cause, can be called neither the last nor the first. And one of the elders of this Ummat, one whose saintliness cannot be doubted, has expressed the possibility that it is not beyond the might of Allah Most High to create millions of prophets like Muhammad □ - you are prepared to silently accept his statement, whereas in our case it becomes a matter of dispute.
Mr. Yahya Bakhtiar:	No, I am asking you about your creed, Mirza Sahib! I am asking you about your belief. If you don't mind my repeating this. I am asking what you believe, whether according to your faith - I am not talking about possibilities. Allah can do anything - Right now, according to our belief, or according to your belief of 'Khatme Nubuwwat', the last prophet, whom you call Ummati Nabi...
Mirza Nasir Ahmad:	No. According to our belief, Muhammad □ is the last prophet.
Mr. Yahya Bakhtiar:	No. He is the last Sharai prophet.
Mirza Nasir Ahmad:	I am telling you what I believe.
Mr. Yahya Bakhtiar:	No, I am asking you what you believe about Ummati Prophets, Mirza Sahib!
Mirza Nasir Ahmad:	Yes, that is what I am telling you.
Mr. Yahya Bakhtiar:	Ummati Nabi...
Mirza Nasir Ahmad:	Muhammad □ is the last prophet. There is no prophet after him...
Mr. Yahya Bakhtiar:	And what about Mirza Ghulam Ahmad...
Mirza Nasir Ahmad:	...nor is there any prophet before him.
Mr. Yahya Bakhtiar:	So Mirza Ghulam Ahmad was not a prophet?
Mirza Nasir Ahmad:	Not after him.
Mr. Yahya Bakhtiar:	Yes?
Mirza Nasir Ahmad:	He was not a prophet after Muhammad □.
Mr. Yahya Bakhtiar:	He came before?
Mirza Nasir Ahmad:	Look, first you need to understand the meaning of the Arabic word بعد, like in لا نبي بعدى.
Mr. Yahya Bakhtiar:	No, regarding that you say that there shall be no Sharai Nabi. I say that an Ummati Nabi, like you say...
Mirza Nasir Ahmad:	No, no, I am not saying that there is no Sharai Nabi. I am saying that there is no prophet after Muhammad □, and there is also no prophet before Muhammad □...
Mr. Yahya Bakhtiar:	Alright...
Mirza Nasir Ahmad:	He is the first and he is the last. And if you need references, then I can bring some tomorrow.
Mr. Yahya Bakhtiar:	No, it is a very plain matter. There is no need for references. Neither was there a prophet before him, nor had there been any after him...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...the issue has been resolved. The subject of the whole quarrel had been that

	there had been another prophet. But now you yourself said that there had been no other prophet.
Mirza Nasir Ahmad:	انا الاول و الآخر, no, the quarrel had been resolved by Muhammad □ himself.
Mr. Yahya Bakhtiar:	Yes, this is right. Yes.
Mirza Nasir Ahmad:	انا الاول و الآخر (I am the first and the last)
Mr. Abdul Azeez Bhatti:	Sir! The question has actually not been answered. This should be kept pending, or ...
Mr. Chairman:	This is for the Attorney-General to ask the Chair whether the answer has come or not. If the Attorney-General feels satisfied...
Mr. Yahya Bakhtiar:	No, Mirza Sahib had already mentioned yesterday that he feels tired. I can continue, but if Mirza Sahib wants...
Mirza Nasir Ahmad:	I am tired.
Mr. Yahya Bakhtiar:	He is tired. Very well, then.
Mirza Nasir Ahmad:	Tomorrow is Friday. There is...
Mr. Chairman:	No, tomorrow you...
Mr. Yahya Bakhtiar:	Tomorrow I will have to deliver a lecture in the Defence College, So tomorrow Maulana...
Mr. Chairman:	Tomorrow, I will tell the programme.
Mirza Nasir Ahmad:	No, tomorrow is Friday.
Mr. Chairman:	Tomorrow is Friday. I will tell the programme.
Mr. Yahya Bakhtiar:	We are working on Fridays. If you are not working on Fridays...
Mr. Chairman:	No, let me tell you. Tomorrow we will sit up to 12:30 because of Juma, and not up to 1:30 or up to 2:00.
Mr. Yahya Bakhtiar:	12:30, Sir!
Mr. Chairman:	We shall meet till 12:30. There will be only one sitting. There won't be any break. We start at 10:30... (Interruption) All right, 9:30 to 12:30, and in the evening, we will meet at 6:00.
Mr. Yahya Bakhtiar:	At 6 o'clock in the evening?
Mr. Chairman:	At 6 o'clock in the evening. The delegation is permitted to leave. That shall be done date-wise. 9:30 to 12:30, all right? Nine thirty is all right. Then you shall not come. The delegation is permitted to leave. 9:30; tomorrow at 9:30 a.m. the honourable members may please keep sitting. (The delegation left the Chamber) The honourable members may please keep sitting. (Interruption) Rao Muhammad Hashim Khan to return back to his seat, and Khwaja Muhammad Suleman also; Maulana Shah Ahmad Noorani also be in his seat. Wait one minute, just a minute. Yes, Hazrat Maulana Attaullah Lyallpuri.

PROCEDURE AND STRATEGY FOR FURTHER CROSS EXAMINATION

Mian Muhammad Ataullah:	Sir, I have my hat off for the Attorney-General today
Mr. Chairman:	Please, leave this.
Mian Muhammad	Just a minute, Sir. In my humble opinion, Sir, tomorrow when we start the cross-

Ataullah:	examination again, my request is...
Mr. Chairman:	You have turned all of Ansari Sahib's books topsy-turvy
Mian Muhammad Ataullah:	...the question which was being asked at this moment, I think we should start the cross-examination from this very question.
Mr. Chairman:	Leave it to the Attorney-General; we have decided not to discuss the strategy; leave it, the strategy also. A lawyer knows his strategy best; and also, it leads out. You decided yesterday that everything is being leaked out and then you want to discuss the strategy in the House! Tomorrow ... (Interruption) Just a minute. I am listening to you. Please wait a moment. Tomorrow, I have told them to be here at 9:30; Attorney-General will not be here; Maulana Zafar Ahmad will start the cross-examination on the subject entrusted to him by the Steering Committee; but I will request the Law Minister also to be present tomorrow. In case that topic finishes and the Attorney-General does not return, it will be the duty of the Law Minister to resume cross-examination on behalf of the Steering Committee. Yes, this is the consensus of the House. I can't do anything; you have to.
Mr. Abdul Hafeez Pirzada:	I will most certainly try to be here, because I was not needed during the cross-examination...
Mr. Chairman:	You are very much needed here
Mr. Abdul Hafeez Pirzada:	...It was in competent hands, and I had a number of problems to look after. So, I have...
Mr. Chairman:	You will have looked after the Attorney-General if you had been here, yes.
Mr. Abdul Hafeez Pirzada:	So, I have... (Interruption) Those who have not come to the House for three years, have now made up for their short coming.
Sardar Maula Bakhsh Soomro	Appreciation to the Attorney-General, Sir, our congratulations and appreciation to the Attorney-General for today's debate.
Mr. Chairman:	Then, yesterday, what we decided was that the strategy should be left to him. For one point, he may have to drive four hours. Yes, Maulana Barkatullah.
Chaudheri Barkatullah:	Sir! I would like to say that, as you had said already, the Attorney-General will not be present tomorrow. It is right that Maulana Zafar Ahmad is working very hard. He is taking much pains, he is a competent man, but, Sir! If there is tomorrow somebody else, that is Ansari Sahib, or Pirzada Sahib, then I think the whole process that the Attorney-General had started, there will be a break, a complete one, and that cannot be made up for.
Mr. Chairman:	No, no, no. he talked about interpolation of the Holy Qur'an, in Arabic. There needs to be cross-examination of that. And he had recited Ayaat from the Holy Qur'an. With regard to that, the Steering Committee had entrusted him the task. The remaining part, the Attorney-General...
Mr. Muhammad Afzal Randhwa:	Maulana Barkatullah Sahib is taking back his words.
Mr. Chairman:	The remaining part, the Attorney General shall handle as he deems proper.
Chaudheri Barkatullah:	Sir, is the Attorney-General going somewhere tomorrow?
Mr. Chairman:	Yes.
Mr. Abdul Hafeez	What the honourable member has said is correct. There is a considerable force in

Pirzada:	it. It is very difficult to break the trend of the cross-examination. We all know the difficulty. Now, there are a number of questions that the Attorney-General must have already formulated in his own mind... (Interruption)...
Mr. Chairman:	Sahibzada Safiullah Sahib! Keep seated.
Mr. Abdul Hafeez Pirzada:	...therefore, what we should do is that the Attorney-General has to address the Defence College at 8:00 in the morning... (Interruption) No, we know that it lasts for about forty-five minutes of speech, and forty-five minutes of questions – answers... (Interruption) Yes, Attorney-General will be free by about... between 9:30 and 10:00. Let us meet at 10:30 – from 10:30 to 12:30, that is much better. I think it is unfair because...
Mr. Chairman:	Then I announce ... (Interruption) Just a minute, Maulana. I announce 10:00; and 10:00 means 10:30, because you always – this is the convention, established practice – meet half an hour late.
Mr. Abdul Hafeez Pirzada:	So, Sir, in that case, let us try to meet here in time tomorrow and we will be here at 10:30.
Mr. Chairman:	Then they may be informed to come at 10, because we told them 9:30; they may be told that they are needed at 10; we will inform them.
Mr. Abdul Hafeez Pirzada:	I think that is much better, because let us not... (Interruption)
Mr. Chairman:	Sahibzada Safiullah has to say something. Maudoodi Sahib, You are standing. Yes, tell us, yes.
Sahibzada Safiullah:	It is nothing.
Mr. Chairman:	Keep seated them. Now the time for speeches has come.
Sahibzada Safiullah:	This has been printed by the Qadianis. It is nothing but fraud.
Mr. Chairman:	No, no, not at all. This is gossip. Yes, Maulana Abdul Haqq!
Maulana Abdul Haqq:	As far as... (Interruption)
Mr. Chairman:	Mister Abdul Mustafa Al Azhari! Keep seated, please. Yes. The reporters are to leave, yes, for sure. This is not to be recorded.
<i>(The Special Committee of the Whole House subsequently adjourned to meet at ten of the clock in the morning, on Friday, the 9th August 1974.)</i>	

5TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Friday, the 9th August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Friday, the 9th August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

Mr. Chairman:	Maulana Zafar Ahmad Ansari, Attorney-General has come. He is in my Chamber, coming in two minutes; one minute rather. Yes, Maulana Sahib.
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PRODUCTION AND VERIFICATION OF QUOTATIONS

Maulana Muhammad Zafar Ahmad Ansari:	I want to say that yesterday any of us gave reference to a newspaper of 13 th November 1946, and we did not have the newspaper with us. 'Al Fadh' it was. But he has brought it and he has read it...
Mr. Chairman:	He has admitted it.
Maulana Muhammad Zafar Ahmad Ansari:	...he has read as much as he required. Now this has been included in the evidence. You can take it from him and include it in your record.
Mr. Chairman:	They shall keep it. By the way, he has admitted the portion according to which 'he can present two Ahmadis for each Parsi.' He said this...
Maulana Muhammad Zafar Ahmad Ansari:	It has come in the evidence.
Mr. Chairman:	He said that this is the portion. It comes afterwards. This comes before. The reference that was given to the 'Impact' by the Attorney-General...
Maulana Muhammad Zafar Ahmad Ansari:	Yes.
Mr. Chairman:	...that to which he referred, he has admitted it.
Maulana Muhammad Zafar	Alright.

Ahmad Ansari:	
Mr. Chairman:	He shall take it from him.
Maulana Muhammad Zafar Ahmad Ansari:	Yes. The other thing is that yesterday he picked up a topic – his viewpoint about Pakistan, and all this... Now he should have an opportunity to explain this. Is there any possibility?
Mr. Chairman:	You can ask him what his opinion is about Pakistan. Attorney-general has been putting questions about the creation and about the...
Maulana Muhammad Zafar Ahmad Ansari:	Yes.
Mr. Chairman:	Rather, he has put a definite question, which, I don't want to express, because I shouldn't express my views, my comments. He pinned down that it was only the 3 rd of March...
Maulana Muhammad Zafar Ahmad Ansari:	Yes, absolutely right.
Mr. Chairman:	...3 rd of June 1947, before that you were pleading for Akhand Bharat (Undivided India)
Maulana Muhammad Zafar Ahmad Ansari:	Yes.
Mr. Chairman:	So, a definite question has come, not once but twice or thrice.
Maulana Muhammad Zafar Ahmad Ansari:	Yes. I meant to say that the whole matter should come up. It should not be that only this much remains on the record.
Mr. Chairman:	No, no, no. In this... The rest is for the house to know. As the Attorney-General remarked at the very outset that the answer can be evasive or you can't know, he may not answer. So, the House is perfectly justified in drawing any inference. Mr. Attorney-General, are you ready? Should we call them?

DELIBERATIONS OF THE SPECIAL COMMITTEE IN THE ABSENCE OF THE DELEGATION

Sahibzada Ahmad Raza Khan Qasuri:	I think, Sir, these suggestions which come from the members...
Mr. Chairman:	Yes.
Sahibzada Ahmad Raza Khan Qasuri:	...these should not stand part of the record because, if tomorrow this record was to go into the hands of somebody, they will say that they were also sitting as the judges and prosecutors, they were suggesting certain things. So, if suppose this record comes into the hands of any...
Mr. Chairman:	Just... Don't call them yet. Don't call them.
Sahibzada Ahmad Raza Khan Qasuri:	If this record was to come into the hands of any judicious party or any other people who are not concerned with the issue, they will say that when the witnesses used to be outside, the Chairman and the members, who were sitting as

	the judges, they used to discuss that 'this gap has remained here; we should plug in this gap; we should plug in this gap.'
Mr. Chairman:	Mr. Ahmad Raza Qasuri, I may just only...
Sahibzada Ahmad Raza Khan Qasuri:	This is my suggestion, Sir.
Mr. Chairman:	No, no... only tell you this that strictly we are not a court; we are not acting as a court; we are acting as a Committee and committee members can express themselves.
Sahibzada Ahmad Raza Khan Qasuri:	I don't know. I would like to be educated on this point.
Mr. Chairman:	Well, so far as the procedure is concerned, every day we review, and that procedure is not part of the record... That part is not recorded. Record is their statement, their examination and cross-examination. That is the record.
Sahibzada Ahmad Raza Khan Qasuri:	Fine.

SUPPLY OF COPIES OF RECORD OF CROSS-EXAMINATION TO MEMBERS AND ATTORNEY-GENERAL

Sahibzada Ahmad Raza Khan Qasuri:	And, number two, Sir, we would like that, before the Committee goes for recess, we would like that all the members of the Committee should be provided with complete record...
Mr. Chairman:	I am working on these lines.
Sahibzada Ahmad Raza Khan Qasuri:	...so that when we go back home, we should have complete record with us.
Mr. Chairman:	I am working on those lines. And the Attorney-General also, he needs this record more than anybody. And we will be having two hundred copies of that record also, cyclostyled, so that, in the recess, you can prepare the case, so that you prepare your arguments.
Sahibzada Ahmad Raza Khan Qasuri:	That is right, Sir.
Mr. Chairman:	But the difficulty is, when we read in the newspaper, certain members say that there should be no recess. There lies the difficulty.
Sahibzada Ahmad Raza Khan Qasuri:	This is the difficulty. I am not for recess. The choice is entirely that of the House and the Chairman.
Mr. Chairman:	No, the recess is needed for preparation of your case and arguments; and not only for Attorney-General but for the members also.
Mr. Muhammad Haneef Khan:	Mr. Chairman, I want to put it on the record, because the point has been raised by honourable member from Qasur, that the committee, so far, has been proceeding with this issue without any prejudice to the delegation or to one side or the other side. We have left our minds open. If we are convinced by the arguments of the witness, who is just giving a statement, or we may not be convinced; but we have not formed an opinion. And I think, when I speak, I speak on behalf of the whole of the committee, and they will agree with me that our mind is open to be convinced by the witness here or any other witnesses who will come later on.
Mr. Chairman:	Yes, thank you very much. Chaudhery Jahangir Ali.

Maulana Ghulam Ghauth Hazarwi:	I want...
Mr. Chairman:	Yes, I will... He got up before you.

SECURITY OF THE PROCEEDINGS OF THE SPECIAL COMMITTEE

Chaudhery Jahangir Ali:	Mister Chairman, Sir, I would like to say that the members of the delegation bring big briefcases and bags. I am afraid that, Sir, they record the proceedings of the Assembly, the House, please, could you satisfy me in this regard?
Mr Chairman:	I am going to say something about this. One second... if you are taping this, this we have decided that we will hold these proceedings in camera, and, whenever we find it suitable, convenient, we will release it to the press. Whosoever violates the secrecy is responsible for his own actions. If the tape is declared or played after we release all the proceedings, it makes no difference. If it is released earlier, then everybody is responsible for his own consequences. If there has been no tape, any of the members of the delegation may disclose it to anyone; he too violates the secrecy.
Chaudheri Jahangir Ali:	That is alright. We will disclose it in a circular. Sir! It is very improbable that anything leaks out from there.
Mr. Chairman:	Maulana Ghulam Ghauth Hazarwi!
Maulana Ghulam Ghauth Hazarwi:	I want to say something, Sir, that...
Mr. Chairman:	It should be about the procedure.

CONTINUITY OF THE CROSS-EXAMINATION

Maulana Ghulam Ghauth Hazarwi:	First of all, I think we should discuss the questions that are to be put today. As far as I have heard, the issue of interpolation...
Mr. Chairman:	No, no interpolation right now. Afterwards it had been decided that the Attorney-General shall continue where he had left off.
Maulana Ghulam Ghauth Hazarwi:	Fine.
Mr. Chairman:	So, we will start from there. This is why he had fixed 10:30 instead of 9:30. So that the Attorney-General can return and pick up from where he had left off. The matter concerning the interpolation of the Holy Quran will be investigated later.
Maulana Ghulam Ghauth Hazarwi:	I meant that whenever the issue of interpolation comes up, the question should be sound. I think the question about literal interpolation is rather weak.
Mr. Chairman:	Yes, we shall decide this amongst us.
Maulana Ghulam Ghauth Hazarwi:	Yes, this is why I said this.
Mr. Chairman:	We shall decide this together. For that, you can...
Maulana Ghulam Ghauth Hazarwi:	That was what I wanted to say.

Mr. Chairman:	...Maulana Zafar Ahmad Ansari, you and all the other gentlemen who are experts in this field, or who are more knowledgeable, should sit together and decide this. Now we are ready. They may be called.
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REFERENCES FOR THE QUESTIONS IN THE CROSS-EXAMINATION

Chaudheri Jahangir Ali:	Mister Chairman! Some references from the book 'Anwar-e-Khilafat' were not available for my questions. The Attorney-General had also objected to this, that the references were not available. I have flagged the references. The Attorney-General can now ask regarding them, if he wants to.
Mr. Chairman:	You can talk to the Attorney-General, you can talk to him. Yes, they may be called. (The Delegation entered the Chamber) Yes, Mr. Attorney-General.

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib! As far as the questions and answers that you gave are concerned...
Mirza Nasir Ahmad:	Yes!
Mr. Yahya Bakhtiar:	...as far as I understood, let me briefly tell you what I understood. Then... I was asking questions and you replied to them. I shall briefly tell you what I have understood. At one stage I had asked you 'whether Mirza Ghulam Ahmad is a prophet according to your belief'. You said: 'yes, an Ummati Nabi.'
Mirza Nasir Ahmad:	As far as I remember, I said: 'No, but he is an Ummati Nabi'
Mr. Yahya Bakhtiar:	Yes. I am saying this in order to repeat. Feel free to correct me: 'No, but he is an Ummati Nabi. He is not a Sharai Nabi'. Thereafter, I asked you that regarding Khatme Nubuwwat, there are two theories. According to one, there can be no prophet after Hazrat Muhammad ﷺ, no matter if it be a Sharai Nabi or a non-Sharai Nabi, Ummati Nabi or non-Ummati Nabi. And then there is a theory according to which there can be other prophets in this Ummat, and that there will be. The supporting argument of this theory is that this is Allah's grace, which shall never come to an end. It shall always continue. Allah's treasures shall never exhaust. There shall be not only one but thousands of prophets. In this regard, I had read out some quotations. Then I had asked you whether there had been any other Ummati Nabi before Mirza Ghulam Ahmad, and I had also asked you whether there shall be any other Ummati Nabi after Mirza Ghulam Ahmad, or whether there could be any. There had been a number of questions and answers at this stage. I would like to request you to answer these two questions according to your creed – whether there had been any Ummati Nabi before Mirza Ghulam Ahmad? And the other – so that you can explain in detail...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...and the other is whether there can be another prophet... according to your belief. I am not talking about the probability.

Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	It will be up to you to elaborate, if you wish to do so. But as far as I am concerned, as for belief, as for the Holy Qur'an and the Sacred Ahadith, according to that, has there been any other prophet? Can there come any? Before him, or after him?
Mirza Nasir Ahmad:	Yes, in the last part, you have limited belief into one compartment, although that is too a part of belief, whether the possibility exists or not. As for this...
Mr. Yahya Bakhtiar:	No. By belief I meant... I shall elaborate here... when I say 'belief', I mean our beliefs in the light of the Holy Qur'an and the Sunnah; whether according to your belief there can be another prophet? Yesterday you mentioned the possibility. Allah is Almighty. He can do everything. I have conceded that. I have...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I said that this is our planet or star. This is as far as history is concerned. It is being said that it has been for a hundred thousand years, and according to scientists, it has been for less time since man dwelled on earth. It has been thirteen or fourteen hundred years that our prophet ﷺ had left us a perfect message. All prophets who had been before, their messages, the laws sent by Allah, had been corrupted by the people over the time. But that message has been perfect. Our prophet ﷺ is perfect. This has been discussed. Now, the life in future – it might go on for thousands of years, for hundreds and thousands of years. But Allah is Almighty. He can completely destroy the planet. Then the question no longer remains. When there are no more human beings, then there is no need for prophets. These are realities in the world of events. And the realities for which the message of Allah had come, in the Holy Qur'an, and the Ahadith of our Prophet ﷺ, according to that, can there be any other prophet? And, according to your belief, had there been any other prophets before Mirza Ghulam Ahmad, or shall there be any other?
Mirza Nasir Ahmad:	The Noble Prophet had prophesied the coming of the Messiah. And in the tradition in Muslim, he was mentioned four times as 'prophet of Allah'. Likewise, he had prophesied the coming of the Mahdi, and the Ummat believes up to this day in the coming of the Prophet Maseehullah (i.e. the Messiah of Allah). And it also believes in the coming of the Mahdi. And in the light of this belief, I had read out a reference by our Shia brethren, that the Mahdi shall claim to be equal to all prophets, he shall actually announce that, and we believe that he says so rightly. When Shias say so, then we believe that they rightly say so. So, those who have just come into being, that is the Jamaat-e-Ahmadiyya, are not the only ones who awaited the Mahdi, but all of our elders have clearly said in their writings, or at least quietly accepted that a prophet is to come. And we also maintain that the belief that was held by our elders for the past 1300 years, is correct, and that the one who was prophesied to come – all sects agree to this – has come. Thus, the belief held by the Jamaat-e-Ahmadiyya is not a new belief. Right from the first day, the Ummat-e-Muhammadia and all its sects are agreed that there shall come another prophet to this Ummat.
Mr. Yahya Bakhtiar:	Mirza Sahib! From what you said can be concluded that, a. Mirza Ghulam Ahmad was the Messiah and that he had come already?

Mirza Nasir Ahmad:	We believe that the Mahdi and Messiah for which this Ummat had been waiting for the past 1300 years, has come in the person of Mirza Ghulam Ahmad Qadiani.
Mr. Yahya Bakhtiar:	As far as this prophecy is concerned, you said that it is Mirza Ghulam Ahmad, and that he had come, and that he was the Promised Messiah. You also said that the Divine blessings... no, you had not said that, I mean in your literature comes...
Mirza Nasir Ahmad:	Yes, I shall say it...
Mr. Yahya Bakhtiar:	Yes, this point...
Mirza Nasir Ahmad:	No, I mean... I proclaim that according to us, without following Hazrat Muhammad ﷺ, all doors to Divine Blessings are closed. Now since I proclaimed that, you can ask me directly.
Mr. Yahya Bakhtiar:	So, in the sense in which you say that all door are closed, except...
Mirza Nasir Ahmad:	...except that of following Hazrat Muhammad ﷺ.
Mr. Yahya Bakhtiar:	...on this basis, on this foundation, can there come other prophets? Or was Hazrat Ghulam Ahmad a prophet on this basis?
Mirza Nasir Ahmad:	Prophethood... I have already stated my belief about Mirza Ghulam Ahmad being an Ummati Nabi. If there is still some confusion, then I shall elucidate, just tell me.
Mr. Yahya Bakhtiar:	No, this I... Since the question whether he was a prophet was raised yesterday, well, you said in the end that 'he was a prophet but not in the sense in which you are saying.'
Mirza Nasir Ahmad:	I had clarified this in the morning, didn't I? You told me to, and I did clarify that our belief is that the Ummat-e-Muhammadiyah had been waiting 1300 years for the Messiah, and that, according to our belief that Messiah had come.
Mr. Yahya Bakhtiar:	And this viewpoint of yours, that an 'Ummati Nabi'... I had already told you that the interpretation of Khatme Nubuwwat, and that of Khatam-ul Anbiyaa...
Mirza Nasir Ahmad:	As far as blessings are concerned...
Mr. Yahya Bakhtiar:	Yes?
Mirza Nasir Ahmad:	I have announced that already.
Mr. Yahya Bakhtiar:	No, no, I wanted to ask whether the interpretations thereof, of blessings, is that Khatimul Anbiyaa is interpreted to mean that Muhammad ﷺ was the last prophet, that there can be no other prophet after him. Others say that no, he was the last legislating prophet, their Seal, after his perfection there can be other prophets who shall hail from his Ummat. What is your belief, your view about this?
Mirza Nasir Ahmad:	Our belief is that the Noble Prophet ﷺ was the Seal of Prophets, in the sense that all the prophets who were before him, all their combined spiritual effulgence are less than those of him, before and after, there was no one who could obtain spiritual blessings, or reach even the very lowest of spiritual ranks without partaking from his spiritual blessings. This is our belief.
Mr. Yahya Bakhtiar:	Mirza Sahib! Yesterday, I had drawn your attention... well, as far as the prophecy of the Messiah's coming is concerned, and about which you had said that all Muslims believe in this prophecy, that he shall come, well, in which form shall he come? There can be some difference whether he shall come in a bodily form or not. But all say that he shall come. And you say that according to your belief he has come...

Mirza Nasir Ahmad:	He has come already.
Mr. Yahya Bakhtiar:	This is clear. Now there is another problem, for which I have to trouble you, and towards which I want to draw your attention. In Anwar-e-Khilafah, page 62 had been written in brackets (the Muslims). This is not in the original.
Mirza Nasir Ahmad:	Hmm.
Mr. Yahya Bakhtiar:	'They (the Muslims) think that the Divine treasures are exhausted. Their thinking so is because they do not understand the power of Allah. Otherwise, there would be not just one, but thousands of prophets.' I have drawn your attention to that, and there was also another reference, in Anwar-e-Sadaqat, page 65: 'If they were to place a sword on both sides of my neck and told me to say that there can be no other prophet after the Noble Prophet ﷺ, even then I would say that you are false and an arch-liar. There can and will be prophets after him.'
Mirza Nasir Ahmad:	Now there can be questions.
Mr. Yahya Bakhtiar:	I have read two quotations, one is that there shall be 'thousands of prophets' and the other that 'there can and will be prophets after him.' Now I would request you to clarify this – the plural form has been used in both cases. If only the Messiah was meant, then it should have said that only one prophet can and will come. But here it says: 'They (the Muslims) think that the Divine treasures are exhausted. Their thinking so is because they do not understand the power of Allah. Otherwise, there would be not just one, but thousands of prophets.' Please elaborate this, clarify the position what this actually means.
Mirza Nasir Ahmad:	I think this refers to the possibility. Yesterday I had read a reference from Taqwiatul Iman, in which Hazrat Maulana Shah Muhammad Ismail Shaheed said that Allah's Might is such that in one instance, just by His command 'Kun' He can bring millions of Prophets, saints, Jinn and angels into being who are equal to Jibreel and Muhammad. So this is a matter of possibility. You have asked me for an explanation. I think that in both references, the mere possibility is being discussed, not the reality.
Mr. Yahya Bakhtiar:	I had directed your attention to this because in one reference, you could have expressed the 'possibility' by saying 'there can be prophets after him, and there can definitely be prophets after him. The words that have been used in the other reference, which are... I do not think Mirza Basheeruddeen Mahmood would have shied from changing a word, if he had not meant to change the meaning, and here he says: 'I say there will be thousands of prophets.' And then...
Mirza Nasir Ahmad:	And if he had himself intended a meaning, then we ought to accept it, right, I mean if the author himself had intended any meaning, I mean.
Mr. Yahya Bakhtiar:	That is for you to tell. Then it depends what was said first, and what was said afterwards.
Mirza Nasir Ahmad:	Afterwards he said that what I was telling. You have... the question was put: 'Can there be in future any other person of Mirza Ghulam Ahmad's spiritual potential? Answer: This is possible. But it cannot be said whether Allah shall send in future such a person or not.'

	By taking one reference, one sentence of a person's book, I should – leave aside all knowledge and say something incorrect about him, now, I am not going to do so.
Mr. Yahya Bakhtiar:	No, actually the issue of possibility that you are talking about, I am saying that...
Mirza Nasir Ahmad:	Yes, you have asked me, and I said that according to my understanding, this is a matter of possibility. I can only tell you about what I understand from this. What else could I tell you?
Mr. Yahya Bakhtiar:	Well, Mirza Sahib! I would like to draw your attention towards another statement so that you may elucidate the same. Did you face the Lahore Inquiry Court?
Mirza Nasir Ahmad:	Yes, I did.
Mr. Yahya Bakhtiar:	Some questions were asked there, and their answers are written here. I shall repeat them, and you tell me whether that is correct or not.
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	Do you believe Mirza Ghulam Ahmad to be a Nabi? – Question.
Mirza Nasir Ahmad:	No, my answer.
Mr. Yahya Bakhtiar:	No, I am repeating the answer. Then you tell me if it is right or not.
Mirza Nasir Ahmad:	Alright, fine.
Mr. Yahya Bakhtiar:	You said 'Yes'.
Mirza Nasir Ahmad:	No, I said no. But I believe him to be an Ummati Nabi.
Mr. Yahya Bakhtiar:	Then the question: How are you related to him? Answer: I am his grandson, son's son. This was written by the judge or it was explained. Question: Was he the first Ummati Nabi after Muhammad ﷺ? Was he the first Ummati Nabi after Muhammad ﷺ? Was he the first Ummati Nabi after Muhammad ﷺ? Answer: To my belief, he was the first Ummati Nabi in the Ummat-e-Muhammadiyah. Had you said so?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Can any more such Nabis follow? – Question. Answer: They can, but they may not. This is what I am telling you.
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	Is it properly reported?
Mirza Nasir Ahmad:	It is properly reported.
Mr. Yahya Bakhtiar:	Why not? – This is the question. And your answer to that is: Because according to my faith, the Holy Muhammad of Islam did not predict the coming of more than one Ummati Nabi, or any other Ummati Nabi. Theoretically, there can more than one Ummati Nabi of Holy Prophet of Islam. But, because of his prophecy, I believe that there will not be any more. It is correctly recorded?
Mirza Nasir Ahmad:	Yes, and I still...
Mr. Yahya Bakhtiar:	Because we were not present there, right?
Mirza Nasir Ahmad:	Yes, right, alright
Mr. Yahya Bakhtiar:	So, Mirza Sahib, then you are asked:

	Can you recite the Basharat or prophecy, because you have referred to that? And then you say: I cannot give the reference of the relevant tradition (Hadith) of the Holy Prophet rightnow, but I will send it to the tribunal later. One can find support for this belief even from the Qur'an. According to our faith, Mirza Ghulam Ahmad was also the Promised Messiah and Promised Mahdi. Now, Sir, I have read their statement, and you said: 'this is correctly recorded.'
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Sir, here you say first that he was Ummati Nabi; you say, Sir, that according to your faith, no other Ummati Nabi can come because of the prophecy of the Holy Prophet of Islam; and you say 'according to our faith, he was also – I want to emphasise the word 'also' – the Promised Messiah and the Promised Mahdi.' So, there are two capacities which Mirza Ghulam Ahmad, according to you, had: One, as an Ummati Nabi; the other as Promised Messiah and Mahdi. I was confirming myself yesterday, and again I respectfully repeat the question that: Can there be any other Ummati Prophet after him according to your faith? You said: No. So, does it not amount to saying that he is the last of the Prophets?
Mirza Nasir Ahmad:	He is not.
Mr. Yahya Bakhtiar:	Why not? If this is your...
Mirza Nasir Ahmad:	Because Muhammad is the last of the prophets in every sense of the word. Khatam-un-Nabiyeen.
Mr. Yahya Bakhtiar:	Then what is your controversy with others who say that he is the last of prophets? Only on the question of Mahdi? Or you say that other Ummati Nabi can come?
Mirza Nasir Ahmad:	I have just said that the Ummat-e-Muhammadiyah, along with their thirteen hundred year old belief that the Noble Prophet Muhammad is the last of the Prophets, is awaiting a Messiah which the Noble Prophet himself had called four times 'Prophet of Allah' in the Ahadith. And they still believed in the Seal of Prophethood. In so far, I don't think there is any perplexity in this matter. The whole Ummat has, for thirteen hundred years, not considered this belief as contradictory to the belief in the Finality of Prophethood, that is, that there shall be a Messiah who shall also be the Prophet of Allah. And I have said that there are hundreds of texts by the righteous elders to be quoted which can clarify the position of this person to come. I have read yesterday a quotation from some Shiite authority – Shiites are our brethren, and another reference by them says that the Mahdi shall be superior to all other prophets, because he shall be the Noble Prophet's perfect shadow. There are hundreds of similar references. If you require it, I shall be able to present you these hundreds of references in eight or ten days. The Ummat-e-Muhammadiyah... that is, the clarification which I gave according to my understanding... that the Ummat-e-Muhammadiyah has been waiting for a Messiah for thirteen hundred years, and all of the righteous elders were agreed that waiting for this prophet is not against the belief in the finality of prophethood.
Mr. Yahya Bakhtiar:	Mirza Sahib, you will forgive me if I repeat myself, but according to your statement, Mirza Ghulam Ahmad is the Promised Messiah and according to your statement, he is also an Ummati Nabi, and you have said: 'According to my belief, he is also Maseeh-e-Maw'ood or the Promised Messiah,

	and Mahdi also and he is Ummati...' There are two capacities, and I want clarification on that point. And I would respectfully, again, before you give the answer, draw your attention to your document which you have filed in support of your contention. This is Annexure 6, which is a book written by Maulana Abul Ata from which I read yesterday and... I am sorry here to repeat... which is written in reply to Maulana Maudoodi's book 'Khatme-Nubuwwat'. This also deals with that...
Mirza Nasir Ahmad:	What is the page number?
Mr. Yahya Bakhtiar:	Page 8, yes, Maulana Abul Ata says that...
Mirza Nasir Ahmad:	Yes, it is the same as yesterday.
Mr. Yahya Bakhtiar:	Yes, that is what I am saying. I am sorry I have to repeat.
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	'As far as the Khatmiyyat-e-Muhammadiyah is concerned, the Muslims have got two different theories... Now, Sir, we are discussing the Messiah or the promised Mahdi. This is the interpretation... Tafseer. ... the Muslims have got two different theories... what Khatam-un-Nabiyeen means. Maulana Abul Ata says: The first theory is that the Noble Prophet's ﷺ Khatmiyyat has concluded the spiritual blessings of all former prophets, and opened the wide door for the Muhammadian spiritual blessings for the Ummat. As a result of following him, the acquisition of all those rewards that the rewarded ones receive, is possible.' This is one theory. Onwards, he says: 'The Noble Prophet's ﷺ Khatmiyyat amounts to an ending of the Muhammadi blessings. His Ummat has become deprived of all those superior rewards that were bestowed upon the Children of Israel or the former nations.' What I am saying is that here the Maulana himself says and interprets and gives two theories, does this not mean that according to one point of view, there can be no other prophet, whether Ummati or Sharai? From the other point of view, there shall be prophets among the Ummat of Muhammad, just as there had been among the Children of Israel, that is non-Sharai, Ummati prophets. This is one point of view. Is it not written: I am not saying that there shall be people who shall be treated like prophets.' They are not meant. This is clear. And this meaning I am concluding, that according to one point of view there can be no prophet of any kind. No matter of one says that the door or the window of blessings has been closed. Others say: No, the door of blessings or the window of blessings is open. There can be other prophets. Does this passage not mean that? Or does it mean anything else?
Mirza Nasir Ahmad:	It does not mean that.
Mr. Yahya Bakhtiar:	Then could you tell us what it means?
Mirza Nasir Ahmad:	Yes. This passage does not at all refer to prophethood. It says: '...the Noble Prophet's ﷺ Khatmiyyat.', or those who believe in his being the last of prophets...
Mr. Yahya Bakhtiar:	Those who believe.
Mirza Nasir Ahmad:	...have got two theories. Those who believe that the Noble Prophet is the last of prophets have got two theories. These are:

	One theory is... the first theory is that the Noble Prophet's ﷺ Khatmiyyat has concluded the spiritual blessings of all former prophets, and opened the wide door for the Muhammadian spiritual blessings for the Ummat. As a result of following him, the acquisition of all those rewards that the rewarded ones receive, is possible. Not one, two, three, four, but ALL rewards, which includes the reward for being a righteous person, a martyr, a Siddiq, a Qutb or Abdal, the reward for being an Imam, the reward for being virtuous is being included. This means that even the common people in my Ummat shall be shown true dreams by Allah. This is the reward, that the whole body of Ummatis shall be انتم الاعلون ان كنتم مومنين, that is, you shall prevail if you fulfil the requirements of faith. You shall not be overcome. These rewards are for all kinds of Muslims in this Ummat. A wide door has been opened for your Ummat, through the blessings of following you, and all those rewards can be attained. Here, the statement has been restricted, by mentioning 'the rewarded ones'. And those rewarded ones are actually not one, but four groups which are mentioned in the Holy Qur'an at another place, and which has been hinted at in Surah Fatihah صراط الذين انعمت عليهم – the path of the rewarded ones. And at another place, four categories are mentioned. So, here has nothing been mentioned that relates only to prophethood or to the meaning of prophethood. The second theory is that 'The Noble Prophet's ﷺ Khatmiyyat amounts to an ending of the Muhammadi blessings. His Ummat has become deprived of all those superior rewards that were bestowed upon the Children of Israel or the former nations.' I shall illustrate this through an example. In the Bible comes that even children shall be prophets, in the literal sense... this too, is a reward that they shall see true dreams. They shall be given glad tidings. This is a great statement that distinguishes the Ummat-e-Muhammadiyah today from other religions. This is also a criterion. This refers to the closure of blessings. It does not discuss a closure of prophethood.
Mr. Yahya Bakhtiar:	That is alright, you have...
Mirza Nasir Ahmad:	I have told you what I understood from it.
Mr. Yahya Bakhtiar:	No, I... what I have not understood is that I have read the booklet by Maulana Maudoodi. He has said nowhere that Allah's blessings and rewards have come to an end – in the sense in which you say it. He clearly said that there can be no other prophets. This blessing relates to that. That is why I am saying that if this is the answer...
Mirza Nasir Ahmad:	Yes, alright, I have told you what I have understood.
Mr. Yahya Bakhtiar:	No, look, if you read this answer, together with this booklet which was written in reply to an objection, this book, there was only raised this question. Then you can verify it.
Mirza Nasir Ahmad:	The book is not in front of me right now.
Mr. Yahya Bakhtiar:	No? Then you are going to verify it.
Mirza Nasir Ahmad:	Yes, yes, I shall verify it.
Mr. Yahya Bakhtiar:	Because there is no dispute regarding the fact that...
Mirza Nasir Ahmad:	Alright, they shall verify it.
Mr. Yahya Bakhtiar:	...Maulana Maudoodi Sahib had said that the Divine blessings have ceased in the

	way that you had said. In this case, the matter shall be alright. According to my opinion, he had not said so anywhere.
Mirza Nasir Ahmad:	Yes. Alright. They shall check that, then I will tell you.
Mr. Yahya Bakhtiar:	He said this, that as far as prophets are concerned... (to a member: We have the book?) (To Mirza Nasir Ahmad) I don't have it with me right now.
Mirza Nasir Ahmad:	No, when it shall be available, then, in sha Allah, in the sitting in the evening, I shall tell.
Mr. Yahya Bakhtiar:	So, this is why you should see it. After that, Maulana Maudoodi did not mention that the kind of blessing that you are talking about has come to an end. He said that...
Mirza Nasir Ahmad:	I have understood that. Yes, I have understood the matter. But without the reference, I had told you whatever I had understood from it.
Mr. Yahya Bakhtiar:	Yes, then you shall have a look at it anyway.
Mirza Nasir Ahmad:	Yes, I shall have a look at it.
Mr. Yahya Bakhtiar:	Yes, we shall do it in the evening sitting.
Mirza Nasir Ahmad:	I shall try to get it today, the book.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib, I would like to draw your attention to some other references. Have a look at them, whether they are correct, or are you admitting them? Daf'ul Balaa, page 231 says: 'He is the true God who has sent His Messenger to Qadian.'
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Here, look at it and say whether this refers to the sending of a prophet, and Ummati Nabi, or to sending a messenger, or whether it indicates the Mahdi, whatever you get from it. Take the reference. Yes, what is written here, on page 10-11, in this book. Yes, right.
Mirza Nasir Ahmad:	Which page is it?
Mr. Yahya Bakhtiar:	Page 231, in the book from where I had taken the reference from, Daf'ul Balaa, page 10-11.
Mirza Nasir Ahmad:	Yes, yes, page 229?
Mr. Yahya Bakhtiar:	No, 231.
Mirza Nasir Ahmad:	231
Mr. Yahya Bakhtiar:	The page 11 which it mentions...
Mirza Nasir Ahmad:	Yes, yes,
Mr. Yahya Bakhtiar:	The para which is finishing on it, the first para, it says: If those people have not done so, then still it shall be understood that He is the true God who has sent His Messenger to Qadian.
Mirza Nasir Ahmad:	The question here is whether he had used the word messenger with regard to himself? Yes? Is it that what you are asking?
Mr. Yahya Bakhtiar:	Yes. Now I shall ask another question. In Haqiqatul Wahi, p. 391, Mirza Sahib says: 'I was chosen to receive the title 'prophet'. All the other people do not deserve this appellation.' Verify this also.
Mirza Nasir Ahmad:	This is there, most probably. This is what I just said, that this is what the Ummat had believed for 1300 years.
Mr. Yahya Bakhtiar:	No, the Ummat-e-Muhammadiyah had never believed that in Qadian, Mirza Ghulam Ahmad...

Mirza Nasir Ahmad:	No, the Ummat-e-Muhammadiyah had believed that there was a prophecy.
Mr. Yahya Bakhtiar:	No, this is a different question. What I am asking is: does this mean...
Mirza Nasir Ahmad:	Yes, in the presence of the prophecy, he...
Mr. Yahya Bakhtiar:	... to receive the title 'prophet'...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...he is not saying 'Messiah'...
Mirza Nasir Ahmad:	No, no, Ummati Prophet.
Mr. Yahya Bakhtiar:	Ummati Prophet, yes. 'I was chosen to receive the title 'prophet'. All the other people do not deserve this appellation.' Has he said this about himself on his own accord?
Mirza Nasir Ahmad:	Yes, yes, about himself.
Mr. Yahya Bakhtiar:	Now there is another reference. There are two verses by Mirza Sahib, Durr-e-Thameen, page 288: انبياء گر چه بوده اند بسي من به عرفان نه کمترم زكي آن چه داد است هر نبي را جام داد آن جام را مرا به تمام
Mirza Nasir Ahmad:	This ... the Shias...
Mr. Yahya Bakhtiar:	These are Mirza Sahib's verses, aren't they?
Mirza Nasir Ahmad:	These are Mirza Sahib's verses, and this most probably the interpretation of the Shiites' quotes which I had read yesterday: They shall say: One who wants to see Ibraheem should have a look at me, etc. etc.
Mr. Yahya Bakhtiar:	No, here he says...
Mirza Nasir Ahmad:	'The spiritual cup that has been given to the prophets, well, by virtue of the Noble Prophet, I was given it in a better way.
Mr. Yahya Bakhtiar:	I shall translate, if you think it is right...
Mirza Nasir Ahmad:	Very well.
Mr. Yahya Bakhtiar:	Although there had been many prophets in the world, I am not below any of them in matters of cognition...
Mirza Nasir Ahmad:	In what?
Mr. Yahya Bakhtiar:	I am not below any of them in matters of cognition...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	The One who had given each prophet a cup, has given me the cup full to the brim.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	He is saying about himself that he is not behind any prophet.
Mirza Nasir Ahmad:	Yes, right, he said that about himself.
Mr. Yahya Bakhtiar:	Now, there is another reference, Tashkhees-ul-Azhan, Qadian, August 1917...
Mirza Nasir Ahmad:	Yes, there used to be a magazine like that.
Mr. Yahya Bakhtiar:	Yes, it is from this magazine...
Mirza Nasir Ahmad:	Who wrote the article?
Mr. Yahya Bakhtiar:	This is don't know. This is why I want a verification from you.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	He is not an authority. Here is a reference dated March, 1914, and one dated August 1917.

Mirza Nasir Ahmad:	Both are Tashkhees-ul-Azhan?
Mr. Yahya Bakhtiar:	Yes. Here is written – Mirza Sahib himself does not say so...
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	...because this is dated 1914 and 1917: 'After the Noble Prophet, there had to come only one more prophet, and there being many prophets would mar many of Allah's designs and rule.' Please verify this.
Mirza Nasir Ahmad:	No, I shall verify the content of this article, but not its wording. This article is according to our belief.
Mr. Yahya Bakhtiar:	Yes: 'After the Noble Prophet, there had to come only one more prophet, and there being many prophets would mar many of Allah's designs and rule.' Now, Mirza Sahib! Is there not between your viewpoint and that of the remaining Muslims a difference? They believe that the coming of another prophet after the Noble Prophet would mar many of Allah's designs and rule. They believe that there can be no other prophet after the Noble Prophet □, because it is in accordance with the Divine Will that there shall be no other prophet. And if there would be another prophet, then that would mar that rule. You say that no, there can be another prophet. The coming of one shall not mar, but the coming of more than one shall.
Mirza Nasir Ahmad:	Is this... question finished?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	I had just said that the Muslim Ummah had, for 1300 years, believed that there shall come one prophet to this Ummah. The discussion after that is a philosophical one, namely why there had been glad tidings of only one prophet, and why the Muslim Ummah had, for 1300 years awaited only a Messiah, a 'Nabiullah' as he was called four times in the Hadith by Muslim. The answer to this 'why' is a philosophical one.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib, the question is that there shall come one prophet. You say that there shall come an Ummati Prophet, and...
Mirza Nasir Ahmad:	No, our difference is, if you want me to tell it, the belief that had been held for 1300 years, that there shall come the Messiah, the Prophet of Allah. This is the belief of the Ummah. But they have made no definite statement as to whether he has come or not. Our, and other elders view differs in only as much as we say that the one who had been awaited for 1300 years, had come. While our righteous ancestor say that the one who has been awaited for 1300 years, still is to come. The difference is one of 'has come' and 'will come', and indeed, it should be so, rationally spoken, because these were the early centuries, while we are living in this century.
Mr. Yahya Bakhtiar:	There are two things, Mirza Sahib! One is that all believe that the Messiah shall come. The controversy is not about that. A Mahdi had to come, he had not to get prophethood, because he had already formerly been appointed as prophet. Is this a fact or not?
Mirza Nasir Ahmad:	He was already a prophet who, in the Mosaic Shariah...
Mr. Yahya Bakhtiar:	No, has he got prophethood?
Mirza Nasir Ahmad:	No. He had come to this world in order to enforce the Mosaic Shariah.
Mr. Yahya Bakhtiar:	Mirza Sahib! His authority has changed. He was told to stay in this Ummah, but

	he had been a prophet before. There is no question about him in this regard.
Mirza Nasir Ahmad:	Then actually this is correct. It is correct from one point of view. We differ only in this regard.
Mr. Yahya Bakhtiar:	All I am saying is that here he says that there is no question about the Messiah. All he says is that there shall come only one prophet after the Noble Prophet...
Mirza Nasir Ahmad:	It means the same. The explanation to this is elsewhere.
Mr. Yahya Bakhtiar:	...and there being many prophets would mar many of Allah's designs and rule. There is no question of there being many. If the question was about the Messiah, then he had come here. And remains that which has been said in the Hadith, that is a different matter, that he shall be the son of Maryam, and that he shall appear in Damascus. I do not want to go in the details here, because you have said that 'there shall be an Ummati Nabi, and we believe that Mirza Ghulam Ahmad is that Ummati Nabi, and we also believe that he is the Messiah...'
Mirza Nasir Ahmad:	The Messiah, the same Messiah whose coming had been awaited.
Mr. Yahya Bakhtiar:	You then said that 'it is our belief that he is the Messiah. That he is an Ummati Nabi, and also...
Mirza Nasir Ahmad:	No, no, oho! A person who is the Messiah is so only because of his being an Ummati Nabi. But if one was to say merely 'Messiah', then it would have been possible. Or the question... it is being understood that we are trying to conceal the Ummati prophethood, this is why we are making this announcement. The one who talked about this person, Muhammad, called him Messiah and Mahdi, and he said about the Nazarene Messiah that he shall descend. Then the discussion, whether he shall be the old one or the new one, actually the whole problem depends on the resolution of this issue. Differences...
Mr. Yahya Bakhtiar:	I shall read another reference, after which I shall ask you for further clarification.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	This is taken from 'Aik Ghalti ka Izalah': And I can swear, even while standing in the House of Allah, that the pure revelation which is being sent down to me contains the words of the same God who has revealed His words to Hazrat Musa, Hazrat Isa and Hazrat Muhammad Mustafa ﷺ. Here, have a look at it.
Mirza Nasir Ahmad:	Yes, right, most probably.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib, can you throw some light on this matter that when Mirza Sahib says: And I can swear, even while standing in the House of Allah, that the pure revelation which is being sent down to me... says so as a prophet, he says: 'which is being sent down to me.' ... contains the words of the same God who has revealed His words to Hazrat Musa, Hazrat Isa and Hazrat Muhammad Mustafa ﷺ. He mentions his revelation as a prophet who is separate from these three.
Mirza Nasir Ahmad:	No, no, not at all. He took an oath... may I reply?
Mr. Yahya Bakhtiar:	...he mentions Hazrat Isa...
Mirza Nasir Ahmad:	May I reply?
Mr. Yahya Bakhtiar:	...he says that he is the Messiah...

Mirza Nasir Ahmad:	Yes, complete your question.
Mr. Yahya Bakhtiar:	...and along with that, he says that his revelation is just like the revelation that came down to Hazrat Muhammad, that came down to Hazrat Isa and Hazrat Musa. So, after mentioning these three names, he says that he is a fourth prophet. I think that is what he meant. If you would like to provide some further details...
Mirza Nasir Ahmad:	This mentions only the source of revelation. It does not mention the state of revelation. He says that his revelation comes from the same source as the great guidance which is the Holy Qur'an. He does not say that his revelation is of the same calibre as the Holy Qur'an. He tells the world that he is prepared to swear that his revelation is not of diabolical origin, but that it is a Divine revelation. How can the revelation of Hazrat Musa and Hazrat Isa be compared to that of Hazrat Muhammad? If we did what you suggest through your argumentation, then we would be worse than Kafirs.
Mr. Yahya Bakhtiar:	No, no, Mirza Sahib! I did not mean...
Mirza Nasir Ahmad:	Only the origin of revelation...
Mr. Yahya Bakhtiar:	... to say that he communicated that his revelation is better than theirs. No. I have not said that. He says that this is also a revelation from God. This is what he is saying.
Mirza Nasir Ahmad:	It is as truthful.
Mr. Yahya Bakhtiar:	Yes, it is a truthful revelation, and just as pure as the one which Allah Most High had sent to Hazrat Muhammad.
Mirza Nasir Ahmad:	A revelation which is from Allah...
Mr. Yahya Bakhtiar:	I had a point...
Mirza Nasir Ahmad:	Well, yes!
Mr. Yahya Bakhtiar:	...and that was that this is different revelation. He emphasises that this is a different revelation, that has been given to a different prophet, is it this what he says, or not?
Mirza Nasir Ahmad:	We believe that even prophet who has not brought a Shariah, receives revelation from Allah. According to our view, according to our belief, divine revelation, God's pure words, descend also on the righteous ones of this Ummah. As far as their purity is concerned, Allah is linked to the source of the revelation, that is, what is the source? If it is the word of Allah, then one would have to say about Allah's words that some are more pure than others. We cannot even think of such a thing. Anything that comes from God is just as pure as anything else that had come from Him before, because it comes from the same source. But there is a considerable difference regarding its conditions.
Mr. Yahya Bakhtiar:	Mirza Sahib! Forgive me, I did not say that he said the remaining revelations are impure, or that his revelation is not pure. There is no dispute about this matter. As far as... the issue is very clear. He says that my revelation is as pure as the revelation of the other prophets whom he had mentioned. I am saying that that this saying makes it clear that he got a different revelation in the role of a different prophet.
Mirza Nasir Ahmad:	This is not what it makes clear.
Mr. Yahya Bakhtiar:	I shall read it again...
Mirza Nasir Ahmad:	No, no, I...
Mr. Yahya Bakhtiar:	...

Mirza Nasir Ahmad:	Listen to my answer. You had at one occasion taken Hazrat Musa's and Hazrat Isa's name, although Hazrat Isa's revelation had not abrogated the Shariah brought by Hazrat Musa, and this example itself tells what this means. It does not mean what it might be taken to mean. The revelation that had come to Hazrat Isa had not abrogated the Shariah of Hazrat Musa, rather it had the purpose of strengthening and reinforcing the Shariah of Hazrat Musa and of making it a part of the lives of the Children of Israel. This is what Hazrat Isa's revelation was for. It was not a new Shariah.
Mr. Yahya Bakhtiar:	No, it was not a new Shariah. I am not saying that it was a new Shariah. But Hazrat Isa was a different prophet, and his revelation had been different, too, from the one that had been sent down to Hazrat Musa. This is the point. Different. The question that arises is whether he is a prophet of the Ummat-e...
Mirza Nasir Ahmad:	A difference in the implied meaning...
Mr. Yahya Bakhtiar:	...-Muhammadiyah, just as Hazrat Musa and Hazrat Isa had been different. I am saying that I and Muhammad ﷺ are different. Does this excerpt convey this, or not? And he is saying that the revelation that had been sent to him is not the same as the one that had been sent to Muhammad ﷺ, but that it is just as pure.
Mirza Nasir Ahmad:	If one takes this to refer to a difference in the implied meaning, then no, and if one takes it to refer to a difference of words, then yes.
Mr. Yahya Bakhtiar:	Yes, a difference of words.
Mirza Nasir Ahmad:	No, a difference of words. His Holiness the Promised Messiah, whom we consider as an Ummati Nabi, was told through revelation: يقيم الدين , that is to establish religion, and... يقيم الدين و يحيى الدين و يقيم الشريعة , and to revive the Muhammadi Shariah... this... this is the task that had been entrusted to him, and in this role, Allah's revelation was sent down to him, to expound the illustrious teachings contained in the Muhammadi Shariah to the people, and to explain new issues of a new age in the light of the Great Qur'an, and to prove the world that Islam is a true religion.
Mr. Yahya Bakhtiar:	Mirza Sahib! Can this duty not be accomplished without laying any claim to prophethood?
Mirza Nasir Ahmad:	It can be.
Mr. Yahya Bakhtiar:	It can be?
Mirza Nasir Ahmad:	Yes, he could have done that. This...
Mr. Yahya Bakhtiar:	Because you said that revelation comes to other saints, friends of Allah...
Mirza Nasir Ahmad:	He could have done that. But because he was a prophet, he gave such kinds of examples.
Mr. Yahya Bakhtiar:	No, I was just...
Mirza Nasir Ahmad:	He could have done so. Every...
Mr. Yahya Bakhtiar:	If the Shariah is the same...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...and he belongs to the Ummat-e-Muhammadiyah, and he came only for that purpose, which could have been fulfilled by a saint, in the role of a revivalist, as a person of respect, if he could have done so after acquiring light through the revelation of Allah, then of what benefit is such prophethood? What does Allah intend by this?
Mirza Nasir Ahmad:	Look, our belief is that Allah has called him 'prophet', hence, after this belief, how can we dare to ask why Allah had done so? Only Allah can tell this.

Mr. Yahya Bakhtiar:	Yes, Mirza Sahib! I shall ask another question after a little while, because there are several questions, and that causes us to go into other things. My effort is, and I have troubled you also, since so many days this thing is continuing. Then there are other questions, to which I shall come later, whether the Mahdi was supposed to come or the Messiah. In the Hadith comes that he shall be the son of Hazrat Maryam, that he shall appear in Damascus. I do not want to go into these things at this stage, because I know that you have answers to this. But we... for the sake of record... so that there be no mistake. There is need for clarification. I shall ask some questions afterwards. Interruption Mirza Sahib! There is another subject about which I had asked you a few questions, and I had said that as per my understanding, as far as I had perused a bit of your literature, or the questions which the members of the Assembly had given to me to be asked, from this appears that you... that you... Interruption Mr. Chairman, I request that the members should pay attention because my question... I will wait till they have concluded the discussion, then I will proceed. Pause ...that your Jamaat had always adopted separatist tendencies, you considered yourself always as different from the Muslims, you considered yourself as a separate Ummat. You have already thrown some light on this. I want that you keep in mind about what I am going to ask you.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	And you have always tried to be treated separately, you are separate, and in this regard, I would like to get your attention towards two references, one is Al Fadhl, 16 th July 1949.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	And my... the information which I have got – it might be wrong – according that, it was attributed to the second Khaleefah, Mirza Basheeruddeen Mahmood, who said, in any of his Khutbas that have been printed in Al Fadhl on 16th July 1949: ‘People...’ And here it says, written in brackets, Ahmadi, I don’t know if there is a bracket or not...
Mirza Nasir Ahmad:	We shall see.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	We shall see.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	‘People are concerned as to why they are made separate. People wonder why enmity is harboured towards them, why they are grieved, but if the reason for giving grief is that they are our victim, then we need not be the least concerned...and there is not the least reason to be worried. Rather, we should be happy that the enemy...’ Here, in brackets, it says ‘non-Ahmadi Muslims’ which I think has been written for the sake of clarity. That is what I am saying. It won’t be there, this is for my explaining the matter.
Mirza Nasir Ahmad:	Yes, yes, alright
Mr. Yahya Bakhtiar:	‘...that the enemy...’. Here, ‘enemy’ is written.

	'...the enemy feels that if there is some new momentum in us, we will devour his religion.' Well, Mirza Sahib, what did he mean by 'enemy'? I am not saying that that which is written in the bracket, is correct...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...and whose religion was it?
Mirza Nasir Ahmad:	What is meant by religion?
Mr. Yahya Bakhtiar:	Yes, what is meant by it, and what will they devour? And then 'I and they' are concerned, and 'frighten' and 'worry' and 'cause grief', this all indicates two separate sections, two different camps.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Regarding this, you...
Mirza Nasir Ahmad:	After checking it...
Mr. Yahya Bakhtiar:	Yes, after checking it...
Mirza Nasir Ahmad:	...after seeing the context...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...I shall know why it was phrased like that, just as there are differences between the Wahhabis and the Ahl-e-Hadith, and the Barelvis, that between different sects, how such a kind of quarrel could arise here.
Mr. Yahya Bakhtiar:	And I want a clarification regarding the impression I had got from this...
Mirza Nasir Ahmad:	Alright, after looking at it, I shall...
Mr. Yahya Bakhtiar:	...namely that this tendency shows that you are different from Muslims and that you consider them as your enemies...
Mirza Nasir Ahmad:	Yes, I shall discuss that.
Mr. Yahya Bakhtiar:	...and that you consider them as your enemies.
Mirza Nasir Ahmad:	Yes, today, when we meet at six o'clock, I shall in sha Allah throw some light on this...
Mr. Yahya Bakhtiar:	Yes, and along with that, there is another...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...thing to which I would like to divert your attention. Have a look at this, too. This, too, is attributed to Mirza Sahib, and this is Al Fadhl, dated 3 rd July 1952.
Mirza Nasir Ahmad:	3 rd July or 30 th July?
Mr. Yahya Bakhtiar:	Here it says 3 rd July, yes.
Mirza Nasir Ahmad:	Fine.
Mr. Yahya Bakhtiar:	It might be wrong. I will check again.
Mirza Nasir Ahmad:	No, I don't know.
Mr. Yahya Bakhtiar:	Because some issues of Al Fadhl are with us, and some we had asked from you, but...
Mirza Nasir Ahmad:	They have not arrived yet.
Mr. Yahya Bakhtiar:	They have not arrived, and then, there had been so much record that you could not deliver them.
Mirza Nasir Ahmad:	No, I got it. If you allow me, I shall answer in two sentences. It might be in the minds of many of our friends here, too. Our library that has been set up with much effort in 1947, we could not even bring one tenth of it here. The government there had not allow us to bring it. It had committed a great injustice, and the old record, which contained much precious matter, which was, amongst others, against the Christians also, well, we had to leave the whole

	library behind. Just one tenth has come here. After that, we have made efforts here, but not with full success.
Mr. Yahya Bakhtiar:	No, I am saying that from another point of view. When I was told that this is the record, I said: Look! This is a newspaper with a record of thirty years. As long as we do not say it ourselves, it will be very difficult to get it. So, this was also a difficulty. Some things that were definite...
Mirza Nasir Ahmad:	Alright. We shall check it.
Mr. Yahya Bakhtiar:	Yes, check it. I think it is with you, and...
Mirza Nasir Ahmad:	Was it 3 rd July or 30 th July?
Mr. Yahya Bakhtiar:	3 rd July.
Mirza Nasir Ahmad:	3 rd July, 3 rd July...
Mr. Yahya Bakhtiar:	1952.
Mirza Nasir Ahmad:	1952.
Mr. Yahya Bakhtiar:	Regarding this, I thought...
Mirza Nasir Ahmad:	We shall check this. It shall then be done altogether.
Mr. Yahya Bakhtiar:	Yes. That, that certain reference to which I would like to direct your attention, let me read it to you: 'We shall be victorious. You shall be brought before us like criminals. at that time, you shall be treated as Abu Jahl and his party were treated on the day Makkah was conquered.' Mirza Sahib! What please is this victory? What is meant by 'criminals'? Who is indicated by the statement: '...you shall be treated as Abu Jahl and his party were treated on the day Makkah was conquered.' Could you please...
Mirza Nasir Ahmad:	Yes, we shall see, we shall check.
Mr. Yahya Bakhtiar:	Then there is another excerpt from Al Fadhl, 16 th January 1952. Here he says: 'Let 1952 pass. As long as the enemy is not as overawed by Ahmadiyat to realise that it can now no longer be erased, and as long as he is not forced to come into the lap of Ahmadiyat...' There might be some mistake.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	So here, the enemy being overawed by Ahmadiyat...
Mirza Nasir Ahmad:	Yes, yes, his being overawed...
Mr. Yahya Bakhtiar:	And his coming into the lap of Ahmadiyat...
Mirza Nasir Ahmad:	...coming into the lap...
Mr. Yahya Bakhtiar:	Who is this enemy? How is he to be overawed?
Mirza Nasir Ahmad:	Here... this can be seen only from the context.
Mr. Yahya Bakhtiar:	He then says in another excerpt – I don't know if it is his or that of anyone else – but I shall give the reference nevertheless...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	... Al Fadhl, 15 th July 1952...
Mirza Nasir Ahmad:	Al Fadhl, 15 th July 1952.
Mr. Yahya Bakhtiar:	'Yes, now the final time has come, to avenge the blood of all those true scholars whom, right from the beginning to date, the bloodthirsty Mullahs...' Then comes:

	‘(Ataullah Shah Bukhari, Maulana Maudoodi, Maulana Ihtashamul Haqq)...’ This is in brackets. I don’t know if it is there as well...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...but I am saying this because...
Mirza Nasir Ahmad:	Alright, yes.
Mr. Yahya Bakhtiar:	‘(And Mufti Shafi)...’ This too, is written in brackets. ...had killed. All their blood is to be avenged.’ Anyway, please pay attention as to who is meant by ‘bloodthirsty Mullahs’ and...
Mirza Nasir Ahmad:	What is meant by blood revenge?
Mr. Yahya Bakhtiar:	...what they had done?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Well, I am saying that you should give attention to that, and then in the evening, you can... this issue...
Mirza Nasir Ahmad:	Yes. These three references which you had mentioned...
Mr. Yahya Bakhtiar:	I had given four references.
Mirza Nasir Ahmad:	Yes, four.
Mr. Yahya Bakhtiar:	This is why I shall repeat this which I had given the other day, so that you can easily remember them...
Mirza Nasir Ahmad:	No, I have written them.
Mr. Yahya Bakhtiar:	No, there was another one, yes, that day, I... one of 13 th November 1946.
Mirza Nasir Ahmad:	(To a member of his delegation) Write it: 13 th November...
Mr. Yahya Bakhtiar:	...1946
Mirza Nasir Ahmad:	1946
Mr. Yahya Bakhtiar:	It was mentioned in Impact, I had told you about it.
Mirza Nasir Ahmad:	This, this reference...
Mr. Yahya Bakhtiar:	No, no...
Mirza Nasir Ahmad:	...of Al Fadhl...
Mr. Yahya Bakhtiar:	Yes, no, in Al Fadhl, 13 th November 1946, Mirza Sahib...
Mirza Nasir Ahmad:	Yes, this shall also be covered in the evening.
Mr. Yahya Bakhtiar:	Yes, this: ‘I had sent my representative to a high-ranking English officer to convey to him that we should be granted rights just as the Christians and the Parsis...’
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	‘...upon which the officer said that they are a minority, whereas you are a religious sect. To this, I said that the Christians are also a religious sect. just as their rights have been acceded separately, our rights should be acceded separately, too. For every Parsi you produce, I shall produce two Ahmadis.’
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	This is the same context, so that you...
Mirza Nasir Ahmad:	Yes, yes, this will be covered in the evening. I have replied to this in brief, but you had asked for details.
Mr. Yahya Bakhtiar:	Mirza Sahib! According to the viewpoint of your creed, is obedience to the English a part of Islam? By English, I mean the British government, because I had been asked quite a number of questions about this, that I should...
Mirza Nasir Ahmad:	Yes, what we as well as those before us believe is that if a non-Muslim government does not interfere in religious matters, if it allows us to worship, and

	if it fulfils the human rights, then we, as well as those who were before us, believe that it is not right to revolt against them.
Mr. Yahya Bakhtiar:	When you say that 'it does not interfere in religious matters', before that, you said...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...then you mentioned that thing about rights...
Mirza Nasir Ahmad:	Yes, yes, two, right.
Mr. Yahya Bakhtiar:	...well, could you elaborate what you mean by 'not interfering?' Do you mean that there should be a permission to pray and to fast, to be allowed to go on Hajj, to give Azan?
Mirza Nasir Ahmad:	All those duties and obligations which I had already... it has been mentioned by the way, in another context, there I said that there are some injunctions of Islam that must be fulfilled, some matters are permissible, that is...
Mr. Yahya Bakhtiar:	Not obligatory?
Mirza Nasir Ahmad:	Not obligatory. In this case if the government does not interfere in matters, where Islam tells us that they must be done, according to our belief, it is not permissible to revolt against such a government, nor have many of those before us...
Mr. Yahya Bakhtiar:	Well then, I ask you about your belief, for this is a lengthy discussion.
Mirza Nasir Ahmad:	Yes, this can be comprehended only from continuation.
Mr. Yahya Bakhtiar:	According to your belief, is there any concept that a Muslim can be a slave, that is, that he is a slave as well as a Muslim?
Mirza Nasir Ahmad:	For us, the word slave has got a number of meanings. About which meaning do you enquire?
Mr. Yahya Bakhtiar:	That the government, the power lies in the hands of non-Muslims. I am first talking about politics.
Mirza Nasir Ahmad:	That is, by slave you mean 'taking a citizenship'?
Mr. Yahya Bakhtiar:	Taking a citizenship and that... is not choosing it. If you live in the country in which you were born, and a conqueror from abroad comes and takes hold of your country, and they happen to be non-Muslims, and govern, then...
Mirza Nasir Ahmad:	When they are governing, and indeed, do so since 150 or 100 years...
Mr. Yahya Bakhtiar:	...if someone makes efforts to be liberated from this government, shall this be considered as revolt?
Mirza Nasir Ahmad:	If he...
Mr. Yahya Bakhtiar:	You have got permission to offer the prayer...
Mirza Nasir Ahmad:	No, no, I have got it, I got the question. If he makes such efforts within the law, then this shall not be revolt, but if he gives rise to mischief, and bloodshed results from this, and many innocent lives are endangered, and many rights are usurped, then he should not do so, for: ان الله لا يحب المفسدين
Mr. Yahya Bakhtiar:	Mirza Sahib! There is a problem, when such people make an effort within the legal framework, then at times, there comes a stage when the government takes such steps which forces them to cross the limits of the law. I would like to bring to your attention that in the days of the Pakistan Movement, there were continuous efforts for six years, there were negotiations, demonstrations, in the legal form, but in the end, the British made an indication that it shall hand over the whole government to the Congress or the Hindus. They had gone back on all the promises they had given to us or to the Muslim League, whether this related

	to government or interim government, they went back on what they had promised. Thus, a stage was reached when the Qaid-e-Azam called for direct action. That means, no longer the constitutional struggle. And as a result...
Mirza Nasir Ahmad:	I don't know whether 'direct action' means what you say.
Mr. Yahya Bakhtiar:	No. I mean that – what I say may be subject to correction – maybe that direct action was also a form of constitutional struggle. I don't say this. But supposing this; now we can't...
Mirza Nasir Ahmad:	Direct action. He made an announcement, one of direct action.
Mr. Yahya Bakhtiar:	Just like Mahatma Gandhi had said: 'Quit India', and that although...
Mirza Nasir Ahmad:	This has been direct action, wasn't it?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	By the Muslim League.
Mr. Yahya Bakhtiar:	By the Muslim League. So, similarly...
Mirza Nasir Ahmad:	Should I reply to this?
Mr. Yahya Bakhtiar:	No, no, let me explain a bit first.
Mirza Nasir Ahmad:	Alright, fine.
Mr. Yahya Bakhtiar:	So that afterwards... similarly the Congress, the Hindus, their leader Mahatma Gandhi, he also gave that order on stage, although he believed in non-violence, he also believed in constitutional struggle, and also in non-violence. He, according to the report which had been published by the British government – you must have seen it, in his pictures, in his instructions this thing came up – in Quit India Movement, ordered: 'Cut down telephone wires, cut down small bridges.' The Congress had issued this kind of instructions. The people joked: if you cut down a bridge, however small it may be, there may still be many lives lost. So things like these, for people who bore the spirit of freedom, who did not want to be governed by anyone – right now I am talking only about politics, so that you...
Mirza Nasir Ahmad:	Yes, yes, fine, I am getting it.
Mr. Yahya Bakhtiar:	The issue that is, I shall come to that later. What you say about religious freedom, to this Allamah said: 'A Mullah when he is allowed to prostrate in India – poor fool! He thinks Islam is free.' This is another angle.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I want to direct your attention to what the Allamah means by this, and what can become of this? This is only a political struggle...
Mirza Nasir Ahmad:	Yes, yes, yes, we have reached there...
Mr. Yahya Bakhtiar:	My sense of independence... look, I shall explain it fully...
Mirza Nasir Ahmad:	No, I shall something for my own understanding. I want to understand your question, because we had reached the Qaid-e-Azam's direct action. I had concluded my thoughts there, because that's where we are going, that is what we have got to do with it. The Qaid-e-Azam's order for direct action.
Mr. Yahya Bakhtiar:	Yes. After that, I said that the Congress had also given an order like that, three years before that.
Mirza Nasir Ahmad:	Yes, but we have nothing to do with that.

Mr. Yahya Bakhtiar:	I was also saying that...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...people who live in a certain country, and who have got a sense of patriotism, they first try, within the circle of the law, and in a civilised manner, to attain their freedom. But they say: تنگ آمد بہ جنگ آمد That there comes a stage when they are under such constraints as to have to fight for their freedom. You say that this is haram. I want to know, just from the political point of view, just leave aside the religious aspect rightnow...
Mirza Nasir Ahmad:	What was the order the Qaid-e-Azam had given with regard to direct action?
Mr. Yahya Bakhtiar:	Mirza Sahib! I said that he might have said to stay within the circle of the constitution.
Mirza Nasir Ahmad:	No, no, I mean that I have said that – when you referred to the Qaid-e-Azam – may Allah reward him, he had served the nation greatly – I had just mentioned the following things in a disconnected manner...
Mr. Yahya Bakhtiar:	Then I shall repeat...
Mirza Nasir Ahmad:	...when the Qaid-e-Azam mentioned direct action...
Mr. Yahya Bakhtiar:	I shall repeat what I had said...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I said that it is possible that when the Qaid-e-Azam talked about direct action, he might have had the same thoughts, he might have given the same instructions, that although the constitutional struggle was over, it would still remain constitutional. I am saying that it is possible, because it is possible. I was a student, I might not remember...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	If the Qaid-e-Azam meant this, that there might be rallies, demonstrations, protests, but it did not mean that people should be killed, houses set ablaze, or that anyone is made to suffer a loss. No, not at all. He was not a man like that. But when there was direct action, the way people understood it, and on the date that had been fixed for Calcutta – I think that was 16 th September 46, or August 46, then this resulted in the loss of, I think 10,000 lives in Calcutta in just one day – both of Muslims and Hindus. And many people write about this direct action that Pakistan came into being because of that. Now could you...
Mirza Nasir Ahmad:	I can say only that much, that the members of the Ahmadiyya Jamaat had always fought shoulder by shoulder with the Qaid-e-Azam to achieve Pakistan, and there is one... (To a member of his delegation: where is the Photostat?) (To the Attorney-General) This is a release by the Qaid-e-Azam in the paper 'Dawn', dated 8 th October 1943, from the Qaid-e-Azam Muhammad Ali Jinnah in the Markazi Murasalat Press of the Jamaat-e-Ahmadiyya, Qadian: 'Ahmadiyyah community to support Muslim League. Qadian leader's guidance. Mr. M.A. Jinnah has released the following correspondence to the Press. Letter from Nazim-e-Umoor-e-Aama of the Ahmadiyya Movement, addressed to Mr. Jinnah: 'Dear Sir, I beg to enclose herewith a copy of the letter from Muhammad Sarwar Dani of village Marghazar Kurda district Raepur, addressed to Hazrat Ameer-ul-Mumineen, Khaleefatul Masih, 2 nd , Head of the Ahmadiyyah community, and the reply thereto, for your kind perusal.

	Yours faithfully The text of the letter from Muhammad Sarwar referred to above, onwards comes the text... 'We have the honour to make a request and a query. We are a few Ahmadies here in this town and in the present electioning campaign we have been approached both by the League and the Congress for contributions and assistance to the respective parties and candidates. Kindly guide us whom we should support.' Reply from the Head of the Ahmadiyya Community: 'You ought to support Muslim League in the present elections and offer them whatever means of co-operation and assistance you can possible afford. Muslims do require a united front in the present crisis. Their differences, if allowed to exist, will affect them adversely for hundreds of years to come.'
Mr. Yahya Bakhtiar:	So, here you – the other thing is was saying, about separatists, it might be about this.
Mr. Chairman:	The question of the Attorney-General is unanswered.
Mr. Yahya Bakhtiar:	Beg your pardon?
Mr. Chairman:	Your question has not been answered.
Mr. Yahya Bakhtiar:	That's why I said that relates to a different subject.
Mr. Chairman:	No, the question has not been answered as yet.
Mr. Yahya Bakhtiar:	That's why I am repeating that the constitutional struggle becomes impossible and Muslims particularly find that they cannot achieve their independence in their own country, and they adopt methods other than constitutional in order to obtain their independence...
Mirza Nasir Ahmad:	In other words, they break the law, they kill, they loot.
Mr. Yahya Bakhtiar:	I did not say they killed.
Mirza Nasir Ahmad:	No, no, I just wanted a clarification. I did not say...
Mr. Yahya Bakhtiar:	I said unconstitutional. I shall give a small example of that.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	They say that article 144 has become applicable. Now no demonstrations are to take place...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...we shall break it. This struggle, that had been constitutional, they broke it. The result of this was that the government turned oppressive: 'You shall not go', or the government has enforced a law, whatever was considered to be their duty. When they still took out their rallies, people were injured. There was firing, and baton charge. Thus, this affair reached a position where the government machinery became insensible...
Mirza Nasir Ahmad:	The government machinery?
Mr. Yahya Bakhtiar:	Insensible.
Mirza Nasir Ahmad:	Insensible.
Mr. Yahya Bakhtiar:	Insensible, paralysed. There was no other choice but that the conqueror, the ruler has to leave the country, just as the English had ultimately left the country.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	The 'Quit India' Movement and the Muslim League Movement were like that. I was asking about that, did they not have the right to engage in such a struggle

	to obtain their freedom? I am not touching the issue of Jihad.
Mirza Nasir Ahmad:	No, no, I have got it. This constitutional struggle, to regain one's independence, constitutional struggle can be used in different meanings, and when the Government is paralysed, there is no law to obey. When anarchy takes the place of Legal Government, then the question of breaking the law does not arise, one must struggle for one's survival.
Mr. Yahya Bakhtiar:	I said deliberately a situation is created when the government machinery gets paralysed. I said 'deliberately'.
Mirza Nasir Ahmad:	No, why? Deliberation on whose part?
Mr. Yahya Bakhtiar:	On the part of those who struggle for independence; they deliberately create a situation that the Government machinery becomes paralysed.
Mirza Nasir Ahmad:	If their first, their initial attempt, is it under the constitutional right in any sense?
Mr. Yahya Bakhtiar:	No, constitution...
Mirza Nasir Ahmad:	That is, according to their own understanding?
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	If they themselves thought of their struggle as constitutional, and that is the outcome, then I want to blame them.
Mr. Yahya Bakhtiar:	No, no, I will not say that, I say that they are quite clear about it that it cannot be a constitutional struggle, that they have to break the law, that they have to – as it is being said by them – present themselves to be arrested – I am talking about that – about deliberately breaking the law, even if it be just a minor one. They say 'no rallies', they say 'we will make rallies. Good, if the article 144 is enforced, we shall break it. I am talking about that, about striving deliberately to draw the people's attention, to increase their unity, about making sacrifices. Some people had gone to prison. Some thought there is no need to go to prison. Anyway, those who thought that the government which... which was imposed on us, is not our government, we want to get rid of it. If that can be done in the legal way, then all the better, and if that is not possible, then we shall circumvent the law. We shall paralyse this government, we shall force it to fail – either they shall give us all authority or get lost, whatever. I am talking about this situation. Is there any such person whom you would call a Muslim, or any other person with a sense of honour who would not say: Listen, I am free, I do not want anybody to rule me politically; do not want anybody to give me orders. Now, you have seen, it was a minor matter because of which Marshall Ayub Khan came. He was one of us, he was a Muslim, a Pakistani. He gave a constitution in which he said: 'I, Field Marshall Muhammad Ayub Khan do hereby give you this constitution.' And the whole country raised a hue and cry that it was not his business, we should give ourselves a constitution. It cannot be given by an individual. Now, he was one of our own people. Now, if from outside, from the White House, there would come orders that in future this constitution shall apply, then no honourable person would accept this. I am mentioning people with a sense of honour. They have struggled, they made sacrifices, from their point of view, they understood that they have to paralyse the government. If that can be done in a legal manner, then all right, and if not, then we shall not shrink from taking the illegal route. Do you consider this struggle, the struggle which is sort of illegal, as permissible or do you consider it as rebellion?

Mirza Nasir Ahmad:	A person's own thinking will somehow be reflected in the answer. My own study about the English government here, has brought me to the conclusion that wherever we see, according to their version, a breach of law, it somehow originated in the law-maker himself breaking the law. Now, when the government itself breaks the law, then the other party, the one that was struggling for its independence, cannot be blamed that it had broken any existing law. For example, I am taking article 144 as example, the article 144 had not been a supreme privilege of the DC. The DC, for example, can enforce the article 144 in a legal as well as in an illegal manner. Illegal would be, to enforce it against better knowledge, that is, knowing perfectly well that it should not be enforced, but there had been an order from above. There had been an order from the British government, or there was a misunderstanding...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! This is...
Mirza Nasir Ahmad:	No, no, I ... I have not finished yet. When... I mean, I am saying that according to my understanding, the first party responsible for breaking the law had been the English. And hence, it is not right to blame those who struggled for their freedom, whether that was the Congress, the Muslim League, or any other Muslim group, as far as I understand the matter from my own study. I am mentioning my own opinion in this regard, even though it appears that they have broken the law, because they themselves, that is the lawmakers, were the ones who broke the law. For example, Jaliya Nawalah Bagh. The English government had disallowed slaughter there. Their own law had not allowed this. And if someone says that if there is firing, then you should just keep sitting because it is not right to break the law, then I do not consider this as right. When the English themselves broke the law, it became permissible to struggle against them, and this is constitutional, according to my point of view.
Mr. Yahya Bakhtiar:	Mirza Sahib! You raised another difficult question for me...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	This... I am saying that because...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...we study the law, according to the little bit we understand, we say that the English had broken the law. The English say that if they have broken the law, then this is not to be decided by us but by a court of law. If you have decided it, even then the court will decide. According to your understanding, the enforcement of article 144 will have been unjustified. But for this, you will have to go to court. There shall be a revision and an appeal. And I am saying that we had not taken this route. We said: 'No, we don't accept this.' This is what I am saying...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...that they had make a mistake. There was an illegal struggle that had violated article 144. The order was wrong. You are absolutely right that the DC had enforced it in an illegal manner, but this should have been revised by the High Court.
Mirza Nasir Ahmad:	Yes, this... I shall answer when your question is complete.
Mr. Yahya Bakhtiar:	Yes. I am saying that this is going into another field.
Mirza Nasir Ahmad:	The English say...
Mr. Yahya Bakhtiar:	The law says.

Mirza Nasir Ahmad:	No. the English, that is the English government. We had taken one example, right?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	The English government says that 'we have not broken the law.'...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...and those who struggle against this government say that 'you were the first ones to break the law'. The English government says: 'Go to our court, go to our judiciary.' And those whom they blame, falsely, in my opinion, of breaking the law, say that 'your DC is breaking the law, how can we go there?'
Mr. Yahya Bakhtiar:	No, there could have been a revision in the High Court.
Mirza Nasir Ahmad:	Their whole, you know what, their whole government stuff had become corrupted.
Mr. Yahya Bakhtiar:	No, that is correct. That is what I am saying, Mirza Sahib that illegal laws... everyday laws are being made. They appear to be alright, but they are used in the wrong manner, otherwise, there was a time when this right was extremely beneficial, and big people would benefit from it. Even now, people say that their cases are decided quite swiftly, provided the DC is honest, provided the members of the jury are honest. When there are conditions like this, then the case gets a bit complicated. Anyway, the English had a system that if the law is being misused, and you think it is being misused, when a wrong order had been passed somewhere, and illegal order had been passed somewhere, when it has not been passed according to the law, then you can get your issue settled through the court. But you cannot take the law in your own hands. I say that when the people take the law into their own hands, and think that whatever the English had said is right, but today there is the order regarding article 144, that tomorrow there shall be no rally. How can I go to the High Court to take an order? There are difficulties like that. This is why the people broke the law by taking it into their own hands – that there shall definitely be a rally, many rallies. Technically speaking, Sir, they do violate the law.
Mirza Nasir Ahmad:	In the eyes of the foreign rulers.
Mr. Yahya Bakhtiar:	No, that is what I say any...
Mirza Nasir Ahmad:	No, if in our eyes...
Mr. Yahya Bakhtiar:	Yes, that is just what I am saying, that there is a struggle against the foreign ruler. He had made the law. He says that 'my law is, that if I make a wrong decision, you go to the court and get it revised. If it is wrong, get it set aside. But you will not take any steps against it.' I say that 'Sir! You gave an order that my rally tomorrow shall not take place, because you enforced article 144. This is illegal. He says: 'Get a revision'. I say: 'I shall get a revision, Sir! But for this I will need at least two, three days. Even if I reach the High Court in one day, I will have to cancel all arrangements.' He says: 'Have your rally after two days.' There seems to be a reasonable point on both sides. One says: 'We cannot go to the High Court as this will take too much time. This is why we have decided to take out our rally, nevertheless.' I am talking about this situation. You say that the English have broken the law. From the English point of view, there had been no breach of law on their part. They themselves say that they are breaking the law. That they volunteer to go to jail. And that they shall take out that rally, that they

	shall take the law into their hands. As far as rallies are concerned, about their action I ask you whether you will justify it or not?
Mirza Nasir Ahmad:	Yes, now there arise two questions in my mind. One is that I was wondering whether my own my mind is compelled that without breaking the law at any time, without obviously breaking the law, whether I can obtain my political rights? My mind told me: No. My mind told me that Allah has – I am talking about myself...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...or my group... given you enough insight that without obviously breaking the law, in this example, the English can be dumped in the sea. This is one answer. The second answer is that those friends who think with complete conviction that the English have broken the law, that there is no place where we can get protection of our rights, because their court of law are THEIR courts of law, and they are taking instruction from those above them. That part which is our country – and now we are talking about the Muslim League – I was thinking, and I was honestly thinking that the English had broken the law. And according to my opinion, they could not seriously have been blamed for revolting.
Mr. Yahya Bakhtiar:	Well, after that, I am coming to the second page.
Mirza Nasir Ahmad:	If there are still five minutes...
Mr. Yahya Bakhtiar:	No, I am saying this because I had to go, with this introduction, to the Independence War of 1857, which some people had labelled as treason, just as the English. This is why, I think, this is going to take some time.
Mirza Nasir Ahmad:	Yes. It will take time.
Mr. Chairman:	The delegation is permitted to withdraw, to report at 6:00 p.m. The honourable members may keep sitting. (<i>The Delegation left the Chamber</i>) Bring them their books. Hazrat Maulana Ataullah, a lawyer definitely needs five minutes of recess after he has finished his cross-examination; this is my feeling as a lawyer. So, for five minutes, allow Mr. Attorney-General to have a rest.
Mr. Yahya Bakhtiar:	I had to go to the Defence College from 8 o'clock
Mr. Chairman:	Yes, so this is my personal request to Hazrat Maulana Ataullah. Give them the books. This is for you. This is food for thought. Any honourable members want to say something?
Mian Ataullah:	There is something I definitely want to say...
Mr. Chairman:	Yes, go ahead.
Mian Ataullah:	...Mr. Chairman! I am not a Maulana, nor do I deserve to be called a Maulana. And the Speaker before you, our current president, he had said so once. I humbly submitted that I am a poor sinner and do not deserve to be called Maulana, because the station of a Maulana is a very lofty one, and I consider myself as a very lowly human being. This is why it seems not appropriate if you address me so kindly as Maulana. This is one thing. The other thing is that we are from time to time stepping up to say something to the Attorney-General...
Mr. Chairman:	Nothing wrong with it.
Mian Ataullah:	...If you think that this is not right, then we shall not do so.
Mr. Chairman:	No, no, not at all.

Mian Ataullah:	There are some things that need to be pointed out immediately....
Mr. Chairman:	Of course, of course
Mian Ataullah:	...because they are at that time relevant to the question.
Mr. Chairman:	That is completely right. I agree with you. It is just that please, let him rest sometimes for five minutes...
Mian Ataullah:	That is not an issue.
Mr. Chairman:	Yes. Should I adjourn the House? The House is adjourned to meet at 6:00 p.m. Thank you very much.
<i>The Special Committee adjourned for lunch break to meet at 6:00 p.m.</i>	
<i>The Special Committee re-assembled after the lunch break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
Mr. Chairman:	Mr. Attorney-General, should we call them? And what about the Maulana? Let him decide first. Yes, Mian Attaullah, can we disengage you and call them?
Mian Attaullah:	Call them, Sir.
Mr. Chairman:	Call them. (<i>The Delegation entered the Chamber</i>) Mr. Attorney-General.
Mr. Yahya Bakhtiar:	Mirza Sahib! Can I ask a few question?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Mirza Sahib! Yesterday I had drawn your attention to a few references. There were some blasphemous utterances regarding some persons of respect...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...you said that you would verify it, and that you would then say what was actually meant by them.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	So, would you like to say something now?
Mirza Nasir Ahmad:	Yes. The references in which harsh language was used and to which you had drawn my attention, that are a page in the book of history. Seventy years have passed since then. And the authenticity of such historical events... in order to understand the event, one must reconstruct the historic environment, otherwise one cannot understand it.
Mr. Yahya Bakhtiar:	Are these sentences correct? Are they there?
Mirza Nasir Ahmad:	These sentences are there, yes.
Mr. Yahya Bakhtiar:	After that, you definitely may...
	Yes, these sentences are there. I – these sentences are there – I shall give some explanation.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	When we recall the historic circumstances of that time, when these words were uttered, then the date of those incidents and other important matters are brought up. For this purpose, I had selected two, three issues that appeared important to me. In those days, in those days of our history, there raged a tempest of harsh language among our scholars. And this mutual use of harsh language, which, according to my understanding, had begun around one, or two hundred years earlier, had reached its zenith. I have taken two examples to prove that harsh language was used in order to make one's point. One reference is Radd-e-Rafiziah, which was printed in 1902. It says: There is consensus that the Rawafidh (Shiites) are Kafirs and apostates. Their

	slaughtered animals are carrion. Marriage with them is not just unlawful but pure adultery. If, God forbid, the man is a Rafidi and the woman a Muslim, then this shall result in Divine Wrath, and if the man is a Sunni and the woman belongs to these vile people, even then the marriage shall not be permissible. It shall be nothing but adultery, and the ensuing children shall be bastards. They shall not inherit their father, even though the children are Sunni, because from the Sharai point of view, a bastard is not affiliated to his father. The woman shall also not be entitled to inherit, and she shall also have no right to Mahr, because there is no Mahr for an adultress. A Rafidi shall also not inherit from his near relatives, not even from his parents or his offspring. Leaving the Sunnis aside, a Rafidi can also not inherit from an infidel, not even from another Rafidi. Maintaining social relations with their men, women, scholars or ignorant people is a great sin and strictly forbidden. One who knows about their accursed beliefs and still considers them as Muslim, or doubts their being a Kafir is himself a Kafir; the scholars of Islam are agreed on this issue. For them, the same rules apply as have been mentioned for the Rafidis. The Muslims must listen carefully to this Fatwa and act accordingly, and become staunch Sunnis.' The second reference – there are three references – this reference is from Radd-e-Rafidiyah, and this book was printed in 1902. It has been printed 71 years ago. The publisher is Haji Mushtaq Ahmad and Sons, Inner Bohar Gate Multan...
Mr. Yahya Bakhtiar:	Who wrote it?
Mirza Nasir Ahmad:	By the scholars there. The scholars have published this Fatwa.
Mr. Yahya Bakhtiar:	No, is there any name mentioned? Read one or two of their names.
Mirza Nasir Ahmad:	This is by Barelwi scholars, this book. The reference was taken from there. The Barelwi scholars had given a Fatwa against the Shias.
Mr. Yahya Bakhtiar:	It is not against Ahmadis?
Mirza Nasir Ahmad:	No, no, no, against Shias...
Mr. Yahya Bakhtiar:	Mirza Sahib, look, forgive me my question, it is quite simple, that Mirza Sahib has mentioned three figures of respect – he said these words about them, and you mention Fatwas that Sunnis had given against the Shias, or that Shias had given against the Sunnis. How does this justify what Mirza Sahib had said about them, 'low-born, son of a bitch', can you say something about that? If you say that back in those days, the people would issue this kind of Fatwas against each other, and that they had done so since quite some time, then you had submitted this already in the Mahzar Nama.
Mirza Nasir Ahmad:	You mean to say that...
Mr. Yahya Bakhtiar:	Yes, so that it stays brief. I am not stopping you, nor can I stop you, nor do I have the right to do so. It is just that the proceedings have got so lengthy. There is a strain on you, there is strain on the assembly. This is why I humbly request you to confine yourself. We have got the background of this. You have mentioned all the details, what kind of Fatwas there had been, who had issued a Fatwa against whom, and that there had been very harsh language. You mentioned all this in detail. And I am saying that the words which Mirza Sahib had used for these three gentlemen, I am not saying that in those days harsh language was in fashion, this is why...
Mirza Nasir Ahmad:	I, I am saying just that, but beyond that, I shall say that the founder of the movement was not involved in this fashion. If you listen to my whole talk?

Mr. Yahya Bakhtiar:	No, yes, I was saying that. I was saying that if you come directly to that point, why he had said that about them? If they had said something about Mirza Sahib, then you should read that out. Then you say that Mirza Sahib had said that under such circumstances, or whether he had not said it, or that what he meant was...
Mirza Nasir Ahmad:	Yes. If I think that I cannot give reply to this question in brief, keeping in view the background, then what shall I do?
Mr. Yahya Bakhtiar:	No, yes, then do as you please. What I said was just a request.
Mirza Nasir Ahmad:	I have taken only two, three out of hundreds of Fatwas...
Mr. Yahya Bakhtiar:	Ok, ok.
Mirza Nasir Ahmad:	...and all I wanted to demonstrate is that back in those days, one sect would use pretty harsh language for the other. I mean, the time with which the question is concerned, if one does not have the background of that time, then one cannot understand the answer, I think. This is why I took only three, otherwise, the books are replete with them. Now, this second reference is the summary of a Fatwa by the Ulama-e-Deen-e-Shareefeen, under Fatawa Haramain, by Nadwatul... (To a member of his delegation) what is written here? (To the Attorney-General) Nadwatun-Neen, Publisher: Maulwi Ameen Abdur Raheem Ahmad Sulaimani Seth, printed in Gulzar-e-Hasani, Bombay, in the year 1317 A.H, corresponding to 1900 C.E. This is a Fatwa from the Haramain Shareefain. Number two. I have not taken more than three because of that: '...they are in general infidels and apostates. Their slaughtered animals...' This is have read already... then comes: 'All people of perverted faith are astray a source of trial and mischief, tyrants...'
Maulana Ghulam Ghauth Hazarwi:	Mr. President! I would like to request you to make the witness state why he compares the prophet's profanities... the Promised Messiah's profanities with those by simple Ummatis?
Mr. Chairman:	This is a question. This can only come through the Attorney-General. Yes, the witness can reply, should reply what he was replying.
Mirza Nasir Ahmad:	'All people of perverted faith are astray a source of trial and mischief, tyrants, murderers. It is Wajib to decry them. It is Haram to respect them. It is commanded to abhor them and to keep aloof from them. They are mischief mongers. They have corrupted religion. It is forbidden to associate with them. It is Wajib to keep away from them. Apart from the Ahl-e-Sunnah, all other people who recite the Kalimah and pray towards the Qiblah, are astray, evil-doers, innovators. This is agreed upon by all members of this Ummat, ever since the days of the companions. They have harmed the Muslims more than the infidels did. Their talk is an incurable malady. Their push would move mountains. They lead others astray. The devil himself has taught them the art of deceptive argumentation. It is not permissible to sit with them. The Hadith tells us to flee them, to keep away from them, lest they should lead you astray, too, lest they put you into trial. When they are sick, you should not inquire about their health. When they die, do not attend their funeral prayers. When they meet you, do not greet them. Do not sit with them. Do not eat and drink with them. Do not marry them. Do not offer their funeral prayers. Do not pray with them. The Noble Prophet ﷺ is wroth with them. The have nothing to do with the Noble

Prophetﷺ. They are denizens of Hell. They have cast off the yoke of Islam. Beware of them. One who dislikes them, who turns away from them shall find his heart filled with tranquillity. One who degrades them, Allah shall raise his ranks by a hundred degrees. They are atheists, heretics. They are enemies of faith. They are vile infidels and apostates. Their Kalimah and their praying towards the Qiblah are worthless. Their interpretations and explanations are wholly to be rejected. One who doubts their being infidels is himself an infidel. The Rafidis are out of the pale of faith. They are nothing but heretics. They are out of Islam and the Millat...'

I shall leave page 74. I think this should give a sufficient idea of the approach. The third Fatwa is against the Barelwis. That one was against the Shiites. I said that I have taken only three examples:

'According to us Mohammedans...'

This Fatwa is against the Barelwis:

'According to us Mohammedans, all scholars of the Hanafi school of thought, and saints, like Khwajah Moinuddeen Chishti Ajmeri, Khwajah Qutbuddeen Dehlawi, Baba Fareeduddeen Ganj Shakar Pak Patan, Nizamuddeen Badayooni, Makhdoom Ali Hajwari, author of Kashful Mahjoob, Khwajah Sulaiman Tonsah Wala, Ghulam Ali Shah Naqshbandi, Bahauddeen Naqshbandi, Abul Hasan Khorasani, and your spiritual mentor Shaikh Abdul Qadir Jilani Hanbali, and the scholars and saints from the Hanafi and Hanbali and Maliki school of thought, as well as those from all over the world, and the author of Sharh-e-Waqai, and Imam Abu Haneefah, and his disciples, and his followers, whether they are saints or scholars, they are all denizens of Hell (those who were just mentioned). They are idolators and apostates, and the Chishtiyyah, Qadiriyyah, Naqshbandiyyah and Suharwardiyyah, the four Peers and fourteen Khans? What is this supposed to be? They are all out of the fold of Islam, liable to be put to death. They are soothsayers and frauds. And when Hazrat Umar introduced 20 Rakat of Taraweeh – when he introduced those 20 Rakat – he introduced a great Bid'at, no, actually he had shown the way to Hell. He had made a big blunder. He was not infallible. Not even the prophets are fully infallible. They had committed judgmental errors. The ruler of Rome and Syria is also a Hanafi. He is a Kafir, as is learnt from the Hadith, because Taqleed (following an Imam) is wrong. In the Holy Kaabah – in the Kaabah – there is so much polytheism and innovation as defies any count. If we had the power to do so, we would demolish the shrines of all companions and prophets, because in the Hadith comes that graves should not be fortified. May Allah have mercy on Hazrat Abdul Wahhab Najdi and his son who had purged the Muslims of much idolatry and innovation, and who was martyred by the infernal ruler of Rome and Syria. But by the grace of Allah, there are hundreds and thousands of staunch monotheists. Then among the infidels as well as among the Magians and Christians, there were Ghauth, Qutb and Abdal, etc. You have divided your elders into four groups, Chishtiyyah, Qadiriyyah, Naqshbandiyyah, Suharwardiyyah, Hanafiyah, Malikiyah, Shafiiyah, Hanbaliyah. Your great Imam had intentionally not mentioned seven hundred Ahadith. He is a Kafir. And Abdul Qadir Jilani had turned a false superstition into a spiritual state. This is why Ibn Jawzi had declared him an infidel. We also consider it as correct to declare him as an infidel, and along with him, Maulwi Rumi, Jami, Saadi, Ameer

Khusro, Nizami and Bahaul Haque Multani, who were all Hanafis. And the greatest of the first and last Muhadditheen, the unique one in the world, the supporter of the Holy Shariah and the eliminator of Bidat, Maulwi Ismaeel Shaheed Muhammadi and Maulwi Syed Nazeer Husain Muhammadi, and the learned Maulwi Muhammad Husain Muhammadi, etc. were millions of degrees superior to your Imams that is Hanafi, Maliki, Shafii, Hanbali, Chishtiyyah, Qadiriyyah, Naqshbandiyyah, Suharwardiyyah, rather, the latter mentioned have got no share in Islam and Iman. Your mentor Mujaddid Alf Sani, and Rasheeduddeen Chishti Dehlawi and the like, who had been in the Hanafi school of thought, with the Chishtiyyah, Qadiriyyah, Naqshbandiyyah Suharwardiyyah kind of thinking, are unmatched. And in the Roman empire, and in the Holy Kaabah, there are four places of worship. They are all denizens of Hell, innovators and apostates. Maulwi Ismaeel Shaheed was a million times more knowledgeable and pious than Imam Abu Haneefah, Bayazid Bustami and Abdul Qadir Jilani. Maulwi Syed Nazeer Husain, Hafiz of Hadith, great Muhaddith, is far superior to all scholars and saints among the Shafiis, Malikis and Hanbalis. One who had seen the prayer of my teacher Maulwi Syed Nazeer Husain will undoubtedly say that the Messenger of Allah and Hazrat Ali must have prayed in this manner. And Maulwi Abdur Rahman Panipatti Hanafi, Maulwi Ahmad Ali Hanafi, Maulwi Yaqoob Ali Hanafi, Maulwi Qasim, Maulwi Rasheed Ahmad Gangohi Hanafi and Shaikh Abdul Haque, they were all innovators and polytheists. Allah hates the idolators. The accursed Muhammad Shah Hanafi, the accursed Mansoor Ali Hanafi. May Allah's curse befall the infidels.'

Below that is written:

'Writer: Syed Shareef Husain'

This whole... was mentioned in Huwal Hadi, p. 3-5, under the title 'Kalam Saleem ba Dafa Buhtan Azeem', printed by Ansari Press. This was also published in 1300 A.H, that is 73 years ago... yes, that is, 94 years ago.

I have given only three examples, because I had started my answer by saying that such was the background of the time in which these three sentences were uttered. Their 'Kitabul Wahi'... the profanities which were hurled against the founder of the Ahmadi Movement, he had yourself given a short sample of that in his book. This is 'Kitabul Waliyyah', dated 1898. This belongs approximately to the same time in which the Fatwas that I had just written were circulated. There are only three examples. In this, he had himself written what had been said against him, without any reservations or fear.

'The Fatwa which has been published, in Ishaatus-Sunnah, nr. 5, vol. 13, to declare us as infidel, was written by Shaikh Alkul. The writer of this Fatwa uses the following words for me:

'He is out of the Ahl-e-Sunnah. His practical approach is that of the apostates of the Batiniyyah sect and other astray sects. Keeping in view his claims that are mentioned in his writings and speeches, he can be called one of the thirty Dajjals that have been mentioned in the Ahadith, entrusted with eatables and beverages. He has uttered horrendous lies against Allah. His interpretations consist of heresy, alterations and fabrications. He is a Dajjal, belonging to the unknowing ones, lacking understanding people of innovation and error.'

Shaikh Muhammad Husain Batalwi writes in Ishaatus-Sunnah, vol. 16:

'The hidden enemy of Islam, the second Dajjal of our days, astrologer, reader of

lines in the sand, charlatan, fortune teller... Jafari (is it Jafari?), soothsayer and whatnot. Considering his death as a sign is a folly and idiocy of Satan. He is a cheat, a liar, a deceiver, accursed, a blasphemer, the likeliness of the Dajjal, and Dajjal. He is a traitor, a source of mischief, a cheat, a liar, an arch-liar, vile and despised, utterly rejected, faithless, of a blackened face, the like of Musailmah and Aswad, the leader of heretics, deserving medals of curse, receiver of thousand curses of God, the angels and the Muslims – the curse of God, the angels and the Muslims, an arch-liar, one who has slandered the Almighty, one whose inspirations are wet dreams, a confirmed liar, accursed, infidel, fraud, glib-tongued, faithless, shameless, deceiver, atheist, the greatest fool among the fools of this world, whose god is the teacher of the angels, Satan, an interpolator, Jew, brother of the Christians, steeped in loss – steeped in loss – dacoit, bloodthirsty, faithless, scheming, cunning, one whose mentor is Satan – may he be cursed, one who adopts the ways of street urchins, and wild animals, one who is full of cunning devices, one whose group consists of villains, vile people, liars, adulterers, drunkards, usurpers of others' property, deceivers, those who betray the Muslims and seize their properties. Saying something like this during questions and answers is a sign that this uncouth leader to loss is a bastard.'

This Fatwa was given by the Ghaznawis:

'He claims things, he is an opponent of the Messenger of Allah, one of those about whom the Messenger of Allah had said that towards the end of times, there shall be many deceivers and liars, so safe yourself from them lest they lead you astray. The eunuchs among the Hindus and Christians are the chicks of this Qadiani.'

Ahmad bin Abdullah Ghaznawi writes:

'I say about the Qadianis the same that had been said by Ibn Taymiyah, that just as the prophets are the best of all mankind, similarly the worst of all mankind are those who claim to be prophets, though they are not. They are the very worst of the whole creation, they are the vilest, they shall be cast into the fire.'

Ahmad bin Abdullah Ghaznawi, p. 202:

'Ghulam Ahmad Qadiani is misguided and a mischief monger, he has lost the right way and is astray. He is one who leads the people astray, a hidden apostate, nay, he is even more astray than this Satan of his – than this Satan of his who plays with him. If this person dies on such beliefs, then his funeral prayer is not to be offered, and he is not to be buried in a Muslim graveyard.'

In 1314 A.H. Abdul Haque Ghaznawi wrote the following:

'Dajjal, heretic, liar of a blackened face, Satan, accursed, faithless, vile, despised disgraced, wicked, Kafir, eternally wretched. A yoke of curses is the ornament of his neck. The bundle of curses and taunt is placed on his head. He makes uncalled for interpretations. Let him eat poison and die in disgrace. He talks nothing but gibberish. He is degraded, disdained and looked down upon. May he be cursed by Allah. He publishes false announcements. Everything he says is nonsense.'

Then on 23rd July 1892, the following Fatwas were issued against the founder of the movement:

'Mirza Sahib is a misguiding fraud. He is one who abandons the Friday prayer and the congregation. He breaks promises, he is miles away from the Noble

Prophet's lifestyle. Mirza Sahib is a cunning schemer who makes false claims. He is sly and crafty. He is wasteful and astute.'

After that, comes the Fatwa of 1313 A.H. It goes from page one to page eight. I am reading this from Kitabul Waliyyah. This is the actual reference:

'Qadiani Rafidi – Qadiani Rafidi – an undeserving leader, Dajjal, Yazeed, his followers are also like Yazeed, mischief mongers, tyrants, spoilers, with blackened faces, shameless, fools, liars, Kharijis, imbeciles, scoundrels, greedy, infidels. Slanderers, heretics, deceiving donkeys, nonsense-talkers, uncivilized, people of idolatrous tendencies. His village is accursed. His deceptions, betrayals and charlatany are more obvious than the sun. His books annul religion and faith.'

Muhammad Raza Shirazi then writes:

'Mirza is a liar and a slanderer, glib tongued, mischief monger, fraud, rebel, imbecile, misguided, silly, superfluous, vulgar, liar, false, shameless, void of manners, liar, founder of a nation of heretics, deceiver, a person of rebellious temperament, disgraced in the Divine Court, far away from the straight path, steeped in the well of error, and lost in the maze of misguidance, stuck in error, misguidance and pride. He utters false superstitions, his group is in error and misguidance. His writings are wholly superfluous and vulgar. His arguments are full of obscenities and nonsense. Mirza is under Divine Wrath. His talk is gibberish. He is a misguided moron. His writings are pathetic. His mind is confused. His claims are nothing but falsehood. He is a slanderer, spreader of vulgarity. He presents arguments that are full of deception and falsehood. He has got no other proof but profanities. This liar shall go to the very worst of abodes. It is because of him that there is infidelity, darkness and rebellion in this world.'

This is the background in which we need to see these three sentences to which you had drawn my attention. We shall take first... I am taking first Saadullah Ludhianvi. He said about him:

اليتنى غفا فلس بصادق
الاتمت مظبل خنرى ابن بغاى

And in Anjam-e-Atham is in 1907, in Al Hukm, a note about this, in which ابن بغا has been translated as 'o rebellious human being'. About this 'rebellious', which is the meaning of بغا, I shall make some further adages, with references to the dictionary. In the daily 'Ahl-e-Hadith' of 26th July 1912 – it is the paper run by Maulwi Sanaullah – he is quite a famous debater, he wrote in his paper 'Ahl-e-Hadith' of 26th July 1912 the following:

'بغى means...'

In Ahl-e-Hadith, he wrote that following meanings for بغى: to disobey the present ruler, king, tribal chief, etc. or to rebel against him.

Ahl-e-Hadith has given this meaning, i.e. rebelliousness.

In Tatammah Haqeeqatul Wahi, he, that is the founder of the Ahmadiyyah movement, wrote about Saadullah:

'I have born much of his (here he mentions Saadullah Ludhianvi) vicious tongue, and I have restrained myself a lot. But when he crossed the limits, and when the last blockade that withheld the filth within him broke down, I began myself to use some words which were appropriate for him, but though only with good intentions. Although the words, which are included in the ones mentioned

	above, are somewhat harsh, they do not fall in the category of badmouthing. They were written according to the circumstances, and just as they were needed. And every prophet was forbearing. (Onwards, he gave the example of the prophets), but they all... according to the circumstances... (all prophets, especially the Noble Prophet ﷺ are role-models for us, and this is hinted at here)... had to use such words for their opponents, depending on the circumstances.' Tatammah Haqeeqatul Wahi, p. 20, and on page 21 comes: Allamah Iqbal had also heard about this incident with Saadullah, which prompted him to write a poem. The poem is quite long, I shall quote just four, five verses. And this poem had been printed in Matbaul Haq, Dehli, September, 1912. Back then, Allamah Iqbal was doing his F.A. in the Convent School of Sialkot. He addressed Maulwi Saad and said: 'Wah – we have seen your vicious tongue, o Saad You will be highly esteemed by the sweepers. Your argumentation is worthy of the latrine. Wah! Sadi, I have seen your foulmouthedness. Sweepers would indeed be proud of you. Your way of argumentation befits at best the latrine. Only the vilest of the vile enjoy your poetry. The 'Jewels' that issue from your mouth Have even made your scullery maid despair of life. When you exchange your turban to become a brother of the Christians, Then what favour have you done Islam?' In 1912, Allamah Iqbal wrote this poem about Saadullah Ludhianvi. The second example you gave was that of the people of Goleroh Shareef. I have already mentioned the background. It is in our mind rightnow. The people of Goleroh Shareef... the people of Goleroh Shareef had... anyway, there was a poem about him. A certain Saif Chishtai had written a poem...
Mr. Yahya Bakhtiar:	This is a reference by Saif Chishtai. He had written a poem.
Mirza Nasir Ahmad:	He had written a poem which was also printed. He was a poet himself. He had published this poem in his book. In it, he writes: الا اے مرزا تا کیف تو حال این و آن بینی دمے چشم دلت دا کن کہ نور عین جاں بنی بہ تکذیب امامت تو ندا از آسمان آمد There are no diacritical marks below. بزودی پیش حق شادان گروه دشمنان بینی This, the next verse is worthy of listening to. The ones which I had read in the beginning, مرزا الا اے established the link that Mirza Sahib is being addressed: زمین نفرت کند از تو فلک گرید برا حوالت 'The earth hates you, and the sky, the heavenly roof, sheds tears out of anger.' ملک لعنت کنال نزد خدا بر آسمان بینی 'The angels that are in Allah's proximity, curse you, you are accursed.' In reply to this, His Holiness the Promised Messiah peace be upon him, wrote: اتانی کتاب من کذوب یوضروا کتاب خبیث کل اقارب یعبروا فقلت... He said: 'The angels of heave curse you'. In reply, here merely said: 'May heavenly curse befall you.' That is it.

	He... one of their students, Maulwi Abdul Ahad Khanpuri, that is of the people of Goleroh Shareef who had written that poem, had written a book. He then turned away from them and showered his former mentors with all kinds of profanities. I shall not read any excerpt of that. I just want to mention the reference. There are many excerpts, but I do not like them. that is their business and that of their student. The third reference, this reference, yes, this one. There were some words about Rasheed Ahmad Gnanoghi also, that you had mentioned. They are in number three. I have already read the Fatwas which others had given about him in those days, I had just read them. And I was saying that this was the atmosphere in those days. He issued a Fatwa against the founder of the movement which had been published in Ishaatus-Sunnah, vol 13, p. 156. Ishaatus-Sunnah, which was Maulwi Muhammad Husain Batalwi's paper, in this, a Fatwa was published: one whose beliefs are like that – anyone had put a question – shall be misguided. He has nothing to do with the son of Maryam. He shall be more like the Antichrist. He... about him, comes that what you have read in Anjam-e-Atham, that the last of them is a Satan. Accursed. He said that he is a Dajjal. He said Allah's curse... one thing I want to make clear that this 'accursed' does not issue from him. The actual meaning of 'accursed' is that Allah's curse may befall him. This is a malediction. And when a matter is entrusted to Allah – well, Allah is not unjust, when someone utters a malediction, then it shall fall back on the one who uttered it. So, he uttered a malediction against him, that Allah's curse shall befall him. If this is unjustified, then his malediction shall fall back on him. But with regard to him, that is Rasheed Ahmad Gangohi, the people thought that he is a Deobandi. Let me read one of the Fatwas that were issued against him...
Mr. Yahya Bakhtiar:	You are not reading more by Mirza Sahib?
Mirza Nasir Ahmad:	Yes, no, shall I read?
Mr. Yahya Bakhtiar:	No, no, there are no more by Mirza Sahib about him?
Mirza Nasir Ahmad:	Yes, you had drawn my attention towards three only.
Mr. Yahya Bakhtiar:	Yes, that is what I wanted to ask. Yes, I think you have read those Fatwas.
Mirza Nasir Ahmad:	Yes, yes. Good. Then one... ok, fine. Let me clarify one thing. That term used, that is ذريت البغايا, we have to consider its Arabic meaning. In 'Aina-e-Kamalat-e-Islam' comes... in 1894, in Aina-e-Kamalat-e-Islam, which had been published in 1894, the words ذريت البغايا has been used. There is no translation along with that: الا ذريت البغايا الذين ختم الله على قلوبهم فهم لا يبصرون This only mentions the ذريت البغايا whose hearts are sealed up by Allah. The meaning of بغى, that is ذريت البغايا, well, بغى has been taken to mean 'rebellious, disobedient' in every dictionary. The paper Ahl-e-Hadith tells us that بغى means ...the present ruler... I have mentioned that already – this has come here – and it also means rebellious human being. In Al Ghurratul Kafi, mawsoomah bi Kafi Kaleemi, part two, and in Kitabur Rawdhah, printed by Nool Kashore Press, Lucknow, Imam Muhammad Baqar <i>radiallahu anhu</i> is reported to have said, I

	quote: ثم قال يا ابا حمزة ان الناس كلهم اولاد البغاية ما خلا حيتنا Here too, it has been taken to mean rebellious – all are rebellious, except for us. In the paper Mujahid...
Mr. Yahya Bakhtiar:	Whose paper is this?
Mirza Nasir Ahmad:	It is a paper by the Majlisul Ahrar. The paper Mujahid belongs to the Majlisul Ahrar. In the edition of 14th March 1936 comes: ابن بنت حلال and ولد الحرم, ابن الحلال and ولد البغاية, ابن الحرم etc. It is an expression used by all Arabs, in fact, by the whole world. A person who abandons virtue and takes to vice, is called, even if his ancestry is flawless (that is, even if he is not a bastard), ابن الحرم, ولد الحرم. On the other hand, a person who is on the path of virtue is referred to as ابن الحلال. Under such circumstances, it is correct if the Imam labels his opponents as اولاد البغايا. Thus, the translation of ذريت البغايا, which has been mentioned as 'offspring of whores', in the sense of a curse, is, in the light of its usage as well as in the light of the explanations given by the founder of the Ahmadiyyah movement, simply wrong and meant merely to provoke. Moreover, Imam Jafar Sadiq <i>rahmatullahi alaihi</i> said: من احبنا كا نطفة العبد و من ابغى كان نطفة الشيطان This again, shows the proverbial usage of 'being rebellious', 'not accepting the truth'. This is in Al Ghuzul Al Kafi, Kitabun-Nikah, printed by Nool Kishore. One who loves us, is of the seed of a servant, but one who hates us is one of the seed of Satan. These words are used for members of a different sect. They are used for Muslims, and nowhere were they used in the sense of 'bastard'. They were always used in the sense of rebellious, of having left the path of righteousness. Hence, the meaning that is not given in the dictionary, the meaning that is not given by the Imams, the meaning that is not contained in our literature, should not be subject of objection, as this, I think, would surely be wrong.
Mr. Chairman:	Break for Maghrib.
Mirza Nasir Ahmad:	I... the other references I had to furnish...
Mr. Chairman:	The delegation is permitted to leave... (to Attorney-General)...
Mr. Yahya Bakhtiar:	Conclude this.
Mr. Chairman:	Alright. How long will it take? It is time for Maghrib prayers.
Mr. Yahya Bakhtiar:	This, this is concluded, isn't it?
Mirza Nasir Ahmad:	This... yes, I am stopping here. I said that there are other references. I shall leave them. Clear, I think that matter has become clear.
Mr. Yahya Bakhtiar:	Alright. After this, I...
Mr. Chairman:	The delegation to report back at 8:00 p.m.
Mirza Nasir Ahmad:	Alright, fine.
Mr. Chairman:	The honourable members may keep sitting. Eight o'clock, sharp. <i>(The Delegation left the Chamber)</i> The Assembly is adjourned for Maghrib prayers to meet at 8:00 p.m.
<i>(The Special Committee adjourned for Maghrib prayers to meet at 8:00 p.m.)</i>	
<i>(The Special Committee re-assembled after Maghrib prayers, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	

Mr. Chairman:	Should we call them?
Mr. Yahya Bakhtiar:	Yes.
Mr. Chairman:	They may be called (The Delegation entered the Chamber) Mr. Attorney-General.
Mr. Yahya Bakhtiar:	Mirza Sahib! The poem by Allamah Iqbal that you had read...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Can I see it, which newspaper it is?
Mirza Nasir Ahmad:	Yes. No, it... I have got the reference.
Mr. Yahya Bakhtiar:	Show it to me, please, whether it be newspaper, or whatever, was it printed?
Mirza Nasir Ahmad:	No, I had read the reference. I shall read it again.
Mr. Yahya Bakhtiar:	No, I mean...
Mirza Nasir Ahmad:	Yes, fine, I am giving it to you.
Mr. Yahya Bakhtiar:	Yes. This is it, Mirza Sahib? That what you have noted here says: Shaikh Muhammad Iqbal, F.A. Class, Scotch Mission School Sialkot. This is the name of the person who wrote the poem. Aina-e-Haqq Numa, by Shaikh Yaqoob Ali Irfan, p. 107, 108, Al Haqq Press, Dehli, printed in September 1912. Was this poem written in 1912 or was it then published for the first time? Do you know anything about that?
Mirza Nasir Ahmad:	I have not probed in the matter.
Mr. Yahya Bakhtiar:	Because the point is, that if the person who has written this poem about Saadullah Ludhianwi, is really Allamah Iqbal, as you had said, and you said that it is dated 1912, and that he was in class F.A, well, in this regard the latest view is that he was born in 1877. The first view was that he had been born in 1873. Well, he would have been 35 years then, in a way. I am saying 'in a way', because according to the other view, he would have been 38 years.
Mirza Nasir Ahmad:	No, it has been written that it has been published approximately in 1912, and the need to write this note arose because he would have been too old in 1912. This is why the people who wrote this book mentioned that this was written when he was doing his F.A.
Mr. Yahya Bakhtiar:	Yes. You said that in 1912, when he was doing his F.A, this is why I had had gotten the impression that it might have been someone else.
Mirza Nasir Ahmad:	No. He was not doing his F.A. in 1912. The book which contains this poem was published in 1912, and this book says that this poem was written by Allamah Iqbal when he was doing his F.A.
Mr. Yahya Bakhtiar:	Was he addressed as Allamah in 1912?
Mirza Nasir Ahmad:	No, here is written...
Mr. Yahya Bakhtiar:	No, that on the top had been written by you. Nothing is known from this.
Mirza Nasir Ahmad:	No, no, this is what I had written.
Mr. Yahya Bakhtiar:	This says 'Shaikh Muhammad Iqbal'.
Mirza Nasir Ahmad:	Yes. Shaikh Muhammad Iqbal.
Mr. Yahya Bakhtiar:	Yes, well, Shaikh Muhammad Iqbal is a very common name, this is why I thought...
Mirza Nasir Ahmad:	I am saying that there are thousands of people by the name Shaikh Muhammad Iqbal, but at the time when Shaikh Muhammad Iqbal, who was doing his F.A. in this educational institution, when he had... about Saadullah...
Mr. Yahya Bakhtiar:	No. If you are definite that he is Allamah Iqbal, then I shall not ask this question.

Mirza Nasir Ahmad:	No. I am definite.
Mr. Yahya Bakhtiar:	Yes. This is what I was asking, because the F.A. you had mentioned, was that of 1912.
Mirza Nasir Ahmad:	Yes. I said Allamah Iqbal afterwards.
Mr. Yahya Bakhtiar:	Now Mirza Sahib! I shall say something. Before you reply, please kindly listen to me. That what you... then, whatever you say. First of all, I would like to say, the Fatwas that you had read were about different sects that said about another sect that they are Kafirs. Now, this is a matter of our faith or of our understanding, that when we call a person a Kafir, is out of the Millat of Islam, or whether he is a Kafir like a Hindu. If a Muslim marries a Hindu, then the ensuing offspring would be, as per us, illegitimate, as this marriage is not valid. It is adultery. This kind of Fatwa they issued against each other in which they decried each other as Kafir. This is their description, which is a legal description. We can say that they have contracted an illegitimate marriage, a marriage that is not according to the law. In this case, the ensuing offspring would be illegitimate, too, and they shall have no share in the inheritance. They give this kind of Fatwa by calling each other Kafir. I do not think that this is an issue of abuses or blasphemy. They describe what are going to be the consequences, as a result of this sort of marriage, this is why I shall consider that this has got no relevancy, independently of the background that you had mentioned, that there used to be an exchange of profanities.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Other than that, I want to say that whatever had been stated by the Ghaznawis, with regard to Mirza Sahib, has also no relevance, because I had not read out to you any reference by any Ghaznawi, why he had said such and such thing about Mirza Sahib, and if he had said so, or not. There was mention of only three personalities. You had definitely replied and explained the issue. I shall once again draw your attention towards these references. You had said about Hazrat Pir Mahr Ali Shah Goleroh that he had said something about Mirza Sahib, and that he had called him mal'oon (accursed), and that accursed means to leave someone up to Allah, to be cursed by Allah Alone. You said about Rasheed Ahmad Gangohi that he had said something about Mirza Sahib which, in turn... well, he said: the son of Maryam has nothing to do with him, he is a Dajjal, which prompted him to call him 'blind Satan, ogre, astray'. Now I just want to say... he wrote 'accursed, imbecile, accursed, from among the mischief-mongers, about that...
Mirza Nasir Ahmad:	Oh, the two verses you had read yesterday! Alright... about Rasheed Gangohi...
Mr. Yahya Bakhtiar:	Rasheed...
Mirza Nasir Ahmad:	Yes, yes... alright.
Mr. Yahya Bakhtiar:	I said that these are the words, so that you may remember. Perhaps you had not noted them.
Mirza Nasir Ahmad:	No, that is alright. I shall get it here. This is in front of me.
Mr. Yahya Bakhtiar:	No. 'Blind Satan, ogre, astray, imbecile, accursed, from among the mischief-mongers', I only... I could not complete my question so far. I only wanted to say that these words: 'blind Satan, ogre', these words, 'astray', were all these words used in their Arabic meaning or in their Urdu meaning. Because, as far as I can see, all these words in front of me are in Urdu. Some things Mirza Sahib had said

	in Arabic which were then translated.
Mirza Nasir Ahmad:	Actually, they are all in Arabic.
Mr. Yahya Bakhtiar:	Yes, this is why I am saying that... then, onwards Mirza Sahib says about Maulwi Saadullah – the one about whom you had read out the poem about which you say that it had been written by Allamah Iqbal – about him Mirza Sahib says, and he does so taking his name: ‘Son of a cunning woman’...
Mirza Nasir Ahmad:	He didn’t say that.
Mr. Yahya Bakhtiar:	Not this? That is why I am saying so.
Mirza Nasir Ahmad:	Yes. He didn’t say this. I...
Mr. Yahya Bakhtiar:	That is, these words are not there?
Mirza Nasir Ahmad:	No, not at all.
Mr. Yahya Bakhtiar:	What words were used?
Mirza Nasir Ahmad:	‘Rebellious’...
Mr. Yahya Bakhtiar:	No,...
Mirza Nasir Ahmad:	این بغایه...
Mr. Yahya Bakhtiar:	Or: این بغی. ‘If you, or generation of evildoers...’ your book contains this translation.
Mirza Nasir Ahmad:	Yes. It is in the book, but it is not by the founder of the movement.
Mr. Yahya Bakhtiar:	The book which has been published by your Jamaat...
Mirza Nasir Ahmad:	It seems like the translator did not know the Arabic meanings.
Mr. Yahya Bakhtiar:	No, the book Anjam-e-Atham, yours or that of your Jamaat, was published through you...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...and it is in print since several years.
Mirza Nasir Ahmad:	No, I am owing to that.
Mr. Yahya Bakhtiar:	No, I am saying that if this book is wrong, if it is not yours, that is why I...
Mirza Nasir Ahmad:	No, no, no, I am owing to that that this is our book, and that the translation is also ours, but the words این بغی have been translated wrong.
Mr. Yahya Bakhtiar:	The word بغی has also been translated in other places, like: ‘and I am have not been unchaste.’ This has been translated by Mirza Basheeruddeen Mahmood. I am sending it to you. It is in Tafseer Kabeer. Then onwards, on page 168 comes: ‘and your mother was not a harlot’. Also see that.
Mirza Nasir Ahmad:	No, no, I have seen that. These are actually Arabic words. There is no issue with that. The word under discussion here is not بغی...
Mr. Yahya Bakhtiar:	No, I mean...
Mirza Nasir Ahmad:	Listen... it is این بغی and این بغی means rebellious.
Mr. Yahya Bakhtiar:	Mirza Sahib, I have not completed my question yet. What I am saying is that the words این بغی were used in one place, ‘unchaste woman,’ ‘unchaste’. And in other place only the word بغی had been used. This is what I am drawing your attention to.
Mirza Nasir Ahmad:	بغی does not mean ‘unchaste’ in Arabic. You can ask anyone here. They will tell you that بغی is a verb.
Mr. Yahya Bakhtiar:	Have a look at this. Here it says: ‘And I am not unchaste’...
Mirza Nasir Ahmad:	It is بغی here.
Mr. Yahya Bakhtiar:	Whatever. Look at it. After that...
Mirza Nasir Ahmad:	No. the word is not there. There is another word. (To a member of his delegation) Take out the holy Qur’an. Give it to me.

Mr. Yahya Bakhtiar:	Mufti Sahib, can you help out for a moment?
Maulwi Mufti Khalid Mahmood:	In the Holy Qur'an comes: لا تکرهوا... What does بنی mean here?
Mirza Nasir Ahmad:	Arabic language uses a number of meanings for its words. The word Zakah, for example, has got thirteen, fourteen meanings.
Mr. Yahya Bakhtiar:	No, here...
Mr. Chairman:	Yes, what does it mean in the question Mufti Sahib had put?
Mirza Nasir Ahmad:	Let me finish, please. Yes, when ابن بنی is used in this context, it does not mean 'bastard' or something like that. It means 'away from true guidance', 'rebellious'.
Mr. Yahya Bakhtiar:	And if this word...
Maulwi Mufti Khalid Mahmood:	I was just asking about an Ayat from the Holy Qur'an, that in the Holy Qur'an...
Mr. Chairman:	Ask the translation.
Maulwi Mufti Khalid Mahmood:	...what does the word بنی mean in the Holy Qur'an?
Mirza Nasir Ahmad:	In the Holy Qur'an, the word ابن بنی has not been used. The phrase ابن بنی... (interruption)
Mr. Chairman:	Wait a minute. Translate the Ayat which Mufti Sahib had just recited. (To Mufti Mahmood) Recite it once more... Let this...
Maulwi Mufti Khalid Mahmood:	و لا... Make a literal translation.
Mr. Chairman:	Make a literal translation. Yes. Let it go on record.
Mr. Yahya Bakhtiar:	Well.
Mr. Chairman:	No, just a minute. Let this Ayat be translated by the witness.
Mirza Nasir Ahmad:	In the Arabic language, in the Arabic language, when this is from the verbal group of 'fataha', then it takes a meaning of unchastity.
Mr. Chairman:	Explain it later. First translate the Ayat. This is the question.
Mirza Nasir Ahmad:	'Do not force your maidservants who are in your houses to unchastity, if they dislike it.' This is the literal translation.
Mr. Chairman:	Now the witness can add the explanation
Mirza Nasir Ahmad:	This is alright. This is the literal translation, but this is not what ابن بنی means in Arabic.
Mr. Yahya Bakhtiar:	Alright. Now I shall leave this for a minute. There is an issue after which...
Mirza Nasir Ahmad:	If you like, I shall give the reference of all traditions tomorrow morning?
Mr. Yahya Bakhtiar:	No, no, fine, yes. This is what you say. I am not coming to this subject now. Since there was mention of profanities, I shall go to another context. The people who feel that they had fought a war of independence against the British, about them Mirza Sahib had assumedly said – it might be wrong, might not be wrong, I am just saying – this has been taken from Izalah-e-Awham, part two, those who rose up against the English were called as repugnant evil-doers, and it has been written that: 'Those people have attacked their munificent government like thieves, robbers and bastards, and they have named their deed 'Jihad'. The words used here 'thieves, robbers and bastards', well, as far as I know the word 'Harami' (which has been translated as 'bastard') is used in Arabic slang in

	the sense of thief, but here, the word thief has been mentioned separately, too. So, please keep in mind whether these are actually profanities, or whether this refers only to the rebels?
Mirza Nasir Ahmad:	Look at the context. (To a member of his delegation) Note it down.
Mr. Yahya Bakhtiar:	Yes, then...
Mirza Nasir Ahmad:	You had asked four, five things in the morning.
Mr. Yahya Bakhtiar:	I am coming to this. I said that first one subject should be covered. Now, Mirza Sahib, there is a small request. Some people have used harsh words – which you had read out – with regard to Mirza Sahib, and you said that in those days it was a kind of fashion to use such language for one's opponents, and that their meaning was not such...
Mirza Nasir Ahmad:	I had not said that last part.
Mr. Yahya Bakhtiar:	...as it appeared to be.
Mirza Nasir Ahmad:	No. I have not said that. I said that they were accustomed to use such harsh language...
Mr. Yahya Bakhtiar:	Yes. This kind of words. Now, the question arises that on one side is a petty, sinful human being, and on the other hand is a prophet – a prophet about whom such and such things had been written – I shall tell you the details, and he is using the same language, if not at times even harsher language. Mirza Sahib! I am saying this with great responsibility...
Mirza Nasir Ahmad:	Yes, go on. I am not saying anything.
Mr. Yahya Bakhtiar:	...if the Ghaznawis had used profanities, if they used foul language, and one answers them, then I can understand that. Here are some words about Maulwi Saadullah, that he is 'the son of an unchaste woman', 'evil', 'foulmouthed', 'ominous', 'accursed', 'Satan'. I have seen that. It might be that he had himself used such words for Mirza Sahib, but from where you had read out, I did not get that impression. Anyway, the question is that this person...
Mirza Nasir Ahmad:	Where is the reference to profanities used for Saadullah? Not all of them are here.
Mr. Yahya Bakhtiar:	I had read them out to you, yes, 281, 282, 282, 281. Sir, finally you have said, you have admitted.
Mirza Nasir Ahmad:	No, no, I said 'ابن بغی'.
Mr. Yahya Bakhtiar:	No, I said what Mirza Sahib had said about him...
Mirza Nasir Ahmad:	Yes. He had said 'ابن بغی'.
Mr. Yahya Bakhtiar:	That what is written here, and you have admitted. If you say that no...
Mirza Nasir Ahmad:	No, in Anjam-e-Atham...
Mr. Yahya Bakhtiar:	Yes, pages 281-282. You said that the words 'son of an unchaste women' had not been said, that it means 'ابن بغی'...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	I am now coming to the remaining points.
Mirza Nasir Ahmad:	As for ذرية البغايا and ابن بغی...
Mr. Yahya Bakhtiar:	Yes, no, I...
Mirza Nasir Ahmad:	These three things were with regard to literal meaning...
Mr. Yahya Bakhtiar:	...remains 'foulmouthed, ominous...
Mirza Nasir Ahmad:	Where is that?
Mr. Yahya Bakhtiar:	Look at it. I had given you the reference, and I think that you had answered after having had admitted it.

Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	Then look at them.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	'Foulmouthed, filthy, evil-doer, wicked, ominous...' that is there, yes.
Mirza Nasir Ahmad:	Yesterday you... Anjam-e-Atham, p. 282...
Mr. Yahya Bakhtiar:	281-282. it is going over to the other page.
Mirza Nasir Ahmad:	Yes. This says...
Mr. Yahya Bakhtiar:	No, well, that is alright. Before that, I had told you about page 281 and 282, which I have noted here, and the others, have a look at them, here on page 281. Have you got it? Where it says: 'That filthy...'
Mirza Nasir Ahmad:	Yes. These are the words.
Mr. Yahya Bakhtiar:	Yes, so I was saying...
Mirza Nasir Ahmad:	Yes...
Mr. Yahya Bakhtiar:	...that very harsh language had been used, and the question was only that much: من بد کنم و تو بد مکافات دبی بس فرق میانے من و تو چیست بگو A person says that he is a prophet – he is a human being – and that prophet uses the same kind of language. Uses even harsher language. Thus the question arises whether it befits the status of a prophet to use this kind of language?
Mirza Nasir Ahmad:	First of all, the history of the prophets shall tell us whether this is their status, or not.
Mr. Yahya Bakhtiar:	No, well, that is whether according to you...
Mirza Nasir Ahmad:	No, no, the former prophets, in the light of their books...
Mr. Yahya Bakhtiar:	... it is permissible for prophets to use this kind of language?
Mirza Nasir Ahmad:	It is not permissible for prophets to use profanities, but it is not just permissible, but necessary for a prophet to use a scalpel, just as a surgeon uses a scalpel. If however a rascal uses a dagger in the market, he will be a murderer and a mischief-monger. A surgeon on the other hand, cuts open a person's chest and takes out parts of his lungs, and throws them... then, if a person whose word, whose talk is considered as true, like for example a magistrate, calls a thief a thief, then this is not an abuse. But if someone else calls another a thief, then it will be an abuse.
Mr. Yahya Bakhtiar:	That is, the abuses which Mirza Sahib had used were based on realities?
Mirza Nasir Ahmad:	No, I have not said that. I have not said that. I said that in the history of the prophets, we find that – I am talking about what the Qur'an has told us about them and what we have learnt from their books – that they had to use harsh language – language which appeared as harsh to others, and that this is not to be considered as abuses, but a reflection of the reality.
Mr. Yahya Bakhtiar:	No, the words 'filthy, ominous, accursed, Satan', they were not abuses?
Mirza Nasir Ahmad:	They were not abuses in their actual meaning.
Mr. Yahya Bakhtiar:	Ok, fine.
Mirza Nasir Ahmad:	In their actual meaning.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	We shall give examples of that, only then we can make a comparison.
Mr. Yahya Bakhtiar:	No, that is alright. You say that 'filthy, ominous, accursed, Satan' does not mean 'filthy, ominous, accursed, Satan'.
Mirza Nasir Ahmad:	No. I have not said that. I said that these words can be used in the meaning

	which the context gives them in the Arabic language by one who has got knowledge from Allah and who perceives another's inner state as such. Otherwise it is not permissible. This is Sunnah, this is the proper way.
Mr. Yahya Bakhtiar:	Alright, Mirza Sahib! This is then...
Mirza Nasir Ahmad:	In the morning I shall remind you of this, first of all...
Mr. Yahya Bakhtiar:	No, you have said so, Mirza Sahib, I shall...
Mirza Nasir Ahmad:	No, no, I want to have it on record here.
Mr. Yahya Bakhtiar:	Yes. Get it on record. But now there is my second question. I had mentioned some questions...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	... like: 'My opponents have become the swine of the jungles and wildernesses. Their women are worse than bitches.'
Mirza Nasir Ahmad:	Yes. This is it.
Mr. Yahya Bakhtiar:	Najmul Huda, p. 53.
Mirza Nasir Ahmad:	This has been checked. Give it here. This was Najmul Huda, page 53?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	This is Najmul Huda, page 53?
Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	This is an Arabic text which contains the verses: ان العدا صار خنازير الفلاة ونساء هور من دونهم الا كلب The word عدا here refers to those who opposed the Most Innocent of all Creatures, Hazrat Muhammad Mustafa ﷺ and who used extremely filthy language with regard to him. Onwards, he says: سبوا ما ادرى لاي جريمة سبوا العصي الحب او نتجنب They abused, and I do not know why. Shall we oppose this friend (Muhammad ﷺ) or shall we keep aloof from him? To the beginning of this poem, he took حب to mean Muhammad ﷺ. Onwards he says: 'We have got a friend, and we are full of love to him. And we are disinclined, if not abhorred by stations and ranks... we hold firmly to the hems of our beloved... we hold firmly to the hems of our beloved, so that anything that is not clear and transparent may become illuminated for us. (By his grace)' This book – the meaning of this poem, right – it clearly tells that the enemies of Islam are vexing Muhammad ﷺ beyond the limits, they say all kinds of upsetting things, they abuse him, and that which has been mentioned in that text just now, that is, يقتلوا خنازير, and before that also they were told that swine (خنازير) refers to the enemies of Islam, that is mean there... it is not finished yet...
Mr. Yahya Bakhtiar:	No, the other reference regarding this, I...
Mirza Nasir Ahmad:	No, no, I have not finished yet.
Mr. Yahya Bakhtiar:	Alright. You were talking about that?
Mirza Nasir Ahmad:	Yes, yes, about that. In this book, as I had said already, he said that the foulmouthed priests and their women who visit houses and try everything to make Muslims apostates, about them he said in this book, in Najmul Huda: 'You have seen with your own eyes that the religion of the cross is on the rise.

	The priests have not left a stone unturned against our religion. They abused our prophet, slandered him and opposed him. And you see how severe they are in matters of their faith, and how keen there are in their bias, and how much they agree on their false ideas. In a short time, they have compiled 100,000 books that contain nothing but abuses and calumnies that are directed against our religion and the Messenger of Allah.' This is Najmul Huda, page 63. Then he says: 'They have befallen the Muslims like a flash flood. They deceive the dwellers of this city with all kinds of falsities. Then they send women to the houses of noble families for just that purpose... Islam is struck by calamities that have no match in the times bygone.' This is also Najmul Huda. All of this, the whole book, is about Christians, it indicates how foulmouthed they are. It is a heaving of the heart, that here in our country are people who dare to say such things against the Seal of Prophethood.
Mr. Yahya Bakhtiar:	Can I say something?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	In Najmul Huda, page 18, then page 20...
Mirza Nasir Ahmad:	Yes. (To a member of his delegation) Where is Najmul Huda?
Mr. Yahya Bakhtiar:	You said that he had said the things in this book in reply to what had been said by the Christian priests. Here he says: 'And I have composed this booklet in order to complete the argument, and I have hurried doing so out of sympathy towards the oblivious ones of this Ummat. And I stood up like a servant for this work, the weaknesses of the Islamic group, because by accepting my call its men and women shall prosper, even if she be the Rabia of her times with regard to her worship and piety.' Onwards he says: 'And my booklet is meant especially for my people who have refused to heed my call, saying that this is a liar...'
Mirza Nasir Ahmad:	This is on page 19?
Mr. Yahya Bakhtiar:	Not 19. First 18, then 20.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I have read a passage from 18, from page 18. Now I am reading from page 20: 'And my booklet is meant especially for my people...' Page 20, his Arabic translation: Who have refused to heed my call, saying that this is a liar's lie, who consider my talk as a fraud, and who assumed that this is a slander, and who, because of their low opinion, have insulted my honour. They have brought my grief and anguish to its height. But well-wishing and sympathy have moved me, and Allah knows the intentions of His servants, and their hidden secrets. He knows all that happens in this world, and in this booklet I do not feel the need to write proofs that Islam is a true religion...' And onwards he writes about this... that what you said relates to the Christians, and I think that it is especially...
Mirza Nasir Ahmad:	No, listen. You... tell me what the question is, so that I can give the question... the answer to that.
Mr. Yahya Bakhtiar:	The first question only or any other...
Mirza Nasir Ahmad:	No, any question...

Mr. Yahya Bakhtiar:	You said that the 'opponents' he mentions in his booklet, who have become 'swine of the jungles and wilderness, and that their women are worse than bitches', you said that this refers to the Christians who had assaulted the Noble Prophetﷺ, and that in reply to that...
Mirza Nasir Ahmad:	Yes, yes. I...
Mr. Yahya Bakhtiar:	Here it appears that he says: I have been grieved so much, I have been wronged so much by the people of my Ummat, my people, that I have to write that about them.
Mirza Nasir Ahmad:	I, I have now understood. Yes, I have got it. And the answer is very clear. If you permit me – there is one thing to be clarified. It is not a whole-sale condemnation of the Christians, just of those who were abusive towards the Noble Prophet, who attacked the religion of Islam. Your attention has not gone to this. This is very obvious. When you read, I did not read because it was so very obvious. 'And my booklet is meant especially for my people...' 'The people are not my addresses'. He said that 'My heart is full of love for the true religion, and I want to tell my people that the Christians have made this kind of attacks, and that they are scheming against us.' He said that, and this is my...
Mr. Yahya Bakhtiar:	This, this...
Mirza Nasir Ahmad:	I shall tell you.
Mr. Yahya Bakhtiar:	Read first page 18, then page 20, because I had read both.
Mirza Nasir Ahmad:	No, I have read page 18.
Mr. Yahya Bakhtiar:	No, this says: 'And I have composed this booklet in order to complete the argument.'
Mirza Nasir Ahmad:	To complete the argument against the Christians. And the...
Mr. Yahya Bakhtiar:	And the oblivious ones of this Ummat...
Mirza Nasir Ahmad:	Out of sympathy towards the oblivious ones of this Ummat...
Mr. Yahya Bakhtiar:	Mirza Sahib, look! Please let me conclude. I will repeat it. So that the misunderstanding I have got may be cleared. This is why I am repeating. I would not have wasted your time or intervened.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	'And I have composed this booklet in order to complete the argument, and I have hurried doing so out of sympathy towards the oblivious ones of this Ummat. And I stood up like a servant for this work, the weaknesses of the Islamic group, because by accepting my call its men and women shall prosper.' This is here. Then comes what you have read: 'And my booklet is meant especially for my people, who have refused to heed my call...' Those people who have refused to heed my call.
Mirza Nasir Ahmad:	This, this, if you permit...
Mr. Yahya Bakhtiar:	Yes, please go ahead.
Mirza Nasir Ahmad:	I think that it had been clear already and that it is still clear now. He says: 'And I have started it on Thursday, and completed it on Friday morning. (I prepared it in one day) without any trouble to myself, and I wrote this booklet to complete the argument. We have already explained the meaning of 'Hujjat' (argument).

	'I wrote this booklet in order to adorn the truthfulness of Islam with absolute proofs' and the addressees of these proofs are Christians, not our people. 'Our people is oblivious, and my heart is full of sympathy towards them, and the Christian attack has hundreds and thousands of so-called Muslims' at another place he says 'turned them into Christians, and the sympathy for the oblivious ones of this Ummat, and in order to increase their knowledge, and in order to make them aware that the Christians are currently attacking in such and such manner, all these are reasons why I hastened this work. I prepared this booklet in one day. I have stood up, like a servant – like a servant, for the sake of Islam. I have stood up against those who are weak from among those who attack Islam, out of sympathy. I stood up against Christianity, because in accepting my call, their men and women shall prosper.' Sympathy, that is, whether one has any connections with that, agrees with that or not, but what has been said here, that 'out of sympathy towards the Muslim Ummat.' Deception is involved. Hundreds of people are becoming Christians. This booklet was written as a result of this sympathy, and it was written for brethren so that they can enter into debates with Christians, render them speechless, without being affected by them.
Mr. Yahya Bakhtiar:	And 20, which you have... I have... you were saying something.
Mirza Nasir Ahmad:	I am coming to 20. Now let us take 20. 'And my booklet is especially for my people' Not for his opponents. For those who are attached to him. It has been written in sympathy towards such people who have refused to heed the call so that...
Mr. Yahya Bakhtiar:	No, by this...
Mirza Nasir Ahmad:	Who have refused to heed the call. So that they may realise that the purpose of my call is to strengthen Islam, to fortify it, so that they may see my arguments against the Christians, so that they may realise that it was not right of them not to heed, and my, my speech...
Mr. Yahya Bakhtiar:	The refusal to pay heed on part of the Christians?
Mirza Nasir Ahmad:	No, no, no. those who do not heed to my call from among the Muslims. They are to understand that I have stood up against the Christians, to defend Islam, and those people who consider me as liar... to attribute falsehood to me, to show that they are false: Who have refused to heed my call, saying that this is a liar's lie, who consider my talk as a fraud, and who assumed that this is a slander, and who, because of their low opinion, have insulted my honour. They have brought my grief and anguish to its height. But well-wishing and sympathy have moved me, and Allah knows the intentions of His servants, and their hidden secrets. He knows all that happens in this world, and in this booklet I do not feel the need to write proofs that Islam is a true religion, or to prove the superiority of the Noble Prophet.' This is a very lengthy text. This sentence by him, I am making defence only with that in mind. I have written at another place about the beautiful teachings of Islam. The addressees of the harsh words, they cannot be the same. I am amazed as to how this objection had come up.
Mr. Yahya Bakhtiar:	Mirza Sahib! I think you have conceded – it might be that I am wrong – you have accepted that when he says: 'This booklet is especially for my people' You say that he did not consider the people as opponents. Here the word

	‘people’ is connected with ‘especially’ ‘who have refused to heed my call’ that is, he addresses such from among the people who had refused to heed his call. I am not saying that it is not against the Christians. I am not saying this at this stage. At this stage I am only saying that this sentence includes such people as well as the Christians...
Mirza Nasir Ahmad:	Not at all. I have not accepted that, I have not conceded that.
Mr. Yahya Bakhtiar:	Then could you please explain me what this means: ‘And this booklet is especially for my people – especially for my people – who have refused to heed my call, saying that this is a liar’s lie, who consider my talk as a fraud.’ Has he attacked the Christians, ignoring them? Has he said that the Christians are swine?
Mirza Nasir Ahmad:	No. the harsh words he had used are words of the Hadith. They are according to the manner of the former prophets. But these words were used with regard to the Christians... let me finish.
Mr. Yahya Bakhtiar:	No, that is alright. You are saying that. I am saying, against them...
Mirza Nasir Ahmad:	No, I, I... you do not let me finish. I shall sit and keep quiet.
Mr. Yahya Bakhtiar:	No, talk, now I...
Mirza Nasir Ahmad:	And he says that: ‘And my booklet is... for my people...’ how much love there is in ‘my people’! ‘...especially for my people’. They have not recognized me. They have termed me a liar and false. But by writing this booklet, I want to make clear that I was sent for the protection of Islam, the religion of Islam, and that my role is that of a general in the spiritual struggle this Ummat has with the Christians. It was written at a time of extreme assault. By it, I want to protect the religion of Islam against the Christians, through arguments, signs and definite proofs. Once my people realize that I have come to counter the Christians, they might understand that I am not a liar or false. That is, it is to explain them the war against the Christians, that I am not doing anything against you.
Mr. Yahya Bakhtiar:	That is alright. You are saying so. I just want to say that when he said: ‘And this book is especially for my people, who have refused to heed my call, saying that this is a liar’s lie, who consider my talk as a fraud, and who assumed that this is a slander, and who, because of their low opinion, have insulted my honour.’ About this, you said that he had not said anything to them, that he had not used any kind of abuses for the Muslims who had denied him.
Mirza Nasir Ahmad:	No, no, not at all.
Mr. Yahya Bakhtiar:	This is only about the Christians?
Mirza Nasir Ahmad:	This is only about the Christians.
Mr. Yahya Bakhtiar:	In spite of...
Mirza Nasir Ahmad:	If you permit me, I shall read onwards. The matter shall become clear.
Mr. Yahya Bakhtiar:	Yes, I... no, you have explained the meaning of this to me. I just want to say that a Muslim who said about Mirza Sahib that he is a liar, false...
Mirza Nasir Ahmad:	This has not been answered at all.
Mr. Yahya Bakhtiar:	...that he had not answered them...
Mirza Nasir Ahmad:	Only this much that...
Mr. Yahya Bakhtiar:	...even though they had insulted his honour
Mirza Nasir Ahmad:	Alright.

Mr. Yahya Bakhtiar:	...he had not answered them?
Mirza Nasir Ahmad:	He had not answered them, not at all, he had not answered them.
Mr. Yahya Bakhtiar:	Alright, enough. There is no need beyond that. Now I want to draw your attention to something else. Yesterday, I had read out a quotation from Aina-e-Kamalat, p. 547, in which Mirza Sahib says: 'All Muslims have accepted me and heeded my call, but the offspring of vile and evil-doing women have not believed in me.' Look, is that correct or not? This mentions only Muslims.
Mirza Nasir Ahmad:	Here ذرية البغاية is used, page 5--...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! Is it correct?
Mirza Nasir Ahmad:	Yes. It is here. And I have just given the answer to that, first... Yes, the way ذرية البغاية has been translated, is incorrect. This here does not mention any translation at all.
Mr. Yahya Bakhtiar:	This بغاية...
Mirza Nasir Ahmad:	This is not here at all!
Mr. Yahya Bakhtiar:	No, first you... that what is mentioned here, evil-doing, 'but the offspring of vile and evil-doing women have not believed in me.'
Mirza Nasir Ahmad:	No, no, there is no translation at all.
Mr. Yahya Bakhtiar:	No, in your books, there is nowhere such a translation?
Mirza Nasir Ahmad:	No, not at all.
Mr. Yahya Bakhtiar:	And you also said that in Arabic, the word بغاية has got more meanings. Has it been used in the Holy Qur'an in any other sense?
Mirza Nasir Ahmad:	The term ذرية البغاية has not been used in any other sense.
Mr. Yahya Bakhtiar:	...except that of evil-doer?
Mirza Nasir Ahmad:	...used? I think it has not been used at all. It is not a Qur'anic expression.
Mr. Yahya Bakhtiar:	No, in which sense has the word بغاية been used?
Mirza Nasir Ahmad:	ذرية البغاية is not in the Holy Qur'an. There is, however, بغية. The expression ذرية البغاية has not been used.
Mufti Maulwi Mahmood:	بغاية is plural, and بغية is singular. وما كان What does it mean? Or, in the Hadith comes: ذرية البغاية ... البغاية has been mentioned in the Hadith. What does it mean?
Mr. Yahya Bakhtiar:	You...
Mirza Nasir Ahmad:	I was told to answer only your questions.
Mr. Yahya Bakhtiar:	No, the Committee has decided that Maulana Ansari or anyone else can assist me in matters of which I am not aware. And Maulana is going to ask you about a few things tomorrow. According to the authority of the Committee...
Mirza Nasir Ahmad:	This, we were not told about this.
Mr. Yahya Bakhtiar:	There was no need to tell you about this.
Mirza Nasir Ahmad:	We were told about the first thing.
Mr. Yahya Bakhtiar:	No, the rule was that the Attorney-General... But he will be assisted by anybody he wants. But no one shall get up and start putting his own questions. He will have to ask through me. If I need assistance, like, for example, I am tired, then I shall ask if there is any other advocate to ask further questions. It has been decided by the approval of the Chairman and the Committee. It is not that he shall be doing his own thing.
Mirza Nasir Ahmad:	Yes, no, I just wanted to be informed.
Mr. Yahya Bakhtiar:	Yes, if you have an objection...
Mirza Nasir Ahmad:	Yes, I just want to say that I had not been informed.

Mr. Yahya Bakhtiar:	So, if you want to say something about what Mufti Sahib had said....
Mirza Nasir Ahmad:	With utmost respect I would like to tell Mufti Sahib that since the expression ذرية البغاية has to do with Arabic linguistics, the references to works on Arabic language shall be given to you, through the Attorney-General.
Mr. Yahya Bakhtiar:	Yes, and those Ayaat...
Mirza Nasir Ahmad:	Yes, ذرية and Ayaat as well.
Mr. Yahya Bakhtiar:	Fine. Now, when Mirza Sahib says: All Muslims have accepted me and and heeded my call, but the offspring of vile and evil-doing women (or whatever it may mean)...
Mirza Nasir Ahmad:	No, do not attribute anything wrong to us.
Mr. Yahya Bakhtiar:	No, no, I understand that what has been written...
Mirza Nasir Ahmad:	Does it say ذرية البغاية?
Mr. Yahya Bakhtiar:	The offspring of whatever than means.
Mirza Nasir Ahmad:	No, no, nobody's offspring.
Mr. Yahya Bakhtiar:	...somebody has not believed in me...
Mirza Nasir Ahmad:	Then use the Arabic expression.
Mr. Yahya Bakhtiar:	Yes, yes, onwards... I am saying that you will explain that. My question is that when Mirza Sahib says: 'All Muslims have accepted me.', whom does he mean by 'all Muslims'? Who had accepted him and when? As far as I – I shall clarify one more point...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	From the questions which I had put to you so far, it appears that there were 1800 or 1900 Ahmadis in 1901. In 1908, at the time of Mirza Sahib's demise, we have got a government report that there were around 19,000 Ahmadis who had accepted him. So, when he says 'all Muslims', well, I am saying...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	The facts or figures which we have got, according to which I had said that that are they, you said, might be, according to your estimate, there were 400,000 at the time of Mirza Sahib's death. And then I had asked that if there were 400,000, then you yourself had handed in a report to the Boundary Commission that there were 200,000. Now by this question, we do not go into contradiction, whatever the number be, let it be 18,000...
Mirza Nasir Ahmad:	The Boundary Commission does not mentioned 200,000. I had...
Mr. Yahya Bakhtiar:	250,000?
Mirza Nasir Ahmad:	No. It also does not say 250,000.
Mr. Yahya Bakhtiar:	Well, I shall ask you then.
Mirza Nasir Ahmad:	Half a million does not mean two and fifth.
Mr. Yahya Bakhtiar:	In the whole subcontinent, Sir.
Mirza Nasir Ahmad:	Some remained there.
Mr. Yahya Bakhtiar:	Yes, then let it be 400,000, Mirza Sahib! That means there were 400,000 in 1947 and 400,000 in 1908. This is not in contradiction to you...
Mirza Nasir Ahmad:	No, this is not in contradiction to me...
Mr. Yahya Bakhtiar:	Sometimes...
Mirza Nasir Ahmad:	...not at all in contradiction, because I said that there had been no census, no plebiscite. Different people, at different times...
Mr. Yahya Bakhtiar:	Yes, yes, right.
Mirza Nasir Ahmad:	...follow different methods. How can there be a contradiction?

Mr. Yahya Bakhtiar:	You are absolutely right. You said so. When I said that according to the census, the number of Ahmadis was 19,000 in 1908, you said that according to your estimate, and according to your figures, there were around 400,000. One thing you are saying that the figure you gave in 1947 – half a million in the whole of the subcontinent – that only a few had remained there, but that they still number around 400,000 or 450,000.
Mirza Nasir Ahmad:	The figures we gave do not come from any census.
Mr. Yahya Bakhtiar:	I am saying that your figures, I am talking about your figures, are the same in 1908 and in 1947.
Mirza Nasir Ahmad:	They were estimates.
Mr. Yahya Bakhtiar:	They were estimates?
Mirza Nasir Ahmad:	No, no, not estimates by any individual...
Mr. Yahya Bakhtiar:	Mirza Sahib! In forty years...
Mirza Nasir Ahmad:	In 1908 one group had made an estimate, and in 1948 another group had made an estimate.
Mr. Yahya Bakhtiar:	Alright, they come from your side, your different groups...
Mirza Nasir Ahmad:	No, I said so because there had been no actual census.
Mr. Yahya Bakhtiar:	There had been no census? You had provided the figures yourself?
Mirza Nasir Ahmad:	This is why there cannot be any exact figures. Different people had made different estimates at different times. And when two different people make a different estimate, then nobody would call this a contradiction.
Mr. Yahya Bakhtiar:	Mirza Sahib! I did not want to go into this matter, but since you said this – I just want to draw your attention to something that has already been recorded – I had said that according to a census report of 1908, at the time of Mirza Sahib's demise, there had been around 19,000 Ahmadis. 'Less than 19,000', the report says. Then you said: No, according to our estimate, there had been 400,000. Then I said that according to the figures you had given for 1948, there were half a million in the whole subcontinent – 500,000, 400,000, 500,000. To that, I had said that half of them must be in Pakistan. You say: No, most of them had come, only few had remained behind. But it remains more or less four lakhs. But we leave that now... I am asking: were there 400,000 or 200,000 during Mirza Sahib's days, as there were not that many Muslims...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...the total Muslims during Mirza Sahib's days – I am saying Muslim in the sense in which you, we define it, who believe in Muhammad ﷺ and in God, who fall in the definition of Millat-e-Islamiyah – back then, there were neither 19,000 nor 400,000. But here, Mirza Sahib says: 'All Muslims have accepted me.' Whom does he mean by that? Does he mean the Ahmadis? Does he not consider the remaining people as Muslims? This is what I want to ask you.
Mirza Nasir Ahmad:	All Muslims shall accept me...
Mr. Yahya Bakhtiar:	No, not like this. 'All Muslims have accepted me.'
Mirza Nasir Ahmad:	Where does it say: 'have accepted'? (To a member of his delegation) Open it.
Mr. Yahya Bakhtiar:	These are the words that I have in the translation that is with me.
Mirza Nasir Ahmad:	The Arabic words I have with me: الذين ختم الله على قلوبهم فهم لا يقبلون – الا الذي – مين – الذين ختم الله على قلوبهم فهم لا يقبلون . This is the tense of Mudari' (used for present/future - translator), that is, they shall not accept. There are more details about them at another place, namely that Islam shall spread all over the world, and that all people of the world shall

	gather under Muhammad's □ banner, except for those few who shall have no standing at all in the world.
Mr. Yahya Bakhtiar:	You mean that when... here 'here all Muslims have accepted me and verified my claim.' The translation which I am reading out – it might be wrong – this refers to the future?
Mirza Nasir Ahmad:	The Arabic does not say 'have'. It says 'will'.
Mr. Yahya Bakhtiar:	It is not 'have verified'?
Mirza Nasir Ahmad:	No, no, no. It is not here.
Mr. Yahya Bakhtiar:	Please read it out.
Mirza Nasir Ahmad:	تلك كتب ينظر. ينظر means 'looks at it', that is, when he looks at them, he shall do so with a gaze of gratitude and acceptance – ينظر is the Mudari – and ينتفع و من معارفها and he shall benefit from the realizations contained therein. He shall believe in me, except for one on whose hearts Allah has put a seal. He shall not accept. The Mudari is being used throughout, that is, the present tense, and Mudari here implies the present tense.
Mr. Yahya Bakhtiar:	Is the translation written here?
Mirza Nasir Ahmad:	There is no translation at all.
Mr. Yahya Bakhtiar:	No, no. Do you not have any other translation?
Mirza Nasir Ahmad:	No, but I can give you as many as you like, relating to Arabic linguistics and syntax.
Mr. Yahya Bakhtiar:	Enough, one by one. It has become late. With that question, I shall...
Mirza Nasir Ahmad:	(To a member of his delegation) Note this down. Tomorrow we will have to bring something about the Mudari
Mr. Yahya Bakhtiar:	Yes, yes, with regard to the phrase 'all Muslims', I had put that to you day before yesterday, and you had noted that you shall furnish a reply, that was a reference by Mirza Basheer Ahmad, in which he said that when Mirza Sahib mentions Muslims in his books, he means those who lay a claim to Islam and to being a Muslim, without being real Muslims. I had read out something like that. I shall read it again. You said that you shall answer, after having verified it.
Mirza Nasir Ahmad:	(To a member of his delegation) Have you noted this? Let us see. (To the Attorney-General) It might be that this has been answered already.
Mr. Yahya Bakhtiar:	Please see.
Mirza Nasir Ahmad:	If this... with utmost respect, I would like to make a request. If any gentleman, like for example our secretaries, would also make notes that relate to the coming day, so that there would be no misgivings in the morning, that there would be no room for misgivings, that we had failed to give an answer.
Mr. Yahya Bakhtiar:	No, this is why I have noted all that.
Mirza Nasir Ahmad:	Then it is ok.
Mr. Yahya Bakhtiar:	This is why I have noted all that. I thought that you yourself will reply, as soon as the answer is ready.
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	I just said that we are short on time, and the answers that are coming now, they appear like a jigsaw puzzle. We are taking up one thing, on subject, then we do not get the reference, and then we leave it and go over to another subject. This is why, as long as we do not have all pieces, our jigsaw puzzle does not look right. This is why I took notes in between. And I took around ten, fifteen notes.

	We have reached three out of them, when the session was over.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Today, I have reached only the third.
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	That is, the notes from which you were made to write the references, and to which you had replied.
Mirza Nasir Ahmad:	Fifteen?
Mr. Yahya Bakhtiar:	Yes. Let me tell you, yes...
Mirza Nasir Ahmad:	Yes, yes, then there had been, I mean, there had been a shortcoming on our part.
Mr. Yahya Bakhtiar:	No, you have noted them.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...but you are working, we are also working, and so it might be that this had been left out. It might still be possible that you have prepared them or note them...
Mirza Nasir Ahmad:	Yes, some. I have got some in front of me.
Mr. Yahya Bakhtiar:	Then, for the time being, please tell me, Mr Sahibzada, if you are ready...
Mirza Nasir Ahmad:	(To a member of his delegation) This is in Al Fadhl.
Mr. Yahya Bakhtiar:	I do not remember.
Mirza Nasir Ahmad:	We think so... one or two members of our delegation think that this had been answered yesterday.
Mr. Yahya Bakhtiar:	No, no. It has not been answered.
Mirza Nasir Ahmad:	It has not been answered? Which one was it? Ok, which page is it?
Mr. Yahya Bakhtiar:	You said that it is not by Mirza Basheeruddeen Mahmood, but by Mirza Basheer Ahmad.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	One is the authority which you had rejected.
Mirza Nasir Ahmad:	Yes, yes, this is fully rejected.
Mr. Yahya Bakhtiar:	No, no, this is not the one.
Mirza Nasir Ahmad:	No, no. What is this?
Mr. Yahya Bakhtiar:	This is, let me read it to you. He said that some people think that when Mirza Sahib mentions 'Muslims' in his writings, then he does not mean real Muslims, but those who claim to be Muslims.
Mirza Nasir Ahmad:	No, no, this is not on my mind. I am not able to recall this reference.
Mr. Yahya Bakhtiar:	This was from another book. There is another book. 'Kalimatul Fasl', page 14. Here it says: 'It seems that His Holiness the Promised Messiah sometimes...'
Mirza Nasir Ahmad:	Which page is it?
Mr. Yahya Bakhtiar:	Page 14, volume... page 126, volume 14, 'Review of Religion'.
Mirza Nasir Ahmad:	What is there?
Mr. Yahya Bakhtiar:	It is page 126, in the last eight, ten lines...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	It says: 'It seems that His Holiness the Promised Messiah sometimes thought that the Muslims might fall into misunderstandings when they see non-Ahmadis referred to as 'Muslims' in his writings. This is why I have at times, in order to avoid such

	misunderstandings, written words about non-Ahmadis, like: people who claim to be Muslims. Hence, wherever the word Muslim appears, it is to be taken in the sense of this who claim to be Muslims, without being real Muslims.'
Mirza Nasir Ahmad:	This is a rather lengthy discussion.
Mr. Yahya Bakhtiar:	No, this... if not now, then you can do it tomorrow.
Mirza Nasir Ahmad:	The words which you have read are there.
Mr. Yahya Bakhtiar:	I am saying...
Mirza Nasir Ahmad:	Yes, yes, it is there.
Mr. Yahya Bakhtiar:	...that the Muslims mentioned here are those about whom Mirza Sahib said that...
Mirza Nasir Ahmad:	No, I said that the words you had read are there...
Mr. Yahya Bakhtiar:	Yes. They are there.
Mirza Nasir Ahmad:	But I am not verifying them with regard to their sense. I am verifying them to their being present as words.
Mr. Yahya Bakhtiar:	You are verifying them in their literal sense?
Mirza Nasir Ahmad:	Yes. I am verifying them in their literal sense.
Mr. Yahya Bakhtiar:	Enough, for the time being... then afterwards...
Mirza Nasir Ahmad:	(To a member of his delegation) Note it. Mark it.
Mr. Yahya Bakhtiar:	And then, there is another reference that I... so that you can easily remember them.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...because tomorrow...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...when I am going to repeat, it might be that you have got an answer ready. 'You...other sects' because I am connecting. First I had told you that Mirza Sahib says: 'those who have not heeded my call.' That means, this referred to Muslims, but you say that this did not refer to Muslims, that it referred to Christians, about whom words like swine, etc. have been used...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...then I said fine, if that is so, then he had said about Muslims: 'All Muslims have accepted my claim, except...' Then you...
Mirza Nasir Ahmad:	No, I... yes, yes...
Mr. Yahya Bakhtiar:	...so that I...
Mirza Nasir Ahmad:	...I am not saying anything.
Mr. Yahya Bakhtiar:	I have got to be very fair, Mirza Sahib, so that I am not misunderstood and you are not misunderstood. Then I said that 'All Muslims' mentions them directly, they were named directly, that 'they have accepted my claim and verified me, except for... however you are going to translate that Arabic term.
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	After that, you had said that...
Mirza Nasir Ahmad:	No, I had not said that they did. I said that they will do.
Mr. Yahya Bakhtiar:	I said that.
Mirza Nasir Ahmad:	I just replied to what you had said.
Mr. Yahya Bakhtiar:	After that, I had drawn your attention to what is meant by 'Muslims', as Basheer Ahmad said that when Mirza Sahib uses the word 'Muslims' he does not mean –

	literally, not otherwise – that Muslims does not mean Muslims, Muslims refers to those people who claim to be Muslims, in words. This has come. You said that the literal meaning is alright, but the implied meaning is something else. The details of this you are going to give. Now I am saying that once there had been mentioned a claim to Islam, then my next will be: ‘You will have to fully reject the claim that other sects lay to Islam.’ He says: ‘I have sometimes used the word ‘Muslims’ and sometimes the expression ‘those who claim to be Muslims’ – this note is on Tohfa-e-Goleroyah, page 27 – so, if you do not have a reply ready for this one...
Mirza Nasir Ahmad:	I shall see right now. Is it on the same 126?
Mr. Yahya Bakhtiar:	No, with me... this is page 27.
Mirza Nasir Ahmad:	In which book?
Mr. Yahya Bakhtiar:	Annotation to Tohfa-e-Goleroyah.
Mirza Nasir Ahmad:	Yes. We shall check it.
Mr. Yahya Bakhtiar:	Yes, check it.
Mirza Nasir Ahmad:	(To a member of his delegation) Write it.
Mr. Yahya Bakhtiar:	And then, Mirza Sahib! I also mentioned that in Anwar-e-Islam, page 30, comes: ‘Those who do not believe in our victory, about them it can be clearly taken that they are fond of being bastards.’ You had noted that down, the other day.
Mirza Nasir Ahmad:	Yes. I am looking for it. (To a member of his delegation) Yes, where is it? (To the Attorney-General) Yes, here it is.
Mr. Yahya Bakhtiar:	Yes. Is the reply to it ready?
Mirza Nasir Ahmad:	Let me see. Ready notes might be here.
Mr. Yahya Bakhtiar:	Then give all three together...
Mirza Nasir Ahmad:	Let us see.
Mr. Yahya Bakhtiar:	...because I shall read out one more, so that...
Mirza Nasir Ahmad:	No, this is the note about ذرية البغاية ولد الحرام. I got it. He says in Anwar-ul-Islam: ‘If a person has this kind of grudge against Islam, and this kind of inclination towards Christianity, then he will definitely want the Christians to prevail. All other ways except this one are closed. We do not all anyone a bastard, or name him as an illegitimate, rather, a person who leaves such clean and clear decisions, and does not refrain from wagging his tongue, shall himself choose to adopt all such epitaphs.’ We do not say such a thing. And ذرية البغاية...
Mr. Yahya Bakhtiar:	One who calls me such is like that?
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	This Fatwa by...
Mirza Nasir Ahmad:	No, no, this means that, for example, ذرية البغاية, it means rebellious. He wrote that they are themselves rebellious. He had written that himself, the founder of the movement. But if a person says: No, it means bastard, then the founder of the movement does not have a solution for this. I also do not have a solution to this. Whatever had been written in a certain sense, bears that sense. One should not leave this sense or meaning...

Mr. Yahya Bakhtiar:	No, Mirza Sahib! The question here is...
Mirza Nasir Ahmad:	...and I had just read out a reference to you...
Mr. Yahya Bakhtiar:	No, I am saying...
Mirza Nasir Ahmad:	(To a member of his delegation) Where is it?
Mr. Yahya Bakhtiar:	'Those who do not believe in our victory, about them it can be clearly taken that they are fond of being bastards.' It is all in the same context.
Mirza Nasir Ahmad:	A person who says this... Actually, the point to be considered here is what is meant by 'our victory', whether it means that of the founder of the movement, or, as we take it, the victory of Islam.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I... This is why I am drawing your attention to this point, why I am reading out another reference along with that, one by your second Khaleefah, namely: 'We shall certainly be victorious, and you shall certainly be presented like criminals, and then, your condition shall be similar to that of Abu Jahl and his companions on the day Makkah was conquered.' I...
Mirza Nasir Ahmad:	The answer...
Mr. Yahya Bakhtiar:	Yes, I have...
Mirza Nasir Ahmad:	No, I have got the answer to this with me.
Mr. Yahya Bakhtiar:	Alright. Please read it out.
Mirza Nasir Ahmad:	This is not...
Mr. Yahya Bakhtiar:	...
Mirza Nasir Ahmad:	Yes, yes, it is made up. The reference that is given by the newspaper – it is not there.
Mr. Yahya Bakhtiar:	That what I had read out to you?
Mirza Nasir Ahmad:	This is Al Fadhl, 13... 3 rd July 1952, that is the reference you had given?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Right then?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Al Fadhl, 3 rd July 1952 does not contain any reference of this sort.
Mr. Yahya Bakhtiar:	And it is not in any other edition, either?
Mirza Nasir Ahmad:	Not that I am aware of.
Mr. Yahya Bakhtiar:	Well then, Mirza Sahib. I remembered another point, before this topic is concluded. That day, you said that the eulogy which Akmal Sahib had written in praise of Mirza Sahib, I said that this was in Mirza Sahib's presence – the instructions that I was getting, and what I was told – that this had been read out in Mirza Sahib's presence, and that he had said 'Jazak Allak'. You said that this is wrong, that it had never been read out in front of him, and that this matter had been refuted.
Mirza Nasir Ahmad:	Yes. And the author himself, Qari Akmal Sahib...
Mr. Yahya Bakhtiar:	Yes?
Mirza Nasir Ahmad:	...there are witnesses on his part who refute the matter.
Mr. Yahya Bakhtiar:	That refutation is...
Mirza Nasir Ahmad:	...and, and...
Mr. Yahya Bakhtiar:	...they are asking me whether there has been any refutation? You must have taken any note.

Mirza Nasir Ahmad:	Yes, yes, right. I remembered that I was told that I have the reference with me.
Mr. Yahya Bakhtiar:	Yes, then that what you had said... that must be with them. It is the daily Badr in which this eulogy had been printed. But that which I had said...
Mirza Nasir Ahmad:	Yes. Refutation is another matter.
Mr. Yahya Bakhtiar:	Yes. I said so. You had said that it has been refuted that this had happened in Mirza Sahib's presence and that Mirza Sahib...
Mirza Nasir Ahmad:	Yes. This has been refuted. He (a member of his delegation) is a bit nervous. He had brought them. He had told me that I am taking them along.
Mr. Yahya Bakhtiar:	No. I have... after that, I had been asked again...
Mirza Nasir Ahmad:	This has been refuted, in Al Fadhl, 19 th August 1934.
Mr. Yahya Bakhtiar:	By whom?
Mirza Nasir Ahmad:	By the second Khaleefah, the authority of that time.
Mr. Yahya Bakhtiar:	He said that this had not taken place in his presence?
Mirza Nasir Ahmad:	He said that the whole thing is wrong. He said: 'If this means that he is higher in rank, then this would definitely be Kufr.' This is a very strong refutation. But if this means that during those days the true religion had been more propagated, then this is...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! My question was different. In so far as... had this poem been recited in front of Mirza Sahib? You said: No...
Mirza Nasir Ahmad:	Yes, yes, I am saying...
Mr. Yahya Bakhtiar:	...the meaning of this poem is a different matter. Look,...
Mirza Nasir Ahmad:	The second Khaleefah said that it is Kufr, in the sense in which it is being taken.
Mr. Yahya Bakhtiar:	No, no. I am not saying that. My question...
Mirza Nasir Ahmad:	I am just saying so.
Mr. Yahya Bakhtiar:	Yes, alright. That is alright. So you...
Mirza Nasir Ahmad:	The second Khaleefah said that it is Kufr.
Mr. Yahya Bakhtiar:	This meaning is Kufr?
Mirza Nasir Ahmad:	Yes, exactly.
Mr. Yahya Bakhtiar:	If this meaning...
Mirza Nasir Ahmad:	Yes, yes, it is Kufr.
Mr. Yahya Bakhtiar:	No, my question was something else.
Mirza Nasir Ahmad:	...and I am saying that if this poem had been recited in front of the founder of the movement, he would have extradited the author from the Jamaat.
Mr. Yahya Bakhtiar:	But that had been published in Al Badr during his lifetime, and yet the author had not been extradited from the Jamaat.
Mirza Nasir Ahmad:	He probably did not know about this. At that time he had for the past ten years... Al Fadhl...
Mr. Yahya Bakhtiar:	It had been published in 1903, 1906. Two years later Mirza Sahib... This is Badr 25 th October 1906. It was then published in Al Badr.
Mirza Nasir Ahmad:	It has been included... published in Al Badr and we... all the papers of Al Badr after that... we have not seen them. Hence, it will take some time to look for the refutation.
Mr. Yahya Bakhtiar:	This is why I ask for your attention... Show this to me. I think... (To Maulana Muhammad Zafar Ahmad Ansari) Ansari Sahib, if you don't mind, you read it, because I am tired. (To Mirza Sahib) This is a lengthy article in Al Fadhl, in the same connection. He shall read it out to you.
Mirza Nasir Ahmad:	What is the number of Al Fadhl? What paper is it?

Mr. Yahya Bakhtiar:	It is after 1934. It is dated 1944, and I think that on part of Akmal Sahib there had been...
Maulana Zafar Ahmad Ansari:	Here is the headline: 'Will Maulwi Muhammad Ali take back his completely baseless and wrong accusations?' In the Al Fadhl of 13th August 1944 it has been clearly said that the verses about which Maulwi Muhammad Ali had said: 'This is what is being taught inside', and by reciting this, the poet had said that the second coming of Muhammad Mustafa ﷺ exceeds the greatness of his first coming to this world. (Paygham-e-Sulh, nr. 30, 2nd August 1944). A misinterpretation of this poem that had been declared the result of the second Khaleefah's teachings; and when a part of this poem had been read in the presence of his Holiness the Promised Messiah, who later took the sheet with the calligraphied verses to his inner chambers - had at that time no one objected to this poem?
Mirza Nasir Ahmad:	Let him complete first.
Maulana Zafar Ahmad Ansari:	...although...
Mirza Nasir Ahmad:	Yes, go on.
Maulana Zafar Ahmad Ansari:	Although Maulwi Muhammad Ali and his companions had been present, and as far as memory lends its assistance, it can be said with confidence that he had himself heard it. If he denies it, because so much time has passed since then, then the poem has been printed and published. The position of Al Badr had been the same at that time, if not a bit more, than Al Fadhl has got now. Mufti Muhammad Sadiq, the editor, has got very affectionate and informal relations with those people. He is, by the grace of God, alive and amongst us. Go and ask him whether any of the people present had shown his displeasure or dislike. And the fact that His Holiness the Promised Messiah had listened to its being read, and had appreciated it with 'Jazak Allah', and that he took the calligraphy to his inner rooms, do not leave room for anyone to display his weakness of faith and lack of spiritual awareness by objecting to it. This incident clearly shows that the meaning of this poem is the same as is mentioned in the Khutba-e-Ilhamiyah, and that has been published in Al Fadhl, along with its translation. After that, any non-Ahmadi paper had not written anything, either, and when Shaikh Rahmatullah Sahib, Mirza Yaqoob Baig Sahib, Syed Muhammad Husain Sahib...
Mirza Nasir Ahmad:	Is there any reference to Khutba-e-Ilhamiya, page?
Maulana Zafar Ahmad Ansari:	...and Khwaja Kamaluddeen Sahib had come to Qadiyan, they met not only Mufti Sahib, but also me. They would even sit in my room because of the business with Al Badr. Khwaja Sahib had said to me that he would like to translate His Holiness's Farsi poem into Urdu, and whether I would participate in that. Hence, right then we had translated two verses of the poem. It was still early, when I was fresh and present-minded. Several verses we had done ex tempore. And Khwaja Sahib would appreciate my efforts and write them. When it got late, Maulwi Muhammad Ali came and complained to Khwaja Sahib that there was something important to do, and that he was sitting here. Then he himself was also sitting here for a while. ...the purpose of mentioning this incident here is to say that 'although these

were my young days, but still these honourable gentlemen would not shy away from sitting with me, and there was no formality. If there was anything disagreeable, they could tell me. They could have talked to Mufti Sahib and refuted the matter, or explained it, or point it out to me. Anyway, this is my relation, as far as I am concerned. But in spite of this being proven and known, these people were in the process of doing it who are now linked to Paygham-e-Sulh. And the age of His Holiness, the Commander of the Faithful, may Allah assist him, was 17 years. So, why, after the lapse of 37 years is he being accused that this poem was said as a result of his teachings? Whereas this poem was recited during the days of His Holiness the Promised Messiah may peace be upon him, it was read out to him, and it was printed, as well. So, will Maulwi Muhammad Ali accept that he was not right in levelling this accusation, and will he take it back along with a due explanation? This puzzle cannot be solved through any Hadithul Ahad, and also not through Shaikh Anamul Haqq, who has, by giving his practical opinion about Islam, shown his understanding and mental prowess; and also not by Shaikh Abdur Rahman, who happened to be a high school student at that time.

داستان اہل گل را بشنوید از عندالیب
زاغ و بوم آشفته تر گویند این افسانہ را

(Akmal)

And this poem, is, so to say...

Now, Akmal says – that:

Our leader in these days, my friends!

Is Ghulam Ahmad in Darul Aman

The Throne of the Lord is Ghulam Ahmad's place

A station in placelessness.

Ghulam Ahmad is Allah's Messenger in truth.

He has been honoured among all mankind.

Ghulam Ahmad is better than the Messiah

He has come to this world as a reflection of the Mustafa

A servant to Ghulam Ahmad is the one who

Shall go to Paradise without doubt.

The heart is at peace

This is the miracle of Ahmad's speech

What could be greater than this miracle?

خدا اس قوم کا مارا جہاں میں (The meaning is not clear – translator)

What he had done with his pen

Could never have been achieved with swords and daggers.

Muhammad has descended once more to us

Now with even greater splendour.

O Akmal, anyone who wants to see Muhammad,

Should see Ghulam Ahmad in Qadian.

Ghulam Ahmad, this is the station you have obtained

In this world, with full authority

How could I ever sufficiently praise you

When all has been written in the secrets of the world.

You are Divine, God is from you, by Allah!

Your lofty rank can never be described.

Mr. Chairman:	This file may be... This file of newspapers may be given to the witness, may be sent to him. The librarian may take this. If they can check up just now.
Mr. Yahya Bakhtiar:	I have to refer to some other questions from it, Sir, but the dates have been noted down.
Mirza Nasir Ahmad:	Yes?
Mr. Yahya Bakhtiar:	You have noted down the dates of that, haven't you?
Mirza Nasir Ahmad:	Yes, but still read the dates once more.
Mian Muhammad Ataullah:	This is Al Fadhl which included this refutation. This is correct.
Mirza Nasir Ahmad:	Yes, yes.
Mian Muhammad Ataullah:	It is 22 August, 1944.
Mirza Nasir Ahmad:	Yes, yes. 1944.
Mian Muhammad Ataullah:	The poem was published in Al Badr, and the date is 25 th October 1906.
Mirza Nasir Ahmad:	25 th October 1906.
Mian Muhammad Ataullah:	We have got both originals with us.
Mirza Nasir Ahmad:	Yes.
Mian Muhammad Ataullah:	Have a look at them.
Mirza Nasir Ahmad:	Yes.
Mr. Chairman:	It may be given to the witness. And if he can say that...
Mr. Yahya Bakhtiar:	No, they have got their own records. I have to refer to some other passages from this.
Mr. Chairman:	I see.
Mr. Yahya Bakhtiar:	But if they do not have it, and if they do not have the records, then, naturally...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	No, if they do not have it... (to Mirza Nasir Ahmad) If you do not have it...
Mirza Nasir Ahmad:	No, we do not have it with us.
Mr. Yahya Bakhtiar:	You do not have Al Fadhl of 1944?
Mirza Nasir Ahmad:	No, and I do not have Al Badr, either.
Mr. Yahya Bakhtiar:	Al Badr only contains the poem. He shall show it to you.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Yes.
Mr. Chairman:	It may be shown to the witness, in original. It may be shown to the witness. Why not? Is it not shown?
Mr. Yahya Bakhtiar:	Have a look at it.
Mr. Chairman:	Just it may be sent to the witness. The other may also be sent. Mian Ataullah Sahib! Leave him, if you give him an order, it will reach there.
Mirza Nasir Ahmad:	The paper Al Badr in which the poem was printed, it does not contain the note...
Mr. Chairman:	No.
Mirza Nasir Ahmad:	...it only contains the poem.
Mr. Yahya Bakhtiar:	I said...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Mirza Sahib was live then, in 1906, when this was printed.

Mirza Nasir Ahmad:	Yes; anyway, it contains no note.
Mr. Yahya Bakhtiar:	No, nothing.
Mirza Nasir Ahmad:	It has no note that...
Mr. Yahya Bakhtiar:	But the writer....
Mirza Nasir Ahmad:	... of 1944,
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	This says that it has been read out and heard.
Mr. Yahya Bakhtiar:	Maulwi Muhammad Ali had some objections...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Mirza Sahib had said something, and Mirza Basheeruddeen Sahib had said something. Then, Maulwi Muhammad Ali...
Mr. Chairman:	No, the first question would be that the witness, after having seen Badr 1906, will give his opinion whether it is correct or not.
Mr. Yahya Bakhtiar:	He had said that there is no note by the writer.
Mr. Chairman:	But it is correctly recorded?
Mr. Yahya Bakhtiar:	Yes.
Mr. Chairman:	So, this note will come. And then that dated 1944 or 46. This the witness has replied that he will tell tomorrow.
Mr. Yahya Bakhtiar:	Then, he will...
Mr. Chairman:	So far as 1906 is concerned, it is on the record that it was correctly recorded. No, no, explanation can come.
Mr. Yahya Bakhtiar:	Yes, the Chairman is right.
Mirza Nasir Ahmad:	Yes, this has been seen
Mr. Yahya Bakhtiar:	Yes. You have seen it, you are satisfied, and you said that as far as Al Badr is concerned, there is no note of any kind...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...that would say so. Only the poem had been printed. But there is no note that this poem had been recited in the presence of Mirza Sahib, or that he had said 'Jazak Allah'. There is no such thing. Remains that which you have seen, that the controversy which is being stated in detail...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...that you shall reply to it tomorrow.
Mr. Chairman:	No, there are two points: one is publication of the poem in Al Badr...
Mr. Yahya Bakhtiar:	Those are not denied, Sir.
Mr. Chairman:	That's not denied.
Mr. Yahya Bakhtiar:	That's not denied.
Mr. Chairman:	That is admitted.
Mr. Yahya Bakhtiar:	They say that in the publication of Al Badr...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...the poem is given without any comment or note.
Mr. Chairman:	Without any comments.
Mr. Yahya Bakhtiar:	And so far as the other is concerned...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...they have seen it; they will give the reply tomorrow.
Mr. Chairman:	Yes. The delegation is permitted to withdraw.

Mr. Yahya Bakhtiar:	That has come already, the statement by Qazi Akmal which is...
Maulana Shah Ahmad Noorani Siddiqui:	I would like to say something through the Attorney-General, that is that the delegation, I mean the witness, had mentioned today some Fatwas, so, the original Fatwas... (interruption) Look, we are supplying them all original books, so the original Fatwas...
Mr. Chairman:	That we will discuss just afterwards
Maulana Shah Ahmad Noorani Siddiqui:	...the original Fatwas should be requested from them.
Mr. Chairman:	That we will discuss.
Maulana Shah Ahmad Noorani Siddiqui:	He said that the Fatwas that were given by the Ahl-e-Hadith...
Mr. Chairman:	Just afterwards.
Maulana Shah Ahmad Noorani Siddiqui:	The originals should be requested from them so that they can be included.
Mr. Yahya Bakhtiar:	I shall ask, Maulana Sahib, I shall ask.
Maulana Shah Ahmad Noorani Siddiqui:	When we include the originals...
Mr. Chairman:	Alright, alright.
Maulana Shah Ahmad Noorani Siddiqui:	...then why don't they do so, too?
Mr. Chairman:	Alright. He is asking.
Mr. Yahya Bakhtiar:	You said so, and I forgot. I had to say that to Mirza Sahib. (To Mirza Sahib) The Fatwas you had mentioned today in the morning session...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	The session in the morning, before the break, you had then mentioned that the Barelwis, the Wahhabis had given Fatwas...
Mirza Nasir Ahmad:	Yes, they had, in those days.
Mr. Yahya Bakhtiar:	Can you show us the books? By originals, he did not mean the actual written Fatwas. Just the books in which they are contained. Can you show us from where they are?
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Alright. We shall present them tomorrow. We shall keep them here.
Mr. Chairman:	The books shall come tomorrow. The witness has promised to bring the books tomorrow – the original books.
Mirza Nasir Ahmad:	Yes. We shall submit the original books to the library.
Mr. Chairman:	The Delegation is permitted to withdraw; tomorrow at 10:00 a.m. (The delegation left the Chamber) Honourable members may kindly keep sitting. No, yes, close it.
Maulana Shah Ahmad Noorani	Because they were told to bring them before they left...

Siddiqui:	
Mr. Chairman:	No, no.

PRODUCTION OF ORIGINAL FATWAS

Maulana Shah Ahmad Noorani Siddiqui:	I mean to say, no, no, I am saying something else. Through you, I would like to tell the honourable Attorney-General that the different books – he had got them printed himself so as to create misunderstandings among the Muslims and to get them fight against each other. And the original Fatwas – and original means the Fatwas that had been issued by the scholars of the subcontinent, of Pakistan, from among the Ahl-e-Hadith, the Ghair Muqallideen, whoever, Fatwas that bear the stamp of Muftis...
Mr. Chairman:	No, no, here I want to say...
Maulana Shah Ahmad Noorani Siddiqui:	...for example Darul Uloom Deoband, I am saying...
Mr. Chairman:	Please listen to me.
Maulana Shah Ahmad Noorani Siddiqui:	I'll take just a minute.
Mr. Chairman:	Please, just one moment...
Maulana Shah Ahmad Noorani Siddiqui:	Let me finish.
Mr. Chairman:	One minute...
Maulana Shah Ahmad Noorani Siddiqui:	Let me finish my talk...
Mr. Chairman:	The controversy shall be finished. They will present their books in which these Fatwas are mentioned. You can ask him whether these Fatwas can be obtained from any other source than their books; if they were really given by the scholars, they must be available with those scholars or in any Madarsah.
Maulana Shah Ahmad Noorani Siddiqui:	Absolutely. I fully agree...
Mr. Chairman:	This one question will solve the problem.
Maulana Shah Ahmad Noorani Siddiqui:	The Fatawas... if I may say something... the Fatawas, like for example a Fatwa by Darul Uloom Deoband, bears the Mufti's original stamp, and the Fatawas issued by Bareli, bears the Mufti's original stamp, as a matter of rule...
Mr. Chairman:	And the Fatwas that you issue!
Maulana Shah Ahmad Noorani Siddiqui:	The Fatawas issued by the scholars of Firangi Mahal, for example from Multan, from Khairul Madaris, or from Qasimul Uloom, or from Anwarul Uloom...
Mr. Chairman:	And the Fatawas that you issue!
Maulana Shah	They are original. They all bear the Mufti's stamp. So, they will have to produce

Ahmad Noorani Siddiqui:	the original Fatawas. If they do not produce the original Fatawas, then this means that they are giving false evidence. And we ought to refute them.
Mr. Yahya Bakhtiar:	Look, I...
Mr. Chairman:	Ok, the question will come. Yes, Mr. Attorney-General.
Mr. Yahya Bakhtiar:	I would like to...
Maulana Shah Ahmad Noorani Siddiqui:	The method should become known.
Mr. Chairman:	The reporters can go. They are free.
Mr. Yahya Bakhtiar:	I just want to say that much...
Mr. Chairman:	It is just our discussion.

The Special Committee of the Whole House subsequently adjourned to meet at ten of the clock, in the morning, on Saturday, the 10th August, 1974.

6TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Saturday, the 10th August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Saturday, the 10th August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

PROGRAMME FOR SITTINGS OF THE SPECIAL COMMITTEE

Mr. Chairman:	They may be called. (Pause) Where is Maulana Attaullah? Then you can avail this opportunity full.
Ch. Jahangir Ali:	Mr. Chairman...
Mr. Chairman:	Yes. Ch. Jahangir Ali.
Ch. Jahangir Ali:	One submission, sir. There used to be a servant who would serve water.
Mr. Chairman:	Yes.
Ch. Jahangir Ali:	There used to be a servant to serve water. Nowadays he is not on duty. I think, there should be posted two men over there, there is nothing wrong with that, is it?
Mr. Chairman:	Ok, fine. Thank you very much, I will see that ... no, we shall do it today. I am sorry. (Pause) Yes, the Attorney-General.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Before I proceed, Sir, I had drawn Mirza Sahib's attention about three, four days ago to a resolution passed in Blackburn, England and Mirza Sahib said that they had not received any information or copy and this is a very branch of their community there and then I made enquiries from the government to find out. I want to explain the position to Mirza Sahib and I have been informed now that
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	under the instruction of London Mosque of Ahmadis, their resolutions, similar terms, similar language were passed all over England and they were distributed to the press, they were given to the Embassy, they were sent to the Prime Minister. So this is a thing that not one small branch has passed this resolution. They were circulated to the press also, but they do not know whether the press took any note of it or published it. They are looking for that.
Mirza Nasir Ahmad:	I had said that, it was then related to your statement. I have sent it already...
Mr. Yahya Bakhtiar:	Yes, that is what I am saying.
Mirza Nasir Ahmad:	I have sent that letter.
Mr. Yahya Bakhtiar:	I am saying this so that it may be in your mind when you are getting information, that according to the information which I have just got, every Ahmadiyyah community had got something of this resolution in its own language, and that it had been further distributed.
Mirza Nasir Ahmad:	And it has been printed in the newspapers?
Mr. Yahya Bakhtiar:	It has not been printed in the newspapers. They are still looking for that, but it has been given to the newspapers, it has been circulated.
Mirza Nasir Ahmad:	Just for information...
Mr. Yahya Bakhtiar:	And if you have prepared yourself regarding any of the references I had requested then you...
Mirza Nasir Ahmad:	Yes, yes, that comes first. One thing I want to say with a big apology, that yesterday you had said that there are fifteen things about which...
Mr. Yahya Bakhtiar:	Mirza Sahib, some things tend to be left out when I mention in between something like the resolution, that I want to avoid, right, so that afterwards...
Mirza Nasir Ahmad:	No, I was about to say that, that there should nothing be left out, that no one should think that we avoided giving an answer.
Mr. Yahya Bakhtiar:	No, no, this is why it is my duty to direct your attention towards that, otherwise it would be unfair. No, that shall not be.
Mirza Nasir Ahmad:	Yes, that is what I wanted to say. Where were we? (Pause) This work should stay in continuation. You also wish that, and I also desire it to be finished soon. Yesterday I had promised something. That I shall look up some Arabic words in the dictionary and present them here. When we left yesterday, it was around ten or something, and today in the morning, there was also no time, so we shall in sha Allah fulfil our promise around six o'clock. But every word is to be looked up.
Mr. Yahya Bakhtiar:	Mirza Sahib, I would like to say that if it is not possible by six o'clock...
Mirza Nasir Ahmad:	No, by six o'clock, I...
Mr. Yahya Bakhtiar:	No, I am saying that the clarification of this is immensely important. The misunderstanding must be removed. This is why I troubled you. And we give so much time to this. You may, no doubt, take your time, so that the matter does not remain incomplete. So, as for me, as far as I am concerned, I am trying, and I hope that the committee also agrees...
Mirza Nasir Ahmad:	Yes, the committee will also definitely...
Mr. Yahya Bakhtiar:	...that this matter calls for clarification. So you can do that also tomorrow, there is

	no...
Mirza Nasir Ahmad:	Yes, there is one thing I want to say to the respected Mufti Sahib. It might well be that he had also thought that it says ذرية البغايا. If the singular of بغايا is باغى, then it has got the same meaning, and it might be that the meaning I give is different, this is why I am saying this beforehand, that if he needs to look up something, he should do so. (Pause) There was an order to prepare and present a very brief life sketch of the founder of the movement, for the record. This is ready, and it took so long because it was first fifteen, twenty pages long. You said that that is too long.
Mr. Yahya Bakhtiar:	Yes. I have noted this. I said that if it you want to file something lengthy, then file it, and if it is brief, then read it.
Mirza Nasir Ahmad:	It is just a couple of pages now.
Mr. Yahya Bakhtiar:	Alright. Fine.
Mirza Nasir Ahmad:	I shall read it.
Mr. Yahya Bakhtiar:	Yes, right. Sir, I will make a request that when a record is prepared, this part should come at the beginning when I asked this question because it is relevant there, but it is not relevant...
Mr. Chairman:	I will make note of it.
Mr. Yahya Bakhtiar:	The founder of Ahmadiyyah Movement and his life-sketch should come in the beginning, then other questions. Otherwise it will not be...
Mr. Chairman:	I will make a note of it.
Mr. Yahya Bakhtiar:	Thank you.
Mirza Nasir Ahmad:	A short life-sketch of the founder of the Ahmadiyyah Movement: He was born on 13th February 1835 in the village of Qadian. His father's name was Mirza Ghulam Murtaza. He had received his early education at home, at the hands of several teachers: Fazl Ilahi, Fazl Ahmad and Gul Muhammad, from whom he had learnt the basics of Farsi, Arabic, religion, and Fiqh. He had studied medicine under his father. Right from the beginning, he was very sympathetic towards Islam. He kept aloof from the world. In one of his verses, he says: جگر استاد را نامے ندانم کہ خواندم در بستان محمد Around 1876, he represented Islam and debated with Christians and Aryans. In 1884, his masterpiece Baraheen-e-Ahmadiyyah was published. This book was an unmatched work in confirmation of the Holy Qur'an, the Holy Prophet ﷺ and Islam. In 1889, he began to accept the pledge of allegiance – with divine leave. From 1889 to 1891, he claimed to be the Promised Messiah as he had received inspirations from Allah Most High. He had spent his whole life serving Islam. He had authored around 80 books in three languages, Arabic, Farsi and Urdu. And he had also composed poetry in these three languages. His sole purpose as well as that of his Jamaat, was to propagate Islam all over the world. He passed away on 26th May 1908. All of the nation's papers and magazines had fully acknowledged the services he had rendered for the sake of Islam. At the time of his death, he had four sons and two daughters. Currently, the members of his family number around

	one hundred. This is his story in brief. I had to get it recorded.
Mr. Yahya Bakhtiar:	Yes, yes. It shall be recorded. <i>(Pause)</i>
Mirza Nasir Ahmad:	Either yesterday evening, or the day before yesterday, no, most probably yesterday, we were talking about a book by Abu Ata, according to which there can be two interpretations of Khatme Nubuwwat. At that time, you said that this book was in reply to what honourable Syed Abul Ala Maudoodi Sahib had said about the Qadiani issue, and that there is no topic about the answer to which one...
Mr. Yahya Bakhtiar:	Here I would like to remove a misunderstanding. This is not in reply to the Qadiani issue. It is a reply to the booklet about Khatme Nubuwwat. These are two separate books.
Mirza Nasir Ahmad:	Yes. Khatme Nubuwwat. Where is it? It is not my fault. Someone had kept another book here. I shall bring it at another time. <i>(Pause)</i> I had also promised that the early books, and the life sketches of the prophets sometimes appear to contain harsh words, and that the Holy Qur'an also has, apparently... I am intentionally saying 'apparently'... used harsh words....
Mr. Yahya Bakhtiar:	Mirza Sahib, I think if we do not go into this...
Mirza Nasir Ahmad:	Should we leave it? All I am asking is that I had said something. If you...
Mr. Yahya Bakhtiar:	If you had said so, then we should not go into this. Then...
Mirza Nasir Ahmad:	Alright. And then we should also leave the point that the scholars of divinity, throughout the 1300 years history of this Ummah, had, at times used harsh words according to divine indications.
Mr. Yahya Bakhtiar:	When you had said...
Mirza Nasir Ahmad:	Let us leave these details as well.
Mr. Yahya Bakhtiar:	Yes. There is no need to go into the details.
Mirza Nasir Ahmad:	Khatme Nubuwwat first. I found it here in those papers. This does not only discuss the issue of Khatme Nubuwwat but also the descent of the Messiah, that the Messiah shall come, and it relates to the reply written by Abul Ata. In this regard, that is, the question was that the reply which is given in the book, how can it contain a topic that had not been mentioned in the book at all? That is, in the book which is being answered. When we had a look at the book on Khatme Nubuwwat, it turned out that it not only discusses the issue of the Holy Prophet's □ finality of prophethood, but also the coming of a Messiah who is a prophet of Allah, that is, by this name. This is why this answer had been given. That is it.
Mr. Yahya Bakhtiar:	I shall repeat the actual question once more for you. I did not say that Maulana Maudoodi had not mentioned the Messiah, or that he had not mentioned that Hazrat Isa <i>alaihis salam</i> shall come. He had written two chapters. The first chapter discusses the meaning of Khatme Nubuwwat, how it is understood by a Muslim, or what their viewpoint is in this regard, and what your viewpoint is in this regard – as seen by them. The second is about the coming of the Messiah. The question I had put to you was that according to him, Maulana Maudoodi holds that the door to blessings is closed. This comes in the chapter which deals with Khatme Nubuwwat, and I say no, if 'blessing' means that there shall be no other righteous person, then this is not what Maudoodi Sahib had said; as far as I have read he had not written anything like that. Yes, he has written that there can be no other

	prophet, and he had given the reply that what I clearly understand from ‘the door of blessings’ is that there can be more prophets, and he answers this, so please, have one more look at it. <i>(Pause)</i>
Mirza Nasir Ahmad:	Yes. Remember this topic. One question was about Al Fadhl, 16th January 1952, that there is no other choice but to fall into the lap of Ahmadiyyat – the question was what is meant by ‘lap’ and ‘enemy’. What I recollect is that that was around 1952-1953, and the addressees here are not all Muslims, but those who played a prominent role in spreading mischief and then...
Mr. Yahya Bakhtiar:	That were the days of the Anti Ahmadiyya Agitation, I have noted that.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	I am just going to...
Mirza Nasir Ahmad:	So, only those were meant. And ‘falling into the lap’ means that they shall understand the matter and become friends of one another, and this does not refer to the Jamaat, which is like an organization for children or young people, nor did it issue from there. That what had been published in the paper, had been a note to draw the young people’s attention towards Tableegh, and it is not on part of the organization. Rather, it is on behalf of a department of that organization – the in-charge of Tableegh, that is, along with exchange of opinions, it relates to the youth organization, better, the sub-organization within that youth organization, that is, the in-charge of Tableegh, this passage had been published in Al Fadhl on their part, and riots had begun by 1952, 1953. ‘Enemy’ does not refer to those who went out to put houses on fire and to shed blood (This is the original text, but it seems to be a misprint, keeping in view context. The text should read ‘Enemy’ refers to those...’ – translator). The young people were told to make things clear to them in this manner, then they will understand. They were not told to attack them in return.
Mr. Yahya Bakhtiar:	Before you give the answer to the second question, well, that is what you say, what your Jamaat says, but this is not authoritative, or is it authoritative?
Mirza Nasir Ahmad:	This is not on behalf of our Jamaat, but on that of a department of the youth organization within our Jamaat; this department is called in-charge of Tableegh. It is on their behalf.
Mr. Yahya Bakhtiar:	No, Mirza Sahib, by saying ‘Jamaat’, I did not mean that it is on your behalf, or on behalf of the top-organization, or any of the Jamaat’s...
Mirza Nasir Ahmad:	It should not be considered as on the authority of the Jamaat.
Mr. Yahya Bakhtiar:	...departments.
Mirza Nasir Ahmad:	It is on behalf of that department of the Jamaat that relates to the young people, and the subject was to engage in an exchange of views.
Mr. Yahya Bakhtiar:	No, no, not about the subject. I am just saying this so that the matter is clear on the record, that it is on behalf of the Jamaat’s department – the youth organization.
Mirza Nasir Ahmad:	Department within the youth organization; it is on behalf of the Tableegh department, and it tells to do Tableegh, to engage in an exchange of opinions.
Mr. Yahya Bakhtiar:	Alright.

Mirza Nasir Ahmad:	The explanation about Burooz had been included already, Al Fadhl, 15 th July 1952.
Mr. Yahya Bakhtiar:	Yes. There had been something about bloody Mullahs.
Mirza Nasir Ahmad:	Yes. Where is the part about 'bloody Mullahs'? This is the editorial note by the editor. It is not an article by the Jamaat, rather, it is a write-up by the editor of Al Fadhl, the paper of the Sadr-e-Anjuman Ahmadiyyah, which had preceded the riots, and there had been an enquiry about it during the Muneer Enquiry, and it had been named 'bloody Mullahs'. It can be summed up as follows, that all people – this is how it can be summed up - that all people who call themselves Muslims, and whom the strangers, that is the enemies of Islam, consider as Muslims and treat them in the same manner, they should all be gathered in one plane – this is the gist of the article – and they gave the argument that the principle on which Pakistan had been founded is that sectarianism is not to be taken into consideration. Rather, every person who, that is, according to the article... that is every person whom Islam considers as an enemy of Islam, and attacks them by placing them in one category... I had come in 1947 with the last convey. I understand the meaning of this very well. There is no need to go into the details. Anyway, this is a principle. And onwards, it says that this has been written on basis of this principle. When this principle spreads all over the world – that one should leave all sectarian considerations and get united, when this principle spreads all over the world, and gets well rooted, then the bloody Mullahs shall die their own death. That is, when all are united, then the efforts of that fraction who were incline to rioting, will cease to be. I think, the word 'bloody Mullah' should not have been used here, because this word can lead to misunderstandings. We condemn this, and this is the way it ought to be.
Mr. Yahya Bakhtiar:	No, no, this is not such a big matter, there had been other issues.
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	When the word 'Jahannumi' had been used already, then this is really not such a big matter. This must be about a Kafir of a very low degree.
Mirza Nasir Ahmad:	No. The Holy Prophet ﷺ himself had used the word Jahannumi. And Muhammad bin Abdul Wahhab <i>rahmatullahi alaihi</i> had made it a point to make this a part of his practical life. The book to which I had referred is most probably also by Muhammad bin Abdul Wahhab which had been printed abroad. And the book containing a short biography of the Holy Prophet ﷺ had also been supplied by us. And it ought to be with every Islamic scholar, anyway.
Mr. Yahya Bakhtiar:	The remaining part, is it the official organ of your party? I mean Al Fadhl?
Mirza Nasir Ahmad:	It is a series by Sadr-e-Anjuman-e-Ahmadiyya.
Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	This question had also been put during the Muneer Enquiry.
Mr. Yahya Bakhtiar:	It also mentions the names of some scholars. Please, read them.
Mirza Nasir Ahmad:	Yes. It mentions the names of some scholars.
Mr. Yahya Bakhtiar:	Please read them.
Mirza Nasir Ahmad:	Here it comes. The Muneer Enquiry...
Mr. Yahya Bakhtiar:	No, no, the editorial, yes, from there.
Mirza Nasir Ahmad:	Yes, the reference is taken from there.

Mr. Yahya Bakhtiar:	No, if you could read it from the original, so that afterwards there should be no objection that it had been read from another document.
Mirza Nasir Ahmad:	No, no, I shall read. I shall read from there.
Mr. Yahya Bakhtiar:	Does it mention the names?
Mirza Nasir Ahmad:	Yes, there are. That is what I am saying. 'The lawyer said, he had asked this Holiness the Second Khaleefah, that he must have seen that the opening article of Al Fadhl of 15th July 1952, had been published under the title of 'The last days of the bloody Mullah', and that this article contains the below mentioned words. These are the same words that you had also mentioned. Yes, the time has finally come to avenge the blood of those scholars of truth, who had lived through the past 1300 years, and whom the bloody Mullahs had got killed. The blood of each of them shall be avenged. Revenge shall be taken from Ataulah Shah Bukhari, from Mullah Badayuni, Mullah Ihtishamul Haq, from Mullah Muhammad Shafi, from Mullah Maudoodi. Answer: Yes, I had got a complaint about this writing through one of Montgomery's men. And I had required the concerned in-charge to furnish an answer. He told me that the editor had been instructed to refute this. Question: Had this refutation come to your knowledge? Answer: No. (After saying 'no', he added) but I had been shown an article of Al Fadhl, dated 7th August 1952, which bore the title 'Making up for a mistake', and which explained the above-mentioned writing, and that way in which it had been falsely interpreted, had been refuted. Question on part of the Court: the Maulwis that were referred to as 'Mullahs' – not all of them were called Mullahs – those who were called Mullahs, had they somehow expressed such an opinion, that Ahmadis are apostates and must be put to death? Answer: I only know that Maulana Abul Ala Maudoodi had expressed such an opinion.' The whole statement is about this... moreover... (Pause) And those who remained, if they... I am really embarrassed, we had noted that.
Mr. Yahya Bakhtiar:	Mirza Sahib! We all feel that strain. I also had to work a lot. And you know that I have only very limited knowledge about those matters. Things like these happen, and we also request Mr. Speaker to give us half an hour of time. He also cooperates a lot. So, here is an issue of Al Fadhl, dated 16 th July 1949. This had been left out.
Mirza Nasir Ahmad:	16 th July 1949.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Yes, we have got the reply to Al Fadhl, 16 th July 1949.
Mr. Yahya Bakhtiar:	Yes. Then please, share it with us, so that this page is covered.
Mirza Nasir Ahmad:	Al Fadhl, 16 th July 1949 had been based on a question related to a Khutbah that had been linked to His Holiness the second Khaleefah, right?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	The one which says that the enemy thinks that he shall devour this religion. On the 16 th July 1949, none of the second Khaleefah's Khutbahs or articles had been

	published. No Khutbah had been published which said any such thing.
Mr. Yahya Bakhtiar:	It had not been printed at all, or is there just a mistake in the date. It should not happen that the same thing resurfaces with a different date. Sometimes there are printing errors.
Mirza Nasir Ahmad:	We actually...
Mr. Yahya Bakhtiar:	You must be well acquainted with his Khutbahs, so please have a look, satisfy yourself.
Mirza Nasir Ahmad:	We shall do so.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	But the thing regarding which we were somewhat satisfied could not be found. But at your behest, we shall...
Mr. Yahya Bakhtiar:	Yes. I am saying this because...
Mirza Nasir Ahmad:	There is another similar one, dated 3 rd July 1952. Regarding 3 rd July 1952, the question had been whether there is any writing that says: 'you shall be presented like criminals'. Well, as far as 3 rd July 1952 is concerned, we have... I am not just refuting the words, rather, we have not found any passage saying something like 'you shall be presented like criminals'. But if you say so, we shall further...
Mr. Yahya Bakhtiar:	Please satisfy yourself, so that, because there are some people who probe into the matter.
Mirza Nasir Ahmad:	We shall satisfy ourselves. (Pause)
Mr. Yahya Bakhtiar:	And that which makes reference to Abu Jahl, is it the same?
Mirza Nasir Ahmad:	Yes, 'you shall be presented like criminals' is the same that mentions Abu Jahl, anyway...
Mr. Yahya Bakhtiar:	After the Conquest of Makkah.
Mirza Nasir Ahmad:	Yes, it is the same. 'you shall be presented like criminals' relates to that. But this paper does not... any kind of...
Mr. Yahya Bakhtiar:	No, no, what I am saying is that you should verify it.
Mirza Nasir Ahmad:	Yes, yes. We shall further verify it. Lest it might be in any of the previous or subsequent issues.
Mr. Yahya Bakhtiar:	Yes. Because as far as the Khutbahs are concerned, they are not just preserved through newspapers. You must have your own record of them.
Mirza Nasir Ahmad:	No, Khutbahs that lie back so long are just preserved in newspapers.
Mr. Yahya Bakhtiar:	No, in 1952, 1953 there were such things which...
Mirza Nasir Ahmad:	Only, I am only telling you that this is the way we handle things. Even if they are taped, because that is quite a costly affair, and there are poor people, so we have made it a principle that once a Khutbah has been written and printed, the tape is re-used for another Khutbah.
Mr. Yahya Bakhtiar:	I have read somewhere, I am not going into the details, that the government had initiated the whole issue to deprive you of billions of Rupees, and now you say that you are poor.
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	Anyway, I do not want to go into this.
Mirza Nasir Ahmad:	I also don't want to go into this, but the Jamaat is poor.
Mr. Yahya Bakhtiar:	Yes, well, so can I ask you now further questions?

Mirza Nasir Ahmad:	Yes, yes.
Mr. Chairman:	There was another reference to Al Fadhl.
Mr. Yahya Bakhtiar:	I had given this reference. It said that a person who is my enemy is a Christian, a Jew, a pagan and a denizen of Hell.
Mirza Nasir Ahmad:	From which book had this reference been taken? <i>(Pause)</i> Yes, this had been mentioned yesterday. There had been one yesterday, about which I had said that it is an Arabic passage, and I had also said about it that all...
Mr. Yahya Bakhtiar:	No. There is another one. Regarding this one my question was that if it is correct, then did Mirza Sahib mean by that that 'anyone who opposes me is a Christian, a Jew, a pagan and a denizen of Hell'? You should first listen to my question, what I want to ask. This is what he wrote.
Mirza Nasir Ahmad:	I don't know where it has been taken from.
Mr. Yahya Bakhtiar:	I had provided the source twice.
Mirza Nasir Ahmad:	I shall see. Maybe it is somewhere. We shall not defer it.
Mr. Yahya Bakhtiar:	It is in Nuzool-e-Maseeh, p. 14, and Tadhkirah p. 227.
Mirza Nasir Ahmad:	This has not been checked.
Mr. Yahya Bakhtiar:	Well, do it later, just keep in mind that it might be one, two pages before or after. In this case...
Mirza Nasir Ahmad:	Yes, no, no, definitely.
Mr. Yahya Bakhtiar:	Sometimes there is a difference in the numbering of pages.
Mirza Nasir Ahmad:	We shall see to that. We shall check five, ten pages before and after.
Mr. Yahya Bakhtiar:	Yes. Not five, ten. I have also seen page 227 as 247. The way it is in Urdu...
Mirza Nasir Ahmad:	But if you have got 227, and in the original it is 206, then it will not be so.
Mr. Yahya Bakhtiar:	No, no, no. I am talking about the regular printing errors.
Mirza Nasir Ahmad:	Alright. <i>(Pause)</i>
Mr. Yahya Bakhtiar:	Mirza Sahib, if you would be kind enough to check another point. Yesterday there had been a reference of 5 th April 1947, which said something about Pakistan. If you could first...
Mirza Nasir Ahmad:	The one which mentions Parsees, etc.?
Mr. Yahya Bakhtiar:	No, not this one.
Mirza Nasir Ahmad:	Alright. The one about undivided India?
Mr. Yahya Bakhtiar:	Yes. There is another similar one which you please check. It is dated 16 th or 17 th May 1947.
Mirza Nasir Ahmad:	May 1947. Let us make it May. We shall have a look at all papers.
Mr. Yahya Bakhtiar:	In this, some views had been expressed about Pakistan.
Mirza Nasir Ahmad:	I think the answer about undivided India is almost ready.
Mr. Yahya Bakhtiar:	We shall cover it along with that.
Mirza Nasir Ahmad:	Along with that, this is what I mean, when we come in the evening we shall cover that.
Mr. Yahya Bakhtiar:	Well, fine. <i>(Pause)</i> There was another reference by Sahibzada Basheer Ahmad.
Mirza Nasir Ahmad:	Kalimatul Fasl?
Mr. Yahya Bakhtiar:	Yes. Is it ready?
Mirza Nasir Ahmad:	Which page in Kalimatul Fasl?

Mr. Yahya Bakhtiar:	The explanation what Mirza Sahib means when he uses the word 'Muslims' in his writings.
Mirza Nasir Ahmad:	Pages 27 and 261, complete?
Mr. Yahya Bakhtiar:	Yesterday I had... Mirza Sahib, is it the same book or a different one?
Mirza Nasir Ahmad:	Which one is this?
Mr. Yahya Bakhtiar:	This is yours. I shall order it.
Mirza Nasir Ahmad:	This is ours.
Mr. Yahya Bakhtiar:	And this is here. I shall... I had read the passage... <i>(Pause)</i> out. Page 126, Mirza Sahib, first the letter is mentioned. Then he says: look at the text. 'If a person named Sirajuddeen leaves Islam and accepts Christianity, then he will still be called Sirajuddeen, although he no longer remains Sirajuddeen because of his accepting Christianity, as he has turned into something else. But due to the custom, he will still be called by the name Sirajuddeen. From this is learnt that...' I had read from here on. 'From this is learnt that His Holiness the Promised Messiah had also at times thought that the people might be deceived by me using the word 'Muslims' for non-Ahmadis. This is why at times words like 'people who lay a claim to Islam' were used for non-Ahmadis, and at times they were also called Muslims, but from this one is to understand that this refers to those who lay a claim to Islam, and not to real Muslims.'
Mirza Nasir Ahmad	Real Muslims.
Mr. Yahya Bakhtiar:	Claimants to Islam.
Mirza Nasir Ahmad	If here I...
Mr. Yahya Bakhtiar:	One is, where Mirza Sahib says that Muslims... like I said yesterday, and I also gave one or two reference... when he says Muslims, what does he mean by that? And here comes 'This is why at times words like 'people who lay a claim to Islam' were used for non-Ahmadis, and at times they were also called Muslims, but from this one is to understand that this refers to those who lay a claim to Islam, and not to real Muslims.' What I want to ask is that when Mirza Sahib, or any leader of your Jamaat mentions Muslims, and because I have got already so many questions regarding this matter, I want this issue to be fully clear, like, for example, the London Resolution in which the Muslims living in England were called non-Ahmadi Pakistanis, whereas they (i.e. Ahmadis) call themselves Ahmadi Muslims, I am talking about the resolution, whether the resolution is right or wrong is a different issue, the way it is phrased, from this one gets the impression that when you say 'Muslims are doing this', then when you are referring to yourselves, then it means real Muslims, and when it refers to the others it means those who claim to be Muslims. Pretenders. This does not contain this issue of Kufr, to which degree a person is a Kafir, or in which circle he is. The impression one gets is that non-Ahmadis are such people who claim to be Muslims but who are not real Muslims. Please, clarify this point.
Mirza Nasir Ahmad:	As far as I can understand, the question here is that the founder of the movement has called here one group 'real Muslims', while he had said about another one

	that according to him, they are Muslims, but not real Muslims, so, what is the difference? The answer to this had been given in the Mahzarnama, but since the question had been repeated, I would like to repeat the answer as well. And I would like to state the definition of what the founder of the movement had referred to as 'real Muslims'. In the Mahzarnama on page 23 comes: 'According to us, all these Fatwas are based on what is apparent, and as such, it cannot be labelled as a ticket to Paradise or a warrant for Hell, until...'
Mr. Yahya Bakhtiar:	Page 263, you said?
Mirza Nasir Ahmad:	It is page 23 in the Mahzarnama. It contains an excerpt by the founder of the movement from which can be understood what he meant by 'real Muslims'. As far as the reality of Islam is concerned, we have got the following statement by the founder of the movement... we, the real Muslims... the words which have been used here... we mention the definition of 'real Muslims', what he considered as real Muslims. 'The technical meaning of Muslim is that which is hinted at in the Qur'anic Ayat: <i>يٰٓاَيُّهَا مَنْ اِسْلَمَ وَجْهَهُ لِلّٰهِ وَ هُوَ مَحْسَنٌ فَلَهُ اَجْرُهُ عِنْدَ رَبِّهِ وَ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ</i>, that is, a Muslim is he who gives himself fully up to Allah, and follows His intentions, and dedicates himself to seek His pleasure, and then stands up to perform good deeds for Allah, and utilises all his strengths in His way. This means, he becomes Allah's, with body and soul. With his soul is so far that he believes that his whole being had in fact been created to recognize Allah, to obey Him, to love Him and to pursue whatever pleases Him. And with his body, that is through his deeds, that he performs good deeds which are solely for Allah and which relate to each and every of his faculties, and to the strength and guidance given to him by Allah, and that he does so with such pleasure and dedication as though he would see the face of his true object of worship in the mirror of his obedience. Now, in the light of the above-mentioned blessed Ayat, everyone with a sound mind will understand that this reality of Islam can be found in a person only when he returns all the manifest and latent powers he had been endowed with by Allah to Allah, by dedicating himself wholly to Him, and not only in matters of belief, but also by letting the reality of Islam be fully reflected in the mirror of his deeds. That is, a person who claims to be a Muslim must prove that his heart and mind, his reason and understanding, his anger and his sympathies, his forbearance and his knowledge and all of his bodily and spiritual powers, his honour, his wealth, his comforts, and whatever else, from his hair to the nails of his toes – with regard to outward matters; and as far as his inner matters are concerned, his intentions, his thoughts, and his feelings are all subjected to Allah, just as a person's limbs are subjected to that person's will. In short, he is to prove that he has reached that stage of insight that everything that belongs to him, does not belong to him, but to Allah, and that all his limbs and faculties are utilised to serve the Divine, as though they were organs of truth. And by pondering over these Ayaat, it also becomes apparent that dedicating one's life to Allah, which is the reality of Islam, is of two types. One is that one considers only Allah as worthy of worship, worthy of being turned to and worthy of love, in such a way that one associates no one and nothing in His worship, love, fear and hope, and that one accepts His holiness and

	glory, as well as all etiquettes and injunctions of servitude, all commandments and prohibitions, and all heavenly matters and ordinances with all one's heart, and that one takes all those injunctions, prohibitions, etc. to one's heart and carries them out, completely annihilating one's own preferences, and to accept all those pure and lofty truths and insights that are a means of realizing the exalted rank of His dominion and power, and that there are leaders to guide one in the endeavour of recognizing all those boons and blessings... And the second type in Allah's path...'
Maulana Ghulam Ghauth Hazarwi:	Respected Chairman! We have read these three pages already in the Mahzarnama. It will take quite long to read them out again. This definition of Islam is... so that Mirza Sahib can show his immaculateness.
Mr. Chairman:	It is in the Mahzarnama.
Members:	Yes.
Mr. Chairman:	Then it need not be repeated. It can be referred page so and so of Mahzarnama. Yes, it need not be referred. (Interruptions)
Mr. Yahya Bakhtiar:	If you want to emphasize.
Mirza Nasir Ahmad:	No, no, I don't want to. I just want to clarify one thing. It might be that I have misunderstood, I want to get myself corrected. On the first day it had been said that if a question is repeated, the answer should be repeated as well.
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	Now, since the question had been repeated, with regard to real Muslims...
Mr. Yahya Bakhtiar:	No, the question had not been repeated so far. This is just a reference by Mirza Basheer Ahmad...
Mirza Nasir Ahmad:	And the question had been that a real...
Mr. Yahya Bakhtiar:	And this had contained the word 'real'.
Mirza Nasir Ahmad:	Yes, who is a 'real' Muslim, and who is something else.
Mr. Yahya Bakhtiar:	This you have explained in detail in the Mahzarnama.
Mirza Nasir Ahmad:	Well, I was reading out something about 'real Islam', but I shall omit the remainder.
Mr. Yahya Bakhtiar:	No, if you think it is very important... but it has already been mentioned in the record, that is why...
Mirza Nasir Ahmad:	و علی آخر, that is, it should be read to the end. Well, what I was saying was... whatever had been read out should make the matter clear. (Pause) As far as the basis of this question is concerned, that is, what is the difference between a claimant to Islam and a real Muslim? This had been the question, and I was saying that according to you, a real... the excerpt from where I had read one, two pages, and left some, but the meaning should have become obvious. This is why I had left it, to save time. So, that is what is meant by 'true Muslim'. And one who is not like that, is one who lays a claim to Islam. And this does not carry any objectionable meaning here. We had come to this conclusion already quite some time ago, after an exchange of opinion, that there is a group of Muslims who is extremely sincere and close to Allah, and that there is one group that not only

	does not fall into this limit, but actually falls out of the limit of Islam. And between these two extremes, there are thousands of half-sincere, half-hearted Muslims, this matter had been cleared already.
Mr. Yahya Bakhtiar:	I was saying that there was a poor, simple Pathan – like myself, for I am also a Pathan. He had asked a Maulwi: Maulwi Sahib! How can I go to Paradise? First the Maulwi replied: Offer the prayer, keep the fast, perform the Hajj – that all comes second. First and foremost, believe in Allah and the Messenger ﷺ. The Pathan then said: If I do all this, will I go directly to Paradise? He replied: No, first you will have to cross As-Sirat, a kind of bridge that is thinner than a hair and sharper than the edge of a sword. The Pathan replied: Why don't you just simply say that there is no direct way to Paradise. So, what I am saying...
Mirza Nasir Ahmad:	I am not saying this.
Mr. Yahya Bakhtiar:	No, no, I am talking about the Mullah and the Pathan. How many Muslims are there in the world that fulfil the definition of 'true Muslim' you gave?
Mirza Nasir Ahmad:	No, no, listen to my answer first. I am not concluding from this that a person who is not a Muslim like that, will not enter Paradise.
Mr. Yahya Bakhtiar:	No, no, I am not talking about this.
Mirza Nasir Ahmad:	I am not getting it.
Mr. Yahya Bakhtiar:	My question is that there must be only very few such Muslims – if there are any at all.
Mirza Nasir Ahmad:	In the Ummat-e-Muhammadiyah, there had been hundreds and thousands of such saintly persons
Mr. Yahya Bakhtiar:	According to this definition...
Mirza Nasir Ahmad:	Yes, according to this definition.
Mr. Yahya Bakhtiar:	And nowadays – are there still hundreds and thousands of them?
Mirza Nasir Ahmad:	Regarding this, one may think that I am a bit biased.
Mr. Yahya Bakhtiar:	No, no, according to an authority that has studied the matter, that has seen the people...
Mirza Nasir Ahmad:	I think that at present, well, I do not really know, but there might be thousands of them.
Mr. Yahya Bakhtiar:	Thousands.
Mirza Nasir Ahmad:	I really don't know, and even if, my knowledge could not be considered as overwhelming.
Mr. Yahya Bakhtiar:	No, no, I am asking just that.
Mirza Nasir Ahmad:	Yes, yes, I know that there are thousands of people who are covered by this definition and who are true Muslims.
Mr. Yahya Bakhtiar:	That is, you know that there are thousands of people who are covered by this definition. Then, the next question that arises is whether according to your knowledge and viewpoint, not all Ahmadis are like this?
Mirza Nasir Ahmad:	Yes, yes, not all Ahmadis are like this. I clearly say that not all Ahmadis are like this.
Mr. Yahya Bakhtiar:	There are some who merely lay claim to Islam, some who are true Muslims. I am rightnow bringing your attention to what Mirza Sahib had said in this regard. I do not want to waste your time – the question here is not who is merely a claimant of Islam and who is a true Muslim... Mirza Sahib, 'the people should not be deceived

	when they see the word 'Muslim' being used for non-Ahmadis.'
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	He refers to non-Ahmadis. And it is only non-Ahmadis to whom he is referring, that they should not be considered as true Muslims.
Mirza Nasir Ahmad:	Please let me know when you are finished, so that I may reply. Whether one agrees to it, or not, it has been said that according to us, all those who are not Ahmadis, are claimants to Islam. It has not been said that all those who are Ahmadis, are true Muslims.
Mr. Yahya Bakhtiar:	Look at it once more.
Mirza Nasir Ahmad:	I did look at it once more. It says that all those who are not Ahmadis, are claimants to Islam, and that among the Ahmadis there are also many claimants to Islam, and not true Muslims. This has not been denied.
Mr. Yahya Bakhtiar:	I shall read it once more, and then I shall leave this question. Then, I shall trouble you once again regarding this. It seems that even His Holiness the Promised Messiah thought at times that using in his writing the word 'Muslim' for non-Ahmadis... Well, a Christian can never be a claimant to Islam, nor can a Jew be, not to talk about any Pagan. This can then refer only to non-Ahmadi Muslims. One should not be deceived by seeing the word Muslim being used for non-Ahmadis. It refers actually to those who lay a claim to Islam. Hence, whenever this word is being used, it should be taken to mean people who lay claim to Islam, and not true Muslims.
Mirza Nasir Ahmad:	And not true Muslims. The definition of this has been given already.
Mr. Yahya Bakhtiar:	Clearly outside the pale of Ahmadi Musalman. If I mean, if I write Musalman, I mean people to claim to be Musalman or pretend to be Musalman. This is the impression from the plain, simple reading of the passage. After that, if you want to add something more, Sir, that will come on the record.
Mirza Nasir Ahmad:	I want to say one more thing. The passage that had been read, has not been authored by the Founder of the Movement. 'It seems that even His Holiness the Promised Messiah thought at times...' this is what the writer of the article had used as basis for his argument, regarding which he had said that he is not fully certain of. This is why he had written: 'It seems'. This kind of expression is not used when one is certain. Rather, when a matter is certain, one says: 'This is how it is'. But here, it says: 'It seems'. And this is the basis of his argument, and whatever has been written onwards, that the people who lay claim to Islam, claimants of Islam... not even all Ahmadis are covered by the definition of true Muslim. This is what the writer tries to show.
Mr. Yahya Bakhtiar:	He says that when the word 'Muslim' is used for non-Ahmadis...
Mirza Nasir Ahmad:	This is the argumentation of the person who wrote this article. And I had mentioned that saying 'all non-Ahmadis fall short of the definition of 'true Muslim', does not lead to the logical conclusion that all Ahmadis are true Muslims. The point is based on 'those who are not Ahmadi'.
Mr. Yahya Bakhtiar:	Sorry, Sir, one minute. According to your viewpoint, your belief, is there any non-Ahmadi who is a true Muslim?

Mirza Nasir Ahmad:	According to my belief; yes, this is a very clear question. According to my belief, according to this definition, there is no non-Muslim who is a true Muslim, there is no non-Ahmadi who nevertheless belongs to the Millat-e-Islamiyah and lives up to this standard.
Mr. Yahya Bakhtiar:	There is no true Muslim?
Mirza Nasir Ahmad:	No true Muslim according to this standard.
Mr. Yahya Bakhtiar:	Yes, a true Muslim as you had defined him.
Mirza Nasir Ahmad:	Yes, yes, as he had been described in this regard.
Mr. Yahya Bakhtiar:	Sir, the next subject will take some time. Shall we have to break now?
Mr. Chairman:	The delegation is permitted to withdraw for 12:15 – a quarter past twelve. (The delegation left the Hall) I would like to know if any honourable member wants to say something.
Mr. Yahya Bakhtiar:	No, Sir.
Mr. Chairman:	Then we meet at 12:15. Thank you very much.
<i>(The Special Committee adjourned for tea-break to meet again at 12:15.)</i>	
<i>(The Special Committee re-assembled after tea-break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	

PROGRAMME FOR FURTHER SITTING OF THE COMMITTEE/ASSEMBLY

Mr. Chairman:	Don't call them yet. Just come down for two minutes. Make them sit outside, take a seat, please. Just to tell something about the programme to the honourable members... I draw the attention of honourable members – Sardar Abdul Aleem. I will just draw the attention of honourable member... Sardar Abdul Aleem. I will just draw the attention of honourable members that we have decided certain things about the programme. I want to tell to the honourable members that the Attorney-General needs a week to prepare what has been done in six days. What has been done in six days, it takes at least a week for preparation. We also need a week for the preparation of our record. Only then we can supply to honourable members the copies of record. Without that, we cannot proceed further. So many things are left out, so many things are to be asked. So today will be the last day, rather, this meeting will be the last for the cross-examination, but the cross-examination will continue. The date will be fixed and will be told. The House Committee will adjourn from today and the date will be around 19 th , 20 th , 21 st . It will be told to the honourable members. Tomorrow will be no session. For 12 th and 13 th we will meet as National Assembly, one session daily on the 12 th and 13 th morning.
Mr. Abdul Azeez Pirzada:	(Minister of Law and Parliamentary Affairs) I would request that we shall have an afternoon session.
Mr. Chairman:	Now, Mr. Law Minister, you will also have to accept our request.
Mr. Abdul Azeez Pirzada:	Because the Senate is...
Mr. Chairman:	You were absent for six days.

Mr. Abdul Azeez Pirzada:	Sir, the Senate is meeting in the morning.
Mr. Chairman:	You have to compensate, now we can meet simultaneously, we have made arrangements, we can... (Interruption) Alright.
Mr. Abdul Azeez Pirzada:	We have a lot of burden in the morning and other work suffers a lot.
Mr. Chairman:	Yes.
Mr. Abdul Azeez Pirzada:	In the evening.
Mr. Chairman:	Six of the clock in the morning. Now we are in a position that the Senate and National Assembly can meet simultaneously, that will be for the convenience of the Ministers.
Mr. Abdul Azeez Pirzada:	Yes.
Chaudheri Muhammad Hanif Khan:	(Minister for Labour and Works) There are Bills pending now before the National Assembly. At the same time simultaneously, we will have to appear before the Senate, because the Bills are pending there as well.
Mr. Chairman:	I see. So, on the 12 th and 13 th we will be...
Chaudheri Muhammad Hanif Khan:	Both cannot meet simultaneously. There are many bills there...
Mr. Chairman:	Alright. In the evening.
Mr. Abdul Azeez Pirzada:	The reporters have been divided into two groups. Please, divide the Ministers into two groups as well, so that half of them...
Mr. Chairman:	Should we call them? The delegation may be called.
Mr. Yahya Bakhtiar:	Sir, I may explain you know that...
Mr. Chairman:	Just a minute, yes.
Mr. Yahya Bakhtiar:	Since it has been agreed that after this it will be adjourned, so I do not want to start a subject like Jihad or what they said about the British.
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	So, even if I finish within 15, 20 minutes
Mr. Chairman:	Yes, it is alright.
Mr. Yahya Bakhtiar:	We should finish today. I would not go to the (new subject)...
Mr. Chairman:	It is all up to the convenience of the Attorney-General.
Mr. Yahya Bakhtiar:	...new subject altogether.
Mr. Chairman:	It is like Attorney-General or the Law Minister propose, perhaps we can hold a meeting of the Steering Committee also just one day before, that is on 19 th or 20 th .
Mr. Abdul Hafeez Pirzada:	We see that, Sir.
Maulana Muhammad Zafar Ahmad Ansari:	Yes, look to that, please.

Mr. Chairman:	We shall see. They may be called. (The delegation entered the Hall) The Attorney-General is ready? Yes, Mr. Attorney-General.
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CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib, I had asked you a few questions; it appeared that you consider yourselves as a sect, or group or Ummat or party that is different from the Muslims, so, keeping in view this separatism and separatist tendency, you should know that there are some more questions I would like to ask you in this regard.
Mirza Nasir Ahmad:	Actually, I... this introduction...
Mr. Yahya Bakhtiar:	No, no, you had denied it, right?
Mirza Nasir Ahmad:	No, no, I have not understood this introduction, that is what I was about to say. Now you made this introduction.
Mr. Yahya Bakhtiar:	I shall say it again.
Mirza Nasir Ahmad:	I had not understood, because you had said that you had asked a question, from which this conclusion had been made.
Mr. Yahya Bakhtiar:	No, this is the impression that one got. I had asked you a question, that Mirza Sahib had said at one instance that they should be recorded separately in the census. Then I had brought your attention to the point that Mirza Basheeruddeen Mahmood had sent one representative, that when Parsis and Christians are treated separately, we should also be treated separately.
Mirza Nasir Ahmad:	I have not answered this yet.
Mr. Yahya Bakhtiar:	No. I had said that you should keep in mind that I am talking on this subject, lest you wonder later on in which context this had been said.
Mirza Nasir Ahmad:	Yes, yes, alright.
Mr. Yahya Bakhtiar:	Mirza Sahib! You know, actually everyone knows that Christians, Hindus, Parsis and Muslims have got separate calendars.
Mirza Nasir Ahmad:	Separate?
Mr. Yahya Bakhtiar:	Calendars.
Mirza Nasir Ahmad:	Right.
Mr. Yahya Bakhtiar:	It is correct that the Christians have got their own Christian calendar, and that the Muslims have got their own calendar, the Hijri calendar.
Mirza Nasir Ahmad:	It starts with the Hijrah.
Mr. Yahya Bakhtiar:	Then, that of the Parsis starts with Nauroz. Similarly, the Hindus have got their own calendar. According to the Hijri calendar, we write the year 1391. Do the Ahmadis also have their own calendar?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	Do your newspapers mention any other year along with the Hijri year, or any other kind of calendar? Commonly, our newspapers mention the Gregorian year as well as the Hijri year. Take for example today's newspaper 'Jang', or 'Nawae Waqt', or any other newspaper. It will mention the Hijri as well as the Gregorian year. Do

	your newspapers and magazines mention any other kind of calendar besides the Gregorian or the Hijri one?
Mirza Nasir Ahmad:	No. We do not mention any other calendar.
Mr. Yahya Bakhtiar:	Your calendar...
Mirza Nasir Ahmad:	We do not have any calendar of our own, so how could we mention it?
Mr. Yahya Bakhtiar:	Yes. That is what I was asking...
Mirza Nasir Ahmad:	No, please let me clarify – it might come up again that perhaps I...
Mr. Yahya Bakhtiar:	No, first I had asked whether there is any calendar. You had said no.
Mirza Nasir Ahmad:	Not at all.
Mr. Yahya Bakhtiar:	Then some newspapers have got...
Mirza Nasir Ahmad:	I shall answer when your question is complete.
Mr. Yahya Bakhtiar:	No. I had asked: Some of your publications...
Mirza Nasir Ahmad:	The Hijrah does not relate only to us. It relates to all Muslim groups.
Mr. Yahya Bakhtiar:	Yes. This is what I am asking.
Mirza Nasir Ahmad:	Any calendar that is in any way started with the Hijrah cannot be related to anything else but Islam.
Mr. Yahya Bakhtiar:	No. All I wanted to know is whether you have got any calendar of your own.
Mirza Nasir Ahmad:	No. We do not have any calendar that especially relates to us. We have got only the Hijrah calendar.
Mr. Yahya Bakhtiar:	The same calendar as other Muslims?
Mirza Nasir Ahmad:	Yes, yes, the same calendar as other Muslims, the one that relates to the Hijrah, that is the Muslim calendar. (Pause)
Mr. Yahya Bakhtiar:	Which month do you call 'Mah-e-Wafaa'?
Mirza Nasir Ahmad:	Rightnow, there was just mention of the calendar, and now the topic of months came up. This is why I had said that it would not be proper to call any Hijrah-based calendar, a calendar relating to the Ahmadiyya Jamaat; that is, no one would consider it as proper. The only difference is that there are two kinds of calendars based on the Hijrah. One is lunar – it relates to the moon. Its starting point is the Hijrah. The other is solar – like the Gregorian calendar. Its starting point is also the Hijrah. Muslims in some parts of the world use it – it is used in Afghanistan, and in Iran. It is based on Hijrah, but solar. And this calendar we intended and still intend to promote – the calendar that is used in Afghanistan and in Iran, the solar Hijri calendar, but we did not fully succeed with this. A Hijrah-based calendar that is used in Afghanistan and Iran – if the Ahmadiyya Jamaat works a little towards its promotion, does it mean it is the Jamaat's own calendar?
Mr. Yahya Bakhtiar:	No. I had never said this...
Mirza Nasir Ahmad:	I am just clarifying.
Mr. Yahya Bakhtiar:	I had only asked you.
Mirza Nasir Ahmad:	Well, that is my answer.
Mr. Yahya Bakhtiar:	This 'Mah-e-Wafaa' relates to the solar Hijri calendar?
Mirza Nasir Ahmad:	It relates to the solar, the solar Hijri calendar.
Mr. Yahya Bakhtiar:	These months are also prevalent in Afghanistan?
Mirza Nasir Ahmad:	No. These are not the names of the months. We had named these months on

	basis of different events during the Holy Prophet's ﷺ lifetime, for example 'Fath' – this relates to the Conquest of Makkah.
Mr. Yahya Bakhtiar:	Then, could you provide some details as to why you had given certain months certain names?
Mirza Nasir Ahmad:	Yes, yes, alright.
Mr. Yahya Bakhtiar:	Mirza Sahib, you had said that there was a press by the name 'Ziaul Islam' in Qadiyan. And this press had published a booklet about Durood Shareef. Have you seen it?
Mirza Nasir Ahmad:	I have not read it, but I have seen it.
Mr. Yahya Bakhtiar:	It contains those Durood Shareef that are recited in the prayer, and among them: اللهم صلّ على محمد و على آل محمد , though with a minor change, that the name 'Ahmad' follows the name 'Muhammad' ﷺ, and that 'Aal-e-Muhammad' is followed by 'Aal-e-Ahmad'. Is that correct?
Mirza Nasir Ahmad:	Our Jamaat does not have any such Durood.
Mr. Yahya Bakhtiar:	No, I am just asking you.
Mirza Nasir Ahmad:	There is none.
Mr. Yahya Bakhtiar:	I am giving you a Photostat. Please have a look at it.
Mirza Nasir Ahmad:	No. I know that this is in this booklet.
Mr. Yahya Bakhtiar:	It is in there?
Mirza Nasir Ahmad:	Yes, but it is not by the Jamaat.
Mr. Yahya Bakhtiar:	The Ziaul Islam press In Qadiyan has got nothing to do with your Jamaat?
Mirza Nasir Ahmad:	Anybody can get his work printed by the Ziaul Islam press, if he likes...
Mr. Yahya Bakhtiar:	No, does it print your publications?
Mirza Nasir Ahmad:	It does print our publications, but our publication, like the 'Meem Sheen' paper are also printed in Lahore, and many other presses print many other newspapers.
Mr. Yahya Bakhtiar:	No, that is correct; what I am asking is whether that press is somehow related to you, or not?
Mirza Nasir Ahmad:	No, no, it is the property of an Ahmadi.
Mr. Yahya Bakhtiar:	Is it owned by the Ahmadiyya Jamaat?
Mirza Nasir Ahmad:	No, it is owned by an Ahmadi individual.
Mr. Yahya Bakhtiar:	The owner is an Ahmadi. The second point is that he prints your publications?
Mirza Nasir Ahmad:	Our publications.
Mr. Yahya Bakhtiar:	And this... this Durood Shareef? Is it also your publication?
Mirza Nasir Ahmad:	It is not our publication. It is not a publication of our Jamaat.
Mr. Yahya Bakhtiar:	This is by any other Ahmadi?
Mirza Nasir Ahmad:	Yes. It is by someone else.
Mr. Yahya Bakhtiar:	But it is by an Ahmadi?
Mirza Nasir Ahmad:	Yes. It is by an Ahmadi.
Mr. Yahya Bakhtiar:	Ansari Sahib! Please read.
Maulana Zafar Ahmad Ansari:	This is the appendix, p. 144 to the booklet 'Durood Shareef': And after the Ruku of the second Rakat of the morning prayer, he would make it a point to recite the Dua-e-Qunut aloud, and while doing so, he would also recite the Durood Shareef in these words: اللهم صلّ على محمد واحمدو على آل محمد و احمد كما صليت على ابراهيم و على آل ابراهيم انك حميد

	مجید۔ اللہم بارک علی محمد و احمد علی آل محمد واحمد کما بارکت علی ابراہیم و علی آل ابراہیم انک حمید مجید۔ This took place most probably in the year 1316, corresponding to 1898. He had offered the prayer for three, four months, and His Holiness the Promised Messiah <i>alaihissalam</i> was also part of the congregation, and His Holiness never reproached Hafiz Muhammad for reciting the Durood like this. Once, Qazi Syed Ameer Husain Sahib, Hafiz Rahmatullah Khan Sahib and Chaudheri aka Brother Abdur Raheem Sahib (former Jagat Singh Sahib) had said to him that the Durood should not be recited like that, rather it should be recited in the same words in which it had been mentioned in the Ahadith, and in the way it is recited after Tashahhud. Hafiz Muhammad Sahib had a quick temper. He replied: 'You people have got no right to stop me from doing this. If anyone was to stop me from doing it, His Holiness would do so himself.' But he had never done so, and neither had these gentlemen ever brought this matter to His Holiness's notice. Hence, Hafiz Sahib continued to recite this Durood after the Qunoot in the morning prayer. At that time, Maulwi Abdul Kareem Sahib <i>radiallahu anhu</i> had not migrated to Qadiyan yet. اللہم صل علی محمد و علی آل محمد و بارک وسلم انک حمید مجید۔ This says that he used to recite it aloud, that is, the Dua-e-Qunoot and this Durood, and that the Promised Messiah Mirza Ghulam Ahmad had never stopped him from doing so.
Mirza Nasir Ahmad:	Listen, this booklet about Durood Shareef is not among our books.
Mr. Yahya Bakhtiar:	Mirza Sahib! I consider a clarification as necessary. Do you approve it or not? Do you consider it as wrong?
Mirza Nasir Ahmad:	I am saying that the book regarding which it is being said that it contains this writing, does not contain this writing.
Mr. Yahya Bakhtiar:	No. I had asked something else. First you had said that you consider this Durood as completely wrong and that you do not approve it. That is all I wanted to know.
Mirza Nasir Ahmad:	It is completely wrong.
Mr. Yahya Bakhtiar:	And you have not got any instructions to recite this kind of Durood?
Mirza Nasir Ahmad:	I am hearing it today for the first time.
Mr. Yahya Bakhtiar:	No, I am just asking.
Mirza Nasir Ahmad:	No, not at all.
Mr. Yahya Bakhtiar:	Mirza Sahib, look! I am not accusing you of anything. I just want a clarification.
Mirza Nasir Ahmad:	Yes, and I have given a clarification, haven't I?
Mr. Yahya Bakhtiar:	I keep getting questions, and it is my duty to make sure that you do not think that a decision had been made on any basis, although your attention had not been brought to a certain point, and although you had no chance to give any clarification. In this regard it is my duty to bring your attention towards this. I do not want you to think that I am putting you under any allegation.
Mirza Nasir Ahmad:	No, no, I am not at all thinking this way.
Mr. Yahya Bakhtiar:	Mirza Sahib! I had mentioned this already that there are some points regarding which I do not find any answer in my notes, and regarding which there is no record. There is still some difficulty regarding this. I had mentioned an excerpt from Al Fadhl, vol. 5, issue 69, 70.

Mirza Nasir Ahmad:	69, 70. What is the date?
Mr. Yahya Bakhtiar:	I do not have the date with me. It is just the volume number 5 and the issue...
Mirza Nasir Ahmad:	By the way, this is coming up the first time.
Mr. Yahya Bakhtiar:	No, I had read it out already. I have marked it. I had read it out already. I shall read it one more time, perhaps you remember then that I had read it out already. Mian Ataullah had brought it here. He is not present today. I had said that perhaps you have got the reference of that.
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	Had the Nazarene Messiah not separated his disciples from the Jews? Were not the prophets whose lives are known to us, surrounded by groups, and have they not separated their own groups (of followers) from others? Every person will have to accede that it had been so. Hence, what is so astonishing if Hazrat Mirza Sahib – who happens to be a Prophet and a Messenger – had separated his group from others, just as the former prophets happened to do? I had read out this one – have you verified it? This is all I wanted to ask.
Mirza Nasir Ahmad:	No, I cannot recall it.
Mr. Yahya Bakhtiar:	Yes, then please note it down, because this is the...
Mirza Nasir Ahmad	This does not have any date – the Al Fadhl, I mean.
Mr. Yahya Bakhtiar:	That's how it was brought. Yesterday, I had forgotten to bring your attention towards this.
Mirza Nasir Ahmad	Without date...
Mr. Yahya Bakhtiar:	We have got the volume number and the issue number.
Mirza Nasir Ahmad	Volume 5, issue 69/70. Alright. We will get it by this reference.
Mr. Yahya Bakhtiar:	Yesterday morning I had reminded you that several things are still left. There was mention of one Mulla Millatullah, p. 47, 48 in Mirza Basheeruddeen Mahmood Ahmad's book, which says: On the day on which you yourself became an Ahmadi, your nationality became Ahmadiyyat. If anyone asks about you for identification and distinction, you can tell about your caste, and your racial background, but otherwise, your caste and nation is now that of an Ahmadi. So, why are you looking for a people among the non-Ahmadis? You had also noted this. I think you had even said something about this at that time, but still, there is need for some more details as well as a verification, so that the matter will be clear.
Mirza Nasir Ahmad	I think the matter should be conclude with as much as I have got in front of me. There had been some Bid'at, some innovation, that a Mughal would not marry a Syed, and a Syed would not marry into any other caste, and likewise, a certain caste would not marry a member of any other caste, and some castes would consider themselves as superior, and others as inferior, and people belonging to a higher caste would not marry into a lower caste. I think what he is saying here is that all these considerations should be left aside. Islam and Ahmadiyyat have made you one, hence, forget all other divisions.
Mr. Yahya Bakhtiar:	Please give some attention to this, because...
Mirza Nasir Ahmad	I have heard it.
Mr. Yahya Bakhtiar:	'On the day on which you yourself became an Ahmadi, your nationality became

	Ahmadiyyat.'
Mirza Nasir Ahmad	Your only nationality.
Mr. Yahya Bakhtiar:	Distinct from the others.
Mirza Nasir Ahmad	Now these sects...
Mr. Yahya Bakhtiar:	That is, if anyone asks you, for identification purposes, you may mention your racial background and caste. Now, this is like the tribal system that is based on castes, etc.
Mirza Nasir Ahmad	Yes, yes, but not in society.
Mr. Yahya Bakhtiar:	Yes. No. Yes: 'But otherwise, your caste and nation is now that of an Ahmadi. So, why are you looking for a people other than Ahmadis?' That is, unless the Ahmadis also form a caste of their own, like the Rajputs and the Aarais, the Jats, the Pathan and the Baloch, the question not even arises. They put all these castes together and say: Why are you leaving the Ahmadis... this is not a matter of caste.
Mirza Nasir Ahmad	No, no, alright. I shall explain: 'So, why are you looking for a people other than Ahmadis?' That is, when there is a Syed, and he might be requested to marry an Ahmadi girl, he will reply: No, we only marry into Syed households, even if we have to look abroad. This is an immense effort to bring about unity in society and to put the people on one level.
Mr. Yahya Bakhtiar:	Mirza Sahib! I had already given a reference regarding the prayers and marriage.
Mirza Nasir Ahmad:	We shall check it. It be some pages before or after. The matter will be clear.
Mr. Yahya Bakhtiar:	Because I want to bring your attention towards this – the questions that I receive, the literature that has come in, according to that, the Ahmadis consider themselves as a separate Ummat, a separate nation, a separate entity, and they say that just as the other prophets had treated people who did not belong to their followers, just as they had separated their Ummat, similarly an Ahmadi thinks that Hazrat Mirza Ghulam Ahmad's Ummat is a separate one, and that he has got all right to separate them. This is the impression one gets from this literature, but still I am saying...
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	This kind of questions that is coming onwards – don't intermarry, don't pray behind them. These things that I am asking seem to support this separatist tendency. If you can explain these matters...
Mirza Nasir Ahmad:	Yes, alright, we will note it. (Pause)
Mr. Yahya Bakhtiar:	There had been a book, which, I think, had been printed in Qadiyan, Madras, London, Chicago. It consists of fifty pages, written first by Mirza Basheeruddeen Mahmood Sahib in English. Some basic facts regarding religious beliefs and views of Qadianis, as revealed by Mirza Basheeruddeen Mahmood Ahmad, son and second successor of Ghulam Ahmad Qadiani in his book 'Ahmad, the Messenger of the latter Days'. You probably know about this. This book was published in 1924. I think, Mirza Basheeruddeen Mahmood had gone to London then...
Mirza Nasir Ahmad:	He had given an address there.
Mr. Yahya Bakhtiar:	He had given an address there, he had explained Mirza Ghulam Ahmad Sahib's

	mission there, according to the book that I have with me. On page 58 it reads, sir: 'Ahmadis to form a separate community from the outside Musalmans.'
Mirza Nasir Ahmad:	From the outside Musalmans?
Mr. Yahya Bakhtiar:	The English is wrong, but the point that I have got – well, it is like that in the publication.
Mirza Nasir Ahmad:	Yes, it is not (proper) English.
Mr. Yahya Bakhtiar:	Ahmadis is to form a separate community from the outside Musalmans, from those Muslims who are outside the pale of Islam.
Mirza Nasir Ahmad:	I really don't know what is written there.
Mr. Yahya Bakhtiar:	This is Urdu. Anyone had translated it directly. 'From outside Musalmans'
Mirza Nasir Ahmad:	Do you have a Photostat copy?
Mr. Yahya Bakhtiar:	There is a Photostat. I am sending it to you. Have a look at it. 'The year 1901 was the year of the census. The Promised Messiah issued a notice to his followers, asking them to get themselves recorded in the census papers under the name of 'Ahmadi Musalman'. This was, therefore the year when, for the first time, he differentiated his followers from the other Musalmans by the name of 'Ahmadi'. I just bring your attention towards this, so that you...
Mirza Nasir Ahmad:	The portion that you just read contradicts the title.
Mr. Yahya Bakhtiar:	Mirza Sahib, one might have different opinions as to whether it contradicts or supports. I personally think it is in support thereof. You say it is contradicting. This is why I am asking you for a clarification. Anyway, have a look at it, then, later on you can...
Mirza Nasir Ahmad:	Yes. (Pause) This is very interesting for me.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	There had been a lecture in 1924, most probably that lecture... it definitely was in summers, anytime during the summer season... and this lecture had been printed and re-printed, anytime in 1924. This is something that needs to be checked, that after a few months only, there had been need to re-print it.
Mr. Yahya Bakhtiar:	There must have been more publication, more demand of it...
Mirza Nasir Ahmad:	No, I had said that this needs to be checked. The next point that is rather interesting is what is written on top of it. This page is very interesting: 'Published by courtesy of Mr. G. Ahmad, LLB, B.A. (Alig), Ex- Income Tax Officer, up in Calcutta, Proprietor of Messrs. G. Ahmad & Co., Income Tax Advisers and Advocates, 17, Writers' Chambers, Karachi'. And this reference to Karachi, as well as U.P, Calcutta, and there is no date mentioned, and Karachi, above...
Mr. Yahya Bakhtiar:	No, I think they just did not have the front page. Or something like that. An Ahmadi friend had given me this book, once upon a time. I think it is still in my library.
Mirza Nasir Ahmad:	Photostat?
Mr. Yahya Bakhtiar:	No, the original.

Mirza Nasir Ahmad:	Yes, one will have to see the original in order to get an idea.
Mr. Yahya Bakhtiar:	Yes. So, the book also ought to be in your library?
Mirza Nasir Ahmad:	Yes, yes, there is no book that has been printed and could not be retrieved. The front page...
Mr. Yahya Bakhtiar:	Just leave that. It might be wrong. I do not recall the reading thereof, but the Photostat page...
Mirza Nasir Ahmad:	We shall look at it.
Mr. Yahya Bakhtiar:	Look at it.
Mirza Nasir Ahmad:	Because on the top is written: 'Messenger of the Last Times'. This kind of nomenclature is not in my mind.
Mr. Yahya Bakhtiar:	I have just given a relevant passage from page 58. Please compare it. I have not brought your attention to whatever is above.
Mirza Nasir Ahmad:	Alright. Because this needs to be checked.
Mr. Yahya Bakhtiar:	Mirza Sahib, since some four, five days, I don't remember since how many days exactly this matter is going on, I am asking this question, because, according to what I have understood from the Mahzarnamah, there is this same separatist tendency. Yes, I am coming to it, lest you think that I have changed the subject.
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	To the question that I have asked you with regard to this reference, you replied that since all sects, or almost all sects were against you... I had then said that it was not possible that all were against you. You had then said that they had all issued Fatwas, and even if a small child dies, we would not offer its funeral prayers, because it would be considered as following the religious ways of his father. You had said that because of that, because of those Fatwas in which they had decried us as infidels, we had no other choice but to stop praying behind them. This is the reason you had given in the Mahzarnamah. I had then asked whether there was any other reason, based on matters of faith? Or was it only because they had issued Fatwas against you?
Mirza Nasir Ahmad:	You had asked that then.
Mr. Yahya Bakhtiar:	Yes, now since as per this reference, you consider yourself as separate, as not belonging to them, that you are not one with them, you do not pray behind them. I just want to clear this position, so I asked this question, lest any misunderstanding remains.
Mirza Nasir Ahmad:	Yes, yes, no. I myself am against the idea of considering ourselves as separate.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! My duty is to...
Mirza Nasir Ahmad:	No, that is alright. I mean that I shall reply to this altogether.
Mr. Yahya Bakhtiar:	Yes. No, so that I may clear the position. The impression of the person who submits this question to me so that I may put it to you, is that you consider yourself as completely separate, that you do not consider others as Muslims at all, that you must not pray behind them, that you must not offer the funeral prayer for them, not even that of a small child, that they are Kafirs, and I am saying this - being given 100 percent this impression... I am not to give any Fatwa, nor do I have the right to make any decision... I just want you to enable you to clarify.
Mirza Nasir Ahmad:	No, this matter had been clarified a little, right, when you had said that there are

	then four categories, and that this is not a hundred percent matter.
Mr. Yahya Bakhtiar:	All that you had explained at length... but I had said: based on what you had seen from the Mahzarnamah.
Mirza Nasir Ahmad:	I had explained the Mahzarnamah.
Mr. Yahya Bakhtiar:	The Mahzarnamah does not mention any other reason but that they had given Fatwas against you, and that hence you are not offering the prayer behind them. Is this correct or not?
Mirza Nasir Ahmad:	I would have to look at the Mahzarnamah... I do not remember the whole Mahzarnamah. Where is it? Rightnow, I do not... on which page does it say so?
Mr. Yahya Bakhtiar:	I don't remember, but you had already provided quite some details...
Mirza Nasir Ahmad:	This makes it difficult then.
Mr. Yahya Bakhtiar:	You can look it up.
Mirza Nasir Ahmad:	No. I do not remember.
Mr. Yahya Bakhtiar:	No, the answer is there. Where is the record thereof?
Mirza Nasir Ahmad:	Yes, yes, it is on record.
Mr. Yahya Bakhtiar:	Everything will be recorded.
Mirza Nasir Ahmad:	Yes, yes, this is quite difficult. I understand.
Mr. Yahya Bakhtiar:	Well, now, this is in the Mahzarnamah. I might have misunderstood it, and this is why I have the impression that I have got. I had read it some three four days ago; it says that there had been Fatwas. Then I had asked you what if there was a little child, two or six months old? You replied that the father of this child belongs to one or another sect, and that that sect had issued a Fatwa, and that hence the child is covered by the same ruling. This had been under emphasis. I said: What if there had been no Fatwa? You then said that such a hypothetical question does not arise, and that this is the matter. I am not going into this.
Mirza Nasir Ahmad:	Regarding the funeral prayer, you probably remember that I had given you one of our Fatwas, that is, told you about it...
Mr. Yahya Bakhtiar:	You had said something about Denmark...
Mirza Nasir Ahmad:	Yes, about Denmark.
Mr. Yahya Bakhtiar:	...that if anyone dies without leaving any heirs...
Mirza Nasir Ahmad:	Not anyone. I had given a Fatwa that anyone who declares to have some attachment to the Holy Prophet ﷺ, shall not be left heirless in the eyes of the world, in the eyes of our opponents, that is opponents of Islam, like Christians, etc.
Mr. Yahya Bakhtiar:	You were kind enough to concede that the funeral prayer is to be offered for a Muslim who dies without leaving any heirs behind. But in case he has got heirs, his funeral prayer is not to be offered.
Mirza Nasir Ahmad:	And I had said if there are some people to offer his funeral prayers. It has been unanimously decided by the jurists of this Ummat that it is Fardh-e-Kifayah to offer the funeral prayer, and that one who does not offer it (in case there are people to do so) is not a sinner. Last, one might object why one would not be a sinner then.
Mr. Yahya Bakhtiar:	No. My question was supposed to mean something else, not whether such a person is a sinner or not. I think that a person expires, dies, passes away, and we are making Dua for him, that Allah may forgive him. We offer the funeral prayer to pay our respect. It is a different matter whether it is Fardh on us to do so, or not. It

	is to pay respect... I am saying so, too. You had said that you would not offer the funeral prayer for a child. You also said that this does not mean that this child had issued any Fatwa against you – but now, if there is any other reason apart from Fatwas, then I... so that the position becomes clear, what would be the case if there had been no Fatwas...
Mirza Nasir Ahmad:	I think whatever I had said in this regard suffices.
Mr. Yahya Bakhtiar:	Alright. It was just my concern, whether I had understood it right or not. Now, please state whether Mirza Ghulam Ahmad had a son who was not Ahmadi?
Mirza Nasir Ahmad:	The founder of our movement had such a son. This son died during his lifetime.
Mr. Yahya Bakhtiar:	He was not an Ahmadi?
Mirza Nasir Ahmad:	He had not pledged allegiance.
Mr. Yahya Bakhtiar:	Yes. This is what I had said. So, when he died, did Mirza Sahib offer the funeral prayer for him?
Mirza Nasir Ahmad:	I do not remember. (To one of his companions) Why?
Mirza Nasir Ahmad's companion:	He had not offered it.
Mirza Nasir Ahmad:	He had not offered it.
Mr. Yahya Bakhtiar:	I am saying this, because this son was supposed to be a very obedient, very good son. And that Mirza Sahib had not offered the funeral prayer because he had not become an Ahmadi. Had this son also issued any Fatwa against Mirza Sahib?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	Thank you, Sir, now, Sir.

PROGRAMME FOR FURTHER SITTINGS OF THE COMMITTEE

Mr. Yahya Bakhtiar:	(Addressing the Chair) Now, Sir, the next subject is a very heavy one, and if later it could be taken, because I do not want to start...
Mr. Chairman:	I see. So, I think...
Mirza Nasir Ahmad:	It could be covered in the evening.
Mr. Yahya Bakhtiar:	No. He had said that Mr. Speaker will explain whether we should start it tomorrow or on Monday. Only then we will say something in turn.
Mirza Nasir Ahmad:	Yes, so when he... whatever he orders, it shall happen just like that.
Mr. Chairman:	I think now...
Mr. Abdul Hafeez Pirzada:	Sir, I think that number of questions which have been asked in the cross-examination – I was not here all along, I have been going through the record also – notice has been claimed or time has been claimed, because back references have to be made, and, therefore, we could break the cross-examination for a few days and then meet again so that it could be completed.
Mr. Chairman:	I think now we have to break the examination of the witness, because for six days we have been sitting. It has been strenuous on the Attorney-General, it has been strenuous on the members of the Delegation, and also...

Mr. Yahya Bakhtiar:	Sir, you informed me that the National Assembly is meeting on Monday and Thursday, and then comes the Pakistan Day. So we would not sit here for three days, and then start. So, I would request, Sir...
Mr. Chairman:	There is no likelihood of the examination being finished today?
Mr. Yahya Bakhtiar:	No that is not possible, not even tomorrow, because the subject is so vast.
Mr. Chairman:	And then so many things have to come.
Mr. Yahya Bakhtiar:	Yes, and they also need time, because I have given some references; they have to look them up. So, instead of three, four days, we will have to after a week or ten days, if Mirza Sahib is convenient.
Mr. Chairman:	So the Delegation is permitted to leave without fixing any date. The Delegation will be informed two days earlier. It will be around...
Mr. Abdul Hafeez Pirzada:	Two days before the actual date.
Mr. Chairman:	Yes, the next date shall be decided by the Steering Committee or by the House or by the Chairman and the Law Minister and the Attorney-General, as decided; and they will be informed two or three days earlier. Anyhow, it will be within ten days. But it will be after 14 th .
Mr. Abdul Hafeez Pirzada:	In fairness we could say that there will be no possibility of meeting until 15 th or 16 th .
Mr. Chairman:	15 th or 16 th , yes.
Mr. Yahya Bakhtiar:	And a day after that.
Mr. Chairman:	Yes, a day after... because there are so many engagements.
Mirza Nasir Ahmad:	After 8, 10 days – you will inform two days before?
Mr. Yahya Bakhtiar:	That is what I am saying.
Mr. Chairman:	Around the 18 th , 19 th , 20 th , 21 st . Whatever is decided.
Mr. Yahya Bakhtiar:	If we meet in the evening, then not on Sunday. Then after that, on Monday the National Assembly has been fixed already, also on Thursday. Then there is Independence Day.
Mirza Nasir Ahmad:	No, I am not objecting to that.
Mr. Yahya Bakhtiar:	Rather than sitting around for four days, would it not be better that we make it a week or ten days, so that you can go through the matter and I may also get some rest.
Mr. Chairman:	No, no. It is too much on the nerves of the honourable members of the committee...
Mr. Yahya Bakhtiar:	Sir, it is a strain on me, it is a strain on...
Mr. Chairman:	I know, on the Attorney-General, and on the witness also.
Mr. Yahya Bakhtiar:	No, not just that. There is definitely physical strain. You are well-acquainted with the facts, with the Islamic Law, I am not.
Mirza Nasir Ahmad:	Anyway, now it shall be after 8, 10 days, and the final date that...
Mr. Yahya Bakhtiar:	It should not be for one week at least.
Mirza Nasir Ahmad:	Yes. But three days before that...
Mr. Chairman:	Three days before that you shall be informed. Three days earlier the members of the Delegation will be informed. Thank you very much. And no proceedings have to be disclosed. The honourable members may keep sitting.

(The Delegation left the Chamber)

Yes, any honourable member who would like to say? We have got a procedure here, that speeches can be given for half an hour. Later. The reporters are free, they can go, they can have recess.

Now we will meet as National Assembly on Monday at 6:00 p.m.

(The Special Committee adjourned sani die)

7TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Tuesday, the 20th August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Tuesday, the 20th August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

Mr. Chairman:	Are you prepared?
Mr. Yahya Bakhtiar:	(Attorney-General of Pakistan) Yes.
Mr. Chairman:	The may be called
<i>(The Delegation entered the Chamber)</i>	
Mr. Chairman:	Yes, Mr. Attorney-General.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib! You were giving some answers.
Mirza Nasir Ahmad:	(Witness of the Jamaat-e-Ahmadiyya, Rabwah) Yes. I have got them with me.
Mr. Yahya Bakhtiar:	Or will you first read out these ones?
Mirza Nasir Ahmad:	Yes. One question was about Al Fadhl, 3 rd July 1952: 'When we shall be victorious, you shall be presented like Abu Jahl.' The answer to this that we have not found any sentence like this in the paper, neither literally nor meaning-wise.
Mr. Yahya Bakhtiar:	Mirza Sahib! Did you look at it thoroughly? Maybe any other paper...
Mirza Nasir Ahmad:	Yes. I had said that on the other day also, that we shall also check the papers of five, ten days before and after.
Mr. Yahya Bakhtiar:	No. sometimes the year is misprinted. This date or anything near it in any other year...
Mirza Nasir Ahmad:	It is not possible for a human being to search the whole archive of Al Fadhl for this.
Mr. Yahya Bakhtiar:	So, 1952 might be 1951 or 1953. Sometimes 23 is written instead of 13. I am not asking you to look at each and every paper. So, you have not found it, have you?

Mirza Nasir Ahmad:	Yes, yes, we have not found it.
Mr. Yahya Bakhtiar:	Regarding this, you had said that this had originated from any youth organization.
Mirza Nasir Ahmad:	No, not regarding this. That was something else.
Mr. Yahya Bakhtiar:	Alright. Another reference.
Mirza Nasir Ahmad:	Yes. Not regarding this. Appendix to Tohfa-e-Goleroya, page 27. The question there was: 'You will have to fully abandon all other sects.' From this is learnt that you/he have tried to form something that is separate and distinct from the Millat-e-Islamiyah. If we have a look at the appendix to Tohfa-e-Goleroya, p. 27, then the answer is contained right there. The passage says: 'God has informed me that it is unlawful and completely haram for you to offer the prayer behind anyone levying accusations of Kufr, behind any denier or any apostate. Rather, your Imam should be one from among yourselves. This is what a Hadith in Bukhari is hinting at: امامكم منكم, that is, when the Messiah descends, you will have to fully abandon all sects that lay a claim to Islam.' Only as far as the Imamate during the prayer is concerned. Then there is 'Anwarul Islam', page 30. It is the part that had been presented here in the question, too, as far as we remember. After all, we do not have any tape. According to what he had noted, there was mentioned of 'wanting to be a bastard', that something like that had been said to the Muslims. Well, this text is self-explanatory. Here is written: 'Now what could be a clearer decision than this?' One word, probably 'which' seems to have been omitted here. Anyway: 'Now what could be a clearer decision than this? We shall go to Amritsar and pay Atham two thousand Rupees for just two words. If Mister Abdullah Atham really considers me as a liar, if Mister Abdullah Atham really considers me as a liar, and if he has not the least bit inclined towards the greatness of Islam, then he shall surely –without the least hesitation – agree to the above, because now he has come to know through experience that I am a liar. And that he has witnessed the protection of his Messiah. Then, what fear should he have of confrontation? Had the Messiah who could protect him for 15 months been alive only then and has he died now, and is he hence no longer able to protect him? Whereas the Christians had proclaimed in their advertisement that Lord Christ had saved Mr. Abdullah Atham. Well, even now Lord Christ would save him. There is no reason why Mister Abdullah Atham should have doubts regarding the powers of Lord Christ, especially since he did not have any doubts before. Rather, he should have even more certainty, now that he has experienced our being nothing but a liar. However, it should be remembered that deep within his heart, Mister Abdullah Atham knows very well that his being saved by Lord Christ is nothing but a falsehood. How can one who has died himself save anyone else? And how can one who has died be Almighty and Divine? Instead, the truth is that his fear of the True and Perfect God has saved him. When one person is made audacious by the movement of the Christians, then the True and Perfect God will make him taste the consequences of his audacity. In short, we have made clear the way to a

	decision, and we have laid down a criterion to distinguish liars from the truthful. Now, if anyone diverts from this clear path, due to wickedness and obstinacy and still talks nonsense, and if he, due to his wickedness, says again and again that the Christians shall prevail, and if he does not show the least bit of modesty and shame, and if he is not able to answer our decision in equity, if he does not refrain from denial and badmouthing, and if he still does not believe in our victory (i.e. the victory of Islam), then it shall be understood that he desires to be a bastard, rather than a legitimate offspring. In order to be a legitimate offspring, it would have been due on him – in case he knows me to be a liar, and in case he knows the Christians to be prevalent – to rebut the proof that I have furnished him.' I think this passage is quite clear. The addressees are Abdullah Atham and his Christian companions. And if one reads onwards, it becomes even clearer. But I think that this is clear enough, and not much more time needs to be spent on this. But if... there is an explanation why the word 'bastard' has been used, and for whom. If you want me to, I shall read on and explain?
Mr. Yahya Bakhtiar:	No need for that.
Mirza Nasir Ahmad:	Hmm. Alright. I have mentioned that of 3rd July. I have got 20, 25 written with me. All... if you want me to, I shall (explain) three of the ones that you... that are given in there. One is 'Tashheedul Azhan', March 1914, 'Those who do not pledge allegiance are doomed to Hell'. This question had been put. It says: the topic discussed in Tashheedul Azhan is not who is actually doomed to hell and who not. Rather, the topic under discussion is that it is just not possible that there should be two statements from Allah, and that there should be any discrepancy in them. The topic is a completely different one. Here is written: 'Contradiction and inconsistency in inspiration and revelation are detrimental to Islam.' That is, if one maintains that there are two revelations from Allah, and that they are contradicting each other, then this will be harmful to Islam, because this is against the clear instructions contained in the Holy Qur'an... Surah Mulk, I am not going into the details. This Surah clearly states that no discrepancy in Allah's attributes and characteristics and their manifestations shall ever be witnessed. Anyway, this is the topic that is discussed there. Discrepancies and contradictions in the revelation are detrimental to Islam. The enemies of Islam get a chance to mock and ridicule Islam, and to make fun of religion. How can it be that the Almighty reveals to a person that he is His chosen one, and superior to all believers, the Messiah of the Prophets, the Promised Messiah, the renovator of the 14th century, the beloved of the Almighty, and reminiscent of the prophets, with regard to his rank, a god-sent Messenger, held in high esteem in the Divine Court, and reminiscent of the Messiah, Son of Maryam, and reveal at the same time regarding that person that he is like Fir'awn, a mean liar, a wicked evil-doer who exceeds all limits, a Kafir, and such and such; that He reveals to that person that one who does not follow you and does not pledge allegiance to you, and opposes you, is one who has disobeyed Allah and the Messenger and who is doomed to Hell, and then reveals to someone else that

one who follows him has taken the route to wretchedness.

This here is about revelations. It is not about saying something on one's own accord. And actually the question which is to be discussed, is that when the Almighty sends two revelations, then there can be no contradiction in them.

Tashheedul Azhan, August 1917, page 57-58 contains a question – as far as we have noted it down – namely:

'There shall be only one prophet.'

So, as for this fragment – if it has been noted correctly – it does not state to what it relates. What is written, is something else - I shall read it to you:

'People who ask again and again why there is just one prophet in Islam, there should have been many, should keep in mind the peculiar nature of Khatm-e-Nubuwwat, that the Holy Prophet ﷺ is the Seal. If God has verified a Nabi through His Seal, then such a person can be proven a Nabi. Remains the objection why God's Seal has confirmed only one Nabi. This objection is not directed against us, but against the Wisdom of the Divine. If we would rule over God, or at least His Seal, then indeed, this question could be turned against us. If God had prophesied through His Seal that there should be many more Nabis – if God had prophesied through His Seal that there should be many more Nabis – then we would have no other choice but to accept that. But now, that God's Seal has appointed only one Nabi – who are we to object why there is only one Nabi.

His Holiness the Promised Messiah had given the same answer.'

Onwards comes the excerpt:

'One person had asked: You claim to be a prophet? He replied: Yes, and all elders of this Ummat have always believed that the Communication between this Ummat and the Divine Being shall continue. In this sense – (Divine Communication in this sense) we are a prophet, a Nabi. Otherwise, why do we call ourselves Ummati? (That is, Ummati Nabi?) We say so, because this blessing can be obtained only – this blessing can be obtained only by following the Holy Prophet ﷺ, there is no other means of obtaining it. To use a modern expression – it cannot be self-made. The Hadith also tells us that the expected Messiah will be a Nabi as well as an Ummati. An Ummati is one who can attain the Holy Prophet's ﷺ blessings and then the pinnacle of perfection – who can attain the Holy Prophet's ﷺ blessings and then the pinnacle of perfection. But how can one who has already attained the level of Nubuwwat, be an Ummati? He already was a Nabi? The questioner asked:

'If there can be this kind of prophet in Islam, then who has been such a prophet before you?'

His Holiness replied:

'This question has not been put to me, but to the Holy Prophet. He had named only one person 'Nabi'. Before that, he had not referred to anyone as 'Nabi'. I am not responsible for answering this kind of question.'

This has explained everything. 'Only one prophet' is not matter of discussion. Matter of discussion is something else.

In Al Fadhl, 13th November 1944 comes:

'Like the Parsis...'

	(To a member of his Delegation) Take out Al Fadhl.
Mr. Yahya Bakhtiar:	(To the secretary) Where is Al Fadhl?
Mirza Nasir Ahmad:	They made a separate demand, like the Parsis.
Mr. Yahya Bakhtiar:	13 th November 1946
Mirza Nasir Ahmad:	This is 1946, 13th November 1946. If the whole Khutba had been read, then this question would not have arisen. Let me briefly tell you. This Khutba mentions that at the time when it was discussed which parts should be integrated into Pakistan, and which should go to the other side. One mischief that appeared at that time was that since the Ahmadis consider themselves as distinct and separate, they should not be counted among the Millat-e-Islamiyah, which, in turn, would lead to a decrease of the Muslim numbers. Especially in Gordaspur, where the ratio between Muslims and non-Muslims was 51:49. This included the Ahmadiyya Jamaat, the members of which were quite numerous in Gordaspur. So, this was a scheme made by the Hindus. Back then, in order to strengthen the hands of the Muslim League, the Khaleefah of the Ahmadiyya Jamaat, whom we refer to as the second Khaleefah, had rounded up with the Muslim League and worked up a plan to strengthen the position of the Muslim League. All this is mentioned in the Khutba. And with the advice of the League, he raised the question: 'If you can give separate rights to the Parsis, then why can't you give such rights to us?' That is, the Muslim League had told him that they would benefit, if he did so. That is, in collision with Muslim League, he did what he did.' If you want me, I shall read the whole Al Fadhl, otherwise I shall just add it to the record.
Mr. Yahya Bakhtiar:	Just file it.
Mr. Chairman:	Just file it.
Mirza Nasir Ahmad:	Yes, so I was coming to the objective of the journey to Delhi. The objective of the journey to Delhi. It is marked red where the actual topic begins. And all this was done in service to the Muslim League. Just one sentence does not affect anything. But now, I think there is no need for it. And our history has recorded this on 23rd January 1946, anyway. The history of the sub-continent... that the Ahl-e-Hadith had demanded separate rights. I just leave it in between. One question was about Al Fadhl, 16th July 1949: 'They are scared...' This it is, and then it continues, and finally comes: 'We shall devour this religion.' The question was whether this had been addressed to the various Muslim sects. On 16th July, 1949, there had been no such article, but, I had promised to check the dates before and after, as far as possible. This article had been printed on 25th July 1949. Perhaps... that is, 16th had been mentioned instead of 25th July 1949. If you permit me, I would like to express my gratitude that this question has been put, because this way, we came across something very useful. Here are some excerpts from the article of the 25th: 'When Allah causes a voice to be raised in the world, then the people definitely oppose it. There had never been a Divine Movement that had not been opposed.

	Whenever there had been any Divine Movement, people felt enraged by it, became antagonistic towards it. At times their antagonism and hatred reaches heights that leave a Muslim stunned...' Now, the question: 'Without considering the love and faithful attachment a Muslim has got to Muhammadur Rasoolullah ﷺ, and merely looking at his ﷺ blessed being, one realizes that his being is completely innocent, immaculate, an existence that proved to be full of self-sacrifice and concern for the whole world. Not a single time in his life, had the Holy Prophet ﷺ usurped anyone's right. Not a single time had he participated in any kind of mischief. But not even now that more than fourteen hundred years have passed, has the enemy stopped to give vent to his hatred and malice. Anyone who wants to write something about his religion, is ever ready to malign the Holy Prophet ﷺ. But what is the reason for that? There is either any physical or spiritual reason for that. As far as physical reasons are concerned, there appear to be none...' There is then some note about physical reasons, which I have left out. Onwards, he writes: 'Hence, it must be any spiritual reason, namely that the opponents of the Holy Prophet ﷺ perceive in their hearts the truth of Islam, and if that is not stopped, then this truth would spread and overwhelm them. This is the reason why some people are so very much opposed to the Holy Prophet ﷺ. All the other reasons that are mentioned regarding that opposition are more apparent in other prophets. This is why it is quite certain that the reason behind this enmity is not one of quarrels or fights, rather, it is of a spiritual nature, namely that Islam is a religion of truth, and Islam is a religion that shall prevail, a religion that shall devour all other religions. Seeing this, the opponents get alert and prepare themselves to combat.' So, the 'devouring' statement does not refer to our own sect, but to Islam in general. What he is saying is that Islam is a religion that shall devour all other religions. And the way the question was put implied that the Ahmadiyya Jamaat said 'we shall devour you.' Onwards comes another excerpt that shall complete it: 'These people are Muhammadur Rasoolullah's ﷺ prey. These people are Muhammadur Rasoolullah's ﷺ prey, this is why they have turned against him. And this the reason why they had turned his ﷺ enemies. And if this is the only reason, then this should not be grieving us. Rather, we should be gladdened by this. People feel agitated by opposition. They whine and protest because they are the subject of enmity. They are irritated because they get hurt. But if the reason behind all those abuses and troubles is that they are our (i.e. Islam's) prey, then we should neither feel anxious, nor should we have any kind of concern. Instead, we should be happy that the enemy (enemy of Islam) apprehends that if we make a new move, we will devour his religion.' So, all of this relates to the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	Mirza Sahib! Why in 1949? Had the Christian missionaries started any enquiry? Had they said anything against Islam?
Mirza Nasir Ahmad:	In 1949?

Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	For the past 1400 years, up to this day.
Mr. Yahya Bakhtiar:	No, no...
Mirza Nasir Ahmad:	...until the day on which this movement began.
Mr. Yahya Bakhtiar:	I am asking you about this article in which he is talking about the enemy. Had anything particular happened in 1949? Who was the 'enemy' then?
Mirza Nasir Ahmad:	The enemies of the Holy Prophet ﷺ. These words have been stated so clearly that there is not the least ambiguity left.
Mr. Yahya Bakhtiar:	There is still some confusion. Because he says: 'I am annihilated in the Prophet (Fana fir-Rasool ﷺ)'
Mirza Nasir Ahmad:	No, no, this is absolutely...
Mr. Yahya Bakhtiar:	'So, we would like to ask the enemy... does he call himself 'Muhammad'?
Mirza Nasir Ahmad:	I say that he is not doing so, and neither can the writer do so, as he was the Second Khaleefah.
Mr. Yahya Bakhtiar:	Who were the enemies of Islam? Who was attacking the Holy Prophet ﷺ? Who are the people being hinted at?
Mirza Nasir Ahmad:	The Christians.
Mr. Yahya Bakhtiar:	What did the Christians do?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Just mention any instance, that a Christian had written any article, or given any speech, anywhere in this world, which could be indicated here?
Mirza Nasir Ahmad:	If you permit me to read for two hours, then I shall read out all those abuses that the Christians had hurled at the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	My question, Mirza Sahib, listen to it. Mirza Sahib had given this Khutba in 1949. He said that the enemy got scared, that they enemy is our prey. Who is that 'enemy'? What was the need to mention him in his Khutba? Mirza Sahib would not say anything without thinking, so there must have been any particular problem, any issue. This is what I want to ask.
Mirza Nasir Ahmad:	The Second Khaleefah had started a worldwide movement against the Christians. And at the time when the Second Khaleefah, or any other Khaleefah of the Ahmadiyya Jamaat – we are, by the way using the term Imam of the Ahmadiyya Jamaat, but you say: 'no, use your own designation...'
Mr. Yahya Bakhtiar:	No, no, I have just asked you a question...
Mirza Nasir Ahmad:	No, no, I am telling you...
Mr. Yahya Bakhtiar:	...whether you can mention any incident, and particular statement made by the Christians, any speech, and writing back in those days, which had been answered in this manner...
Mirza Nasir Ahmad:	That was a permanent situation. That is, whether anything special had happened on 25 th July?
Mr. Yahya Bakhtiar:	No, no, maybe two, three months earlier, two days, or two weeks earlier.
Mirza Nasir Ahmad:	This continued throughout the century.
Mr. Yahya Bakhtiar:	No, I am not talking about the century.
Mirza Nasir Ahmad:	Things that had happened earlier in century should not be answered now.
Mr. Yahya Bakhtiar:	I am not talking about the century.

Mr. Chairman:	The question of the Attorney-General is...
Mr. Yahya Bakhtiar:	What I am saying is, can you mention any particular incident?
Mr. Chairman:	The question of the Attorney-General is...
Mr. Yahya Bakhtiar:	This is quite general...
Mr. Chairman:	Just a minute. The question of the Attorney-General is: the immediate cause for this, for delivery of this. The witness is requested to confine himself...
Mr. Yahya Bakhtiar:	Can you mention any incident...
Mr. Chairman:	...to this question only.
Mr. Yahya Bakhtiar:	...because of which he had said this?
Mr. Chairman:	Yes. Not a general reply, but regarding this specific question.
Mirza Nasir Ahmad:	This is contained in here. But more than 1425 years have passed, and still the enemy has not refrained from showing his malice and hatred towards the Holy Prophet ﷺ. This statement is the answer to your question.
Mr. Yahya Bakhtiar:	There had been none, here.
Mirza Nasir Ahmad:	Thousands. But I cannot tell them all rightnow.
Mr. Yahya Bakhtiar:	No. Regarding this incident.
Mirza Nasir Ahmad:	I can't tell rightnow.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	I shall tell you in the morning, that is, the matter is perfectly clear...
Mr. Yahya Bakhtiar:	Mirza Sahib, the matter might be perfectly clear to you, but my duty is... it does not appear clear to me...
Mirza Nasir Ahmad:	Yes, right. 456
Mr. Yahya Bakhtiar:	...because so far, whatever our arguments are, or whatever questions I am putting, indicate that my conception of Islam is different. My conception of 'Nabi' is different. This is why I am asking: Whom do you consider as enemy?
Mirza Nasir Ahmad:	In this context...
Mr. Yahya Bakhtiar:	You had said: Christians. I had asked whether there are any...
Mirza Nasir Ahmad:	...non-Muslims. In fact, the Hindus were quite on the offensive, the Ariya from among them, and the Christians, and at that time, the atheists also turned aggressive and joined the attacks.
Mr. Yahya Bakhtiar:	No, you are right regarding this, Mirza Sahib! In 1949, Pakistan had come into existence already. Neither any Hindu nor any Christian could dare to blaspheme the Holy Prophet ﷺ in Pakistan...
Mirza Nasir Ahmad:	This, this is your problem?
Mr. Yahya Bakhtiar:	So...
Mirza Nasir Ahmad:	Yes, yes, yes, no, the answer to this is that even after the establishment of Pakistan, our Jihad against the non-Muslims continued just as before.
Mr. Yahya Bakhtiar:	That is, to devour the enemy?
Mirza Nasir Ahmad:	Islam shall devour them.
Mr. Yahya Bakhtiar:	That is, Islam shall devour the Hindus?
Mirza Nasir Ahmad:	Islam...Islam shall devour them through its spiritual superiority. This does not mean that it shall literally eat them, like a group of cannibals would eat human flesh.
Mr. Yahya Bakhtiar:	No, no, I am not saying this.

Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Alright. Now, are there any other answers?
Mirza Nasir Ahmad:	Yes, there are quite many. (Pause)
Mr. Yahya Bakhtiar:	Mirza Sahib, could you please file a copy of this Khutba of 1949?
Mirza Nasir Ahmad:	I shall see. If I have any spare, I shall definitely do so.
Mr. Yahya Bakhtiar:	Yes, yes, you can do that also later.
Mirza Nasir Ahmad:	Yes, yes. One question related to the mutiny of 1857. The notes we had taken then – only some words could be noted: 'The mutineers had mutinied just as thieves and robbers.' Now, if you... if you could please repeat the question. I have just the answers with me. I am asking this, because the reference that had been given does not contain the words 'like thieves and robbers'. So, I am answering just like that. (To a member of the Delegation) Give it to me.
Mr. Yahya Bakhtiar:	Mirza Sahib, what have you got with you?
Mirza Nasir Ahmad:	Here is written: 'Like thieves and robbers...'
Mr. Yahya Bakhtiar:	'...and bastards...'
Mirza Nasir Ahmad:	'Like robbers and bastards.' (Pause) One incident regarding the mutiny, or, Freedom Movement, as it became known later on, which took place in 1957, 1857, in '57, in 1857. This incident took place a couple of years earlier. The year in which the foundations of the Ahmadiyya Jamaat had been laid. If we had all that the people had written in those days in front of us, then we could come to a proper conclusion. Hence, listen: Syed Nazeer Husain Sahib Muhaddith Dehlawi says, as cited by the Ahl-e-Hadith scholar Maulwi Muhammad Husain Batalwi who had written in 'Ishaat-us-Sunnah', vol. 6, number 7, page 288: 'Maulana Syed Husain Sahib Muhaddith Dehlawi had not considered the mutiny of 1857 as Jihad in the real sense, as shara'i Jihad. Rather, he had considered it as an act of faithlessness, treachery, mischief and evil, and he further considered participation and support of this uprising as act of disobedience and sin.' This was Maulana Syed Nazeer Husain Dehlawi. Khwajah Hasan Nizami Sahib, a well-known personality, says: 'Equity demands to acknowledge that the Indian Army and the local population had in the beginning considerably increased the bloodshed and ruthlessness of the mutiny. Their cruelty was so gruesome that one would consider any kind of punishment as permissible. They had killed harmless women. They had not even hesitated to slaughter pregnant women. They had thrown about infants, and they had pierced voiceless, innocent creatures with lancets. They had dug swords into the bellies of expecting women. In short, there had been no act of cruelty that had not been committed against the English – their women and children. These shameless acts left India forever disgraced in the eyes of mercy and justice. Shame prevents me from raising my (here Hasan Nizami Sahib is speaking) head,

whenever I read about the atrocities committed by my people on 11th May 1857 and afterwards here in Delhi.'

In 'Delhi ki Jan kani', Khwajah Hasan Nizami writes:

'In the written statement that Bahadur Shah Zafar had submitted to the Special Court of the Delhi Fort, he had written:

I had dispatched two carriages, and moreover I had ordered to send cannons as well. After that, I learnt that Mr. Frazier, the Keeper of the Fort and the ladies had been killed, before the carriages could arrive. Not much later, the mutineering soldiers had forced their way into the Special Court, they had spread all over the place of worship. They had surrounded me from all sides and put me under watch. How disloyal – disloyal! They had captured several English men and women, whom they had found in the magazine. They intended to kill. I tried everything to keep the mischief-mongers at bay, but they did not pay heed to me. Then they brought out those poor souls to kill them.

The actual situation regarding the orders had been this, on the day on which soldiers came, English officers had been killed, and I was imprisoned. I had been under their power, I myself had no power of my own.'

This has been written by Khwajah Hasan Nizami, in 'Bahadur Shah's Preamble'. Khwajah Hasan Nizami says further that this document had been signed by the ruler Bahadur Shah himself.

Sir Syed Khan:

'One should consider the following: The people who have raised the banner of Jihad, were extremely bad, uncouth and ruthless people who had nothing better to do than to drink liquor, join a mob and rejoice in dance and song. How could they be leaders of Jihad – how could they be counted as leaders of Jihad? Nothing in this whole uprising had been according to the dictates of religion. Everyone knows that the public treasury and public means -which had been a trust- had been misappropriated. Making employees disloyal was not right from the religious point of view. It is more than manifest that killing innocent people, especially women, children and the elderly, is considered as a great sin in religion. Then, how could this mutiny be considered as Jihad? Yes, some evil minded people had, prompted by greed, self-interest, to fulfil their own desires, and further instigated by the ignorant, named this undertaking 'Jihad'. This is one bastard-ness of those mischief-mongers, otherwise, this had nothing at all to do with Jihad. But when the troops of Bareilly reached Delhi, there had been another Fatwa, and this Fatwa became well-known. This Fatwa declared that it was Wajib to wage Jihad. There is no doubt that it must be a fake. The printer – a mischievous man of extremely evil character – had printed this Fatwa in order to lead the ignorant ones astray. He had attached various names under it, to make it seem more important. He had even added the seals of some such people who had already died before the Mutiny.'

This is in 'Asbab-e-Baghawat-e-Hind', page 1.

Maulwi Muhammad Husain Batalwi writes:

'Fighting against people of a covenant – whether on national or religious grounds- can never be shara'i Jihad. Fighting against people of a covenant can never be a

shara'i Jihad. Rather, such fighting ought to be called wickedness and mischief-mongering. The Muslims who had participated in the uprising of 1857 had committed a great sin. The Holy Qur'an and the sacred Ahadith declare them as mischief-mongers and rebels... of an evil disposition... most of these rebels were of an evil, brute disposition. Some who were considered as high-ranking scholars, some who were considered as high-ranking scholars, had in fact not the least understanding of the Quranic sciences and the Sacred Ahadith.

(Risala Ishaat-us-Sunnah, vol. 9, number 10, page 309-310, 1886)

Also listen to what Nawab Siddiq Hasan Sahib says. Nawab Siddiq Hasan Khan Sahib wrote in his book 'Hidayatus-Saail' as well as in some other works the following:

'The Indian land is 'Darus-Salam', not 'Darul Harb'. All Indian leaders as well as their subjects have made an everlasting covenant of friendship with the British. Hence, it is not permissible for anybody in India to wage Jihad against the British government, or to break that covenant. The mutiny that some wicked ones had started against the British government was not Jihad. It was nothing but mischief.'

The 'Sun of Scholars', Maulana Zakaullah Khan writes:

'As long as Bakht Khan had not come to Delhi, there was only little ado about the Fatwa concerning Jihad. Only some good-for-nothing Muslims, who had nothing better to do than cry 'Jihad Jihad', made noise about it. But when Bakht Khan – whom the residents of the city had renamed 'Kambakht Khan', whom the residents of the city had renamed 'Kambakht Khan', had come to Delhi, he wrote this Fatwa. He gathered some Maulwis in the Jami Masjid of Delhi and had them sign that Fatwa and put their seal under it. He even forced Mufti Sadruddin to put his fake seal on the Fatwa. However, Maulwi Mahboob Ali and Khwajah Ziauddin had not put their seals on the Fatwa. They clearly said that the conditions that would justify a religious Jihad are not found. The Maulwis who had put their seals on this Fatwa had not gone on the hill to fight the English. Maulwi Nazeer Hasan, who happened to be the leader of the Wahhabis had one English lady hidden at his home.'

This was from 'History of the rise of the English Empire in India', part 3, 675 and 676, written by Bahadur Shamsul Ulama Muhammad Zakaullah Sahib. This... well... oh, there is one more.

Shaikh Abdul Qadir Sahib, a well-known personality, B.A, Barrister at Law, Secretary of the Sharafat Committee, Sialkot, acknowledges in his book: 'The assumed wrongs inflicted by the Turks on their own' the following:

'In 1857, a mutiny took place in India. In order to check this mutiny, the English troops were allowed to pass through Egypt and march on to India. This permission had been given by the Khaleefah of the Muslims, the Great Sultan. In South Africa, the Boer War was in full swing. The Turks had sided with the English. Thousands of Turks had fought under the flag of England, laying down their lives. In the mosques, the victory of the English was prayed for.'

In face of these writings, the objection against the following statement made by His Holiness, the Promised Messiah holds no weight:

'In 1857, the condition of the Muslims was such that the leaders of Islam

	remembered naught but depravity, wickedness and waywardness. This affected the masses, too. During those days, they stood up against the English government in a completely impermissible and unpleasant manner, although they were supposed to be loyal subjects, although such an uprising and Jihad was unlawful for them from the shara'i point of view.' This is a very soft-phrased quotation, compared to the ones I had read before, and yet, there had been no objection against those ones. (To a member of his delegation) Are there any more?
Mr. Yahya Bakhtiar:	Have you got any more?
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	I shall ask you later on.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Just read it.
Mirza Nasir Ahmad:	Yes. There had been one question about 'Tableegh-e-Risalat', vol. 9, regarding the passage about 'denizens of Hell'. This has come up again. I had replied to this already. There is no need for this. Then there is a question about a book, 'Seeratul Abdal', which says on page 153... 93... hundred ninety-three... there had been an objection against a certain passage. This passage – we could not note it – if this passage on page 193 was read out, then this would be better. Otherwise, I will answer it just so.
Mr. Yahya Bakhtiar:	Which book is it?
Mirza Nasir Ahmad:	There had been a question about a passage in Seeratul Abdal, page 193.
Mr. Yahya Bakhtiar:	Answer the next question.
Mirza Nasir Ahmad:	No, I am answering this one. Then, if there is need, you can put in a supplementary. The answer is that the book Seeratul Abdal consists of just 16 page. So, where is the objectionable page 193 to be found in these 16 pages? The whole book consists of just 16 pages.
Mr. Yahya Bakhtiar:	No, it must be in another volume.
<i>(At this stage, Mr. Chairman vacated the Chair which was occupied by Madam Deputy Speaker (Dr. Mrs. Ashraf Khatoon Abbasi))</i>	
Mirza Nasir Ahmad:	In no other volume... we have checked that. The books that had been published in one binding – several books, even this volume ends on page 148. It ends on page 148.
Mr. Yahya Bakhtiar:	This reference does not exist?
Mirza Nasir Ahmad:	There is no such page. Now I am answering this. Page 193 does not exist in any edition, that is, any such edition where several books had been published in one binding. In our 'Roohani Khazain', this book starts on page 129, and it ends on page 144. I have... this is in volume 20. Well, remains the book which consists of 16 pages. It does not contain any such reference at all.
Mr. Yahya Bakhtiar:	Not at all?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	Alright. We shall see.

Mirza Nasir Ahmad:	Yes, please do so. (Pause) One question concerned one stanza in Qazi Muhammad Akmal's poem...
Mr. Yahya Bakhtiar:	This question has finished.
Mirza Nasir Ahmad:	The one regarding Daf'ul Bala has finished?
Mr. Yahya Bakhtiar:	Which one? No, regarding that you had said: No, he had said that... he was to be excommunicated from the Jamaat.' Then it had been read to you, well, this is finished, after that, there had been no question.
Mirza Nasir Ahmad:	Yes, some more references regarding this were found.
Mr. Yahya Bakhtiar:	Fine, will you elaborate this further?
Mirza Nasir Ahmad:	Yes, yes, yes, no, elaborate...
Mr. Yahya Bakhtiar:	Yes, please do that.
Mirza Nasir Ahmad:	We elaborate that when... this poem contains a stanza: 'غلام احمد مختار ہو کر یہ رتبہ پایا تو نے جہاں میں' 'Selected as Ahmad's servant, you got this rank in the world.' That is, whatever rank he got was only due to his being a servant of the Holy Prophet ﷺ. This poem further contains a stanza: 'محمد پھر اتر آئے ہم میں اور آگے سے ہیں بڑھ کر اپنی شان میں' Muhammad has again descended among us, and his splendour has even more increased.' The statement regarding increased splendour can lead to misunderstandings. On 13th August, he had written in Al Fadhl the following: 'In no way I meant to convey that which has been attributed to me. What I meant to say is that according to the Hadith, at the head of every century, there shall be a renovator, and that that renovator does not bring any religion of his own, rather, it is the light of the Holy Prophet that shines through him, and this is his manifestation. So, what I meant is that the Holy Prophet ﷺ manifested himself through His Holiness, the Promised Messiah even more than through the former renovators.' This is the statement that he had given. The answer is not complete yet. He further wrote: 'But some people had misunderstood this, and this was quite an admonition for me. In 1911, when I had published my poetry in book-form, some people taunted me and (said) what have you done...' His poetic collection had been published for the first time in 1911, that is, five years later. '...so I had taken out this poem, because of those people who had taunted me. I had told them again and again, I swore that this was not what I had meant. I swear by Allah that what I had meant was that his splendour was much greater when compared to the former renovators. My oaths... leave aside others, not even the people of the Jamaat do not care about my oaths, and I have grown weary of taking one oath after the other.' That which the poet refers to as what he had actually meant, is not a matter of objection, because he says that if compared to the former renovators, the Holy

	Prophet ﷺ had, in this century, manifested himself with far more splendour. The subject of the comparison are the former renovators, and not the Holy Prophet ﷺ. The second point is that he accepts that some people were led to think just that what has become the subject of the question now. He accepts that there had been a misunderstanding. He says that he had been vexed right in the beginning, until, in 1911, he took out this poem from his collection. After 1906, he had not published this particular poem in any magazine or book. Then, 38 years later – please, understand this point – on 13th August 1944, he writes in a newspaper: ‘I have grown weary of taking one oath after the other. Not even the people of the Jamaat care about my oaths. I did not mean this.’ These new references that have come in, will be added.
Mr. Yahya Bakhtiar:	Regarding this, I would like to ask a question or two.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Mirza Sahib! One principle is that whatever you say here, or what I say here, or what the Assembly says when they pass a law is that afterwards, there is no option of saying ‘this is not what I have meant.’ This option belongs then to the judiciary or any other institution. The words that Akmal Sahib had written – even if he says a hundred thousand times ‘this is not what I have meant, that is what I meant’ are judged by the public. They decide regarding the meaning. I am just stating this principle, that the right to interpretation does not belong to the author.
Mirza Nasir Ahmad:	That is, that is a legal question...
Mr. Yahya Bakhtiar:	Yes, that is what I am telling you.
Mirza Nasir Ahmad:	...but this does not apply in literature or in poetry – please listen to me first – this does not apply to poetry. We have got a saying regarding this: صاحب البيت ادرى بما فيه – that the one who made the verse knows best what is meant by it.
Mr. Yahya Bakhtiar:	That is alright. I am saying something else, namely that when the question was brought up, whether this poem had been read in Mirza Sahib’s presence, you said: ‘No’...
Mirza Nasir Ahmad:	And I still say: No.
Mr. Yahya Bakhtiar:	... then the question was whether it had been published in Al Badr in his presence....
Mirza Nasir Ahmad:	And to this, we said: ‘Yes’.
Mr. Yahya Bakhtiar:	You had... all had, one had not said so.
Mirza Nasir Ahmad:	Now I say ‘Yes’
Mr. Yahya Bakhtiar:	Now.
Mirza Nasir Ahmad:	It was printed in 1906, but...
Mr. Yahya Bakhtiar:	I had... you had said that: ‘If he had known that, if it had happened in front of him, he would have been excommunicated from the Jamaat.’
Mirza Nasir Ahmad:	Absolutely.
Mr. Yahya Bakhtiar:	...because, if... please let me complete my question.
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	You yourself had the impression that this is a highly inappropriate statement, you

	thought that Mirza Sahib also must have had the impression that this is a highly inappropriate statement, and that he would have thrown him out of the Jamaat. Then it came up that Mirza Sahib had actually said 'Jazak Allah', and that this had been printed in his presence. The question was merely that he had been quite pleased after listening to a Qaseeda according to which his splendor even exceeded that of Muhammad ﷺ. This is what I wanted to say.
Mirza Nasir Ahmad:	Yes, the matter is that this is printed in Al-Badr, as you say.
Mr. Yahya Bakhtiar:	No, I am not saying that it is printed in Al-Badr. All I am saying is that it had been printed in Al Badr during Mirza Sahib's life-time, and he had taken action, as per our records. According to what Akmal Sahib had said, he had appreciated it and said 'Jazak Allah'. And that he was quite pleased.
Mirza Nasir Ahmad:	And the result was that in 1911, he had taken out this poem from his collection.
Mr. Yahya Bakhtiar:	That is alright. He had done so after Mirza Sahib's life-time, when the public had been quite enraged. Fact is that Mirza Sahib had approved it, and that he was quite pleased by it.
Mirza Nasir Ahmad:	In our history, our history, it has not been recorded that His Holiness, the Founder of the Ahmadiyya movement, had read this poem.
Mr. Yahya Bakhtiar:	No, no, I am not saying this.
Mirza Nasir Ahmad:	This...
Mr. Yahya Bakhtiar:	Mirza Sahib, rightnow I do not want to ask anything else. AL Fadhl is your newspaper. In it, Akmal Sahib says that he had read this poem in Mirza Sahib's presence, and that he had appreciated it. That is enough for my point of view. If Al Fadhl was my newspaper, or that of the Jamaat-e-Islami, then at least I could say: Fine, that was a wrong statement.
Mirza Nasir Ahmad:	Then according to the principle that you had just stated, kindly note that 'Al Fadhl is not my newspaper. Al Fadhl is not the paper of the Khaleefah of the Ahmadiyya Jamaat.
Mr. Yahya Bakhtiar:	No, by 'you' I mean the Ahmadiyya Jamaat, as a body. It is their newspaper.
	It is not even the paper of the Ahmadiyya Jamaat. It is the paper of an organization of the Ahmadiyya Jamaat.
Mr. Yahya Bakhtiar:	Yes, it is their voice...
Mirza Nasir Ahmad:	Yes...
Mr. Yahya Bakhtiar:	It reflects their opinion, on their behalf...
Mirza Nasir Ahmad:	It is not at all their voice, not in the least. Al Fadhl is not the voice of our Jamaat.
Mr. Yahya Bakhtiar:	Very well. If you say so, then this is very well. All our quarrels here relate to Al Fadhl.
Mirza Nasir Ahmad:	It is not at all (the voice) of the Jamaat.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	Then all quarrels have come to an end.
Mr. Yahya Bakhtiar:	To which Jamaat does it belong then?
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	To which Jamaat does it belong?
Mirza Nasir Ahmad:	It does not belong to any Jamaat.
Mr. Yahya Bakhtiar:	Mirza Sahib, look...

Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	No, let me tell you one thing...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	The paper 'Dawn' was launched in 1941, in Delhi. Everyone said that this paper was the voice of the Muslim League, but yet, it was not the official organ of the Muslim League. Today, we have got 'Musawat'. Everyone says that it belongs to the People's Party, although it is not the official paper of the people's party.
Mirza Nasir Ahmad:	Everyone says that the paper 'Trust' belongs to the government...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...and object to it. Do you think that this objection against the government is justified?
Mr. Yahya Bakhtiar:	I am asking whether officially... see, the matter with 'Trust' is another issue – the paper 'Musawat' says that right, we represent the People's Party. The paper 'Jasarat' says that we represent the Jamaat-e-Islami, although the Jamaat-e-Islami does not own any paper. It is owned by people sympathizing with the Jamaat-e-Islami. It is broadcasting their voice. And as for Al Fadhl, you are financing it, your Jamaat is doing so. You people are bringing it out. Your Khutbas are published in it. And yet you say that it is not your paper, not at all. Well, this is quite right!
Mirza Nasir Ahmad:	It is not mine.
Mr. Yahya Bakhtiar:	I am not saying that it is the Khaleefah's personal property.
Mirza Nasir Ahmad:	Nor does it belong to the Jamaat-e-Ahmadiyya.
Mr. Yahya Bakhtiar:	It is your voice and that of your Jamaat.
Mirza Nasir Ahmad:	It is also not my voice. It is reproducing some parts of my voice. But this does not make that paper my voice.
Mr. Yahya Bakhtiar:	Alright. It is reproducing some parts of you.
Mirza Nasir Ahmad:	It is reproducing some parts of my voice...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	And not everything that it says can be related to me.
Mr. Yahya Bakhtiar:	But it is not actually mutilating statements. It is not twisting them.
Mirza Nasir Ahmad:	No, no, you would be amazed to know how many mistakes the writer makes.
Mr. Yahya Bakhtiar:	No, no, errors committed by the writer are one thing. Twisting the statement is another thing.
Mirza Nasir Ahmad:	This twisting affects the sense and meaning of the statement
Mr. Yahya Bakhtiar:	Alright. Now, is there any other reference?
Mirza Nasir Ahmad:	Yes, yes, there are many others. (Pause) I have put them on record here, namely that Qazi Akmal related only 38 years later that his Holiness the Promised Messiah had said 'Jazak Allah'. And that this incident has not been recorded anywhere. Hence, I consider it as completely wrong.
Mr. Yahya Bakhtiar:	He had told a lie?
Mirza Nasir Ahmad:	He has told a lie. If you want to put it that way.
Mr. Yahya Bakhtiar:	So, Akmal Sahib had told a lie, and Al Fadhl reported that lie. Alright.

Mirza Nasir Ahmad:	Qazi Akmal Sahib had told a lie, in so far that there is no record of that incident in our history. And one person mentions after 38 years an incident that had taken place 38 years earlier, and his memory is such that he refers to his poem as his 'last poem', whereas it is not. When he has reached a stage in his life when he cannot even remember his poems, then how can a statement he makes regarding any other person be considered as reliable?
Mr. Yahya Bakhtiar:	Well, alright. Mirza Sahib, a person might not be able to remember his poems, but such a big incident that Mirza Sahib had been present and actually praised that poem is not anything that an Ahmadi would forget.
Mirza Nasir Ahmad:	No Ahmadi had hinted at this incident, neither in any lecture, nor in any book, or essay. This is what I am saying. (Pause) On the other hand, our record holds a narration that these verses were read to His Holiness the Promised Messiah <i>alaihissalatu was-Salam</i> and he merely said: 'I was busy with my work, I had not heard anything.' This narration has been recorded. And the narration that he heard it and did such and such, had not been hinted at by anyone for 38 years. So, how can I own it?
Mr. Yahya Bakhtiar:	Was Al Badr your paper, that is, the paper of your Jamaat, or was it also not?
Mirza Nasir Ahmad:	No, it was also not. There had been an 'Al Hakam', that had been printed on 7 th February 1923, when there had been no fuss yet about Qazi Akmal Sahib's poetry. In it, the following had been reported regarding his Holiness' absorption: 'Hafiz Moinuddeen was reciting some poetry...' There had been a Munshi Zafar Ahmad Sahib – a very saintly person from among our elders as well as a Sahabi. He related: '...Munshi Zafar Ahmad Sahib had been called to spend some time in Qadiyan, and he stayed very close to His Holiness. This continued for a couple of days. One day, Munshi Zafar Ahmad Sahib said: 'What for is your Holiness listening to this? Hafiz Sahib does not let you sleep at all (Hafiz Sahib was reciting poetry), and he does not have a very nice voice. Everyone is feeling troubled. How can you listen to it?' (This is the approximate meaning of what Munshi Sahib had said.) His Holiness replied: 'I have no idea what he is reciting, and neither am I listening because I think his voice to be particularly pleasant. My brain is too much excited by the condition of Islam and the attacks launched by the Christians. At times, I fear that my brain might burst because of this excitement. Hafiz Sahib comes with the best of motives, to massage my back, and I ask him to recite some poetry, so that my mind may be diverted. Now, this poor guy recites with so much sincerity, and I try to pay attention for a few moments at least, and to reduce the burden on my mind, but it is not reduced. I have no idea what he is saying. If you do not like it, it shall be stopped.' A person who is all the time so much absorbed by his concern for Islam, who always concentrates his mind on one subject, would he realize that poets read their poetry out to him, and children told him their stories? Relating an incident that lies 38 years back to him, even more when this incident is not mentioned in any work of reference, is, I think, a great injustice. Remains that the world is free

	to say whatever she pleases. And taking out eleven after 'JazakAllah'.
Mr. Yahya Bakhtiar:	What is the name of the department to which Al Fadhl belongs? Which department of your Jamaat?
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	You had said that it falls in any department of your Jamaat. Which department?
Mirza Nasir Ahmad:	The Sadr Anjuman-e-Ahmadiyya supervises it. But they are quite independent, just like your local authorities are independent.
Mr. Yahya Bakhtiar:	Supervision of the Sadr Anjuman-e-Ahmadiyya?
Mirza Nasir Ahmad:	A general supervision. The managers and editors are completely independent.
Mr. Yahya Bakhtiar:	Who is supporting them financially?
Mirza Nasir Ahmad:	They are almost standing on their own feet.
Mr. Yahya Bakhtiar:	No, there must have been anyone in the beginning.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	Are any financial supporters, any company?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	Any firm?
Mirza Nasir Ahmad:	No. It is standing on its own feet.
Mr. Yahya Bakhtiar:	Own feet, right...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...but who has invested money?
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	Who has invested money?
Mirza Nasir Ahmad:	Its expenses equal the income.
Mr. Yahya Bakhtiar:	No, who...
Mirza Nasir Ahmad:	No?
Mr. Yahya Bakhtiar:	Who has invested?
Mirza Nasir Ahmad:	Those who contribute and purchase the paper.
Mr. Yahya Bakhtiar:	Who are those people?
Mirza Nasir Ahmad:	Those who purchase the paper.
Mr. Yahya Bakhtiar:	No, who are they?
Mirza Nasir Ahmad:	Ahmadis as well as other people.
Mr. Yahya Bakhtiar:	No. Mirza Sahib, you don't answer my question.
Mirza Nasir Ahmad:	No, no, I have not understood what you mean.
Mr. Yahya Bakhtiar:	My question is that there is any company, any newspaper, the 'Pakistan Times'...
Mirza Nasir Ahmad:	There is no company.
Mr. Yahya Bakhtiar:	...it cannot work without any commercial company. Anyone has to be the owner. Who had filed the declaration when it was filed?
Mirza Nasir Ahmad:	(To a member of his delegation) Why?
Mr. Yahya Bakhtiar:	Who are the directors? Who is the managing board?
Mirza Nasir Ahmad:	(To a member of his delegation) Who has made the declaration? (To the Attorney-General) Giyani Ubaidullah is the manager, Giyani Ubaidullah Sahib, it is Giyani Ubaidullah Sahib. He ought to be quite well-known. He visits the 'Punjabi Darbar' almost daily.

Mr. Yahya Bakhtiar:	Sir, no, this...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	That is, he had filed the declaration.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	And who had financially invested? Had the Jamaat contributed any money?
Mirza Nasir Ahmad:	Well, this, this is old history. Now I have understood you. For the first two, three years, well, quite late... one may think of it as... yes, maybe 55, 57 years ago, it had been initiated by the Second Khaleefah. And back then... that is, when His Holiness the Second Khaleefah to be had initiated it – that was still during the days of His Holiness the First Khaleefah <i>radiallahu anhu</i> – he was quite young then. Well, he had initiated this paper and in the beginning, he had covered the expenses from his own funds. Later on, he made the paper over to the Sadr Anjuman-e-Ahmadiyya. Back then, the Sadr Anjuman-e-Ahmadiyya and the Jamaat-e-Ahmadiyya were almost synonymous. But when we talk about today, we see that the Jamaat-e-Ahmadiyya has spread almost all over the globe, and hence, it would not be right to attribute this paper to the Jamaat. It cannot be attributed to the Jamaat-e-Ahmadiyya. An Ahmadi does the general supervision, the Sadr Anjuman-e-Ahmadiyya does the supervision...
Mr. Yahya Bakhtiar:	Why...
Mirza Nasir Ahmad:	...it is the declaration of an individual.
Mr. Yahya Bakhtiar:	Why does he do it? Has he made any investment?
Mirza Nasir Ahmad:	No, no, no, he has not made any investment.
Mr. Yahya Bakhtiar:	Then why is he doing it?
Mirza Nasir Ahmad:	He is doing the general supervision to check anything that might not be in the interest of the Jamaat. To see, for example...
Mr. Yahya Bakhtiar:	Mirza Sahib!
Mirza Nasir Ahmad:	Let me give you an example.
Mr. Yahya Bakhtiar:	My question is simple: only such a person can supervise who has got any right to do so. How did he get the right to supervision? Rightnow I cannot supervise the 'Pakistan Times', even if I wanted to do so.
Mirza Nasir Ahmad:	Very unfortunate.
Mr. Yahya Bakhtiar:	I know. So, how have they got this power to supervise when they have nothing to do with it financially and otherwise?
Mirza Nasir Ahmad:	They are purchasing quite a large number of newspapers, and they pay money for them. Another point is that the paper had actually been started by Mirza Basheeruddeen Mahmood Ahmad Sahib – who had not been Khaleefah then. And we... getting all the papers supervised is not possible... the Jamaat cannot do it all. They are human beings, prone to make mistakes. For example, one of our newspapers...
Mr. Yahya Bakhtiar:	When you say 'Nigrani' (the Urdu word for supervision/control – translator), you mean both, supervision and control.
Mirza Nasir Ahmad:	No, no, this does not mean that any person sits over it all.
Mr. Yahya Bakhtiar:	No, no, is it supervision, or control?
Mirza Nasir Ahmad:	No, there is no control. And the supervision itself...

Mr. Yahya Bakhtiar:	You said that if there is anything against the part, then you...
Mirza Nasir Ahmad:	Yes, in that case, we are asking them what they have done.
Mr. Yahya Bakhtiar:	Yes, but...
Mirza Nasir Ahmad:	Ill-repute of the Jamaat.
Mr. Yahya Bakhtiar:	...this is control then.
Mirza Nasir Ahmad:	If that is the technical term, I am not familiar with it.
Mr. Yahya Bakhtiar:	'Supervision' is more or less passive interest.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	Supervision... well, you note that one thing has happened. But you cannot give directions. But control means you give directions... that this thing should be set right. That the interests of the Jamaat are hurt.
Mirza Nasir Ahmad:	Or, that they should set things right, otherwise the Jamaat will stop buying the paper.
Mr. Yahya Bakhtiar:	Yes, so, this is an injunction, isn't it?
Mirza Nasir Ahmad:	And... moral pressure, this is what I mean.
Mr. Yahya Bakhtiar:	Not any financial one?
Mirza Nasir Ahmad:	No, no financial one.
Mr. Yahya Bakhtiar:	Alright, then.
Mirza Nasir Ahmad:	There is no financial pressure at all.
Mr. Yahya Bakhtiar:	You cannot tell which firm it is?
Mirza Nasir Ahmad:	There is no firm.
Mr. Yahya Bakhtiar:	Also no company?
Mirza Nasir Ahmad:	Also no company. No limited company, no private limited company.
Mr. Yahya Bakhtiar:	Is it a trust?
Mirza Nasir Ahmad:	No trust. It was just give like that.
<i>(At this stage, Mr. Chairman (Sahibzada Farooq Ali) occupied the Chair)</i>	
Mirza Nasir Ahmad:	That is, one can say that Mirza Basheeruddeen Mahmood Ahmad had given it to the Jamaat, but how the Jamaat has taken it, see, this is what I mean.
Mr. Yahya Bakhtiar:	This is enough. Had he given any investment to the Jamaat...
Mirza Nasir Ahmad:	He had given to the Jamaat. But the method that had been adopted by the Jamaat is what I had explained, that there is a managing director, who is in charge of the general supervision. And his, his pays, for example...
Mr. Yahya Bakhtiar:	No, that is alright, he has given it to the Jamaat...
Mirza Nasir Ahmad:	He looks after himself.
Mr. Yahya Bakhtiar:	...the Jamaat has given him a gift, saying: This belongs to you, we have right now nothing to do with it; we are just doing some supervision. This is what it means.
Mirza Nasir Ahmad:	Actually, the mutual relations between Ahmadis are quite unique.
Mr. Yahya Bakhtiar:	This is the whole issue, Mirza Sahib!
Mirza Nasir Ahmad:	It is a bit difficult to understand the laws of it.
Mr. Yahya Bakhtiar:	This is the whole issue, Mirza Sahib! Is there any other question?
Mirza Nasir Ahmad:	Yes, there are more. One questions was this: 'لہ الفتح القمر المنیر و ان لہ وصل القمران المشترکان و تتکروا'

	That... there is mention of two signs, a lunar, a lunar and a solar eclipse, but there is some point of confusion in this, that is, the number. But one thing is a miracle, and the other is a prophet's prophecy, and that too, one made by the Holy Prophet ﷺ. But a miracle is something different, with regard to its importance. And a prophecy made by the Holy Prophet ﷺ, a statement he had made regarding any future event, is a completely different matter. And this is the fulfilment of a great prophecy made by the Holy Prophet ﷺ. The splitting of the moon was a miracle that has not been matched by anything in the world. But still, some Muslims have denied it. Some modern exegetes take it in a more or less different meaning. So, here...
Mr. Yahya Bakhtiar:	Mirza Sahib! This is not poetry, or anything that would call for an explanation, that it means such and such. This is not poetry.
Mirza Nasir Ahmad:	The, the Hadith that has been mentioned in the verse, in the verse that I had read, that is poetry.
Mr. Yahya Bakhtiar:	This is what I was clarifying.
Mirza Nasir Ahmad:	Yes. (To a member of his delegation) Where is it? ... ان السماء الدنيا آتین There is a Hadith in Darqutni: ان السماء الدنيا آتین لم تكن... خلق السموات و الارض. This poetic verse refers to the prophecy, and both relate to the Noble Prophet ﷺ. He ﷺ had shown the miracle of splitting the moon, and the prophecy about the solar and the lunar eclipse, this is nothing of his own. He says that the Messenger of Allah ﷺ had shown a great miracle by splitting the moon, and that he ﷺ had made a prophecy (concerning Mirza Sahib) that there shall be a solar and a lunar eclipse. Now, when the world witnessed splitting of the moon – I do not want to go into the details, there had been already so many discussions, heavy books had been written on that – when the world had seen the moon split into two, when the world had seen that, due to a miracle worked by the Holy Prophet ﷺ, the moon had split into two; what a great miracle! And in this verse, has been stated that the Holy Prophet ﷺ had mentioned with regard to his past, a sign for the last of his servants, namely during his lifetime, on such and such day, there shall be a solar and a lunar eclipse. That a solar and a lunar eclipse should occur is not a miracle, neither is the prophecy. However, that there should be an eclipse at the stated time is a realization of the prophecy, and the splitting of the moon is a real miracle in comparison, a truly great miracle. Here I actually do not see what the people who put this question had not understood.
Mr. Yahya Bakhtiar:	No, Mirza Sahib, they just wanted to tell something. Because at times a reference by itself can cause some misunderstandings. And at times, if several references are read together, well, if a person sustains one wound, it can be considered as minor injury. But if he receives a hundred of them, he might die, even though these wounds might just be minor injuries by themselves. When we see that: 'Even greater in his splendour' and elsewhere: 'There is one for him, while there is the moon of the fourteenth night (i.e. the full moon) for me.' And then at another place: 'The Holy Prophet ﷺ had been given three thousand miracles, whereas I had been given three millions.' Well, when one reads all this together, then this is

	the impression one gets. And Allamah Iqbal – this I am saying quite clearly, so that you might have a clear idea of why I am asking – Allamah Iqbal said: ‘When I learnt that he considered himself as superior to even the Holy Prophet ﷺ...’ So, this is the impression that a common Muslim finally gets, namely that Mirza Ghulam Ahmad Sahib not only claimed prophethood – first that of an Ummati Nabi, an inferior type of Nabi, then he stood up to the Holy Prophet – as though he had been at the same level with him, and finally he says that he is superior to him. This is the impression regarding which I want clarification.
Mirza Nasir Ahmad:	I shall answer when my turn comes.
Mr. Yahya Bakhtiar:	Yes, it is your turn. That is why I had told you, so that there should be no misunderstanding.
Mirza Nasir Ahmad:	Yes, I have understood this. The matter is that your argumentation...
Mr. Yahya Bakhtiar:	Yes...
Mirza Nasir Ahmad:	...has got quite some weight. But there is also some weakness in it, namely that there had been 10, 15, 20, 25, 30, 50 questions asked, and it had been understood that there could be only one impression and that that had been made. The actual answer to this is that if one was to bring fifty thousand passages to counter those fifty ones – mind you – fifty thousand against fifty! In which he had stated himself to be naught but an extremely humble servant of the Holy Prophet ﷺ, and that whatever he has got is only due to the Holy Prophet ﷺ, well, if such fifty thousand are brought against those fifty, then everyone who had first heard those fifty points would change his mind, would change the impression that he had got. Well, you had asked about fifty quotations, now kindly allow me to bring up fifty thousand in return...
Mr. Yahya Bakhtiar:	Mirza Sahib...
Mirza Nasir Ahmad:	...let me assure you, the impression would change.
Mr. Yahya Bakhtiar:	Mirza Sahib, kindly excuse my impertinence, please don’t mind...
Mirza Nasir Ahmad:	No, not at all.
Mr. Yahya Bakhtiar:	...it is not a matter of one or fifty thousand. Satan became Satan when he refused to do one more Sajdah after the fifty thousand he had done. He must have prostrated again and again for thousands of years, but yet, what had he done! A person worships Allah for a hundred years, he believes in Allah and in the Messenger of Allah ﷺ, but even then, by just saying a single time ‘I do not believe in that’, he becomes a Kafir. By just making a single statement like that.
Mirza Nasir Ahmad:	Yes. Absolutely. And if that was followed by fifty thousand other prostrations in piety?
Mr. Yahya Bakhtiar:	That is something else. Alright. Alright. This is why we want a clarification.
Mirza Nasir Ahmad:	That is what I am doing. Kindly allow me to mention fifty thousand occasions to counter that. I shall do so.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! We want it to be brief.
Mirza Nasir Ahmad:	Clear. Yes.
Mr. Yahya Bakhtiar:	Just for the sake of clarification, I bring your attention...
Mirza Nasir Ahmad:	Brief, and clarifying the real circumstances.

Mr. Yahya Bakhtiar:	Mirza Sahib, look, the Assembly can – by reading those references – come to its own conclusion. The only reason why we put you to trouble is because we want a clarification.
Mirza Nasir Ahmad:	I am really grateful (Pause)
Mr. Yahya Bakhtiar:	Mirza Sahib! ‘The moon’ and that what you mentioned...
Mirza Nasir Ahmad:	The verse that comes afterwards...
Mr. Yahya Bakhtiar:	... ‘The moon and the sun’ – your flag, it got the same symbols – two moons – a new moon and a full moon. I had been asked this question. I said that I shall put it to you.
Mirza Nasir Ahmad:	Our flag...
Mr. Yahya Bakhtiar:	A new moon and a full moon...
Mirza Nasir Ahmad:	Yes, a full moon.
Mr. Yahya Bakhtiar:	Yes, just the same. For the Holy Prophet ﷺ the new moon was eclipsed...
Mirza Nasir Ahmad:	No, no, no. — إنا لله و إنا إليه راجعون—
Mr. Yahya Bakhtiar:	...and for him the full moon? No, no, right now...
Mirza Nasir Ahmad:	Yes, yes, no, alright. This is not so, rather...
Mr. Yahya Bakhtiar:	...he had requested you to clarify: ‘For the Holy Prophet ﷺ the new moon had been eclipsed, and for me the full moon’ The new moon and the full moon...
Mirza Nasir Ahmad:	The word eclipse had not been used at all with regard to the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	Whatever had been said...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	The new moon...
Mirza Nasir Ahmad:	...Shaqquq Qamar – the splitting of the moon. And ‘Splitting of the moon’ cannot apply to the new moon. It can apply only to the full moon of either the 13 th , 14 th or 15 th night. This is what the miracle of splitting the moon is about.
Mr. Yahya Bakhtiar:	Then this moon, your... is this the symbol on your flag?
Mirza Nasir Ahmad:	Yes. Our symbol is on our flag. The symbol on the flag – if you permit me – well, what we had in our minds is that Islam is under a severe attack, and, seen from the worldly point of view, governments are also not truly free. They are under the pressure of others, etc. etc. Under such circumstances, Allah caused our faith to gush forth – under such circumstances, not those lying 1400 years back. What was then could be compared to the new moon. Allah had promised the Muslim Ummat that they shall reach a new height, just like the full moon. This is what we had on mind. But onlookers are free to think whatever they please.
Mr. Yahya Bakhtiar:	No, well, this...
Mirza Nasir Ahmad:	Yes, yes, the miracle of splitting the moon and the eclipse, both had been mentioned in the verse: (Arabic not contained in original – translator) ‘I am heir to the Holy Prophet’s ﷺ wealth.’ (Arabic not contained in original – translator) ‘I am one of the Holy Prophet’s ﷺ distinguished offspring.’ (Arabic not contained in original – translator)

	Now, one might ask: How can he be an heir when he has not been a prophet? However, in the above verse, he had said that he is the Holy Prophet's □ heir in the spiritual sense, and as such: <i>(Arabic not contained in original – translator)</i> 'We have inherited his blessings by being his spiritual offspring.' <i>(Pause)</i> I...
Mr. Yahya Bakhtiar:	Mirza Sahib! You are answering the question that was put here...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Well, I am interrupting you, because my question was: 'During the days of the Holy Prophet □, the condition of Islam was comparable to the new moon, but during Mirza Sahib's days, it became like a perfect, full moon.'
Mirza Nasir Ahmad:	Where has this been taken from?
Mr. Yahya Bakhtiar:	Let me see... this has been taken from: 'Khutba-e-Ilhamiyah'...
	<i>(Pause)</i>
Mirza Nasir Ahmad:	Hmm. (To a member of his delegation) Please show me Khutba-e-Ilhamiyah.
Mr. Yahya Bakhtiar:	Pages 178 and 201. Two pages have been mentioned. I do not know on which page it is. Now...
Mirza Nasir Ahmad:	Here...
Mr. Yahya Bakhtiar:	So, this...
Mirza Nasir Ahmad:	No, no, here he had not compared himself to the Holy Prophet □, rather, he had compared Islam back then to what it would be at its final prevalence. Everyone knows this.
Mr. Yahya Bakhtiar:	No, I am saying that he said...
Mirza Nasir Ahmad:	Not with regard to himself...
Mr. Yahya Bakhtiar:	'...there was a new moon during his days and...'
Mirza Nasir Ahmad:	...Islam...
Mr. Yahya Bakhtiar:	At Mirza Sahib's time...
Mirza Nasir Ahmad:	No, no, no...
Mr. Yahya Bakhtiar:	'...perfect...'
Mirza Nasir Ahmad:	This is with regard to Islam...
Mr. Yahya Bakhtiar:	No, I say...
Mirza Nasir Ahmad:	The Holy Prophet Muhammad □...
Mr. Yahya Bakhtiar:	The moon of Islam had reached perfection during Mirza Sahib's days?
Mirza Nasir Ahmad:	No, no, no! The foundations of Islam were laid through the Holy Prophet □, and Allah had promised that there shall be a time when the whole creation shall be united under the banner of Islam. Well. This had been initiated back then. And if you go a little bit deeper into history, you will find that at that time, Islam became prevalent in most parts of the known world. America was known, unpopulated back then. Australia was unknown, semi-populated, and there are others as well. SO, the Holy Prophet □ was promised that people all over the world shall gather under the banner of Islam. The beginnings were feeble. During the days of the Holy Prophet □, Islam had barely spread beyond the Arabian peninsula. One can say that during the days of the Righteous Caliphate Islam had spread to Africa and

	Spain, and after that, well, it had not really spread. Anyway, I am leaving this. The Persian and Roman Empire were subjected by the Righteous Caliphate. When we make statements like that, does it mean that we - may Allah forbid – slight the Holy Prophet ﷺ
Mr. Yahya Bakhtiar:	I was asking about the perfection, about the full moon...
Mirza Nasir Ahmad:	Islam.
Mr. Yahya Bakhtiar:	...whether Islam reached its height of perfection in Mirza Sahib's presence?
Mirza Nasir Ahmad:	It would do so.
Mr. Yahya Bakhtiar:	But he is no longer present, now...
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	Mirza Sahib is no longer.
Mirza Nasir Ahmad:	No. This prophecy refers to the end of times, that towards the end of times all mankind shall gather under the banner of Islam.
Mr. Yahya Bakhtiar:	No. Here he says: 'This shall happen in my age.' So, is the matter complete? Do we have a full moon? Has Islam spread that far during his life-time?
Mirza Nasir Ahmad:	No, 'in my age...
Mr. Yahya Bakhtiar:	But it has been the age of the Holy Prophet ﷺ since then. Well, then...
Mirza Nasir Ahmad:	That is it.
Mr. Yahya Bakhtiar:	Mirza Sahib!
Mirza Nasir Ahmad:	Oho! Again the same thing...
Mr. Yahya Bakhtiar:	It is still the same message, the same Qur'an that...
Mirza Nasir Ahmad:	It is the age of the Holy Prophet ﷺ. But yet, people say also 'during the days of Hazrat Abu Bakr <i>radiallahu anhu</i> ...'
Mr. Yahya Bakhtiar:	Yes. So, I say...
Mirza Nasir Ahmad:	Does this mean you utter blasphemies?
Mr. Yahya Bakhtiar:	Yes, that is, during his life-time, during Mirza Sahib's life-time...
Mirza Nasir Ahmad:	No, not life-time...
Mr. Yahya Bakhtiar:	...the moon reached its fullness, right?
Mirza Nasir Ahmad:	His, his movement....
Mr. Yahya Bakhtiar:	That movement was the Holy Prophet's ﷺ.
Mirza Nasir Ahmad:	Oho! Within the circle of the Holy Prophet's ﷺ movement, there had been one of the Righteous Caliphate, there had been the movements of the Mujaddideen who were saintly people. Our elders, who went to the deserts of Africa...everything falls back on the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	That means it shall continue even after his death? I mean, this movement, this era, it shall go on?
Mirza Nasir Ahmad:	The station of Imam Mahdi and the Messiah is like that of a spiritual commander, whereas that of the Holy Prophet ﷺ is like that of a spiritual supreme commander who is in charge of many lower-ranking commanders. Seen from the chronological point of view, the position of His Holiness the Promised Messiah is – like that of many other spiritual offspring of the Holy Prophet ﷺ - of a servant. The former righteous elders were informed by Allah, had concluded from the Holy Qur'an,

	that the work entrusted to the Mahdi, shall continue for three hundred years, that it is not limited to his person only.
Mr. Yahya Bakhtiar:	Mirza Sahib! As far as the Holy Prophet's □ person is concerned...
Mirza Nasir Ahmad:	...until the Day of Judgement...
Mr. Yahya Bakhtiar:	...shall it last. Yes. You had said... that during his days, Islam had not spread much beyond the Arabian Peninsula...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	I ask a straight question; please give me a straight answer. Now, his work was only limited to his life-time...
Mirza Nasir Ahmad:	I had not said so.
Mr. Yahya Bakhtiar:	...has not spread beyond the Arabian Peninsula.
Mirza Nasir Ahmad:	<i>Astaghfirullah!</i> What have I said...
Mr. Yahya Bakhtiar:	I am not saying that...
Mirza Nasir Ahmad:	...what has led to such a result! Poor sinner that I am...
Mr. Yahya Bakhtiar:	No, it is not a matter of being a sinner. I just want a clarification. You yourself had said: 'during his days, during his life-time'.
Mirza Nasir Ahmad:	What I am saying is that the Holy Prophet's □ mission is not at all related to his worldly life. What I was telling is...
Mr. Yahya Bakhtiar:	Then here...
Mirza Nasir Ahmad:	...and until the Day of Judgement...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! After that... you had quite rightly said... then could the explanation of this statement be something like that: 'The condition of religion during the days of the Holy Prophet □ was like that of the new moon. However, during the days of Mirza Sahib, it grew very big, like the full moon of the fourteenth night.' There are two personalities, two distinct personalities...
Mirza Nasir Ahmad:	I was not given the Khutba-e-Ilhamiyah.
Mr. Yahya Bakhtiar:	...just clarify it. (To Maulana Muhammad Zafar Ahmad Ansari) Please read.
Maulana Muhammad Zafar Ahmad Ansari:	Please take it. The Arabic passage in Khutba-e-Ilhamiyah goes thus... should I read the Urdu translation or the Arabic text?
Mirza Nasir Ahmad:	Arabic.
Maulana Muhammad Zafar Ahmad Ansari:	<i>(Arabic text not contained in original – translator)</i>
Mirza Nasir Ahmad:	Yes.
Maulana Muhammad Zafar Ahmad Ansari:	The Urdu translation...
Mirza Nasir Ahmad:	...there are two full moons...
Mr. Yahya Bakhtiar:	I am not getting it.
Mirza Nasir Ahmad:	Alright, alright. This does not say that there are two full moons, no new moon. If you give me the book... Please read out this.
Maulana	I am just handing it over.

Muhammad Zafar Ahmad Ansari:	
Mirza Nasir Ahmad:	I shall give the explanation then.
Maulana Muhammad Zafar Ahmad Ansari:	...rather, fact is that the Holy Prophet's spirituality towards the end of the sixth thousand (i.e. during those days) is more perfect and complete than during the years before (i.e. during the fifth), nay, it is like the full moon, and this is why we do not stand in need of that group who is always eager to draw the sword and fight, and this is why the Almighty had let the number of centuries that passed since the Holy Prophet's □ Hijra equal the number of nights in which the moon reaches its full, so that this number, which is the most perfect of all stages, may point towards... and the number 400 (here seems to be something missing in the translation)...the number 1400 follows the Last Prophet's □ Hijrah.' The Farsi translation is correct: (Farsi translation not contained in the original – translator) 'Sir! The promise which had been given in the perspicuous book already before, that the true religion shall prevail, shall come true. That is, the Almighty's words: لقد نصركم الله ببدر و انتم اذله Look at this Ayat as one blessed with sight would, because this Ayat definitely hints towards this full moon. First there was a Badr (full moon) for the people of days bygone. Then there is a Badr (full moon) meant to be a sign for other people...'
Mirza Nasir Ahmad:	This does not mention any new moon at all.
Mr. Yahya Bakhtiar:	No.
Maulana Muhammad Zafar Ahmad Ansari:	...now, there is 'Reality of the Human Soul', in Review of Religions...
Mr. Chairman:	Yes.
Maulana Muhammad Zafar Ahmad Ansari:	This is a bit...
Mr. Yahya Bakhtiar:	I have written it
Mr. Chairman:	The answer, the answer...
Mr. Yahya Bakhtiar:	I have noted it, I have written it.
Mirza Nasir Ahmad:	If you have written it...
Mr. Yahya Bakhtiar:	Will you verify it then?
Mr. Chairman:	The reference should be given to the witness.
Mr. Yahya Bakhtiar:	You had said that you will verify it?
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	And I have written: 'To verify'
Mr. Chairman:	The reference...
Mirza Nasir Ahmad:	You had asked us to note down a reference regarding that verse 'Ijazul Maseeh'...
Mr. Yahya Bakhtiar:	No, Mirza Sahib...
Mirza Nasir Ahmad:	It is not in Khutba-e-Ilhamiya
Mr. Yahya Bakhtiar:	'During the days of the Holy Prophet □, the condition of Islam was similar to that

	of the new moon...' On that which I have with me, is written: 'To be verified'. You... I think it is highlighted.
Mirza Nasir Ahmad:	Yes. Then this is our fault. We had noted 'Ijazul Maseeh'
Mr. Yahya Bakhtiar:	Yes, no, that was also there.'
Mr. Chairman:	It may be replied in the evening session.
Mirza Nasir Ahmad:	Regarding the one in 'Ijazul Maseeh'...
Mr. Yahya Bakhtiar:	No, these are two different ones.
Mirza Nasir Ahmad:	Yes. This, this is a different one. Alright.
Mr. Chairman:	The references may be given to the witness.
Mirza Nasir Ahmad:	Then, then...
Mr. Chairman:	In the evening session. The Delegation is permitted to leave. After Maghrib prayers, that is, at 7:30 p.m. – 7:30 p.m. Yes, at five o'clock the senate has a session. They were given time before that. At 7:30. The Delegation is permitted to leave. Yes, at 7:30
Mirza Nasir Ahmad:	Please get the reference noted down.
Mr. Chairman:	We will send you the references just now. The librarian will hand over the books. We will just send them. (<i>The Delegation left the Chamber</i>) The Committee of the whole House is adjourned to meet at 7:30 p.m., but the members – at 7:15 p.m. Maghrib is at seven o'clock. Come at a quarter past seven.
A Member:	It is a seven.
Mr. Chairman:	Seven o'clock - quarter past seven, quarter past seven – that's what they will make of it anyway, and we have given them time till half past seven, because it took us two hours to collect together. Yes, yes, I am sorry, it is alright. Never mind, in the evening, the quorum will be taken care of, yes, it is not complete yet. Thank you very much. (<i>The Special Committee adjourned for Maghrib prayers to re-assemble at 7:30 p.m.</i>) (<i>The Special Committee re-assembled after Maghrib prayers, Mr. Chairman (Sahibzada Farooq Ali) in the Chair</i>) They may be called. (<i>The Delegation entered the Chamber</i>) Yes, the Attorney-General.
Mr. Yahya Bakhtiar:	Mirza Sahib! Had any answers been left?
Mirza Nasir Ahmad:	Yes, you had mentioned the Hijri solar calendar, which is actually an Islamic calendar, the names of the months... why the months were named like this.
Mr. Yahya Bakhtiar:	You had explained that.
Mirza Nasir Ahmad:	Yes. I had said that I shall put it into writing.
Mr. Yahya Bakhtiar:	Yes. Keep it there, the file.
Mirza Nasir Ahmad:	'Khutba-e-Ilhamiyah'...

	(Pause) Regarding Khutba-e-Ilhamiyah it had been said that the Holy Prophet ﷺ had been compared to the new moon, and that Mirza Sahib had compared himself to the full moon. I had checked two, three preceding and following pages, but could not find any such statement.
Mr. Yahya Bakhtiar:	We have found it. We have.
Mirza Nasir Ahmad:	Not like that.
Mr. Yahya Bakhtiar:	We have found it. (To Maulana Muhammad Zafar Ansari) No, Maulana! Read it out, it was our reference. (To Mirza Nasir Ahmad) It might be another thing. He shall read it out to you.
Mirza Nasir Ahmad:	Yes.
Maulana Muhammad Zafar Ahmad Ansari:	Mirza Basheeruddeen Mahmood Sahib had also mentioned it. It is in Al Fadhl, Qadiyan, vol. 3, number 72, dated 1 st January 1919...
Mirza Nasir Ahmad:	We had been talking about Khutba-e-Ilhamiyah.
Maulana Muhammad Zafar Ahmad Ansari:	With regard to that. That is, he had also said: ‘By giving the example of the new moon and the full moon, he had beautifully explained a very intricate matter, so that learned and unlearned may understand it equally well, namely that the likelihood of the Promised Messiah is that of the full moon, and that the Holy Prophet ﷺ is similar to the new moon. So, how could this splendid condition be a matter of objection?’ The remaining...
Mirza Nasir Ahmad:	Now, since we have not seen the book, we cannot make any comment.
Maulana Muhammad Zafar Ahmad Ansari:	Yes, we have got that noted.
Mirza Nasir Ahmad:	Yes, absolutely. There had been a time when there were no arrangements in Al Fadhl to ensure that everything is written correctly. Yes, no, Khutba-e-Ilhamiyah is the actual book. It is not from there. Yes, please read that. (Pause)
Maulana Muhammad Zafar Ahmad Ansari:	Yes, page 275.
Mirza Nasir Ahmad:	Did you say 273?
Maulana Muhammad Zafar Ahmad Ansari:	275.
Mirza Nasir Ahmad:	Yes.
Maulana Muhammad Zafar Ahmad Ansari:	(Arabic text not contained in original – translator) This is quite lengthy. But...
Mr. Yahya Bakhtiar:	Please read out the translation.
Maulana Muhammad Zafar	Yes. ‘And Islam began as a new moon. It was decreed that it should become like a full

Ahmad Ansari:	moon towards the end of time – by the Almighty’s leave. The Almighty’s wisdom willed it that this century should become like a full moon, which is, with regard to its number equal to (the nights) it takes to make a full moon. This is what the Almighty hints at when He says: لقد نصركم الله بيدر Mind these intricacies and do not be oblivious.’
Mirza Nasir Ahmad:	Regardless of the source from which this quote has been taken, it mentions Islam. It does not mention the Holy Prophet ﷺ or the founder of our movement. And, as you know, the Holy Prophet’s ﷺ life in Makkah was in the early days similar to a new moon which had not been seen by many. And then gradually Islam progressed until it became visible like the full moon. And the beginning of this: <i>(Arabic text not contained in original – translator)</i> It is an Ayat from the Holy Qur’an. But instead of just two sentences, I shall read the whole passage. This will clarify which topic is being discussed. If, instead of 275, we go to 271... <i>(Arabic text not contained in original – translator)</i> The Holy Prophet’s ﷺ spirituality: <i>(Arabic text not contained in original – translator)</i> Two full moons had been prophesied in this. <i>(Arabic text not contained in original – translator)</i> One is the Holy Prophet’s ﷺ full moon-like... his ﷺ full-moon like advent which relates to the former time: <i>(Arabic text not contained in original – translator)</i> And one is his full moon-like advent which relates to the end of times. This refers to the Holy Prophet’s ﷺ spirituality: <i>(Arabic text not contained in original – translator)</i> Then he says: <i>(Arabic text not contained in original – translator)</i> That this Ayat has got two secrets: <i>(Arabic text not contained in original – translator)</i> The succour which is being mentioned comprises two instances of succour: <i>(Arabic text not contained in original – translator)</i> And what has been stated with regard to the Holy Prophet’s full moon-like advent, refers actually to two advents. All what he had read, relates to the Holy Prophet ﷺ: <i>(Arabic text not contained in original – translator)</i> There had been mention of one full moon, which we witness today, in this age, which relates to an age bygone. And one, which refers to the end of times. And the full moon that had appeared in the age bygone, had begun with the Battle of Badr, and then, during the days of the Holy Prophet ﷺ, during the days of the blessed companions, it reached its stage of perfection. And Islam had become a strong force in the known world of those days, in fact, it became quite the greatest force. Not even the empires of Cesar and Khusroe – which were the superpowers back then - could withstand that force: <i>(Arabic text not contained in original – translator)</i>

	The condition of Islam was like that of a new moon, like I had said, that during the Makkan era, the condition of Islam was like that of a new moon: <i>(Arabic text not contained in original – translator)</i> And it was predestined that Islam... which had resembled a new moon... should progress and develop until there comes a time in which Islam shall prevail all over the world, and shines just like the full moon shines. Similarly, the Holy Prophet's ☐ full moon-like appearance would illuminate the whole world towards the end of time. So, here are two things. One is Islam, and the other is the Holy Prophet's ☐ blessed being. Regarding the Holy Prophet's ☐ blessed being, it has been said... <i>(At this stage, Mr. Chairman vacated the Chair which was occupied by Madame Deputy Speaker (Dr. Mrs. Ashraf Khatoon Abbasi).)</i> ...that the two full moons, that he shall appear to the world as two full moons. Two full moons shall appear. One belongs to times bygone, and the other belongs to the end of times. And with regard to Islam it has been said that Islam had begun like a new moon, and that it shall progress, until, towards the end of time, it shall prevail over the whole world. The condition of Islam shall be like that of the full moon. This is the second example. One was that of the Holy Prophet ☐ - two full moons – and one was that of Islam that begun as a new moon and shall develop into a full moon towards the end of time.
Mr. Yahya Bakhtiar:	Mirza Sahib! You had said this does not hint at... Mirza Ghulam Ahmad Sahib?
Mirza Nasir Ahmad:	No, I had not said so regarding this.
Mr. Yahya Bakhtiar:	No; then clarify it.
Mirza Nasir Ahmad:	Yes, I had said that this full moon... this mentioning of two full moons, he had said: 'Full moon... full moon... two full moons' he shall appear like in this manner to the world. There shall be two full moons, one relating to the former times, and one to the latter times, and with regard to Islam it has been said that Islam had started like a new moon, then it continues to make progress until, towards the end of times it shall prevail over the whole world, and the condition of Islam shall then be that of the full moon. This is the second similitude, that is, one was that of the Holy Prophet ☐ - two full moons – and one was that of Islam, that had begun like a new moon, and then progresses till it shall become like a full moon.
Mr. Yahya Bakhtiar:	Mirza Sahib! You had said that there is no hint towards Mirza Ghulam Ahmad Sahib?
Mirza Nasir Ahmad:	No, I had not said so.
Mr. Yahya Bakhtiar:	No, then please clarify it.
Mirza Nasir Ahmad:	Yes, yes, I had said that this full moon... this mentioning of the two full moons, he had said 'Full moon... full moon... two full moons', that neither of them relates to the Holy Prophet's ☐ life. The first full moon had not risen in his life. He had shone, but his rising like the full moon, see, it happened only during the lives of the Companions, that the full moon came to perfection. Only after his demise, which had been a great tragedy, back then, and even now in our times, it still is a great tragedy for us, Khusroe and Cesar, who had been great powers back then, were defeated. Their superb swords were miraculously broken by the poorer swords. Those who tried to prevent Islam from spreading through harshness, were

	routed – through the presence of the Holy Prophet’s ﷺ spirituality. In so far: (Arabic text not contained in original – translator) It had begun like that. The Holy Prophet’s ﷺ spirituality is present in the world like a full moon; it manifested itself in the lives of the Companions. And thus, it became, in the lives of the Companions, in the days of the Companions, like a shining, full moon. And similarly, the Holy Prophet ﷺ shall become a shining full moon towards the end of time, through the Mahdi and his Jamaat – that was the prophecy. There might be thousands of differences, but it is our belief, that the Holy Prophet ﷺ, the Promised Mahdi and their Jamaat, their efforts and sacrifices shall shine like a full moon, so shall the Holy Prophet ﷺ shine. So, there are actually to full moons.
Mr. Yahya Bakhtiar:	No, according to your Tafseer...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...the Tafseer by Mirza Basheeruddeen Mahmood, concerns this – please note it – the reference might be wrong, but what I have got with me, this...
Mirza Nasir Ahmad:	Yes, please tell me the page number, because this can be only confirmed by checking what comes before and after, yes.
Mr. Yahya Bakhtiar:	It is from Al Fadhl.
Mirza Nasir Ahmad:	Al Fadhl – which one?
Mr. Yahya Bakhtiar:	1 st January, 1916, vol. 3, number 72.
Mirza Nasir Ahmad:	1 st January 1916. This is enough.
Mr. Yahya Bakhtiar:	‘He gave the example of a new moon and a full moon...’
Mirza Nasir Ahmad:	Yes, I have heard it. I noted it down.
Mr. Yahya Bakhtiar:	... By giving the example of the new moon and the full moon, he had beautifully explained a very intricate matter, so that learned and unlearned may understand it equally well, namely that the likelihood of the Promised Messiah is that of the full moon, and that the Holy Prophet ﷺ is similar to the new moon. So, how could this splendid condition be a matter of objection?’
Mirza Nasir Ahmad:	Yes, this needs to be checked.
Mr. Yahya Bakhtiar:	Yes, please do so.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	You are giving a completely different interpretation.
Mirza Nasir Ahmad:	Yes, yes. No, as for the interpretation... I had actually kept close to the translation.
Mr. Yahya Bakhtiar:	No, that is, we have written some details along with that this is what it means.
Mirza Nasir Ahmad:	Yes. And my translation...
Mr. Yahya Bakhtiar:	Mirza Sahib! Will you elucidate one matter further?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	That there shall be a full moon towards the end of times. Does this mean that Mirza Sahib’s days were to be considered as the end of times, or shall there be any other such time? Could you please clarify this?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Then, when he mentions the full moon in reference to a time when the Muslims no longer ruled over India, and the English had taken their place, when the Muslims no longer ruled over the Middle East. He says refers to this as a ‘full

	moon'. Could you please explain how far Islam had spread in Mirza Sahib's days?
Mirza Nasir Ahmad:	It took three centuries to make the first full moon. The Holy Prophet ﷺ said: The best century is this century of mine, then the one after it, then the one after it, and then there shall be monarchies, and there shall be a change in the spiritual condition of Islam.' This statement tells us that the Holy Prophet's ﷺ full-moon like manifestation took three centuries to complete, and similarly, it will take three hundred years for the second manifestation to complete. The fact that we are just at the beginning of this era, should not create any misunderstandings.
Mr. Yahya Bakhtiar:	No, three hundred years till end of times?
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	And the basic...
Mr. Yahya Bakhtiar:	And the renovators are coming for one century only? You had said that he had come in the 14 th century.
Mirza Nasir Ahmad:	No, we do not consider him only as renovator.
Mr. Yahya Bakhtiar:	You were saying that in each century...
Mirza Nasir Ahmad:	There used to be, in every century. But the last renovator is the Promised Mahdi, as our books...
Mr. Yahya Bakhtiar:	Yes, so his influence...
Mirza Nasir Ahmad:	His era is not limited to a century.
Mr. Yahya Bakhtiar:	Not limited to a century?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	We are having the doubt...
Mirza Nasir Ahmad:	Rather, just as I had... if you want me, I can give you the references here.
Mr. Yahya Bakhtiar:	No. I only...
Mirza Nasir Ahmad:	No, first... first the righteous elders held that the Mahdi's light shall shine till the Day of Judgement.
Mr. Yahya Bakhtiar:	...I mean...
Mirza Nasir Ahmad:	This is what the righteous elders had said.
Mr. Yahya Bakhtiar:	But then there should be no cessation for three years.
Mirza Nasir Ahmad:	No, there is a cessation of three years – regarding inspiration. The Almighty had sent glad tidings that... in exchange for these three years, Islam shall reign supreme for three hundred years. And these glad tidings I am narrating to you with full confidence. Heaven and earth might change their places, but it is impossible that Islam should not hold sway over the whole world within three centuries. Islam shall prevail over the whole world, including Communist Russia, Socialist China and Capitalist and Atheist America, according to our belief.
Mr. Yahya Bakhtiar:	According to your belief.
Mirza Nasir Ahmad:	Yes. According to our belief. Basically, in order to understand this kind of excerpts, one should resort to this reference by the Founder of our Movement. I regret that in the morning I was not able to make the matter clear. The era right from the Holy Prophet's ﷺ commission to the Day of Judgement, is the era of Muhammad Mustafa ﷺ. This fact is acknowledged by the Muslim Ummah. However, an expression is being used, in our books, in history and even in the books of Hadith,

	and according to this expression, we say: 'The era of the Rightly Guided Caliphs', 'Hazrat Abu Bakr's <i>radiallahu anhu</i> era', etc. We say: 'The era of Bani Umayya'. In our books, we write: 'The era of Bani Abbas'. Regarding the Subcontinent, we refer to eras as related to various dynasties. Muslims mention Taimur's era, who was considered as renovator...
Mr. Yahya Bakhtiar:	Mirza Sahib!
Mirza Nasir Ahmad:	...although in fact it is all Muhammad Mustafa's □ era....
Mr. Yahya Bakhtiar:	Please pardon me, these are the things I am asking you since morning, you had said that during the Holy Prophet's □ lifetime, Islam was like the new moon, and during Mirza Sahib's days, it became like the full moon...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	...this is what I had been asking you. You said 'this is not what era means'...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	...Islam spread even during Yazid's days, but that does not concern us.
Mirza Nasir Ahmad:	Yes, no, actually, it is all Muhammad Mustafa's □ era. If, in the morning, I had not been able to explain myself, then I apologize. Actually, the time right from the day of his commission to the Day of Judgement is the time, the era of Hazrat Muhammad Mustafa □. But since there had been a number of renovators, etc. in that interval – all of whom had been his spiritual offspring, we refer in our parlance to the days in which they lived as 'their era', although there is nothing that they had achieved independently. His Holiness, the Promised Messiah had said: 'All of my happiness lies in the fact that the actual purpose of my commission was to establish the Unity of Allah Most High and the Honour of the Holy Prophet □. I know for sure that all the words of praise that Allah had uttered with regard to me in the former prophecies, are in fact praise of the Holy Prophet □, since I am just his humble servant, who obtains light from the torch of his prophethood. I have got nothing of my own.' So, it is just a continuation of what has been the origin, and this is what has been written by all elders with regard to the prevalence of Islam, and to the time of the Mahdi and Promised Messiah – in the Tafseer as well as in all other of our religious books; and there is an Ayat in the Holy Qur'an: <i>(Arabic text not contained in original – translator)</i> And this means: <i>(Arabic text not contained in original – translator)</i> And with regard to the times of the Mahdi and Messiah comes: <i>(Arabic text not contained in original – translator)</i> All religions shall become subservient to Islam, shall follow Islam, this comes in Tafseer Ibn Jareer, page 72, Tafseer of Surah Saff, Tafseer Husaini...
Mr. Yahya Bakhtiar:	Mirza Sahib! Is there need for this point?
Mirza Nasir Ahmad:	Alright, if you say so.
Mr. Yahya Bakhtiar:	Yes, no, no, if you think it is necessary, then do read it, definitely, but I would still say that you should better file it.
Mirza Nasir Ahmad:	Yes, I... this has got just this point. I shall sum it up in one sentence – that the

	righteous elders had also considered the days of the Mahdi as the end of days, and the Ayat of the Holy Qur'an: <i>(Arabic text not contained in original – translator)</i>
Mr. Yahya Bakhtiar:	No, we all believe that the days of the Mahdi shall be near the end of times.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...the only difference is...
Mirza Nasir Ahmad:	But the difference is...
Mr. Yahya Bakhtiar:	That the era of the Holy Prophet ﷺ happened to have been the last.
Mirza Nasir Ahmad:	Yes, but all those eras are actually those of the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	There is no dispute regarding this.
Mirza Nasir Ahmad:	Then should I get it filed? (To a member of his Delegation) Clean this, I have seen that it is not clean.
Mr. Yahya Bakhtiar:	Yes, you can get that done later.
Mirza Nasir Ahmad:	There is an additional matter also. Yesterday you had asked whether there had been any kind of attack in 1949, and I had said that this article itself says that Islam is attacked by non-Muslims since the past 1400 years. Right, I have brought Photostats of some books relating to the time after 1850, that is, in the second half of the 19th century. Before he became a Christian, a great scholar of us, Hazrat Amaduddeen from Ajmer...no, no, (to a member of his delegation) whose mosque is it? The Jami Masjid? (To the Attorney-General) He was a Khateeb in the Jami Masjid first, and then he became a Christian. He had, in one of his statements, mentioned the names of more than 100 scholars who had become Christians and became inimical towards Islam.
Mr. Yahya Bakhtiar:	I am talking about 1949. I had asked whether there had been any incident, which, as far as I understand – I may be wrong, Mirza Sahib – I just want to clarify the position, whether in the days when Mirza Sahib had given this Khutba, any group of Maulwis, any group of scholars, the Jamaat-e-Islamic, or anyone else, had said something in reply to which he had made this statement...
Mirza Nasir Ahmad:	No, no, it is not like that.
Mr. Yahya Bakhtiar:	...because I want to clarify this.
Mirza Nasir Ahmad:	Yes, this was not because...
Mr. Yahya Bakhtiar:	...because I think there were no Christians or Arya Samaji in Pakistan.
Mirza Nasir Ahmad:	There are Christians even now.
Mr. Yahya Bakhtiar:	No, to attack.
Mirza Nasir Ahmad:	No, I am just saying so. The Khaleefa of the Ahmadiyya Jamaat does not relate only to Pakistan...
Mr. Yahya Bakhtiar:	No, no, that is right.
Mirza Nasir Ahmad:	...and if anywhere in the world, like, for example in America, Nigeria, Ghana, Gambia, or anywhere else, there is an attack, then he will mention that in his Khutbas, and tell the whole Jamaat about it.
Mr. Yahya Bakhtiar:	No, so from this Khutba is learnt that he is behind the Christians, and that the Christians are angry with him – is that right?

Mirza Nasir Ahmad:	Even today, we wage a very intense war against the Christians, in West Africa.
Mr. Yahya Bakhtiar:	No, you are always waging war against the Christians. I am not talking about that. I am saying that in 1949...
Mirza Nasir Ahmad:	There was war in 1949 as well. It is not over yet.
Mr. Yahya Bakhtiar:	I, I am asking about Pakistan, you are talking about abroad.
Mirza Nasir Ahmad:	Yes, yes, I... this Khutba relates to the whole world.
Mr. Yahya Bakhtiar:	Alright, alright then. Is there any other answer, Mirza Sahib?
Mirza Nasir Ahmad:	Yes, there are many others left.
Mr. Yahya Bakhtiar:	The Committee Members here are asking me to wind up soon, in one day. This poses a difficulty for me. They will also have to debate on that. And the Lahore Group will also have to come. This is why I am asking you again and again to be brief, if possible...
Mirza Nasir Ahmad:	No, that is, if you want to finish today, then I...
Mr. Yahya Bakhtiar:	It lies not within my powers...
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	...and I also do not want that the questions that were put to me...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...so that I may put them to you... I am just requesting you.
Mirza Nasir Ahmad:	Those questions which had been asked already...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...I think, those questions should be finished first...
Mr. Yahya Bakhtiar:	Yes. Do it as briefly as possible.
Mirza Nasir Ahmad:	Yes, yes, in sha Allah.
Mr. Yahya Bakhtiar:	Yes, this... so that nothing remains incomplete. This is...
Mirza Nasir Ahmad:	Yes, yes. (Pause) One question had been based on 'Nahjul Mustafa', a book by the second Khaleefa, namely: 'He is differentiating himself from others', that is, there is some separatist tendency. Well, here it says: 'There are many worldly matters in which we are with others, but in matters of religion, there is a difference, the same difference that exists from sect to sect.' This is the reference. I do not see anything objectionable here. Then there is another one, Al Fadhl, 13 th January 1944. We did not find anything objectionable in that, either.
Mr. Yahya Bakhtiar:	There is one thing that escaped your notice, namely that in matters of religion, you are different from the remaining Muslims. You say: 'In worldly matters, they are like Hindus and Parsees. Otherwise, they are like Muslims?'
Mirza Nasir Ahmad:	No, no, in matters of religion, that is, there are 72, 73 sects in Islam; all of them have got their religious differences, and similarly, we also have got our differences, while, of course, remaining within the limits of Islam. Then there was a question regarding a passage from 'Maktoobat-e-Ahmadiyya', page 24; well, we were not able to find that said passage.
Mr. Yahya Bakhtiar:	Mirza Sahib! You had seen all 'Al Badr' from 1906 onwards, and said quite confidently that the interpretation is not to be found anywhere. I am saying that

	because if later on something is found, then this leads to some very bad inference...
Mirza Nasir Ahmad:	I have here...
Mr. Yahya Bakhtiar:	...because we are not talking to you like to a simple witness...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...you are holding a very important position.
Mirza Nasir Ahmad:	So may I reply to this?
Mr. Yahya Bakhtiar:	Yes, that's why I am saying...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...you are saying that you are not able to find the page, or the exact place. If you really do not know about it, then that is alright, we accept that statement of yours.
Mirza Nasir Ahmad:	No, when I say – in one instance I had said myself that it is not in that place, that it is in another place...
Mr. Yahya Bakhtiar:	No, this... this is what we expect, that if you say 'no', it is really not there.
Mirza Nasir Ahmad:	Yes, what we find...
Mr. Yahya Bakhtiar:	...but the inference – in case the passage is found – is that it is presumed, that you definitely know about all the important points relating to Ahmadiyyat.
Mirza Nasir Ahmad:	I think this inference is not correct, because I do not claim that I have memorized hundreds and thousands of pages that had been published over a period of 90 years, and that I know every important quotation by heart.
Mr. Yahya Bakhtiar:	No, let me give you a small example...
Mirza Nasir Ahmad:	But I – I have not finished yet – but when I say that 'I do not know about this', then you ought to believe that I really do not know about it.
Mr. Yahya Bakhtiar:	I do believe you, but once or twice something has happened because of which the members of the Assembly had some misgiving that you have got references to support any answer that might go in your favour, and also give a satisfactory answer, but that you do not have the references regarding things that might not be in your favour, and that you evade such topics. Please excuse me for saying so, but I had asked a question whether Mirza Basheeruddeen Mahmood Sahib had said so, or whether Mirza Ghulam Ahmad Sahib had said so, and you replied: 'I neither reject this, nor accept it...'
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Then I had read out the reference...
Mirza Nasir Ahmad:	And I said: 'As long as I do not have a look at it...'
Mr. Yahya Bakhtiar:	No, no, yes...
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	Then I had said: 'Mirza Sahib! What about this reference?' And you replied: 'Yes, this question had been put to us in the Muneer Committee, and we had given the same answer.' You have prepared an answer, but you still say: 'I neither reject it nor accept it.'
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	This is on the record.
Mirza Nasir Ahmad:	This is on the record, but the inference is not on the record; and this is not true.
Mr. Yahya Bakhtiar:	No, but this is the only inference that could be drawn from it that you had the

	answer prepared.
Mirza Nasir Ahmad:	Not at all.
Mr. Yahya Bakhtiar:	Then, you said you cannot verify and you cannot deny.
Mirza Nasir Ahmad:	The matter is – let me make it clear, whether you accept it or not is up to you – the matter is that I had said: ‘I do not know’...
Mr. Yahya Bakhtiar:	And you had an answer ready with you!
Mirza Nasir Ahmad:	...and I did not have the answer with me. (Gesturing to a member to his Delegation) He had the answer with him, he had said: ‘Here, this is the answer to this.’
Mr. Yahya Bakhtiar:	You had said that this had been also asked in front of the Muneer Committee. The Muneer Committee Report...
Mirza Nasir Ahmad:	The book of the Muneer Committee was here. (Gesturing to a member of the Delegation) He had it with him. He had given the Muneer Committee book to me, and I had immediately... If I did wrong...
Mr. Yahya Bakhtiar:	Alright, you have clarified. Mirza Sahib! I am saying that due to the inference because of such matters, it is my duty...
Mirza Nasir Ahmad:	And all the erroneous references that had been brought up here, and there were not even the relevant books!
Mr. Yahya Bakhtiar:	No, this is what we would like you to clarify in these days. If this was not necessary, then, just as I had said in the morning, then the Special Committee would not at all be required to call in someone and to talk to him and then to make a law. Neither the National Assembly, nor any other legislature of the world is required to do that. People are called into courts... But neither your, nor anyone else here is accused and hence required to come to court...
Mirza Nasir Ahmad:	This is very kind of you.
Mr. Yahya Bakhtiar:	...they could have done with mere verification of the references. And since there should be some clarification as well, you had expressed the desire to come here. They said: ‘Alright, this should be done.’ This is why we are clarifying this. References can be wrong. I am checking and having a look at them myself, but yet, we think that the possibility of their being wrong, exists. Hence, I would just like to request one thing, if you know...
Mirza Nasir Ahmad:	I had said that if I knew...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! Apart from your knowledge, the documents that you have are not available anywhere else. Some...
Mirza Nasir Ahmad:	No, no, listen to me. In the evening, you tell me to verify five things...
Mr. Yahya Bakhtiar:	No, I am right regarding this.
Mirza Nasir Ahmad:	...and I am not spending my morning...
Mr. Yahya Bakhtiar:	...sometimes, there is no time - that is something else. And now, there was a gap of ten days in between. You had looked up several references...
Mirza Nasir Ahmad:	Many!
Mr. Yahya Bakhtiar:	That is... that is what I am saying. If there comes up anything in between, and you say: No, not at all...
Mirza Nasir Ahmad:	I never say that this does not exist. I say ‘I do not know about this.’ How can I say about something that I do not know that I know it? Please advise me?

Mr. Yahya Bakhtiar:	Alright, alright, alright.
Mirza Nasir Ahmad:	Yes, if I do not know about a thing, then I do not know about it.
Mr. Yahya Bakhtiar:	No, I wanted to clarify the position...
Mirza Nasir Ahmad:	Yes. My position here is that if I do not know a thing... and I am responsible enough to say I do not know... this is why I had said that day, and you had agreed then, that papers dated five, ten days before and after the given date should be checked as well. That was agreed, and I am enjoining everyone to check in this way, and this is how we had found one more reference.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! Let me tell you once more, I do not want to interrupt, because I want the proceedings to go on, and to let you explain fully. Today in the morning, you had said from 1906 to '22, from '23 to '44, there is no question of any such thing being in your literature. Upon this, I had asked you had studied it in full...
Mirza Nasir Ahmad:	Not studied in full, but made full consultation on it.
Mr. Yahya Bakhtiar:	...it could not be studied in full...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	...or could it?
Mirza Nasir Ahmad:	Look, I am making a clear statement, and you are raising objections...
Mr. Yahya Bakhtiar:	No, this is not an imputation, Mirza Sahib! There is no imputation on your integrity or character. I... but there is need for this clarification, lest you think...
Mirza Nasir Ahmad:	Which I...
Mr. Yahya Bakhtiar:	...that the Attorney-General had deceived me and then put this question.
Mirza Nasir Ahmad:	No, alright...
Mr. Yahya Bakhtiar:	No, this...
Mirza Nasir Ahmad:	That 1906 issue was that in 1906, a poem had been published. In 1911, the anthology had been printed, and that poem was not in there. And in 1937... hmm... 1934, one... something relating to it had been printed. Then in 1934, 1935, and then in 1945, it had been printed. Then it... Yes, yes, all of it had been printed. I had – if we had understood right, after all, I am also just a human being, I do not consider myself as a Superman – that what I, what we had understood on the other day, was that what had been printed in 1906 was that it had been read out, and that it had been acknowledged by Jazak Allah. But this has not been mentioned in Badr. Only the poem is there.
Mr. Yahya Bakhtiar:	That is, the poem is there. Alright. I had told you that already before.
Mirza Nasir Ahmad:	Yes, yes, that had been settled the other day.
Mr. Yahya Bakhtiar:	This is what I have said. Mirza Sahib! Our presumption is that – and this presumption will be absolutely correct, unless you rebut it, that Mirza Sahib must have read 'Al Badr', and that he must have read that poem also. Even if it had not been read in his presence, then had it happened that Mirza Sahib had contradicted this poem in any other Al Badr, or had he taken any action against it? These inferences the Committee...
Mirza Nasir Ahmad:	Yes, yes, alright, I had said that with great confidence, and I still do say so, that there is another thing that relates to this matter, but I will not mention it here. You can consider this as a matter of personal preference, or anything else. If you would like me to say something in private, I will do so. We have... asked the people – our scholars, right, they used to participate in debates -

Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	We had asked them, probed a lot, we had looked up many, many references, and now, after an honest and thorough investigation, I have come to the conclusion – and I am repeating it once again – that all of our literature... based on those consultations and scholars who kept themselves engaged in debates for more than fifty years, and keeping in view that there had been many big objections, this is no new objection to them – well, regarding this, they said that they had never come across anything according to which this had been read out to His Holiness the Promised Messiah, or that he had said Jazak Allah. The poet himself had made such a claim after 38 years. I had said this here today in the morning, and I adhere to it.
Mr. Yahya Bakhtiar:	Yes, that is right, today in the morning you had said that he had spoken a lie. We have accepted that it had not been read in his presence. But since you had mentioned it, I had later on asked a question, namely whether during those 38 years, from 1906 till 1944 – actually till today, any leader of the Jamaat had condemned this poem, in Al Fadhl or elsewhere, or whether anyone had said anything against it?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Yes, then please mention it.
Mirza Nasir Ahmad:	In 1934.
Mr. Yahya Bakhtiar:	In 1934 it had not happened that it had been read in front of him. This controversy, this... I think Maulana Muhammad Ali from the Lahori Party had raised this objection. I am asking your Jamaat, had anyone condemned this poem? In 1944, you supported him.
Mirza Nasir Ahmad:	No, no, we had condemned in 1934... in 1944, he had said that he had not meant it like that, and although he had not meant it like that, the poem was taken out from his anthology, just to tease him, and that he had sworn many oaths, and that yet the Jamaat does not believe him.
Mr. Yahya Bakhtiar:	Sir! I had read out to you that reference of 1944.
Mirza Nasir Ahmad:	No, there are two references of 1944.
Mr. Yahya Bakhtiar:	The one that we have in front of us.
Mirza Nasir Ahmad:	One of 13 th August 1944, and one of 23 rd August 1944. (To a member of his Delegation) Where is it? Take it out. (To the Attorney-General) These are two different references.
Mr. Yahya Bakhtiar:	Please file them, because this had come now.
Mirza Nasir Ahmad:	No, no, I am telling you after verifying them.
Mr. Yahya Bakhtiar:	No, no, just file them, so that...
Mirza Nasir Ahmad:	Yes, yes, we will file them.
Mr. Yahya Bakhtiar:	...this had been read out, and come on the record...
Mirza Nasir Ahmad:	Yes, yes, alright.
Mr. Yahya Bakhtiar:	...because it is quite clearly saying...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...that it had been read in his presence, and that he...
Mirza Nasir Ahmad:	Yes, no, we will do it. That of 1934, and the first one of 1944.

Mr. Yahya Bakhtiar:	That is, the one you have with you has appeared after that?
Mirza Nasir Ahmad:	1934... look, 1934, and this is 1944, 13 th August, and then one towards the end of August 1944, and then 1962...
Mr. Yahya Bakhtiar:	The last seems to be that one.
Mirza Nasir Ahmad:	Which?
Mr. Yahya Bakhtiar:	23 rd August.
Mirza Nasir Ahmad:	23 rd August. Listen, it is a very simple matter, there is no misgiving about it. A person writes an article some ten days before it is actually printed. Then it is being printed. Now, obviously, after just ten days, he cannot write something to a completely contrary effect. Hence, the article that had been published on 23 rd – ten days later – needs to be read in the light of the article published on the 13 th .
Mr. Yahya Bakhtiar:	That is alright, Mirza Sahib, we will look into it. Well, is this one the last, or the other one? We will look into it, because...
Mirza Nasir Ahmad:	Then there had been something in '62.
Mr. Yahya Bakhtiar:	No, we hold that if there is a law, and then there is a new law, contrary to the first, then that new law cancels the first one that held the period.
Mirza Nasir Ahmad:	This is not a legal clause.
Mr. Yahya Bakhtiar:	No, this may not be...
Mirza Nasir Ahmad:	...we are talking of a fact.
Mr. Yahya Bakhtiar:	He may have clarified the position finally.
Mirza Nasir Ahmad:	No, no, in 1962, '63, it had come again. We shall get it all filed.
Mr. Yahya Bakhtiar:	He had never been expelled from the Jamaat?
Mirza Nasir Ahmad:	No, he had not been expelled from the Jamaat because he had sworn that he had not meant anything like that what had been attributed to him.
Mr. Yahya Bakhtiar:	Had 'not meant it', and 'read out in his presence.'
Mirza Nasir Ahmad:	No, 'read out in his presence' – a person says that he had recited this poetry only by means of comparison with the earlier renovators.
Mr. Yahya Bakhtiar:	That is, in his presence?
Mirza Nasir Ahmad:	What he is saying is...
Mr. Yahya Bakhtiar:	Yes, I am saying...
Mirza Nasir Ahmad:	...that in his presence...
Mr. Yahya Bakhtiar:	...that you say he spoke a lie.
Mirza Nasir Ahmad:	I am saying that if he had not made a comparison with the former renovators, if he meant his poetry to be a comparison with the Holy Prophet ﷺ, then he is a liar and a Kafir.
Mr. Yahya Bakhtiar:	No, no...
Mirza Nasir Ahmad:	...but he swears that...
Mr. Yahya Bakhtiar:	Mirza Sahib!
Mirza Nasir Ahmad:	Please let me finish.
Mr. Yahya Bakhtiar:	No, I am not interrupting you, no I just want to say that he claims to have read that poem in his presence, and you say that this is a lie. If this statement of yours regarding this being a lie, does not refer to that, if it refers to the interpretation that had been made, then this is a different matter.
Mirza Nasir Ahmad:	I am saying this with regard to the interpretation.

Mr. Yahya Bakhtiar:	Yes, this is what I wanted to clarify. What I had understood is that you had called him a liar, that he had never read it in Mirza Sahib's presence.
Mirza Nasir Ahmad:	He is a liar in that sense as we have no record of it ever having been read...
Mr. Yahya Bakhtiar:	So, he had become a liar. In those days?
Mirza Nasir Ahmad:	...and ...but if the former renovators...
Mr. Yahya Bakhtiar:	No, this is another matter. You have explained that.
Mirza Nasir Ahmad:	The interpretation thereof...
Mr. Yahya Bakhtiar:	Yes, it is a different matter.
Mirza Nasir Ahmad:	...well, than it is alright. (Pause) The last one, the last in so far as it is dated 1963, in that he had said again that in every century... the Holy Prophet ﷺ manifests himself in the form of renovators.
Mr. Yahya Bakhtiar:	But... alright, file that as well. So that we have got all three together.
Mirza Nasir Ahmad:	Yes, yes, we are filing them all.
Mr. Yahya Bakhtiar:	Fine.
Mirza Nasir Ahmad:	Then His Holiness the Promised Messiah had himself stated in his writings that he would give fifty thousand to go against 30, 40, so, as far as 50 Thousand is concerned, I deem it proper to take some time.
Mr. Yahya Bakhtiar:	No, I had read somewhere that he had written fifty cupboards full of books in praise of the English. You must have got that with you?
Mirza Nasir Ahmad:	Sure. I had mentioned that already with regard to Jihad.
Mr. Yahya Bakhtiar:	Yes, right...
Mirza Nasir Ahmad:	If you would like to hear the previous references read out again, then I can repeat them.
Mr. Yahya Bakhtiar:	No, but I shall come back to that.
Mirza Nasir Ahmad:	If you require it, I can repeat the answer.
Mr. Yahya Bakhtiar:	Which one?
Mirza Nasir Ahmad:	That regarding the English.
Mr. Yahya Bakhtiar:	No, but I will ask you a question later. I will ask this question because some clarification is needed regarding this point.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I had received a question concerning 'fifty cupboards', this is why I had mentioned it.
Mirza Nasir Ahmad:	Yes, the size of these cupboards must also have been mentioned in this question?
Mr. Yahya Bakhtiar:	I do not know about this.
Mirza Nasir Ahmad:	I am, I am asking.
Mr. Yahya Bakhtiar:	No, you will tell, you have...
Mirza Nasir Ahmad:	No, why should I tell?
Mr. Yahya Bakhtiar:	That is, you must know about it, because you must have got them at your home.
Mirza Nasir Ahmad:	Alright. There are some samples...
Mr. Yahya Bakhtiar:	No, what is the need for this rightnow, Mirza Sahib?
Mirza Nasir Ahmad:	His Holiness, the Promised Messiah had claimed that only because of the Holy prophet ﷺ, he had...
Mr. Yahya Bakhtiar:	Mirza Sahib! Let me tell you that I will request the Chairman – I do not know if this

	is according to the rule or not – that I would like to ask you for a clarification regarding some things in the statement the Party from Lahore has filed. They say: ‘Mirza Sahib had never claimed Nubuwwat.’ Now, this is a very important matter. You say that he had been an Ummati Nabi, they say that he had never claimed any such thing. This is why I would like to request him to let you have a copy, after that, further questions can be asked.
Mirza Nasir Ahmad:	As far as their Mahzarnama is concerned, no one has got the right to give any clarification regarding it, but them themselves.
Mr. Yahya Bakhtiar:	No, no, they had also given some references by Mirza Sahib, some statements. I am talking about that. All other clarification will come from them.
Mirza Nasir Ahmad:	They will clarify.
Mr. Yahya Bakhtiar:	Yes, no, these references, this is why I did not want to mention them.
Mirza Nasir Ahmad:	No, yes, fine.
Mr. Yahya Bakhtiar:	This is why I had said that you should have a look at them. Then I shall put some questions.
Mirza Nasir Ahmad:	No, no, I have understood you. I would like you to correct me if I am wrong. You would like the honourable Chairman to allow that the Mahzarnama is handed over to us, so that we can reply a Mahzarnama in reply to that and then hand it over to you.
Mr. Yahya Bakhtiar:	No, no, no, this is not at all what I meant...
Mirza Nasir Ahmad:	No, I am saying so, because...
Mr. Yahya Bakhtiar:	No, I do not mean this. I had said that there are some references... because they had been mentioned here as well, you had mentioned them as well; this is why certain points which they had given ought to be clarified to the Committee.
Mirza Nasir Ahmad:	What benefit would the Committee have, if we clarify the differences in matters of creed that we have got with the Lahore Party?
Mr. Yahya Bakhtiar:	No, it is just that there is going to be a resolution, a motion. A resolution in which both – you and they – have been put into one bracket. You must have noted that.
Mirza Nasir Ahmad:	That is, the Government resolution...
Mr. Yahya Bakhtiar:	The motion does not mention anyone.
Mirza Nasir Ahmad:	Yes, there is no mention.
Mr. Yahya Bakhtiar:	Then there is the resolution – this relates to both.
Mirza Nasir Ahmad:	They will clarify what relates to them.
Madam Deputy Speaker:	We will give it, Attorney-General!
Mr. Yahya Bakhtiar:	Some of Mirza Sahib’s references had been given. If you prefer, then I will not do it. I just think that some clarification is necessary. If you prefer, then we will say not to give them.
Mirza Nasir Ahmad:	No, I do want that. I just want to make clear that if you ask me, then – (<i>At this stage, Dr. Mrs. Ashraf Khatoon Abbasi vacated the Chair which was occupied by Mr. Chairman Sahibzada Farooq Ali</i>) It will be fair to me to explain in detail, and that might be 200 pages and something.

Mr. Yahya Bakhtiar:	Mirza Sahib! I do not want to file a rejoinder to what they have said...
Mirza Nasir Ahmad:	No? What do you want then?
Mr. Yahya Bakhtiar:	I want certain points that they have raised that Mirza Sahib never claimed to be a Nabi... they do consider him as the Promised Messiah, and so do you...
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	...but they say that he had never claimed prophethood. And that the Ahmadis of Qadiyan or Rabwah are wrong regarding this. They have taken a stand regarding this. In support of this, they have given some of Mirza Sahib's references. I just want to bring your attention towards these references, whether they are right or wrong, what their interpretation is, what their text is. If you do not want that, then I will not ask you for it.
Mirza Nasir Ahmad:	No, no, when had I said that I do not want?
Mr. Yahya Bakhtiar:	No, you had said so. If you want to reply... but no, we... you tell them to reply.
Mirza Nasir Ahmad:	No, alright, that is, you do want that as far as those references pertaining to prophethood are concerned, and which they have attributed to His Holiness, the Promised Messiah...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...that our reply should just concern them.
Mr. Yahya Bakhtiar:	Yes. Everything else...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Because everything else has no concern with that. They have only filed an affidavit of 170 men...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	In 1901. Mirza Sahib had not said so. Mirza Basheeruddeen Mahmood Sahib had said it. This... and the references relating the denial of Nubuwwat, begun in 1901, in the Appendix C.
Mirza Nasir Ahmad:	Hmm, hmm.
Mr. Yahya Bakhtiar:	I am just directing your attention towards this.
Mirza Nasir Ahmad:	Hmm, hmm.
Mr. Yahya Bakhtiar:	That the references after 1901, and then 1907 to 1908, state that he had made no such claim. Regarding this, I might want to ask you some questions. If I ask you now, then you might – I think – need some copy in advance.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Then, tomorrow any time...
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	It is just that Appendix C...
Mirza Nasir Ahmad:	The Founder of the Ahmadiyya Movement had replied quite clearly to one of the statements made therein: 'If Nabi is supposed to mean legislating Nabi, then I am not at all a Nabi.' He had said that quite clearly, this is in our Mahzarnama.
Mr. Yahya Bakhtiar:	You had explained it.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	But yet, they do not even call him an Ummati Nabi. This is why I would like you to have a look at Mirza Sahib's references, also that of 1907.

Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	When you make your reply, then please also mention 'Appendix C', because we will not be able to fully understand until we see the reference. This is why I had requested the Chairman to let you have a copy.
Mirza Nasir Ahmad:	As far as I have understood, we shall get the references relating to Nubuwwat, provided the honourable Chairman permits it.
Mr. Yahya Bakhtiar:	Yes, yes...
Mirza Nasir Ahmad:	Only...
Mr. Yahya Bakhtiar:	Only that much.
Mirza Nasir Ahmad:	Nothing else is to be discussed. I am understanding this correctly, right?
Mr. Yahya Bakhtiar:	Yes, yes, absolutely.
Mr. Chairman:	Alright. It is allowed. The copy may be given, and...
Mr. Yahya Bakhtiar:	Please give them the Appendix C.
Mr. Chairman:	...it is up to the witness...
Mr. Yahya Bakhtiar:	Yes, they have given an Affidavit.
Mr. Chairman:	Alright, we will give it later.
Mr. Yahya Bakhtiar:	No, because they have to refer to the main point.
Mr. Chairman:	Yes, will we have to give the appendices as well, or not? No, this is reference of the book.
Mr. Yahya Bakhtiar:	No, there had been an Appendix as well. I had said to look in the main body, what indication...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	... so they can clarify this clause...
Mr. Chairman:	These are lists of books.
Mr. Yahya Bakhtiar:	Mirza Sahib, you have completed all references, or are any left?
Mirza Nasir Ahmad:	No, no, he has noted them, but when we looked, they turned out to be quite many, almost 200.
Mr. Yahya Bakhtiar:	Yes, fifteen or twenty have been covered.
Mirza Nasir Ahmad:	Yes, yes. One question was based on an excerpt from Maktoobat-e-Ahmadiyya, but we could not find it in there.
Mr. Yahya Bakhtiar:	Which question was it?
Mirza Nasir Ahmad:	Maktoobat-e-Ahmadiyya – the Mosaic Messiah – it was something like that. (Gesturing towards a member of his Delegation) he had noted it only very briefly. If you...
Mr. Yahya Bakhtiar:	You remember that note? So I can take out the question.
Mirza Nasir Ahmad:	Yes, it was a comparison between the Nazarene and Muhammadan Messiah which had given rise to some objection.
Mr. Yahya Bakhtiar:	No, I read it out, so...
Mirza Nasir Ahmad:	Is it from Maktoobat-e-Ahmadiyya?
Mr. Yahya Bakhtiar:	Let me see. One is from Al Fadhl.
Mirza Nasir Ahmad:	No, Maktoobat-e-Ahmadiyya is not a magazine.
Mr. Yahya Bakhtiar:	There are two, let me have a look at both... have you got the second one as well? (Pause)

	Mirza Sahib! One is from Al Fadhl, vol. 5, edition 69, 70.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	In it, he says: 'The Nazarene Messiah had not separated his followers from the Jews...'
Mirza Nasir Ahmad:	Yes, this is different.
Mr. Yahya Bakhtiar:	Have you got it with you?
Mirza Nasir Ahmad:	Is it this?
Mr. Yahya Bakhtiar:	Yes. The other one...
Mirza Nasir Ahmad:	We had noted it after that.
Mr. Yahya Bakhtiar:	Yes. The other is 'Malaikah...angels...'
Mirza Nasir Ahmad:	I have replied to that one already. It is noted here. Have you got the answer?
Mr. Yahya Bakhtiar:	Right, you had answered this one already?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I do not know which one this was. If you tell me a bit about the content... no, this has been covered.
Mirza Nasir Ahmad:	In Maktoobat-e-Ahmadiyya.
Mr. Yahya Bakhtiar:	What did it say?
Mirza Nasir Ahmad:	He does not remember it.
Mr. Yahya Bakhtiar:	There had been a break of ten days. This is why...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I also do... I have noted it somewhere...
Mirza Nasir Ahmad:	Yes, have a look at it.
Mr. Yahya Bakhtiar:	Yes, yes, what was your reference? Had we given that to you?
Mirza Nasir Ahmad:	Maktoobat-e-Ahmadiyya, page 24 (Pause)
Mr. Yahya Bakhtiar:	Here it is, yes. 'What was the Messiah's character? Eat and drink. He was neither given to worship, nor abstentious. Rather, he was conceited, arrogant, and one who claimed divinity.'
Mirza Nasir Ahmad:	This had been covered.
Mr. Yahya Bakhtiar:	This comes on page 21 and 24 of Maktoobat-e-Ahmadiyya. What else is there?
Mirza Nasir Ahmad:	This has been covered already.
Mr. Chairman:	Mr. Attorney-General, can we get the reply to Hawalajat filed?
Mr. Yahya Bakhtiar:	Sir?
Mr. Chairman:	Can we get the reply to Hawalajat filed with the evidence?
Mr. Yahya Bakhtiar:	With?
Mr. Chairman:	With the evidence? These may not be read in order to save time.
Mr. Yahya Bakhtiar:	No, I requested Mirza Sahib that wherever he feels it necessary...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...he will explain it briefly and then file it that... otherwise he will read it out.
Mr. Chairman:	If, if the reply...
Mr. Yahya Bakhtiar:	...read the Hawalajat.
Mr. Chairman:	Of the Hawalajat is prepared in a written form, it can be filed. It may be read as

	part of the evidence.
Mr. Yahya Bakhtiar:	Sir, when you were out of the Hall for a little while...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...I requested Mirza Sahib...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...that the Committee is getting very anxious...
Mr. Chairman:	It will...
Mr. Yahya Bakhtiar:	...therefore, he said he will file the main...
Mr. Chairman:	Yes, it will save a lot of time of the House and of the witness also.
Mr. Yahya Bakhtiar:	Yes, I know, his valuable time.
Mr. Chairman:	Then, if it can be agreed between the witness and the...
Mr. Yahya Bakhtiar:	No, I requested Mirza Sahib wherever he considered necessary, he will speak in detail, otherwise he will just briefly say something about it and file it.
Mr. Chairman:	And then we can cross over the examination, rest of the examination.
Mr. Yahya Bakhtiar:	No, I know the difficulty, but I want Mirza Sahib...
Mr. Chairman:	Yes, it is up to the witness.
Mr. Yahya Bakhtiar:	...if he thinks it necessary...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...then he will give in detail, otherwise he will briefly mention it.
Mr. Chairman:	Yes. I may ask the witness if he likes, he can file all the, all the written...
Mr. Yahya Bakhtiar:	No, but the thing is, Sir, the Committee members...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...will not be able to read every document because the debate time is short. That is why I said that Mirza Sahib should briefly explain...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...and then file.
Mr. Chairman:	But if all the...
Mr. Yahya Bakhtiar:	Whenever he thinks, you know, that it...
Mr. Chairman:	But, Mr. Attorney-General, if all the time is consumed in reading the Hawalajat, then...
Mr. Yahya Bakhtiar:	I beg your pardon?
Mr. Chairman:	If all the time is consumed in reading the Hawalajat, then...
Mr. Yahya Bakhtiar:	No, Sir, the thing is that we ask certain questions...
Mr. Chairman:	...then, then...
Mr. Yahya Bakhtiar:	...and to those questions, after verification, he is giving reply. Most of them have been over now. I think, one or two are left.
Mirza Nasir Ahmad:	Yes, if you...
Mr. Yahya Bakhtiar:	Yes, no, no, certainly...
Mr. Chairman:	Because for all Hawalajat, there were two questions: one, that the particular statement which was made is admitted? If not admitted, then second question. If made, then explanation by the witness that it was given in such and such context.
Mr. Yahya Bakhtiar:	Sir, I point out to Mirza Sahib before that if I am charged with an offence and I am taken to court and the Magistrate asked me, I say: 'Others have also committed

	the same offence.' Now, if Mirza Sahib goes on giving Sir Syed's Hawalajat and other Hawalajat because Mirza Sahib said the same thing – I mean that may be relevant from his point of view – but it will not justify this, nor will it explain it, because Mirza Sahib, according to them, held a very different position.
Mirza Nasir Ahmad:	This might be correct regarding a criminal offence...
Mr. Yahya Bakhtiar:	No, no...
Mirza Nasir Ahmad:	...but, I think, I have not committed any criminal offence.
Mr. Yahya Bakhtiar:	No, no, no insinuation. I have just given an example, and I brought in myself. I don't want to insinuate and hurt your feelings. I was giving an example that, for anything, you cannot say that 'because others have done'. That will not justify, that will not explain it.
Mr. Chairman:	That is a question of argument.
Mr. Yahya Bakhtiar:	I say I have pointed out one thing.
Mr. Chairman:	...we are talking of the procedure.
Mr. Yahya Bakhtiar:	Mirza Sahib says, no that was the background, this was the history, from his point of view...
	Yes, a certain environment...
Mr. Yahya Bakhtiar:	No, well, I said...
Mirza Nasir Ahmad:	The environment of an era, fifty...
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	If we talk about 125 years ago...
Mr. Yahya Bakhtiar:	No, alright.
Mirza Nasir Ahmad:	Then, without (understanding) the environment of that age...
Mr. Yahya Bakhtiar:	No, I had said that you consider the historical background as important...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...so I said, alright, read it.
Mr. Chairman:	No, my idea was only to save the time of the House...
Mr. Yahya Bakhtiar:	I know.
Mr. Chairman:	...we do not want to tax the patience of the honourable members, the witness and everybody concerned.
Mr. Yahya Bakhtiar:	I am aware of the valuable time of the House, valuable time of Mirza Sahib, and I am also getting tired, but this this a very important thing...
Mr. Chairman:	If, if, if we can minimize...
Mr. Yahya Bakhtiar:	...I want every clarification so that the Committee should come to a very fair decision.
Mr. Chairman:	My only, my only point was that if the written reply to Hawalajat can be filed, it will be read in evidence, and the copies will be cyclostyled and given to all the members. That is my point.
Mr. Yahya Bakhtiar:	No, that we are doing, Sir. But if, along with the reply he can give a brief clarification, I think that is better, because this is not evidence and it is not interrogatory
Mr. Chairman:	No. But if the witness says that this reply...
Mr. Yahya Bakhtiar:	No, if it is a written reply...
Mr. Chairman:	Yes, it is a written reply.

Mr. Yahya Bakhtiar:	...it will be pointed out. That it will be explained.
Mr. Chairman:	That it will be a part of evidence.
Mr. Yahya Bakhtiar:	The time consumed mostly because of other Hawalajat – what other Muslims have said about...
Mirza Nasir Ahmad:	...Mutiny.
Mr. Yahya Bakhtiar:	Yes.
Mr. Chairman:	Yes. If now we are able to cut it short...
Mr. Yahya Bakhtiar:	Yes, I, I, I...
Mr. Chairman:	It may be beneficial to all of us – to the honourable members, to the witness, to everyone of us.
Dr. Mohammad Shafi:	Sir, may I say a word?
Mr. Chairman:	No. After this. (Pause)
Mr. Yahya Bakhtiar:	Read the next answer. (Pause)
Mirza Nasir Ahmad:	This was a political question, namely whether we support an undivided India. Is this... or has it been done?
Mr. Yahya Bakhtiar:	Mirza Sahib! I do not remember. There are three more questions to be asked regarding this. I have written them.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I might have asked any other out of them. But I had received four questions in written. The political side...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	... we don't attach much importance with it. Just because you opposed Pakistan, that is no reason to condemn anybody. Several people had...
Mirza Nasir Ahmad:	What? But we did not...
Mr. Yahya Bakhtiar:	No, but I say – supposing you did – that was not the reason. The reason was – I wanted to point out – that you treated yourself different from the rest of Muslims – separate. In that context...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	I asked the question.
Mirza Nasir Ahmad:	So, so, may I answer it?
Mr. Yahya Bakhtiar:	Mirza Sahib! When I ask you another question...
Mirza Nasir Ahmad:	The answer is rather detailed. It might take half an hour or 45 minutes.
Mr. Yahya Bakhtiar:	Yes, so that other things are before you as well...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Then you can answer it altogether.
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	Because there are two, three references...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...and this will be covered with them.
Mirza Nasir Ahmad:	By 'covering with them' you mean that they are to be taken together?
Mr. Yahya Bakhtiar:	Yes.

Mirza Nasir Ahmad:	You mean to join them so that no time will be wasted in fragments.
Mr. Yahya Bakhtiar:	Yes. Then you will have to give a detailed answer.
	Yes, yes, please ask.
Mr. Yahya Bakhtiar:	Has it been finished?
Mirza Nasir Ahmad:	No...
Mr. Chairman:	Put the question, start the question.
Mr. Yahya Bakhtiar:	No, one more answer to a question that had been asked already is still left.
Mr. Chairman:	And for my enquiry, the member of the delegation can consult each other and can adopt whatever course they choose.
Mirza Nasir Ahmad:	One Photostat of a booklet about Durood Shareef had been handed in. I think it was a Photostat copy.
Mr. Yahya Bakhtiar:	Two Photostat. One was...
Mirza Nasir Ahmad:	Yes, this was one of them, that was the other. Both of them are quite alike, no... this had been printed, that also wrong. That is, that page is not there, the page and the entry is also not correct. We have... we have several editions of this booklet, and we had gone through all of them, and the text that had been read out the other day, was nowhere found. The Photostat copy – the one which had been read out – that said – this is an internal kind of evidence, which goes against it – says that there is nothing to prove that His Holiness the Promised Messiah had prayed behind Hafiz Muhammad Sahib – and he said that he had prayed – but there is no other proof for that in the printed Ahmadiyya literature. Hafiz Muhammad is an unknown personality who is not mentioned in the Ahmadiyya Movement. There are some people, however, behind whom His Holiness had prayed, and who are mentioned in the literature of the Movement, as for example: 'Hazrat Maulwi Nooruddeen Sahib...'
Mr. Yahya Bakhtiar:	I had not asked you this question.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	I had not asked this question.
Mirza Nasir Ahmad:	This question had been put. The whole matter that had been read, regarding the Durood, but...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...this had also been mentioned there.
Mr. Yahya Bakhtiar:	No, it was just the part regarding Durood...
Mirza Nasir Ahmad:	Yes, but it had been mentioned that this had been related by Hafiz Muhammad. Now, no one in the Jamaat is familiar with this name.
Mr. Yahya Bakhtiar:	No, so no such Durood had ever been printed by you? We shall show you the one that had been printed in that book.
Mirza Nasir Ahmad:	Yes, yes, show it.
Mr. Yahya Bakhtiar:	Yes, he will bring it.
Mirza Nasir Ahmad:	And I think it will be difficult to find, because it does not exist.
Mr. Chairman:	When, I think, the denial comes, there is no need of explanation.
Mr. Yahya Bakhtiar:	Yes, if...
Mr. Chairman:	When, when a fact is denied that it never existed...

Mr. Yahya Bakhtiar:	Yes, I...
Mr. Chairman:	There is no need of explanation.
Mirza Nasir Ahmad:	Yes, I deny that this Durood is mentioned in any of the editions that we have got with us. Number one. I deny that – I have been raised in the lap of Ahmadiyyat – I have ever heard these words of Durood in my entire life. I deny that.
Mr. Yahya Bakhtiar:	No, you had already said so before, you don't believe it – this has come (on the record).
Mr. Chairman:	This is sufficient. Now we go on to the next. (Pause)
Mirza Nasir Ahmad:	There is a booklet about the 'Finality of Prophethood' by Maudoodi Sahib. You had requested me to consider the reply to this... (To a member of his Delegation) What? Alright, that too. This answer had also been given. This had not been written. Oh, here it is. (To the Attorney-General) 'To make a separate Jamaat' – 'Ahmad, a Messenger of later days...'
Mr. Yahya Bakhtiar:	Was there anything on this page?
Mirza Nasir Ahmad:	Here also only a Photostat copy had been provided.
Mr. Yahya Bakhtiar:	You had not said anything on it?
Mirza Nasir Ahmad:	I will tell you. (To a member of his Delegation) What is the name of this book? (To the Attorney-General) This book had been printed under the name Seerat-e-Maseeh-e-Mawood'.
Mr. Yahya Bakhtiar:	It has been translated into Urdu.
Mirza Nasir Ahmad:	The Urdu version does not have the words that Muhammad Hashim Bangali Sahib had used in his English translation. Abul Hashim, Abul Hashim Bangali Sahib... this book is not of 1924, it is of 1916, 1917. It is not a book of those days, you had thought...
Mr. Yahya Bakhtiar:	That is something else.
Mirza Nasir Ahmad:	That of 1924 is 'Ahmadiyyat or the true Islam'
Mr. Yahya Bakhtiar:	That was another lecture.
Mirza Nasir Ahmad:	That was a lecture. It is not this. The Urdu wording of this... (Pause) Look, how much difference there is. The Urdu words are self-explanatory: 'There was a census to be held in 1901. This is why he had towards the end of 1901 issued a statement addressed to the Jamaat, that the members of our Jamaat should describe themselves as 'Ahmadi Muslims' in the census papers – that they should write themselves as 'Ahmadi Muslims' – thus, it was in that year in which he began to refer to his Jamaat as 'Ahmadi' and thus distinguished it from other Muslims.' It was meant as a mark of distinction to tell them to describe themselves as 'Ahmadi Muslims'. Now, if this has not been translated correctly...
Mr. Yahya Bakhtiar:	No, the problem lies not in the translation. It still means 'as a separate entity'.
Mirza Nasir Ahmad:	'Distinction'
Mr. Yahya Bakhtiar:	Distinction, whether meant to raise or lower...
Mirza Nasir Ahmad:	No, no, no, no, oho! Oho!
Mr. Yahya Bakhtiar:	...still means different...

Mirza Nasir Ahmad:	As a mark of distinction, just as Barelwis and Ahl-e-Hadith...
Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	...and this...
Mr. Yahya Bakhtiar:	...has become another sect.
Mirza Nasir Ahmad:	Another sect amongst the Muslims.
Mr. Yahya Bakhtiar:	As for the census, we have seen mention of Sunni and Shiite Muslims, but no distinction between Barelwis...
Mirza Nasir Ahmad:	It might be there in the next census.
Mr. Yahya Bakhtiar:	Yes, I cannot say that. It used to be like this, in a general way, that there are so and so many Shiites, so and so many Sunnites, and the remainder...
Mirza Nasir Ahmad:	So, the Shiites and Sunnites... I, I – not as an objection – I just...
Mr. Yahya Bakhtiar:	No, no, I am just saying...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...that in the Census, they would write it separately...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...that there are so and so many Shiite Muslims...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	And in their report, they would write that there are approximately so and so many Shiite and Sunnite Muslims, but the Shiites had never listed themselves separately, saying that they are Shiites, nor had there been any instructions to this effect; and similar it is in case of the Sunnites, the Barelwis, and Deobandis. This is the point on which I wanted some clarification.
Mirza Nasir Ahmad:	No, if they had given no instructions, then how can they conclude after the census that there are so and so many Shiites?
Mr. Yahya Bakhtiar:	No, they have...they mention it in the report.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	They mention in the report that the Shias are estimated to be so many out of them.
Mirza Nasir Ahmad:	In the census report?
Mr. Yahya Bakhtiar:	Yes, in the old one.
Mirza Nasir Ahmad:	Yes, yes, what I mean is that they must have had them write 'Shia', only then it can have come to be mentioned in the census report.
Mr. Yahya Bakhtiar:	No, estimated.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	They were not listed separately.
Mirza Nasir Ahmad:	I wonder. How do you, how can you estimate without there being any statistics to base your estimation?
Mr. Yahya Bakhtiar:	You have estimated, Sir, that the Ahmadis are four million; they can estimate.
Mirza Nasir Ahmad:	Right, in this sense. There must be some Shia Mujahid there.
Mr. Yahya Bakhtiar:	...I don't remember – I may be wrong. My position is that the first time...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...in 1921...they write...
Mirza Nasir Ahmad:	Anyway, this means that 'Ahmadi Muslim' was meant as a mark of distinction for the members as well as the Jamaat. It was meant to distinguish them.

Mr. Yahya Bakhtiar:	That English book, that you...
Mirza Nasir Ahmad:	This has not been published by our Jamaat. It has been published by any individual.
Mr. Yahya Bakhtiar:	From Qadiyan. Please see. Have a look at the book.
Mirza Nasir Ahmad:	Yes, I have seen it. And I do not understand why were given a Photostat, when the book is available!
Mr. Yahya Bakhtiar:	No, no, they did not have the book then.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	They did not have it. Now, have a look at it.
Mirza Nasir Ahmad:	Right, this has a heading 'outside...'
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...which you had mentioned...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Here is no such heading.
Mr. Yahya Bakhtiar:	Please show me.
Mirza Nasir Ahmad:	The heading that appears in the translation is not in the Urdu original.
Mr. Yahya Bakhtiar:	It is not in the Urdu version? It is there in the English version.
Mirza Nasir Ahmad:	Yes, it is there in the English version.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	This person has added many headings. That is, look...
Mr. Yahya Bakhtiar:	Yes, alright. It has been published...
Mirza Nasir Ahmad:	Do you see? This...
Mr. Yahya Bakhtiar:	...officially on behalf of Qadiyan.
Mirza Nasir Ahmad:	There is no heading in it. The translator, Abul Hashim Bangali, had added the headings himself.
Mr. Yahya Bakhtiar:	Yes, he...
Mirza Nasir Ahmad:	Maybe he had a liking for adding headings. (Pause)
Mr. Yahya Bakhtiar:	This is the edition, I think, that of 1924.
Mirza Nasir Ahmad:	It is nowhere in the Urdu one – there is just one – there are no headings, the translator had added the headings.
Mr. Yahya Bakhtiar:	Mirza Sahib! This is 'Ahmad, Messenger of the Later Days' part 1, by Mirza Basheeruddin Mahmood Ahmad, reproduced from the 'Review of Religions', vol... This further says: ...published by Sadr-e-Anjuman-e-Ahmadiyya, Qadiyan, Punjab, India.' I don't consider it to be a more authoritative. They never said it is wrong.
Mirza Nasir Ahmad:	No, no, what I am saying is that the headings there are not mentioned in the original book.
Mr. Yahya Bakhtiar:	They...if they were wrong, they should have corrected them, so that they do not excommunicate themselves.
Mirza Nasir Ahmad:	Before that, you had...
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	...we shall do it.
Mr. Yahya Bakhtiar:	Ahmadis to form...

Mirza Nasir Ahmad:	Yes, I have understood. I have seen it.
Mr. Yahya Bakhtiar:	Yes. 'Separate community from the outside Musalmans.' I understand that according to the circles you had made, they are 'outside Musalmans.'
Mirza Nasir Ahmad:	No, yes, we have got the original book with us. How can a book so different (be considered) as translation?
Mr. Yahya Bakhtiar:	No, no, that is fine, what you are saying is right, that this book has been (translated) so wrongly; you say...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...it has been published and under your authority.
Mirza Nasir Ahmad:	Yes, this is correct, but the translator is Abul Hashim Bangali Sahib, and the original books does not have any headings.
Mr. Yahya Bakhtiar:	The translation of the actual text is correct?
Mirza Nasir Ahmad:	'Mark of distinction'?
Mr. Chairman:	When the original is available, translation has no value.
Mr. Yahya Bakhtiar:	No, Sir, even the translation is published under their authority.
Mr. Chairman:	Yes. (Pause)
Mr. Yahya Bakhtiar:	Is there any other reference left? (Pause)
Mirza Nasir Ahmad:	The one about an undivided India...
Mr. Yahya Bakhtiar:	I had said that I shall ask you about this.
Mirza Nasir Ahmad:	And there is one about 'setting up a separate Jamaat', whether it is a tendency to separate from the main body of Millat-e-Islamiya; to this, I would like to reply in detail, because this is rather harsh...
Mr. Yahya Bakhtiar:	No, no, this is important, because I... there had been many questions...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...and I had made it clear to you right in the beginning, that...
Mirza Nasir Ahmad:	I had skimmed all of our history, and this will consume one, one and a half hours. If it can be done now, then...
Mr. Yahya Bakhtiar:	No, this is alright, Mirza Sahib. Rightnow...
Mirza Nasir Ahmad:	But I will try – instead of reading everything – just to read one reference under each heading.
Mr. Yahya Bakhtiar:	Read the reference, and explain it by yourself. On this...
Mirza Nasir Ahmad:	Yes, yes, this...
Mr. Yahya Bakhtiar:	...but on this separatism...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...there are some more questions I have to ask you...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...so it will be better if you come to that later...
Mirza Nasir Ahmad:	Yes, right, as you wish.
Mr. Yahya Bakhtiar:	...because there had been two references, you had said just now, the answer of which you do not have with you...
Mirza Nasir Ahmad:	Hmm.
Mr. Yahya Bakhtiar:	...which you could not find. This is why we will have to verify.

Mirza Nasir Ahmad:	Yes, yes, fine.
Mr. Yahya Bakhtiar:	Is there anything else left?
Mirza Nasir Ahmad:	No, there is nothing else left.
Mr. Yahya Bakhtiar:	Mirza Sahib! There were two more references...
Mirza Nasir Ahmad:	Yes, please.
Mr. Yahya Bakhtiar:	...which you had probably answered already, but I had not noted them. According to my notes, however, you have not answered them. Because today... (Pause) ...you had gotten several references noted down. Some of them you had answered the other day, and some you answered today. That matter regarding 'Denizen of Hell', you had answered today. 'He is doomed to Hell', along with that, there had been another reference: 'One who opposes me, is a Christian, Jew, pagan, and doomed to Hell.' 'Nuzool-e-Maseeh', page 4, 'Tazkirah'...
Mirza Nasir Ahmad:	That reference... I had replied to this...
Mr. Yahya Bakhtiar:	You had replied to it?
Mirza Nasir Ahmad:	Yes, I had replied to it.
Mr. Yahya Bakhtiar:	Alright. Then there is another one: 'All Muslims have accepted me and verified my claim, except for bastards and sons of whores. They have not believed in me.' You had said that bastards and whores has got a different meaning in Arabic...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...and that you will explain it.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	So, a reference of this kind...
Mirza Nasir Ahmad:	Not in this sense – will not believe – this relates to the future...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! First tell me whether this exists, or not?
Mirza Nasir Ahmad:	Not in these words.
Mr. Yahya Bakhtiar:	If...you could first read in which words it is, then, after that...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...the position will be clear.
Mirza Nasir Ahmad:	Yes, yes, this is alright. (Pause)
Mr. Yahya Bakhtiar:	Mirza Sahib! When you were talking about 'separate Jamaat', were you talking about the reference relating to the Nazarene Messiah?
Mirza Nasir Ahmad:	No, no, I... you had said that this is an impression in a world.
Mr. Yahya Bakhtiar:	No, I... there was a reference (gesturing to a member) will you tell? (To Mirza Nasir Ahmad) I had said that it is in the same context: 'Had the Nazarene Messiah not done so to his Ummat?' – Mirza Basheeruddeen Mahmood had...
Mirza Nasir Ahmad:	Yes, yes, it is there...
Mr. Yahya Bakhtiar:	You will cover it together with the others?
Mirza Nasir Ahmad:	Yes, together.
Mr. Yahya Bakhtiar:	Yes, I thought it is separate, so...
Mirza Nasir Ahmad:	Yes, yes, no.

	(Pause) I verify the reference that I am about to read: (Arabic text not contained in original – translator) This is in 'Aine-e-Kamalaat-e-Islam', from 1893. This contains the references to many books, and after that, it says: 'Allah Most High had guided me to express the beauty of Islam through these books, and every Muslim will look at these books with love and fondness, and benefit from them, and likewise, he will accept me and verify my claim, except for those who are not just far away from guidance, but whose hearts Allah Most High has sealed up. Such will not accept.' In another place, he had said: 'Allah Most High had sent me to make Islam the prevalent religion all over the world, and He has given me glad tidings that all humankind will accept Islam, and that only those will lag behind, whose condition is no better than that of the very scum of earth.' Something similar has been stated elsewhere, too. So, in order to understand these references, one will have to take a look at all other, similar references, too. The tense used in Arabic can refer to the present as well as the future – the present as well as the future. And the other references tell us that this refers to the future, and not the present. It does not mean 'accept', but rather 'will accept'. Since this had been written, hundreds and thousands of people have accepted Islam. This means 'the whole world will accept Islam', and when I say that hundreds and thousands have accepted Islam, I mean that non-Muslims have accepted Islam. Due to our efforts in Africa, Europe and America, hundreds and thousands of people have accepted Islam. Idol worshippers have burnt their idols. From time to time, we receive pictures which show people burn their idols. So, what is being said here is that Allah has decreed that towards the end of time, all of mankind shall accept Islam and that only those shall lag behind who are the very scum of earth. And 'ذرية البغايا' such hopelessly astray – is explained onwards: 'Such hopelessly astray on whose hearts Allah has put a seal.' Only such shall lag behind with regard to accepting Islam. Everyone else does. This refers to the future, why is it taken to refer to the present? (Pause)
Mr. Yahya Bakhtiar:	What does بغايا mean? You had said 'astray'?
Mirza Nasir Ahmad:	It means rebellious. His Holiness the Promised Messiah had taken it to mean rebellious.
	(Pause)
Mr. Yahya Bakhtiar:	Here it...
Mirza Nasir Ahmad:	In 'Al Hakam', the meaning – that which you have started to look at...
Mr. Yahya Bakhtiar:	No, I was told that the word بغايا refers to immoral, wicked women.
Mirza Nasir Ahmad:	The meaning of what? Of ذرية البغايا?
Mr. Yahya Bakhtiar:	Of بغايا
Mirza Nasir Ahmad:	From where are you reading this?

Mr. Yahya Bakhtiar:	From 'Hujjatun-Noor'.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	From 'Hujjatun-Noor'.
Mirza Nasir Ahmad:	From 'Hujjatun-Noor' and here it has been translated as 'rebellious person', and the dictionary also mentions 'rebellious person'. And I had said the other day that بغايا ...
Mr. Yahya Bakhtiar:	I am talking about this word.
Mirza Nasir Ahmad:	This refers to the future. There shall be a time when the whole world shall accept the Shariah that has been brought by Muhammadur-Rasoolullah ﷺ, and that only few shall lag behind. Those who lag behind shall be the very scum of earth. (Pause) And بغايا is the plural of بغيه, and بغيه means adulteress, it also means the very first squadron of an army. Why is this meaning not taken?
Mr. Yahya Bakhtiar:	The translation that you have mentioned, do you have it printed somewhere?
Mirza Nasir Ahmad:	It is printed in the dictionary...
Mr. Yahya Bakhtiar:	No, you...
Mirza Nasir Ahmad:	...in the Arabic dictionary...
Mr. Yahya Bakhtiar:	The one that...
Mirza Nasir Ahmad:	Yes, yes, 'rebellious' is printed in there.
Mr. Yahya Bakhtiar:	No, yes, you...
Mirza Nasir Ahmad:	It is printed. (To a member of his Delegation) Is it anywhere else as well? (To the Attorney-General) There are two, three places where it says 'rebellious'.
Mr. Yahya Bakhtiar:	Here it only says 'immoral woman'.
Mirza Nasir Ahmad:	Yes, alright, I am telling you only what is printed.
Mr. Yahya Bakhtiar:	Yes, similarly...
Mirza Nasir Ahmad:	Yes, alright. (Pause) 'Al Hakam', vol. 11, number 7.
Mr. Yahya Bakhtiar:	Mirza Sahib, you had said: 'All Muslims have accepted me'...
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	Does it mean this, or not?
Mirza Nasir Ahmad:	No. 'The whole world will accept me'.
Mr. Yahya Bakhtiar:	He talks about the future?
Mirza Nasir Ahmad:	He talks about the future.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	The whole world... elsewhere, there are very clear references, even in Urdu, other ones, too, only by keeping them all in mind, the Arabic text can be translated properly. The tense that has been used in the Arabic text here, can refer to the future... it might well refer to the future, and according to us, this means...
Mr. Yahya Bakhtiar:	Then... please give us ours.
Mirza Nasir Ahmad:	...that 'the whole world shall accept Islam, except for a few human beings, whose condition shall be like that of the scum of the earth'. And here it says 'like that of rebellious ones'.
Mr. Yahya Bakhtiar:	Please give us 'Aina-e-Kamalat'. Not this one. 'Aina-e-Kamalat', I said.

	(Pause) From which page did you read this?
Mirza Nasir Ahmad:	Read what?
Mr. Yahya Bakhtiar:	The translation – from which page did you read it?
Mirza Nasir Ahmad:	The Arabic, from Aina-e-Kamatat?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Yes, that was... number...
Mr. Yahya Bakhtiar:	Is it this?
Mirza Nasir Ahmad:	Aina-e-Kamatat-e-Islam, contained in Roohani Khazain...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...vol. 5, pages 547-548, printed in 1972.
Mr. Yahya Bakhtiar:	Alright. It is the same. (Pause)
Mirza Nasir Ahmad:	This clearly says: (Arabic text not contained in original – translator)
Mr. Yahya Bakhtiar:	Mirza Sahib, there had been another reference...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...Tableegh-e-Risalat: 'One who does not follow you, who does not pledge allegiance to you, who opposes you, is one who opposes Allah and His Messenger, and who is doomed to Hell.'
Mirza Nasir Ahmad:	I have replied to this already.
Mr. Yahya Bakhtiar:	Pardon?
Mirza Nasir Ahmad:	If you want me to, I can repeat.
Mr. Yahya Bakhtiar:	No, no, I had just not marked it.
Mirza Nasir Ahmad:	Yes, fine. (Pause)
Mr. Yahya Bakhtiar:	One was: 'It is not permissible to have relations with Muslims.'
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	'Anwar-e-Khilafat', page...
Mirza Nasir Ahmad:	Have I not replied to this already? I have replied. If you want me to, I can send it again.
Mr. Yahya Bakhtiar:	No. You have given the answer to this?
Mirza Nasir Ahmad:	Yes. (To a member of his Delegation) Why? (To the Attorney-General) I remember it.
Mr. Yahya Bakhtiar:	Alright. I just want it to be complete. Here I have...
Mirza Nasir Ahmad:	Actually I myself... you had also put so many questions... I beg your pardon.
Mr. Yahya Bakhtiar:	Mirza Sahib! I was...
Mirza Nasir Ahmad:	No, no, I... please, listen to me. Maybe I had just not remembered.
Mr. Yahya Bakhtiar:	No, I...
Mirza Nasir Ahmad:	I am just saying this.
Mr. Yahya Bakhtiar:	...the members of the Committee have sent questions.
Mirza Nasir Ahmad:	Yes, yes, but since I couldn't look for it myself, I will get it corroborated by

	someone else. I do not want my memory to fail me, lest tomorrow objections are raised against me.
Mr. Yahya Bakhtiar:	No, this will not happen, in sha Allah. Something like that...
Mirza Nasir Ahmad:	No, I just want to assure myself. (Pause) Mr. Chairman, Sir, I am feeling tired.
Mr. Chairman:	Can the witness come after 10 minutes of recess, or fifteen minutes of recess?
Mr. Yahya Bakhtiar:	I wanted to request... the committee people want to finish soon, because it is getting quite late.
Mr. Chairman:	We want to. This is...
Mirza Nasir Ahmad:	We meet tomorrow at 10:00 a.m.?
Mr. Yahya Bakhtiar:	Tomorrow, there is a meeting, Speaker is going – cabinet.
Mr. Chairman:	If, if we... either we... if... no, we have to give allowance to the witness.
Mr. Yahya Bakhtiar:	No, because he is tired, we can't...
Mr. Chairman:	No, no question of continuing, though... there are two proposals: Either we sit up to 10:00 or we give recess, after 15 minutes to start, and sit up to 10:30, or, if...
Mr. Yahya Bakhtiar:	If, if Mirza Sahib...
Mr. Chairman:	...if the witness feels that he...
Mr. Yahya Bakhtiar:	...after a little break...
Mr. Chairman:	...he will be unable, then we can break.
Mr. Yahya Bakhtiar:	Yes, yes, today nothing has been achieved, Mirza Sahib! Today there were only answers regarding old references.
Mr. Chairman:	It is up to the witness, because witness has the...
Mirza Nasir Ahmad:	You are right regarding that. But I feel quite distressed that we were waiting for two hours, and had not come here.
Mr. Yahya Bakhtiar:	The members had to arrive by plane...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	There had been a delay, then, in the evening, because of the quorum. Otherwise...
Mr. Chairman:	It was...
Mirza Nasir Ahmad:	I mean, we were on duty.
Mr. Chairman:	No, no...
Mr. Yahya Bakhtiar:	No, nobody is blaming you. Nobody...

Mr. Chairman:	Nobody, nobody is to be blamed.
Mr. Yahya Bakhtiar:	No, there had not been a single minute in which the quorum...
Mr. Chairman:	Mr. Attorney-General...
Mirza Nasir Ahmad:	No, it is alright.
Mr. Chairman:	It was the weather in the morning in Pindi which is responsible.
Mr. Yahya Bakhtiar:	Yes, yes. Weather was responsible this morning, and...
Mr. Chairman:	It is up to the witness. If the witness likes, he can sit up...
Mr. Yahya Bakhtiar:	Alright. Tomorrow...
Mr. Chairman:	...he can, he can be asked; we can, we can adjourn just now, if he likes.
Mr. Yahya Bakhtiar:	He is tired, Sir, so...

Mr. Chairman:	Then tomorrow...
Mr. Yahya Bakhtiar:	Tomorrow evening.
Mr. Chairman:	...at 5:30.
Mr. Yahya Bakhtiar:	5:30.
Mr. Chairman:	At 5:30, because then we will be having from 5:30 to 7:00, break for Maghrib from 7:30 to 8:30, and from 9:00 to 10:00, because morning – these are three shifts – because we have been doing four – two in the morning, two in the evening. Tomorrow we will be having three.
Mirza Nasir Ahmad:	So has it been decided then?
Mr. Chairman:	The witness is allowed to...
Mr. Yahya Bakhtiar:	5:30, in the evening.
Mr. Chairman:	5:30
Mirza Nasir Ahmad:	Tomorrow evening at 5:30?
Mr. Chairman:	Yes.
Mirza Nasir Ahmad:	That is alright, then.
Mr. Yahya Bakhtiar:	Sir! There shall be two breaks
Mirza Nasir Ahmad:	Yes, yes. Alright.
Mr. Chairman:	The delegation is allowed to withdraw. The honourable members may keep sitting.
Mr. Yahya Bakhtiar:	I would like to complete as many questions as possible. Otherwise...
Mirza Nasir Ahmad:	Yes, yes, alright.
Mr. Yahya Bakhtiar:	...we would not trouble you.
Mr. Chairman:	And the witness can consider that proposal also about the Hawalajat – the members of the delegation can discuss it – that it will be read in evidence. That is up to the witness.
Mr. Yahya Bakhtiar:	No, that is alright. I said that which is essential...
Mr. Chairman:	Alright. That which is essential shall be read, and that which is not shall be filed.
Mirza Nasir Ahmad:	The remainder shall be filed.
Mr. Chairman:	The honourable members may keep sitting. (Pause)
Mirza Nasir Ahmad:	As-Salamu alaikum
Mr. Chairman:	Wa alaikumus-Salam (The delegation left the Chamber) The reporters can leave also; they are free. No tape. Tomorrow at 5:30 p.m. Thank you very much.
<i>(The Special Committee of the Whole House subsequently adjourned to meet at half past five of the clock, in the afternoon, on Wednesday, the 21st August 1974</i>	
<i>(The Special Committee adjourned to meet at half past five of the clock in the afternoon, on Friday (this is a mistake, the 21st was a Wednesday – translator), the 21st August 1974</i>	

8TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Wednesday, the 21st August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Wednesday, the 21th August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at half past five of the clock, in the afternoon, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

LETTERS FROM QADIANI GROUPS RE:

SUPPLY OF TAPES AND ADVANCE NOTICE OF QUESTIONS IN CROSS-EXAMINATION

Mr. Chairman:	Before they are called, two letters have been addressed to the Secretary, National Assembly, by Mirza Mansoor Ahmad, Nazir-e-Ala, Sadar Anjuman-e-Ahmadiyya Pakistan, Rabwah. One for the supply of the tape, and the other, I will read it. Of the tape, that I have refused in any Chamber. At present it cannot be granted to any person because our proceedings are confidential. The House agrees with me?
Members:	Yes.
Mr. Muhammad Haneef Khan:	Sir, you used the words 'at present.' I think, not at present, the tape of the Assembly commit be granted at any time.
Mr. Chairman:	At any time. The order is that this time this request commit be conceded.
Prof. Ghafoor Ahmad:	Even proceedings should not be given. Not only the tapes.
Mr. Chairman:	The proceedings shall be given only to the honourable members, which are ready, which yesterday, I said that they can collect the proceedings. The second letter, the operation portion, I need (or: read – translator) in the House: 'In any opinion, to facilitate the matter and assist the Committee in reaching a just conclusion, which the Committee so earnestly desires and also in order to be fair to the parties concerned, it would be advisable if the written questions are given in advance and their answers submitted in writing. As a result of our experience in the first session of the Committee, we sincerely believe that had this procedure been adopted earlier, it would have saved a lot of valuable time of the House.

	After all, it is not a criminal proceeding or an ordinary legal cross-examination of an accused, and individual or a party. The Committee is studying a serious matter involving religious beliefs of millions of people in a grave moment and (not) only in the history of Islam. I would, therefore, be grateful if you please convey our request to the Steering Committee. I am sure, the Committee, realizing the gravity and the seriousness of the issue, would grant our request.' I would like to hear the Attorney-General.
Mr. Yahya Bakhtiar:	(Attorney-General of Pakistan) Sir, the Delegation has come to the Assembly at their own request. They wanted to be heard. If they wanted to be heard, then they will have to be present and we will question to elaborate certain points. Now, it is impossible to send questions in advance because, whenever we ask a question, there are five, six supplementaries for clarification. That would mean that whatever supplementary question I ask, that will have to be given to them in writing. You will give time after that and they will submit written reply. If the written replied were to be taken form then, then they would not have come at all. We could have sent a number of questions as interrogatory, which they could have answered from Rabwah. But the point was then that they should clarify the position. And it is not possible, it is physically impossible. Point as far as the hearing is concerned, Sir, I am the first person to give them as much time as they wanted. Now we are at the fag end of the first examination. Whenever they wanted more to answer any question, they have been given time by you and by the House. There was a break of days. About fifteen questions they prepared, and answered those yesterday. So, I think, this is not a reasonable question nor is it practicable.
Mr. Chairman:	Now, I think most of the questions are over and the supplementaries are going on.
Mr. Yahya Bakhtiar:	Only on three subjects. And about every subject, I tell them in advance. That about Akhand Bharat (undivided India) I am going to ask a few questions; about their 'Separatism' I am going to ask a few questions. About Jihad I am going to ask a few question; about Khatme Nubuwwat I am going to ask a few questions, and they kno the subject.
Mr. Chairman:	So, is the House of the opinion that request also cannot be granted?
Members:	Yes.
Mr. Chairman:	Unanimous. Anything else? They may be called. Yes, they may be called. Just a minute.
Maulana Muhammad Zafar Ahmad Ansari:	Respected Sir! There is one thing I want to say...
Mr. Chairman:	Make them sit upstairs, outside. Yes, Maulana Zafar Ahmad Ansari!

PROCEDURE RE: VERIFICATION OF QUOTATIONS

Maulana Muhammad Zafar	Many members keep saying that it is getting very late. It is definitely getting late. But when we have once taken up this job, then it would be very wrong to leave it
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Ahmad Ansari:	at this stage, and it would also be detrimental to our objective. One idea has come to my mind, we could put at one time four, five, six quotations about a certain topic to them, read them and ask them whether they admit them or not. There should be taken no explanation at that time. If they do not admit them, then we should try to produce the originals. Anyway, we should try...
	And if you produce the originals, then it will be very easy. When you give them a reference, they say: 'We shall see, we shall check, we shall verify'. Because this is good.
Maulana Muhammad Zafar Ahmad Ansari:	Alright. But the things which we have got, first of all we shall ask them about them, whether they admit them or not. I mean, like for example, the topic of Jihad. If you read out seven, eight texts to them and ask them if they had authored them or not, and if they admit them, then we can take time for explanation and supplementaries.
Mr. Chairman:	Yesterday, I observed in the House... Maulana Sahib, you also listen, I have also observed this – not on this, but I consulted the Attorney-General. Now, almost the hawalajat are over. The reference which are left now, if they file the replies to that, then that will be part of the evidence. If there is an explanation, that should be given briefly. And now very few hawalajat have remained.
Maulana Muhammad Zafar Ahmad Ansari:	Respected Sir! There are still some topics, as the Attorney-General had said, there needs to be asked something about undivided India, about their attitude towards Muslim countries, about Jihad, about their differences with other Muslims, about all that...
Mr. Chairman:	No, you keep asking, we shall try to finish this as soon as possible. Definitely, now the object is – we are meeting in the morning, the objects to expedite the matter and finish it as early as we can. Yes.

SUGGESTIONS RE: MEETING OF THE STEERING COMMITTEE

Prof. Ghafoor Ahmad:	Respected Sir! I have got a suggestion, that we should call a meeting of the Steering Committee now, so that we can finalize the programme.
Mr. Chairman:	That is very necessary. I think, let the Law Minister come. He promised to come at 7:30, after Maghrib prayers. Then we can fix a time. I want to utilize the full day tomorrow. Morning, evening. This is my... tomorrow, when we finish at nine o'clock or half past nine, then Steering Committee should go into session and review the progress and give a decision. And... (Interruption) Yes, we shall sit. Professor Sahib, when the Law Minister comes, you shall sit with him and decide the matter and tell me. They may be called. Wait a moment. Dr. Muhammad Shafi!
Dr Muhammad Shafi:	These proceedings are secret, aren't they?
Mr. Chairman:	Yes. They are secret.

Dr Muhammad Shafi:	The door remains open. Someone is listening there, constantly.
Mr. Chairman:	Have the secretary check the matter. Who is the person? Is he a messenger clerk? He is either. This is wrong.
Malik Muhammad Akhtar:	Well, I wanted to say something. Yes, they may be called. لگے ان، دیکھو کتھے پہنچاوندے نہیں
Mr. Chairman:	Malik Sahib has come late today. Pretty late. Call them, call them. Tell the Sergeant at Arms that no one should be here, over there and at the two doors. <i>(The Delegation entered the Chamber)</i> Yes, Mr. Attorney-General

CROSS EXAMINATION OF THE QADIANI GROUP

Mr. Yahya Bakhtiar:	Mirza Sahib! You want to say something? Has there anything been left?
Mirza Nasir Ahmad:	(Witness, Leader of the Jamaat-e-Ahmadiyya, Rabwah): Yesterday you had asked which right... There was something about Al Fadhl that had to be checked.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	... something about 1916. If this... I am troubling you only because I do not fully remember. What I remember is that the interpretation given by His Holiness the Second Khaleefah in 1916, or the way he had explained this passage of the Khutbah-e-Ilhamiya, is different from what I had said yesterday. Or is it accordingly? This paper contains no statement by the Second Khaleefah, no Khutbah, no write-up.
Mr. Yahya Bakhtiar:	I shall give it to you, afterwards, in whatever book it might be. Is there anything else?
Mirza Nasir Ahmad:	Other than that?
Mr. Yahya Bakhtiar:	In any other paper, or under any other date? Do you have any idea about this?
Mirza Nasir Ahmad:	With utmost respect I would like to say that the accusation that had been levelled against me yesterday...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I had not accused you of anything.
Mirza Nasir Ahmad:	No, at least listen to me. The references related to the questions, the honourable members should themselves look them up. And you merely ought to ask what such and such reference means. Do not put such a burden on us – that we should look up references for you.
Mr. Yahya Bakhtiar:	No, that is alright. I shall do it that way, if you say that you do not know about a particular reference, then this shall suffice.
Mirza Nasir Ahmad:	I shall talk only about such reference with regard to which you say that 'it is in this book, under such date' I shall not mention if there is an error of one day. You...

Mr. Yahya Bakhtiar:	No, that is alright. Mirza Sahib! The point is that these references, some of them are in the papers, some are in magazines, some are reproduced in books, there might be printing errors. Members take up matter from somewhere, and then they put the question to me, and I forward these questions to you. Sometimes, there is a difference of ten days in the date – instead of 21 it says 31. At times, there is a mistake in the year. Instead of 51 it says... things like these happen.
Mirza Nasir Ahmad:	So, those who wish to ask, should put in some effort.
Mr. Yahya Bakhtiar:	No, they do not have Al Fadhl. The whole file is with you. The other members do not have the file. And many of the references are from Al Fadhl. This is a difficulty we face. Everything else is alright. If you are not able to find it...
Mirza Nasir Ahmad:	No, all I wanted to say was that I have, with utmost honesty accepted that we shall search ourselves. But in return for this, an extremely inappropriate accusation was levelled against me...
Mr. Yahya Bakhtiar:	Mirza Sahib! Mirza Sahib!
Mirza Nasir Ahmad:	This is why I am saying that you should shoulder your own burden, and we should try to shoulder ours.
Mr. Yahya Bakhtiar:	Mirza Sahib! I said that I am not at all doubting your honesty. I think you had heard those words. I had said twice: 'Mirza Sahib! I do not doubt your honesty.' The issue was that I had asked a question, and you said that you neither corroborate that point, nor refute it. After that, I had shown you the reference, and you had said that this question had been put to you in the Muneer Enquiry as well, and that you had given the same answer. Upon that, I said: 'If you know the answer, then you should know the reference as well, then why are you avoiding?'
Mirza Nasir Ahmad:	No, I... I had said that my companion had said...
Mr. Yahya Bakhtiar:	That is alright. This has been clarified. It is correct that something like this is on the record. You had clarified this that he had known that, but you had not.
Mirza Nasir Ahmad:	This is a lengthy answer, and there is a request. That is, when we, after six days, when here... when there was a break, you had said that you shall ask a question about some tendency...
Mr. Yahya Bakhtiar:	Yes. Separatist...
Mirza Nasir Ahmad:	Separatist. In this regard, I would like to make a recap of the past 90 years. This will give a very strong background. So where... only where there are foundations, the very core issues... the question which comes up then, dealing only with half a sentence, one sentence, that will be easier to understand then.
Mr. Yahya Bakhtiar:	Mirza Sahib! You are right. One issue is that when you read out a written reply, and you...
Mirza Nasir Ahmad:	I shall not read out a written reply. You had told me not to do so.
Mr. Yahya Bakhtiar:	No, I said that this is not the right way. If there is any such reference, then it is alright.
Mirza Nasir Ahmad:	I shall just read the reference. Everything else, I shall tell verbally.
Mr. Yahya Bakhtiar:	The point is that I would like to draw your attention to some references, on the basis of which I said that there is an impression that you incline to separatism, or that there is a separatist tendency. You said that you shall reply to this. To that, I said that I shall ask you two more things...

Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	Because if we come to this point, then, before you reply, you had said that there are reasons why you do not pray... with the other Muslims... so that you may keep in mind why we are talking of you as separatist. This has been covered. If you leave that...
Mirza Nasir Ahmad:	No, not that...
Mr. Yahya Bakhtiar:	...I shall not repeat. You had said why an Ahmadi girl does not marry a Muslim boy. You said that this is a policy, not a matter of faith, because you think that the couple would not be happy.
Mirza Nasir Ahmad:	I had not heard that part in full.
Mr. Yahya Bakhtiar:	Then I shall repeat.
Mirza Nasir Ahmad:	That is, an Ahmadi...
Mr. Yahya Bakhtiar:	...may not marry an Ahmadi girl to a Muslim or non-Ahmadi...
Mirza Nasir Ahmad:	Yes. An Ahmadi girl is not to be married to the member of another sect.
Mr. Yahya Bakhtiar:	'We do not permit it.'
Mirza Nasir Ahmad:	That is a matter of being verbal.
Mr. Yahya Bakhtiar:	You had stated the reason for that. I then asked whether that is your creed, whether you had passed any order to this effect – whether we call it rule or belief. You said, no, and that it is your experience that such a couple does not live happily. And you further said that a Muslim cannot be expected to fulfil the rights of his wife as they were granted to her by the Holy Law, in the way an Ahmadi would do. I am repeating this to be sure that I have got it all right, that there is no misunderstanding left. Thus, there is no need to discuss this any further, except that I am going to show you an excerpt according to which, in my opinion, this is not a policy. You are not saying this on account of some bitter experiences. Rather, it is an order, a matter of faith, a rule. I shall draw your attention towards that. This is going on since quite some time. So, that one, too. Then, when we deal with that, you should definitely say something regarding that aspect.
Mirza Nasir Ahmad:	Yes, right, I shall reply to this thing which is lingering now since quite some time. Alright.
Mr. Yahya Bakhtiar:	So, I was saying that...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	The remaining things, I had mentioned to you, the sense in which you had tried to keep yourself separated...
Mirza Nasir Ahmad:	No, not at all.
Mr. Yahya Bakhtiar:	No, yes, those things...
Mirza Nasir Ahmad:	Yes, yes, I have got the answer.
Mr. Yahya Bakhtiar:	You have got the answer. I would like to draw your attention to the point from which your separatist tendency had been concluded, that is, the statement: 'They are a people and you are a different people. Why do you want to mingle with them?' I shall not repeat then what has been recorded already. You may then, undoubtedly reply in detail.
Mirza Nasir Ahmad:	No, I have replied to that.
Mr. Yahya Bakhtiar:	Yes, yes, alright. No need to go into this.

Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Mirza Sahib! Before I am going to ask you more about this matter, there is a small point. Yesterday, you had filed a paper from Al Fadhl, 13 th November 1946. If I have not gotten you wrong, you had said so. Because the question was whether Mirza Basheeruddeen Mahmood had sent his representative to a high-ranking English officer, asking him for separate representation, just as the Christians and the Parsees enjoy. In reply to this, you had said that this is the paper, it contains the Khutba. You had said that in those days...
Mirza Nasir Ahmad:	I had later on explained that where it says 'A trip to Dehli...'
Mr. Yahya Bakhtiar:	Yes. That is what I am saying. You said that in those days, partition was being discussed – which district shall remain and which one shall go. The Muslim population of Godaspur amounted to 51%, a great number of which was Ahmadi. The question was whether this district shall accede Pakistan or India – what role shall be played by the Ahmadis. This Khutba was given under those circumstances. Then came the trip to Dehli, and the demand was placed in support of the Muslim League. Mirza Sahib! This does not mention that partition was being discussed, or the question which district shall go where, or whether the population was 51% or 49%, from which one could get an idea of the background. Let me...
Mirza Nasir Ahmad:	No, no, the interim government, it does mention those things.
Mr. Yahya Bakhtiar:	No, I think you are saying that this essay does mention those things.
Mirza Nasir Ahmad:	No, no, not the essay. I am just telling the background.
Mr. Yahya Bakhtiar:	Yes. That is right. It must be the background. I thought that this was not the background, that it was anything later, in November 1949. The Muslim League had just joined the interim government, but the government intentions...
Mirza Nasir Ahmad:	November 1949, no...
Mr. Yahya Bakhtiar:	No, no, 46.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...but the government intentions were not clearly known then. There is no doubt that Mirza Basheeruddeen Mahmood Sahib had tried back then that if the English give a decision against the Muslims, against the Muslim League, then he shall consider it as against his own self. This is a very clear point. A matter that is clear, cannot be denied. And he went there so that the Muslims who were not in the Muslim League – Ahmadis – about whom it had been said here that the Muslim League had not included them because of their prejudice or any other reason, and who did not want to join the Congress. Then there were some Muslims who had not joined the Muslim League – holders of great positions, like the Agha Khan. The remaining ones you had mentioned in this. They were contacted, so that the British Government may understand that they support the Muslim League nevertheless. Am I making the position clear?
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Regarding this, you had counselled Muslim League regarding this. About this, the Muslim League had said that alright, what they say is correct. After that, came the second question. Anyone had asked Mirza Sahib. Alright, you

	had gone on a trip. Onwards, he says: Some friends said that the newspapers mention the Viceroy, Pundit Jawaharlal Nehru, and Mr. Jinnah, why do they not mentioned you? That person had not understood that these are representatives of political parties who had to make a decision. We, on the other hand, are not representatives of a political party. But we can still exercise our influence and went to guide them to what is right. It is not our job to represent political parties, nor can the government or anyone else bid us to their services for any reason. There is no doubt that it is the duty of the government to consult us as well... I think this is a different subject. Muslim League had nothing to do with this part. ...to consult us as well, to consider our rights. Our Jamaat has around six million members in India, but the members of our Jamaat are spread all over, so that their voice amounts to nothing. The League does not take us in. The Congress we do not want to join. The Parsees in India, on the other hand, are merely 300,000. But there has still been appointed a Parsee minister to the centre, by the government, and their group is considered as a legal group, and that although ours is at least twice as big in numbers, if not more. Sir, what I wanted to show you was that a separate demand is agitated. And then after this, away from Muslims...
Mirza Nasir Ahmad:	No, not away from the Muslims. Apart from the Muslims.
Mr. Yahya Bakhtiar:	Apart from the Muslims, apart from the Muslims. Make them distinct, like...
Mirza Nasir Ahmad:	No, no. If... when you permit me, I shall explain this.
Mr. Yahya Bakhtiar:	No, I am saying that I could not find that what you had told me. Onwards, he says, afterwards, he says that he had sent a representative, and requested him to talk to Gandhi. So, this is connected with this background, that the Jamaat was thinking like this, that their representatives cannot come to the Assembly because they are spread all over, the government itself should look after that, and 'our right is similar to that of Parsees. If they can take in one Parsee, then we can present two Ahmadis.' Now, since they were supporting the League in those days, there is no doubt, that, Mirza Sahib! That this is obvious. But they stilled tried to get a separate representation – as a separate body, similar to that of the Parsees, or better.
Mirza Nasir Ahmad:	May I say something?
Mr. Yahya Bakhtiar:	I shall mention one, two references more, so that you...
Mirza Nasir Ahmad:	If both are together, then it is fine.
Mr. Yahya Bakhtiar:	Mirza Sahib! After that, there is something from your paper 'Al Fadhl', whether it is your paper or that of anyone else. Be it as it is...
Mirza Nasir Ahmad:	Let me tell you about Al Fadhl, whose paper it is. The world has, after much experience and reflection, well, every country has laid down some rules as to the legal responsibilities for anything written in a newspaper – who should bear them?
Mr. Yahya Bakhtiar:	No, that is alright.
	And they have coined a term 'Responsible Editor', and then, now, I am not fully clear, so, if you could help me, then this would increase my knowledge. I think that

	the press responsibility is a colonial necessity, and that this does not exist in free countries. Anyway, let us take it. The law says...
Mr. Yahya Bakhtiar:	No, no, Mirza Sahib! This is not the issue...
Mirza Nasir Ahmad:	The law says that the responsibility of the printed matter lies either with the editor, the editing team (if that is the case) or with the printing press, so you can ask me only if I am willing to take the responsibility or not.
Mr. Yahya Bakhtiar:	Well, Mirza Sahib, the issue is that you can repudiate. I am not saying this. But if the paper does reflect your point of view, as I said that with regard to 'Dawn', the people knew that this is the view held by the Muslim League, but the League was not bound by it. Similarly, you are not bound, as long as you do not write that this paper is the mouthpiece of the Jamaat, 'this is our organ, official organ'.
Mirza Nasir Ahmad:	Yes. Some write that.
Mr. Yahya Bakhtiar:	You have not written that. That is alright. I understand this. But it is nevertheless being thought of as the paper of your group.
Mirza Nasir Ahmad:	No. If there is any reference, then read it. I shall tell you if I own it or not.
Mr. Yahya Bakhtiar:	Yes, there are some references which the Muneer Committee has written in its report: 'Before Pakistan, the Ahmadiyya Jamaat had published some writings and statements...'
Mirza Nasir Ahmad:	Which page is it?
Mr. Yahya Bakhtiar:	I am telling you: '...from which can be concluded that even if Pakistan comes into being, we shall try that this partition, this partition of India comes to an end.' Page 10. You can see for yourself. 'This partition come to an end.' Writings on this topic, etc. I shall give you some references from Al Fadhl which he is mentioning...
Mirza Nasir Ahmad:	The question of undivided India had been sort of covered already, and we have the answer to this.
Mr. Yahya Bakhtiar:	No, I had just said that I have to ask some questions, so that you...
Mirza Nasir Ahmad:	Yes, yes, alright. We shall note that. This had been mentioned already, as you had said already.
Mr. Yahya Bakhtiar:	Yes. This was the Muneer Committee. There he said that 'it seems to be so.' This is Al Fadhl, 5 th April 1947, 17 th May 1947, 12 th April 1947, and 17 th June 1947.
Mirza Nasir Ahmad:	Yes. He (pointing to a member of his delegation) wrote that.
Mr. Yahya Bakhtiar:	One is of 18 th August. Also have a look at that. It is just a trifle matter, that of 17 th June, Mirza Mahmood Ahmad, Imam of the Ahmadiyya Jamaat...
Mirza Nasir Ahmad:	17 th June 1947?
Mr. Yahya Bakhtiar:	Yes. 'Finally, I pray that you, o my Lord, may grant my people understanding, so that first of all this country remains undivided, and even if it is divided, that it should be divided in a way to facilitate its being united again.' Now, Sir, I...
Mirza Nasir Ahmad:	As long as I have not seen it, I cannot say anything.
Mr. Yahya Bakhtiar:	This is an address after 3 rd June, when Pakistan was accepted. Muslim League had

	achieved a victory; you are not sharing that victory; you are not sharing that hope. You say: 'May it be united again.' So, you have to clarify this that you are not keeping yourself as a part of the Muslim nation.
Mirza Nasir Ahmad:	No, I think your way of argumentation is faulty.
Mr. Yahya Bakhtiar:	Yes, this is my impression.
Mirza Nasir Ahmad:	Yes, I think it is wrong.
Mr. Yahya Bakhtiar:	This is why I am clarifying it. Mirza Sahib! I think you will give the same reply when you have a look at these references. This is why I had presented them to you. I shall read...
Mirza Nasir Ahmad:	One answer is ready...
Mr. Yahya Bakhtiar:	Then this part...
Mirza Nasir Ahmad:	Principally...
Mr. Yahya Bakhtiar:	Then this part shall be completed.
Mirza Nasir Ahmad:	You mean it shall be included in the end?
Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	(To a member of his delegation) Include that as well. Alright. Write it.
Mr. Yahya Bakhtiar:	...since the subject is being divided...
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	There are some small questions. Mirza Sahib! You have got a mission in Israel. That is correct, isn't it?
Mirza Nasir Ahmad:	Hundreds and thousands of Muslims live in Israel...
Mr. Yahya Bakhtiar:	First I would like you to... look, first answer my question with either 'yes' or 'no'. I shall not go on. Then you can explain.
Mirza Nasir Ahmad:	Now, now, we come to this! Let us grapple with this problem...
Mr. Yahya Bakhtiar:	Is there any mission of...
Mirza Nasir Ahmad:	...what does English Language mean by this 'mission'?
Mr. Yahya Bakhtiar:	What you have in your confiliation of foreign missions. That contains...
Mirza Nasir Ahmad:	Yes, yes, mission.
Mr. Yahya Bakhtiar:	That means...
Mirza Nasir Ahmad:	'Mission' in the English language, means field of missionary activity.
Mr. Yahya Bakhtiar:	Yes. That is what I mean. I do not mean political activity; I never suggested that.
Mirza Nasir Ahmad:	No, no, no. Field of missionary activity. The members of the Ahmadiyya Jamaat are enough for that.
Mr. Yahya Bakhtiar:	No. Do you have a mission there? I am not talking about Ahmadiyya Jamaat.
Mirza Nasir Ahmad:	The Ahmadiyya Jamaat is present there.
Mr. Yahya Bakhtiar:	Alright. That is enough.
Mirza Nasir Ahmad:	The Ahmadiyya Jamaat is...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...and I think they make up around five per cent. Five per cent of the whole Muslim population there is Ahmadi.
Mr. Yahya Bakhtiar:	No, right. I am asking whether you have got a mission there?
Mirza Nasir Ahmad:	Yes. The Ahmadiyya Jamaat is there.
Mr. Yahya Bakhtiar:	'The Ahmadiyya Jamaat is there', you yourself say 'our foreign mission', so you should mention them.

Mirza Nasir Ahmad:	Yes, this is why I translated it as 'mission'.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	This is from the Concise Oxford Dictionary: 'The field of missionary activity'
Mr. Yahya Bakhtiar:	Well then, the foreign mission mentioned in your book, on page 79 – also note that, please – is the text that I am reading really there or not? I shall not read the whole. As far as... 'Ahmadiyya mission in Israel' because I said: 'The mission in Israel because you said this...'
Mirza Nasir Ahmad:	Yes, yes. The Ahmadiyya Jamaat is there.
Mr. Yahya Bakhtiar:	Ahmadiyya Movement in Israel is situated at Haifa at Mount Karmal. We have a mosque there, a Mission House, a library, a book depot, a school. The Mission also brings out a monthly entitled 'Al Bushra' which is sent out to thirteen different countries accessible through the medium of Arabic. Many works of the Promised Messiah have been translated into Arabic through this mission. Onwards he says: Some time ago, our missionary had an interview with the mayor of Haifa, when, during the discussion on many points, he offered to build us a school at Kababeer, a village near Haifa, where we have a strong and well established Ahmadiyya community of Palestinian Arabs. He also promised that he would come to see our mission at Kababeer, which he did later, accompanied by our notables from Haifa. He was duly received by the members of the community and by the students of our school. A meeting had been to welcome the guests. Before his return, he entered his impressions in the Visitor's Book. Another small incident, which would give the readers some idea of the position the mission in Israel occupies, is that in 1956, when our missionary Chaudhery Muhammad Sharif, returned to Headquarter...'
Mirza Nasir Ahmad:	Which year is it?
Mr. Yahya Bakhtiar:	This publication is dated 1965.
Mirza Nasir Ahmad:	No, no, no. That what you had just read.
Mr. Yahya Bakhtiar:	1956
Mirza Nasir Ahmad:	1956
Mr. Yahya Bakhtiar:	'That in 1956, when our missionary, Chaudheri Muhammad Sharif returned to the headquarters of the movement in Pakistan, the President of Israel sent word that he (our missionary) should see him before embarking on the journey back. Chaudheri Muhammad Sharif utilized the opportunity to present a copy of the German translation of the Holy Qur'an to the President, which he gladly accepted. This interview and what transpired at it was widely reported in the Israel press and a brief account was also broadcasted on the radio.' I am just asking a simple question – when missionaries go there, and come back from there, which passport are they using?
Mirza Nasir Ahmad:	Foreign.
Mr. Yahya Bakhtiar:	Yes?
Mirza Nasir Ahmad:	Foreign Ahmadis are going there. Pakistan...
Mr. Yahya Bakhtiar:	No, Sir, I very carefully read it. Chaudheri Muhammad Sharif is a Pakistani:

	'When he returned to the Headquarters of the movement in Pakistan.'
Mirza Nasir Ahmad:	He is not Pakistani.
Mr. Yahya Bakhtiar:	He is not Pakistani?
Mirza Nasir Ahmad:	Yes. He has got the nationality of a foreign country. He lives abroad. He is going there as well.
Mr. Yahya Bakhtiar:	He has also got a Pakistani nationality? Does he have one, or doesn't he have one?
Mirza Nasir Ahmad:	I don't know about that.
Mr. Yahya Bakhtiar:	You do not know about that.
Mirza Nasir Ahmad:	But he has got a foreign nationality. Pakistan has got a treaty with some countries according to which... dual nationality.
Mr. Yahya Bakhtiar:	No, I...
Mirza Nasir Ahmad:	No, I, you actually... dual nationality had not come later... I do not know about him.
Mr. Yahya Bakhtiar:	I just wanted to know, because when he returned, you know.
Mirza Nasir Ahmad:	No. American nationals also come to us. All come. They come to the Headquarters.
Mr. Yahya Bakhtiar:	I am a lawyer, I use every word in the legal sense. You return home. You did not say 'When he comes here.' 'Home'. He returned to Pakistan. I wanted to know...
Mirza Nasir Ahmad:	One who writes these articles or reports...
Mr. Yahya Bakhtiar:	Maybe...
Mirza Nasir Ahmad:	...doesn't use the English words in the legal terms.
Mr. Yahya Bakhtiar:	Sir, either he could say that 'he returned to the headquarters', or he could have said that 'he came to the headquarters.' But he says: 'when he returned'. Chaudheri Muhammad Sharif is obviously a Pakistani person. He may have got a nationality, as you say; that is possible.
Mirza Nasir Ahmad:	Thousands of foreigners live in our lands, in the subcontinent...
Mr. Yahya Bakhtiar:	No, well, it might be...
Mirza Nasir Ahmad:	...they go there as foreign nationals.
Mr. Yahya Bakhtiar:	Yes, that is right. He might have British nationality, or any other nationality. I am not saying that. I am just asking about which passport, which nationality he used to go there. You said that he was a foreigner.
Mirza Nasir Ahmad:	Yes, a foreigner. No Pakistani can go there.
Mr. Yahya Bakhtiar:	You are a Pakistani national?
Mirza Nasir Ahmad:	Alhamdulillah.
Mr. Yahya Bakhtiar:	So when he reported to you that the Israeli president had said such and such things, you also had...
Mirza Nasir Ahmad:	No, I did not get that report.
Mr. Yahya Bakhtiar:	No, I mean your Jamaat.
Mirza Nasir Ahmad:	Yes, yes, the office there, he went there and gave his report...
Mr. Yahya Bakhtiar:	...that the Israeli statements had even been broadcasted over the radio, and that you should please tell your government what the Israelis think – had you given any information or did you not deem that necessary?
Mirza Nasir Ahmad:	No, I had just... yes, yes, I am telling you. The issue is that the points that have been put before you – their government had treated all Muslim organizations in the same manner.

Mr. Yahya Bakhtiar:	Mirza Sahib! You should not think that I am insinuating. From this, the people might get the impression how strongly the people feel about this. This is why I am saying.
Mirza Nasir Ahmad:	No. I am trying to remove that impression.
Mr. Yahya Bakhtiar:	No, if I would go to Israel...
Mirza Nasir Ahmad:	I think...
Mr. Yahya Bakhtiar:	If I would go somehow to Israel – let me talk clear – whether as a friend or as an enemy or in any role whatsoever, and a high official calls me and talks to me, then I would consider it as my foremost duty to tell any high up in the government whom I can approach that listen! These are our enemies, this is how they are thinking, such and such conversation had taken place. I think that this is not necessary, this is not an obligation, this is not a law...
Mirza Nasir Ahmad:	No, no. let me tell you. A bit ahead, in a bit digression – I had gone to visit West Africa in 1970. In two countries, I myself got a message from the Israeli ambassador that he wants to meet me. I told him that I am not inclined to see him.
Mr. Yahya Bakhtiar:	No, you had said the right thing, yes, but let us assume that you meet those Israelis...
Mirza Nasir Ahmad:	I was not at all willing to meet them.
Mr. Yahya Bakhtiar:	No, if there had been a reception somewhere, and in that connection any ambassador would be sitting there, and began talking to you, then you realize that these are politicians. And under such circumstances, you would certainly tell your government that you had heard such and such thing from those people.
Mirza Nasir Ahmad:	Receptions do take place where there are our ambassadors.
Mr. Yahya Bakhtiar:	And why should they not?
Mirza Nasir Ahmad:	Yes, yes. That had been. That is nothing particular.
Mr. Yahya Bakhtiar:	This is why I had asked you.
Mirza Nasir Ahmad:	Yes, yes. Was this the question?
Mr. Yahya Bakhtiar:	This is... regarding that...
Mirza Nasir Ahmad:	Yes, yes, on that.
Mr. Yahya Bakhtiar:	Some small questions might come up.
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	That was 'Undivided India'...
Mirza Nasir Ahmad:	There is one more thing to clarify... here with us... our Jamaat, in the region which is now known as Israel, had been founded long before Israel had come into being...
Mr. Yahya Bakhtiar:	That is alright. I am not talking about that.
Mirza Nasir Ahmad:	...and in 1924 and 1928, our Jamaat was founded there. In 1928. Is this... the one whose name had been mentioned... he had become a senior of the Jamaat there. Since 1928, we have extremely brotherly relations with Muslims from all other sects. What should be asked is if anything could be done for the rights of the 95% Muslims there, for any reason whatsoever, as we do not have any diplomatic relations with them. They should be looked after. We should be paying attention to that. If we do not pay attention to that, if we make mutual relations of love a subject of objections, then this will not be a very appropriate step. If they find that

	out, that is the 95% who are not Ahmadis, then they will also not like it. I want to tell you that, because we have got very good relations with those people.
Mr. Yahya Bakhtiar:	There are good relations, yes, but yet there should be some clarification, right, because there...
Mirza Nasir Ahmad:	No, well, I would be very grateful to you, even if someone would misunderstand.
Mr. Yahya Bakhtiar:	...remains some doubt. This is why I am asking.
Mirza Nasir Ahmad:	Yes, I am grateful to you. Everything should be brought to the light.
Mr. Yahya Bakhtiar:	Mirza Sahib! Your book, the one that you had read yesterday, I have also got a copy of that, here, have a look. See if it is your publication? I might have got the wrong one. Mirza Sahib! It is the same one, 'Outside Musalmans', Outside Musalmans', isn't it?
Mirza Nasir Ahmad:	Yes, yes, let me see.
Mr. Yahya Bakhtiar:	Here, look at it. The Photostat had been taken from it. This is the one. Yours is the 1916 edition. This is the one of 1921 or 1924. It had been published in Qadian.
Mirza Nasir Ahmad:	Yes, it had been published in 1924.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Yes. And it is also the second Urdu edition of 'Seerat Maseeh Maw'ood', which says: 'The Ahmadis should get themselves registered as Muslims. This means that in this year, he had determined the name 'Ahmadi' for his group, so as to distinguish them from the Muslims.' A distinct sect within Islam.
Mr. Yahya Bakhtiar:	No, I had to ask a couple of questions about this. This is why I had said that you...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Yes. This is it.
Mirza Nasir Ahmad:	About this I just would like to say that this has got a heading which is not included in the original book.
Mr. Yahya Bakhtiar:	No, I got that, right, when you have a look at the original, in Urdu...
Mirza Nasir Ahmad:	Yes, yes, (to a member of his delegation) Keep it in front.
Mr. Yahya Bakhtiar:	Before that, Mirza Sahib! I am again forgetting something. There had been another thing in my mind, that they usually write that 'this is our official organ'. This is written here. 'Most humble, Manager Al Fadhl, Qadian, Gordaspur, organ of the august Ahmadiyya Movement.' 'The paper Al Fadhl is, through Divine Grace, a paper that one may call the organ of the Ahmadiyya Jamaat.' Have a look at that, too.
Mirza Nasir Ahmad:	'It may be called'. Not 'it is called'.
Mr. Yahya Bakhtiar:	No, whatever it means, that the committee will judge.
Mirza Nasir Ahmad:	If it had said that it is being called, then your point would be quite a weighty one, but it just says that it may be called.
Mr. Yahya Bakhtiar:	I am just drawing your attention to this. In the end it will be the committee to decide about the meaning.
Mirza Nasir Ahmad:	No, alright.

Mr. Yahya Bakhtiar:	Page 58, in the paper I have got with me. It might be another page number in your papers.
Mirza Nasir Ahmad:	Yes, I am having a look at it.
Mr. Yahya Bakhtiar:	Here I have drawn your attention towards a separatist tendency: 'Ahmadis for a separate community from the outside Musalmans.' You had said that this heading is not correct, that it is not contained in the original.
Mirza Nasir Ahmad:	Yes. It is not correct.
Mr. Yahya Bakhtiar:	Onwards it says: 'The year 1901 was the year of census. The Promised Messiah issued a notice to his followers asking them to get themselves recorded in the census pages under the name of Ahmadiyya Musalman. This was, therefore, the year when, for the first time, he differentiated his followers from the other Muslims by the name of Ahmadiyya.'
Mirza Nasir Ahmad:	This is the same that we had yesterday...
Mr. Yahya Bakhtiar:	No, you... two pages before that...
Mirza Nasir Ahmad:	Yes, yes, two pages before that.
Mr. Yahya Bakhtiar:	This is 54, 58, which bears the heading 'Injunctions to Ahmadis regarding marriage'. This is the heading. It is in English. In Urdu, there might be no heading.
Mirza Nasir Ahmad:	No, there is no heading. But let us take it out nevertheless.
Mr. Yahya Bakhtiar:	Yes. Look at the English. From this you can see. First...
Mirza Nasir Ahmad:	Yes. Here it is: 'The same year, he had, in order to strengthen the Jamaat's bonds...
Mr. Yahya Bakhtiar:	Yes. I shall read it. You read along, then comes the translation. 'The same year...' That is 1898, because the topic that was discussed before...
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	'The same year, with a view to strengthen the bonds of the community and to preserve its distinctive feature, he promulgated rules regarding marriage and social relations and forbade the Ahmadis to give their daughters in marriage to non-Ahmadis.' This has been translated into Urdu. Please have a look at it. This is not a matter of like or dislike, or a matter of experience. This is an actual order.
Mirza Nasir Ahmad:	No, no. This is not a rule at all.
Mr. Yahya Bakhtiar:	Injunctions.
Mirza Nasir Ahmad:	No, no. motives, guidelines
Mr. Yahya Bakhtiar:	Please read out what you have got in Urdu.
Mirza Nasir Ahmad:	Yes. 'The same year, he had, in order to strengthen the Jamaat's bonds, and to preserve the special features of the Jamaat, issued some motives regarding the marital relations and social matters of the Jamaat ('s members). He had given guidelines that no Ahmadi should give his daughters in marriage to non-Ahmadis.' The sentence 'in order to strengthen the Jamaat's bonds' tells us that this is not a legal injunction.
Mr. Yahya Bakhtiar:	No. I am not saying that 'he had given guidelines', given directions.

Mirza Nasir Ahmad:	Given directions? But please, you... no, let me explain. Other sects had made similar statements, but they had done so with some difference. They said: 'محروم الارث' - deprived of inheritance. That is, the children (ensuing from such a relation) shall not inherit. Whereas the Ahmadiyya Jamaat has not given any such instructions. Rather, if an Ahmadi girl marries a non-Ahmadi, then her children shall nevertheless inherit from their Ahmadi elders. So, this is not a legal ruling. It does not... I mean, the rights of the heirs are not affected. This is not a legal ruling.
Mr. Yahya Bakhtiar:	Mirza Sahib! I wanted to tell...
Mirza Nasir Ahmad:	...as with the other sects.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! What I wanted to say was that there had been some guideline by Mirza Sahib, a direction, because of which this all had happened. Not because it had been your experience that Muslims do not treat your girls well, that they keep them unhappy. I wanted to make this distinction.
Mirza Nasir Ahmad:	No, this is there. That what I had said, is... there.
Mr. Yahya Bakhtiar:	This says that it is for the sake of maintaining your community's distinction and to keep it strong.
Mirza Nasir Ahmad:	No, for the sake of keeping the bonds of the Jamaat strong.
Mr. Yahya Bakhtiar:	Yes. Not because the girls are not happy there.
Mirza Nasir Ahmad:	No, to keep the bonds of the Jamaat strong... the bonds can be strong only if there is happiness. When they are happy... but when there is discord in a home, then how can the bonds be strong?
Mr. Yahya Bakhtiar:	Alright. This is then your interpretation. In Malaikatullah, page 46, comes...
Mirza Nasir Ahmad:	The reply to Malaikatullah had been given already.
Mr. Yahya Bakhtiar:	No, not to that.
Mirza Nasir Ahmad:	Oh, is it so? Then it must have been any other reference.
Mr. Yahya Bakhtiar:	I shall read it again. I don't remember. Perhaps it had been replied to.
Mirza Nasir Ahmad:	We have made a note about one question regarding Malaikatullah. If it is any other question, then mention it.
Mr. Yahya Bakhtiar:	I shall read it. If you think you replied already, then I don't think there is any further need, I think. 'The fifth point which is now of extreme importance for our Jamaat is that we should not betroth our children to non-Ahmadis. One who still betroths his child to a non-Ahmadi, has definitely not recognized the Promised Messiah, nor has he understand what Ahmadiyyat is. Would there be any such irreligious person among the non-Ahmadis? Would there be anyone among them who would give his daughter to a Hindu or a Christian? You call them Kafir, but in this matter they are better than you. In spite of being Kafirs, they do not give their daughters to any other Kafir. But you, who call themselves Ahmadis, give your daughters to Kafirs. Do you do so because they belong to your nation? But on the day on which you entered Ahmadiyyat, you Ahmadiyyat became your nationality...'
Mirza Nasir Ahmad:	We have replied to this already.
Mr. Yahya Bakhtiar:	Alright. Then it is ok. Mirza Sahib! There is something... I am not coming to the main subject yet... there

	had been left some minor things... you say that... I had read out several references like 'the enemy says', 'the opponent says'. The position is not clear. The impression one gets is that the word 'enemy' not only indicates the Christians, but also such Muslims who opposed Mirza Sahib, or who did not consider him as a prophet. You said: 'no, here it refers to the Christians'. You said this regarding all references that I had read. I just want to draw your attention towards this book. If you could give some clarification about this, that all the references that had been read so far were about non-Muslims, Christians, etc. I just wanted to say that, but this, 'enemy' and 'opponent' can be addressed to both.
Mirza Nasir Ahmad:	Yes. Non-Muslims are meant when their enmity is obvious. The whole non-Muslim world, I mean the Christians, are not bound to attack Islam. So, when it is said about Christians, then it refers only to such Christians who actually attack Islam. And when it is said about Muslims, then every Muslim who is not an Ahmadi, is not necessarily an opponent. Only such, and they are not even one per cent, who openly assault the Ahmadis...
Mr. Yahya Bakhtiar:	No, that is right. I am saying...
Mirza Nasir Ahmad:	...and this reference will clearly say who is an opponent.
Mr. Yahya Bakhtiar:	No, look, I had read out some references. One was Anjam-e-Atham. There you had clearly said that this is just that particular Atham, or Assam, or whatever...
Mirza Nasir Ahmad:	Yes. Abdullah Atham.
Mr. Yahya Bakhtiar:	Abdullah Atham. That he is hinted at. Because this is apparent from the context. Some others, however, do not state whether any particular Christian is intended. I am asking you: 'One who opposes me is a Jew, an idolator and a denizen of Hell.' Here is one thing...
Mirza Nasir Ahmad:	This is what I remember. Yesterday I had said that the Arabic text refers to the future.
Mr. Yahya Bakhtiar:	No, I mean, I am just saying.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...your opponents also included Muslims, Muslim scholars, Maulvis, right?
Mirza Nasir Ahmad:	A part of Muslim scholars were amongst our opponents.
Mr. Yahya Bakhtiar:	Yes. Some scholars. That is what I am saying.
Mirza Nasir Ahmad:	Yes, there were some scholars.
Mr. Yahya Bakhtiar:	Some scholars. Some scholars...
Mirza Nasir Ahmad:	And similar there might be two, three percent of aggressors against Islam among the followers of other religions. However, the actual reference, the topic that had been mentioned in any book, it clearly says who is meant by 'opponent'.
Mr. Yahya Bakhtiar:	Yes, sometimes. Sometimes it is clear, Mirza Sahib! And sometimes it is not. Like, yesterday you had...
Mirza Nasir Ahmad:	You can ask me about the ones that are not clear.
Mr. Yahya Bakhtiar:	...this is why I had yesterday said to you: 'The enemy thinks we are going to devour his religion.'
Mirza Nasir Ahmad:	I had made this quite clear.
Mr. Yahya Bakhtiar:	You tried to, but I was not satisfied. And only God knows how satisfied the

	members of the committee were. But it was my duty to... by the people whom you term as 'enemy' and 'opponent' are not necessarily meant the Christians. It can also mean the Muslims.
Mirza Nasir Ahmad:	That had been quite clear there.
Mr. Yahya Bakhtiar:	Not there, Mirza Sahib! I am speaking generally, that they had opposed you, kept doing so. This is why 'opponent' does not only mean the Christians.
Mirza Nasir Ahmad:	I had myself said...
Mr. Yahya Bakhtiar:	Yes, so when...
Mirza Nasir Ahmad:	...that every sect... in every Muslim sect, there are around two percent who are vehemently opposed to us. This does not address the others.
Mr. Yahya Bakhtiar:	Look, please, I had a cursory look at this book. And I would like to draw your attention to the fact that he mentions opponents, people who oppose him. Mirza Sahib had gone to some places to deliver a lecture, or he was somewhere where the people could come to him: 'People advised the Promised Messiah not to go to the mosque as there was a likelihood of serious riots.' I think this refers to Delhi.
Mirza Nasir Ahmad:	Which year?
Mr. Yahya Bakhtiar:	This is page 34 in this book, when he had gone to Delhi for the first time. He had gone there twice, but this refers to the first time...
Mirza Nasir Ahmad:	Yes, when he went to the first time. Only twelve Ahmadis had been with him then.
Mr. Yahya Bakhtiar:	Yes, right. I am not asking why he had asked for police protection. Everybody has a right. I am not talking about that.
Mirza Nasir Ahmad:	According to our books, he had not asked for protection. They themselves had arranged it.
Mr. Yahya Bakhtiar:	The police had arranged it on its own. He delivered his speech under police protection: 'The special edifice of the Jamia mosque was full of men both inside and outside and even the stairs were crowded with the sea of men who were mad with rage and looked at him with bloody eyes. The Promised Messiah and his little band made their way to the Mihrab...'
Mirza Nasir Ahmad:	Which page is it?
Mr. Yahya Bakhtiar:	Page 34. '...there was a sea of men or Musalmans in the mosque.' Who is meant by 'bloody eyes'? Then I...
Mirza Nasir Ahmad:	The meaning of 'bloody' has an abusive shade...
Mr. Yahya Bakhtiar:	No, no, 'bloody', I know, angry, in rage.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	They were angry.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Chairman:	Can we break for Maghrib?
Mirza Nasir Ahmad:	Is it the same reference which instructed Ahmadis to get themselves registered as Muslims?
Mr. Yahya Bakhtiar:	Mirza Sahib, this English edition of mine...

Mirza Nasir Ahmad:	There had been one, that Ahmadis should get themselves registered as Muslims. This had been a point to look up.
Mr. Yahya Bakhtiar:	The one that had been before...
Mirza Nasir Ahmad:	Yes, the one before that.
Mr. Yahya Bakhtiar:	‘The announcement is followed by the storm of opposition.’ This is the heading that had been given. Then, on page 31, he says: ‘Those very theologians who had formerly commended him now stood up to denounce him.’ Then comes mention of Maulwi Muhammad Husain Batalwi. Then, on the next page comes his...
Mirza Nasir Ahmad:	‘He had arrived in the morning of the 28 th September 1891...’
Mr. Yahya Bakhtiar:	Yes, you are looking at the Urdu one? If you, if you have a look at the English one...
Mirza Nasir Ahmad:	No, I mean that the year is given here, and it is probably given there, too. 28 th September, 1891, and one...
Mr. Chairman:	We are breaking for Maghrib, and then, after Maghrib, we will resume this question. The delegation is permitted to leave.
Mr. Yahya Bakhtiar:	Here, Maulwi Muhammad Husain Batalwi... here, then, on the next page...
Mr. Chairman:	Mr. Attorney-General, we are breaking for Maghrib, and then, at 7:30...
Mr. Yahya Bakhtiar:	After break?
Mr. Chairman:	After break, this question will continue. The honourable members may keep sitting. (The delegation left the Chamber.) The House is adjourned to meet at 7:30. Thank you very much.
<i>(The Special Committee adjourned for Maghrib Prayers to meet at 7:30 p.m.)</i>	
<i>(The Special Committee re-assembled after Maghrib prayer, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	

TIME FOR THE CROSS-EXAMINATION

Syed Abbas Husain Gardezi:	I have a small request, Sir! Some members have been heard saying that they want the discussion to finish quickly. I would like to say that a very important record is being prepared...
Mr. Chairman:	(To the secretary) Call them, let them sit outside.
Syed Abbas Husain Gardezi:	...this is a very strong record, an international record. We ought to make it as precise as possible, as future generations will also read it. This is why we should not rush the matter.

ATTENDANCE IN THE COMMITTEE

Syed Abbas Husain	The next thing I would like to tell the members is that they ought to come here on
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Gardezi:	time. The whole nation is watching us, what we are doing. Today, an outsider said to me that you people keep sitting in the cafeteria. You people don't show any interest. This is a heavy and extremely important work. When we waste time, we waste our time. Their time is not being wasted. Through your person, I would like to tell the members that they should please not waste time. They should come and go at the fixed times. This record should either be totally thrashed, or it should be very clear.
Mr. Chairman:	So far as the first...
Syed Abbas Husain Gardezi:	<i>Kept standing.</i>
Mr. Chairman:	Please, be seated.
Muhammad Afzal Randhawa:	Respected Sir! A notice should also be issued to absent members.
Mr. Chairman:	Alright, fine. Shah Sahib! Please, be seated. I shall reply to both matters. So far as the first point is concerned, we cannot sit for a definite period only on this ground that we are preparing record for the generations. We cannot sit for one year, or three months, or two months...
Syed Abbas Husain Gardezi:	I am not saying that. It is just that whatever time you fix, that should not be wasted. The time that is being wasted - it is not their time, it is our time that is being wasted.
Mr. Chairman:	The second issue is that of Tableegh. I am preaching since one year - ever since I occupied this chair, that for God's sake! Do come here, come on time. But my talking seems to be without effect. You can try your luck. My saying this is of no use.
Syed Husain Abbas Gardezi:	Through your person, Sir, I would like to request the honourable members, with all respect...
Muhammad Afzal Randhawa:	Sir! What is the use in addressing those who are present? Issue notices to those who are absent.
	Shah Sahib! After nine o'clock, they slowly drag themselves to the exit, one by one. They take their bags and out they are. And only fifteen are sitting here. In Budget one day, we started with six members. That is not right. Professor Ghafoor Sahib, the Law Minister has come. He is in my chamber. He will come here also. You can discuss with him then. I said that he should come now. Chaudheri Sahib was also sitting there, saying something about the whole matter. Whatever it may be, well, now I am going to call them. They may be called. (<i>The Delegation entered the Chamber</i>)

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mirza Nasir Ahmad:	With the permission of the Chair. It would be good if one point could be clarified. This is regarding what you had said about Palestine. When Chaudheri Muhammad
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	Sharif came back from there in '56, there had been a report. I would like to get on record that I had been elected in '65, and, I do not remember... we thought...
Mr. Yahya Bakhtiar:	I had told you already that we are not disputing with you on this. You might remember that you had said that you were not incharge at that time. It might be that you had been in Europe yourself, that you had not been here.
Mirza Nasir Ahmad:	No, I was not in Europe, but I also had nothing to do with that.
Mr. Yahya Bakhtiar:	No, I had said so because...
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	...because this book is dated '65. And he had come in 1956, so the question not even arises.
Mirza Nasir Ahmad:	There is my note about Palestine. We had done a lot there, together with the Palestinian Muslims, against the establishment of Israel. But it would take more than the time I have got to talk about that.
Mr. Yahya Bakhtiar:	No, we are not disputing that. All that I am asking you is what the people are wondering. I was saying that when the word opponent is repeated again and again, then this includes those Muslims also, and it has been said with regard to that, that everywhere where Mirza Sahib had stayed, in Delhi, in Amritsar, in Lahore, well, it has been mentioned again and again that the Muslims had opposed him. Others might have done so as well. Some of them must have been scholars, and some...
Mirza Nasir Ahmad:	This has not been mentioned anywhere that all Muslims...
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	...this is why I am saying that there were one, two percent who... were opposed.
Mr. Yahya Bakhtiar:	I was also saying that, that this includes some Muslims as well. When he says 'opponents' it does not necessarily refer only to Christians.
Mirza Nasir Ahmad:	No. I had said so already.
Mr. Yahya Bakhtiar:	This is why I wanted to draw your attention that in Delhi, there were thousands of them. He said that they were enraged.
Mirza Nasir Ahmad:	Yes, yes, out of crores.
Mr. Yahya Bakhtiar:	Naturally.
Mirza Nasir Ahmad:	'The sprawling Jami Mosque of Delhi was full of people. Even on the stairs, there were people. He passed by thousands of them, people who looked at him in rage and with bloody eyes. I would say that he had displayed much forbearance and clemency. These are the same people who had chopped off others' head over the question whether 'Ameen' should be said aloud, or not.'
Mr. Yahya Bakhtiar:	Now, there is a place, a bit onwards, here he writes, in the same book: 'His cousin, Sir Ahsan, in nineteen one hundred (1901?), and some of his relatives, who were opposed to him, put up a wall in front of...' 'Opposed'; I am saying that allows all kinds of people. Not just Christians.
Mirza Nasir Ahmad:	No, no, I have said that already. It is accepted that two or three percent of followers of every religion or Islamic sect were opposed to him.
Mr. Yahya Bakhtiar:	No, I just wanted to tell that he also went to Amritsar, and that it is mentioned that the Maulwis there would come in great numbers. I am not saying all Maulwis. But those who were in the Hall, they were in opposition to him. They were also

	called 'opponents'.
Mirza Nasir Ahmad:	The whole of our history is full of differences between Shiites and Sunnites.
Mr. Yahya Bakhtiar:	Mirza Sahib! The meeting in Lahore, etc., about that...
Mirza Nasir Ahmad:	Yes, yes, right. I am not denying this. Our whole history is full of sectarian strives. (<i>Interruption</i>)
Mr. Chairman:	I will request Sardar Aleem to resume his seat.
Mr. Yahya Bakhtiar:	Mirza Sahib! Your Jamaat thinks that the Holy Qur'an and the inspirations of the Promised Messiah are both the word of God. There can be no difference between both. This is why there can be no question of which one is to be preferred. Both have got the same status?
Mirza Nasir Ahmad:	No. I was just saying that one part of my answer was left. Please listen to that.
Mr. Yahya Bakhtiar:	Sorry. Please make your statement. I will ask you later on.
Mirza Nasir Ahmad:	I was saying that our belief is that whatever is indeed the word of Allah, contains no contradictions. And this is so because its source, its origin is the same.
Mr. Yahya Bakhtiar:	It is the same?
Mirza Nasir Ahmad:	The interpretation of that... the interpretation that I have given, this is what we believe.
Mr. Yahya Bakhtiar:	No. I am only asking whether you keep both on the same level? Both are the word of Allah, according to you, and both are authentic?
Mirza Nasir Ahmad:	We are keeping both on the same level in so far as both are the word of Allah.
Mr. Yahya Bakhtiar:	This is what I am saying.
Mirza Nasir Ahmad:	From this level. But some other things...
Mr. Yahya Bakhtiar:	No, I am not talking about that. I am coming to that, just now.
Mirza Nasir Ahmad:	Yes. That is right. Because it is the word of God. This is why both words of God have got a certain majesty and greatness.
Mr. Yahya Bakhtiar:	And the whole Ahadith, they can naturally not be on the same level as the Qur'an. Mirza Sahib's inspirations, the revelations he had received, do you think them higher as the Ahadith?
Mirza Nasir Ahmad:	وما ينطق عن الهوى ان هو الا وحي يوحى The things that are indeed the utterances of the Holy Prophet ﷺ, are not what he had uttered on his own accord. Rather, it is in corroboration with what Allah Most High had said.
Mr. Yahya Bakhtiar:	And the Divine words that were addressed to Mirza Sahib, are of a higher level than that, or not?
Mirza Nasir Ahmad:	Every...
Mr. Yahya Bakhtiar:	Please, look...
Mirza Nasir Ahmad:	No, I have got the point. I am giving the reply. Every authentic Hadith is superior to the inspirations of His Holiness the Promised Messiah, because it is related to Muhammad, the Messenger of Allah ﷺ.
Mr. Yahya Bakhtiar:	So, you consider the Hadith as superior?
Mirza Nasir Ahmad:	Every authentic Hadith. We consider any authentic Hadith as superior to the interpretations given by His Holiness the Promised Messiah, no matter if these interpretations were based on any inspiration, or not.
Mr. Yahya Bakhtiar:	Yes. Here is would like to read out a reference. Please check it. It is by Mirza

	Basheeruddin Mahmood, Al Fadhl, 25th April 1915: 'The Hadith have reached us through scores of narrators, whereas we have received the inspiration directly. This is why the inspiration is to be given preference.' Till here, it is clear. Onwards, he says: 'The things we had heard from the Promised Messiah are more reliable than the Ahadith. After all, we have not heard the Ahadith right from the Holy Prophet.' Not only Ilham, but talk in general.
Mirza Nasir Ahmad:	No, this... when you have finished your talk, I shall explain. I shall explain rightnow. Imam Bukhari, may Allah shower him with mercy, had sifted through six hundred thousand Ahadith, and he had rejected around 594,000 thousand of them. He had accepted only six thousand. The actual issue here is that of the narrators, not that of authentic traditions. Around six hundred thousand traditions had reached Imam Bukhari through various narrators. And Imam Bukhari had given the verdict that around 594,000 traditions are not acceptable. He had not done so because he actually considered these traditions as the words of Allah's Messenger ﷺ, but because some of the narrators through whom these traditions had reached him were weak, and he was not willing to consider that the Messenger of Allah ﷺ had indeed said those things.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I have got your point. I... You are stating the reason, weakness, why some traditions are weak, whereas the things said by Mirza Sahib are strong. You stated the reason. I had asked you whether this is what you believe. So, please, make this point clear.
Mirza Nasir Ahmad:	No, I... oh... oh! Belief! This is why I had said right in the beginning 'authentic Ahadith'...
Mr. Yahya Bakhtiar:	No, I am saying this because...
Mirza Nasir Ahmad:	No, I had said 'authentic Hadith'. With this condition, I cannot say...
Mr. Yahya Bakhtiar:	Please, look: 'The Hadith have reached us through scores of narrators, whereas we have received the inspiration directly. This is why the inspiration is to be given preference.'
Mirza Nasir Ahmad:	Yes. Every Hadith...
Mr. Yahya Bakhtiar:	This is a general point, isn't it? After that, I mentioned that he had said: 'The things we had heard from the Promised Messiah are more reliable than the Ahadith...'
Mirza Nasir Ahmad:	They are not more reliable than the Ahadith. More reliable than the narration of the Ahadith...
Mr. Yahya Bakhtiar:	Please look, you are giving a clarification.
Mirza Nasir Ahmad:	No. I am just mentioning what has been said here, that you should be attentive to that.
Mr. Yahya Bakhtiar:	'The things we had heard from the Promised Messiah are more reliable than the Ahadith.'
Mirza Nasir Ahmad:	Than the narration of the Hadith, not the Hadith itself.
Mr. Yahya Bakhtiar:	Alright, yes...

Mirza Nasir Ahmad:	Not more than the Hadith.
Mr. Yahya Bakhtiar:	'The things we had heard from the Promised Messiah are more reliable than the Ahadith. After all, we have not heard the Ahadith right from the Holy Prophet.' My point is the following, Mirza Sahib! That a Hadith, even if you call it a hundred times authentic, is not superior to the words of Mirza Sahib, because we have not heard these words directly, even if a hundred Imam Bukharis say so. This is why Mirza Sahib's talk is to be considered as superior. This is what he is saying, so please, clarify that.
Mirza Nasir Ahmad:	You are interpreting this passage in a way in which not even one of our eighth graders would interpret it.
Mr. Yahya Bakhtiar:	No. I am a fool. I am rather dull. Maybe a bit like Jesus. But I am still saying that here...
Mirza Nasir Ahmad:	No. When it is a question that relates to our religion, then I shall explain it, and not you.
Mr. Yahya Bakhtiar:	That is alright. I am just asking, Mirza Sahib!
Mirza Nasir Ahmad:	When I am explaining something, you are not accepting it. That's it from my side.
Mr. Yahya Bakhtiar:	Look, I am not accepting it. This is why I am taking a clarification from you. Otherwise, the committee could have drawn its conclusion by merely reading this.
Mirza Nasir Ahmad:	Yes, that is right. How kind of you.
Mr. Yahya Bakhtiar:	So, I am saying so because I have to perform a very difficult duty. There should be a clarification. These issues should be brought to the light.
Mirza Nasir Ahmad:	I quite understand.
Mr. Yahya Bakhtiar:	I am receiving many papers. I am asking you a question, and I get ten papers, that I should ask this also and that also. So, I want to say that the meaning that is apparent here, the ground, reasoning, rationale, is so obvious that: 'The things we had heard from the Promised Messiah are more reliable than the Ahadith...'
Mirza Nasir Ahmad:	...than the narration of the Ahadith.
Mr. Yahya Bakhtiar:	Yes, the narration of the Ahadith...
Mirza Nasir Ahmad:	For example, let me tell you, I shall make it a bit clearer...
Mr. Yahya Bakhtiar:	This question, if I could...
Mirza Nasir Ahmad:	Yes, of course.
Mr. Yahya Bakhtiar:	'After all, we have not heard the Ahadith right from the Holy Prophet.' The meaning that I derive from this is that the traditions that you consider as authentic, regarding which you are fully convinced that they are authentic, with regard to them, no one can claim to have heard it right from the Holy Prophet ﷺ. And since no one has heard the directly from the Holy Prophet ﷺ, and since there are people who had heard Mirza Sahib's statements direct from him, the latter are to be considered as more reliable and superior to the former...
Mirza Nasir Ahmad:	This is not our religion.
Mr. Yahya Bakhtiar:	If this is not the meaning, then please clarify it.
Mirza Nasir Ahmad:	This is not our religion.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	Our belief is that, for example, a Hadith has been handed down by seven narrators

	before it reached Imam Bukhari – who has got a very high standing amongst the compilers of books on Ahadith. And some of the books of Hadith were written 150 or 200 years later. And many narrators have narrated from one another. This is how things went. So, from the narration point of view, there are quite many narrators who were accepted by Imam Muslim, but not by Imam Bukhari. Then there are quite many narrators who had been accepted by Imam Bukhari, but not by the saints afterwards. This is the reality of Hadith, and the emotions that were stirred because of the narration... the Hadith that we, our elders... here I shall say, that were accepted by the Promised Messiah <i>alaihissalatu was salam</i>, and the Khaleefahs after him, and by myself, their narration is sound. There is nothing to match them. I mean, the Holy Prophet's ﷺ words are not matched by those of the Promised Messiah <i>alaihissalatu was salam</i>. This is my religion.
Mr. Yahya Bakhtiar:	No, that is alright, you are saying so. All I am saying is that he has made a distinction here.
Mirza Nasir Ahmad:	By stressing on 'narration'.
Mr. Yahya Bakhtiar:	...because of the narration... because it is a narration... because it is a narration, it cannot be as sound as though one had heard it directly from somebody. If any of us says that 'you have heard it directly', then naturally...
Mirza Nasir Ahmad:	Which one is it? The answer to this must be there.
Mr. Yahya Bakhtiar:	I had mentioned that. 25 th April... that's what had been written for me.
Mirza Nasir Ahmad:	Is it in the same book?
Mr. Yahya Bakhtiar:	No, I had given the reference of Al Fadhl.
Mirza Nasir Ahmad:	Alright. Al Fadhl. The answer to this might be anywhere before or after.
Mr. Yahya Bakhtiar:	This is why I would like you to have a look, Mirza Sahib! I am just doing my duty, you are getting angry.
Mirza Nasir Ahmad:	No, I am not at all getting angry. I am your servant.
Mr. Yahya Bakhtiar:	I am the servant – of the National Assembly. I am doing whatever they are telling me to do. Mirza Sahib! In your Khutba of the 21st June, which I think has been mentioned in the Mahzarnamah as well, you had said... I am reading page twelve: 'This constitution gives him...' This article, article 20 (A), you are interpreting it, saying: 'This constitution gives him the right to announce whether he is a Muslim...' I am reading from the beginning, so that you can recall easily. After quoting: 'Every citizen shall have the right to profess. Practice and propagate his religion.' Onwards, you explain: 'In other words, this constitution, which is...' And then comes: 'Every religious denomination and every sect thereof shall have the right to establish, maintain and manage his religious institutions...'
Mirza Nasir Ahmad:	Ok, this is a clause in the Constitution.
Mr. Yahya Bakhtiar:	The Article 20 of the Constitution, about this you say: 'In other words, this constitution, which is a source of pride for us, guarantees to every citizen of Pakistan his religion, that is to say the religion which he, and not

	Mr. Bhutto or Mufti Mahmood or Mr. Maudoodi, chooses for himself. Whatever religion a citizen chooses, that is his religion, and he can announce it. This constitution gives him the right to announce whether he is a Muslim or not. And if he announces that he is a Muslim, then this constitution of which the People's Party is proud, and of which we are also proud because of this article, guarantees to every citizen the right to announce that, being a Muslim, he is a Wahhabi, or an Ahl-e-Hadith, or an Ahl-e-Qur'an or Barelwi or Ahmadi.' From this one gets the impression, I think, that you consider yourself as a sect amongst the Muslims. Had this always been your attitude, that you consider yourself as a sect, or do you think that only you are Muslims and the true followers of the Holy Prophet ﷺ, and that the others are not even a sect?
Mirza Nasir Ahmad:	There had been an old reference, that such and such should be written in the census, well, there it was advised to write: 'Muslims belonging to the Ahmadiyya sect.'
Mr. Yahya Bakhtiar:	Not 'sect'. Here it says: 'Entered as Ahmadi Muslim.'
Mirza Nasir Ahmad:	'Ahmadi Muslims', then there is 'sect', then it also says: 'Muslims belonging to the Ahmadiyya sect', both kinds of statements are present. So, Ahmadi... the point that you had mentioned, it is correct that we are a part, just as there are 72, 73 other parts, similarly, we are also a sect and consider ourselves as such, and we had done so ever since.
Mr. Yahya Bakhtiar:	The lecture that Mirza Sahib had given in London, it was not a real lecture, he had just briefed his people, but Mirza Basheeruddin Sahib had written the book back then...
Mirza Nasir Ahmad:	Ahmadiyyat or True Islam.
Mr. Yahya Bakhtiar:	Yes, right. This 'Ahmadiyyat or True Islam', this is an edition of 1937. It has been published in Qadian. On page 34 of this book, Mirza Basheeruddeen says: He distilled the impure water and discovered the subterranean channel, and removed the veil from our eyes and opened wide the door to a vast field of research and discovery, thus providing for the ever increasing needs of mankind, without, in the least, going outside the forms of Islam, which was established by the Holy Prophet (peace be upon him) and which, with the will of God shall be preserved till the end of days. Once this is realized, it will be easy to comprehend that although the Ahmadiyya Movement believes firmly in the Holy Qur'an and is a movement of Muslims, it cannot be ranked merely as one of the sects of Islam...' I go further, please: '...on the contrary, it claims that it alone represents to the world the real Islam that was revealed over 1300 years ago, and that its special mission is to enrich mankind with unlimited spiritual treasures contained in the Holy Qur'an.' I am saying this, because you say...
Mirza Nasir Ahmad:	No, this...
Mr. Yahya Bakhtiar:	You don't consider yourself as merely a sect of Islam.
Mirza Nasir Ahmad:	What is the question regarding the text you had just read?
Mr. Yahya Bakhtiar:	No, I am telling you that you say you are a sect of Islam and you should be treated as Wahhabis and others.

	I said that this had not been your stand before, before, your stand had been: 'We are not a sect of Islam. We should not be ranked as one of the sects of Islam; we are the real Islam.'
Mirza Nasir Ahmad:	Every sect believes that.
Mr. Yahya Bakhtiar:	What I am asking you is that I... Now, Mirza Sahib! I... Mirza Sahib, you had, on the other day (pause) said that 'The Promised Messiah had also been a prophet.' In the same capacity, there had been some questions. I shall ask you later on. About the Lahori party. Would you like to say something? But one thing is not clear to me, whether you consider The Promised Messiah as a shara'i Nabee or as an Ummati Nabi?
Mirza Nasir Ahmad:	The Nazarene Messiah?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Prior to the Holy Prophet ﷺ there could have been no Ummati Nabi, hence, there had been none...
Mr. Yahya Bakhtiar:	That is, in the Ummat of Hazrat Musa <i>alaihissalam</i> ? That is what I mean.
Mirza Nasir Ahmad:	No. That is what I am saying. Not with relation to the Holy Prophet ﷺ, but with relation to Hazrat Musa <i>alaihissalam</i> and the other prophets and the regions to which they had been sent.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Prior to the Holy Prophet ﷺ, there had been no Ummati Nabi, nor could there have been any, because the legislatures back then had not been complete yet. Hence, there could have been no perfect obedience, or losing oneself in the ways of the Holy Prophet (incomprehensible). We believe that there can be an Ummati Nabi only in the Ummat of the Holy Prophet ﷺ, for he is the most exalted with regard to his rank and greatness. He had provided mankind with a complete source of guidance in the shape of the Holy Qur'an and the Shariah. Before that, Hazrat Isa <i>alaihissalam</i> ... if you allow me, I shall explain a little?
Mr. Yahya Bakhtiar:	Yes. Clarify the status of that.
Mirza Nasir Ahmad:	Yes, yes. Hazrat Musa <i>alaihissalam</i> was a legislative prophet. The prophets who had been sent to the Children of Israel after him were bound to abide by Hazrat Musa's Shariah, but they made some minor differences. They were not abiding by it fully. You will not find complete abidance in them. We believe that after Hazrat Muhammad ﷺ, not an iota of the Holy Qur'an can be changed. But Hazrat Isa <i>alaihissalam</i> had said: 'Hazrat Musa's Shariah says: An eye for an eye. This is the command of the Shariah, the command of the Torah. Hazrat Isa <i>alaihissalam</i> said: If anyone slaps you on your right cheek, then also offer him your left cheek.' That is, one stressed revenge and the other stressed forgiveness. On the whole, he had abided by Hazrat Musa's Shariah. But for an Ummati Nabi it is necessary to follow each and every letter of the Shariah, to follow the originating prophet completely, and without fail.
Mr. Yahya Bakhtiar:	That is, Hazrat Isa <i>alaihissalam</i> was not a legislative prophet?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	That is what I was asking.

Mirza Nasir Ahmad:	Yes, he was no a legislative prophet according to us.
Mr. Yahya Bakhtiar:	By 'Ummati', I mean in the sense that he was from Hazrat Musa's Ummat. He was also a Jew.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	But he was not an Ummati Nabi in the way we use this term.
Mr. Yahya Bakhtiar:	You would call him non-legislative?
Mirza Nasir Ahmad:	Non-legislative, following Nabi. But his prophethood was not that of an Ummati Prophet. It was not because of perfect following.
Mr. Yahya Bakhtiar:	He was following Hazrat Musa <i>alaihissalam</i> ?
Mirza Nasir Ahmad:	He was following the Shariah of Hazrat Musa <i>alaihissalam</i> .
Mr. Yahya Bakhtiar:	And he had to establish the laws thereof?
Mirza Nasir Ahmad:	On the whole.
Mr. Yahya Bakhtiar:	On the whole. And Mirza Sahib's position is that he is also a non-legislative Prophet, and he was also to... the law of Hazrat Muhammad ﷺ?
Mirza Nasir Ahmad:	But, on the whole, no, absolutely.
Mr. Yahya Bakhtiar:	Absolutely, that I say. But are both legislative?
Mirza Nasir Ahmad:	Both are not legislative. In the Holy Qur'an comes that after the Torah, after Hazrat Musa <i>alaihissalam</i> ... the Holy Qur'an says that there had been sent such prophets to the Children of Israel who would make others follow the Shariah of Hazrat Musa <i>alaihissalam</i> , who would arrange the means of guidance for the people, but, some difference. If... it is a big topic. I have clarified that.
Mr. Yahya Bakhtiar:	No, that of legislative and non-legislative...
Mirza Nasir Ahmad:	Non-legislative prophet?
Mr. Yahya Bakhtiar:	Yes. After that, the position should be, as far as I have understood, that Mirza Ghulam Ahmad's position with regard to the remaining sects of Muslims is the same as that of Hazrat Isa <i>alaihissalam</i> with regard to the remaining sects of Jews?
Mirza Nasir Ahmad:	No, insofar as there is a difference in the status of Hazrat Isa <i>alaihissalam</i> and His Holiness, whom we know as the Promised Messiah. The status of His Holiness the Promised Messiah <i>alaihissalam</i> was <i>salam</i> is one of absolute obedience. But that of Hazrat Isa <i>alaihissalam</i> is not. Insofar, there is a difference between both.
Mr. Yahya Bakhtiar:	No, I am saying that there had been no difference because they both were non-legislative prophets...
Mirza Nasir Ahmad:	As far as non-legislative prophets are concerned, there had been thousands of them, after Hazrat Musa <i>alaihissalam</i> , including Hazrat Isa <i>alaihissalam</i> , and His Holiness the Promised Messiah had also been a non-legislative prophet.
Mr. Yahya Bakhtiar:	Their relationship, their relation...
Mirza Nasir Ahmad:	Only to that point.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Only to that extent.
Mr. Yahya Bakhtiar:	Because the point is that there...
Mirza Nasir Ahmad:	No, this, yes...
Mr. Yahya Bakhtiar:	...is a reference like that, that I just happened to see. It says: 'In short, prophets are

	of two kinds...' As I had said, from the legislative point of view. I am reading from page 28, yes: '...those that are law-bearers like Moses...'
Mirza Nasir Ahmad:	Page 28?
Mr. Yahya Bakhtiar:	28 '...on whom be peace, and those who only restore and re-establish the law after mankind have forsaken it; as, for instance, Eliyah, Isaiah, Ezekiel, Daniel and Jesus (on whom all be peace). The prophet Messiah (on whom be peace) also claimed to be prophet like the latter and asserted that as Jesus was the last Khaleefah (successor) of the Mosaic dispensation, he was the last Khaleefah of the Islamic dispensation.' Please mark the words 'he asserted.'
Mirza Nasir Ahmad:	He was the Khaleefah
Mr. Yahya Bakhtiar:	...and asserted that as Jesus was the last Khaleefah (successor) of the Mosaic dispensation, he was the last Khaleefah of the Islamic dispensation.' He is comparing them on one footing.
Mirza Nasir Ahmad:	No, not footing.
Mr. Yahya Bakhtiar:	No, I, this...
Mirza Nasir Ahmad:	No, let me explain a little.
Mr. Yahya Bakhtiar:	Let me read the whole thing first.
Mirza Nasir Ahmad:	No. you will understand that: مخلص الله (solely and sincerely for Allah). This Ayat of the Holy Qur'an is hinted at. This is all I wanted to say, in which there is a silent...
Mr. Yahya Bakhtiar:	'...just as he was the last Khaleefah of the Mosaic dispensation, he was the last Khaleefah of the Islamic dispensation. The Ahmadiyya Movement, therefore, occupied with respect to other sects of Islam, the same position which Christianity occupied with respect to all other sects of Judaism.' Does it not conclusively show that as Christianity is a different religion compared to Judaism, Ahmadiyyat is a different religion compared to other sects?
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	This I want you to clarify.
Mirza Nasir Ahmad:	No, this cannot be concluded from this.
Mr. Yahya Bakhtiar:	No, I am saying this because of the comparison he makes...
Mirza Nasir Ahmad:	He makes this comparison in the light of an Ayat from the Holy Qur'an.
Mr. Yahya Bakhtiar:	That is alright... this is why I had read it out.
Mirza Nasir Ahmad:	(Arabic)
Mr. Yahya Bakhtiar:	Onwards I shall elaborate this point. On page 29, he says: 'Muhammad (on whom be peace and blessings of God) being thus the like of Moses (on whom be peace), it was necessary that the Messiah of the Islamic dispensation should not only be from among his followers but should come to re-establish and propagate the Qur'anic law just as Jesus came with no new law, but only confirmed the Torah...' The he explains the point that you had just mentioned: 'I have already indicated that one of the functions of a prophet, who is not the

	bearer of a new law, is to sift all errors and misinterpretations which may have crept into an existing religious system owing to lapse of time, and this in itself is a great task. To discover and restore that which had been lost is almost as great a task as to supply that which is new. But we believe that the Promised Messiah (on whom be peace) had a much higher mission to perform. In order, however, to understand what that mission was it is necessary first to understand clearly our position with regard to the Holy Qur'an...' Then onwards, he describes this point. What I wanted to show you, Sir, is that Mirza Basheeruddeen Sahib, in his book or lecture, draws the parallel that Mirza Sahib has got the same position with regard to Islam or Prophet Muhammad which Jesus Christ had with regard to Moses or Judaism. Then it is also stated – and you may have read it and you may understand it better than I do – that Jesus Christ had made some changes as you just... That what you had just said, but the basis is the same as that of Moses's law. But being a Ghair Sharai Nabi, a Prophet without his own law, he formed a new Ummat – to it a fact or not? And if you draw the parallel, does it not amount to the fact that Ahmadiyyat is a new religion?
Mirza Nasir Ahmad:	The author of this book drew no parallel. He referred to the Qur'anic verses. And I am quiet in this regard. Tomorrow, I shall bring you the Ayaat, duly written, along with their translation.
Mr. Yahya Bakhtiar:	Mirza Sahib! I am reading in the Assembly, and this is why I am drawing your attention, but you are getting angry with me.
Mirza Nasir Ahmad:	I have not gotten angry. I just meant to say that rightnow I cannot answer.
Mr. Yahya Bakhtiar:	What I am saying is that as far as I can see, this meaning can be concluded.
Mirza Nasir Ahmad:	Let us derive a meaning after reading the Ayat from the Holy Qur'an.
Mr. Yahya Bakhtiar:	Both are Ghair Sharai Nabi. Both had re-established the old law. But the result that had been derived is that his position amongst the Muslims is the same that had been Hazrat Isa's <i>alaihissalam</i> among the Jews. This is our position. Then in the separation are such things like you having made your own Rules of Conduct, and some laws, there had been guidelines and directions...
Mirza Nasir Ahmad:	With regard to separatism which is quite a big issue, I have got...
Mr. Yahya Bakhtiar:	This is why this issue is there as well.
Mirza Nasir Ahmad:	Yes. No, this is why I had just listened silently, because there are two verses in the Holy Qur'an about this passage, and as long as one does not have them in one's mind, it is not so easy to understand that passage... because in that case... one has... one has to theorize, although these facts had been stated in the light of the Holy Qur'an. I shall reply to this in sha Allah tomorrow morning. I shall keep the Ayaat from the Holy Qur'an in front of me.
Mr. Yahya Bakhtiar:	Then, Mirza Sahib! Onwards he says, on page 32 – this is a different subject. It is not directly connected...
Mirza Nasir Ahmad:	Yes, yes, alright.
Mr. Yahya Bakhtiar:	'The Holy Qur'an contains a full and complete refutation of every doubt which is suggested by each succeeding age under the ever-changing conditions of the world and reply to every criticism which may be based on new knowledge and

	discoveries.' Then, in the last para, he says: 'By pointing out this miracle of the Holy Qur'an, the Promised Messiah (on whom be peace) has effected a revolution in spiritual matters. The Muslims certainly believe that the Holy Qur'an was perfect but during the last 1300 years, nobody had imagined that not only was it perfect but that it was an inexhaustible store house in which the needs of all future ages had been provided for, and that on investigation and research, it would yield for richer treasures of spiritual knowledge than material treasures which nature is capable of yielding.' Now, Sir, first of all this gives me an impression that Mirza Sahib discovered something which was not discovered for 1300 years, by the Muslims, in the Holy Qur'an. This hidden treasure, which he discovered and pointed out, was a revolution. Now, I will respectfully ask you, Mirza Sahib, that, as far as interpretation of the Holy Qur'an is concerned, I am not aware or acquainted, as you know. Apart from those provisions of the Holy Qur'an, those Ayaat which directly or indirectly deal with the status of a Nabi or Mahdi or Isa coming back, which directly or indirectly prove or try to prove that Mirza Sahib was a Nabi or Mahdi or Isa, what other provisions of the Holy Qur'an has he interpreted which nobody had interpreted before – and Jihad – these, apart from these? Because there are the subjects of... Jihad – his interpretations – and on the question of Khatm-e-Nubuwwat, what it means, death of Jesus. Those things that prove his prophethood, or that prove his being Jesus, in the Holy Qur'an, with regard to him, and about Jihad, what other treasure had there been that the Muslims had not discovered in 1300 years, and that Mirza Sahib had brought to the light? This is something very important, because I got so many questions. I want to put it very briefly. Would you like to say something about this rightnow?
Mirza Nasir Ahmad:	Please be seated. You will get tired.
Mr. Yahya Bakhtiar:	Yes. No, alright.
Mirza Nasir Ahmad:	The Holy Qur'an has made this statement, this claim. These are Ayaat from the Holy Qur'an that I had just recited. At another place it has been said that the Holy Qur'an is an open book. Every person can read it. Everyone can try to derive benefit from it, according to his abilities. And here it has been said that it is a hidden book, a book with secret meanings. Not every member of this Ummat can read it. Rather, there has been some restriction: Only the pure ones from among this Ummat can grasp the meanings that are contained in the Holy Qur'an. تنزيل من رب العالمين The announcement that we had made, that there is a complete guidance and law in the Holy Qur'an, could not be proved right unless there were some such spiritual secrets and subtleties that are according to the needs of the time, well, there are in this Ummat some people who are dear to Allah, and they had learnt from Allah the interpretation and meanings of the Holy Qur'an, in order to convey these teachings to their contemporaries.

Unless the Holy Qur'an is also a secret book, the claim that it is from Allah and for all times to come, for the whole Universe, for all times to come, would be false, that it is forever, until the Day of Judgement. This is a very clear subject. I cannot explain the whole matter, so I just make an allusion to that.

If you take our Mahzarnamah... in our Mahzarnamah there is a booklet which is entitled 'Muqarraban-e-Ilahi ki Sirr Khoi – Rooh Kafir Giri ke Ibtalaa mai', as an example, that were selected from several centuries – there were examples from 55 different elders of this Ummat. When we look at their lives, we come to realize that when elders like Syed Abdul Qadir Jilani *rahmatullahi alaihi* had begun their work of reformation, there were a couple of scholars who had issued Fatwas of Kufr against him, saying that the things said by him were not said by the righteous elders before. This is so because Allah Most High had granted him from this secret book, from this hidden treasure some gems that were according to the needs of the time. But the scholars who followed only the obvious meanings had looked only at the former books and levelled accusations against him. And the elders that came into our Ummat after a century, a century after Syed Abdul Qadir Jilani, they were also accused in the same way. Against them, Fatwas of Kufr were also issued, that 'you have said things that Syed Abdul Qadir Jilani had never said'. Here I am telling you about the gist of their lives. I am not reading any reference or excerpt. These are the circumstances of their lives. This is an accepted fact. This is a fact that cannot be denied, that times change, and that a result of these changes, there arise new problems for mankind. Shall the Qur'an be there to solve these problems? We say yes, always. Let me give you a modern example. There had been the Agrarian Revolution in the 19th century. There had been the Industrial Revolution, as well, although this had been just a beginning. Anyway, the history of the Agrarian Revolution in England is in front of me, as well as the Industrial Revolution. As a result of this revolution, the workers united. As a result of this revolution, the relationship between worker and master were redefined. The result of this revolution was that finally, according to the guidelines of the Holy Shariah – I am saying here intentionally 'Shariah', I am not saying the Muhammadan Shariah, as there were other people as well, for example, Christians, they were talking about their Shariah, so, I am intentionally saying so. Otherwise, nowadays only the Muhammadan Shariah is applicable, because according to the Divine Law, these issues had not been addressed. There had been so much mischief in the world that some people began to think that they might be eliminated from this world because of their sins. You were asking what kind of treasures His Holiness the Promised Messiah had extracted from the hidden book. Let me tell you that Socialism and Communism - depending on location - that were the result of what is known as the English Agricultural... Agrarian Revolution, and the Industrial Revolution, are considered as blessings by some and not so by others. We do not wish to fall into this dispute. The Holy Qur'an contains much knowledge as to how these issues are to be solved. I am a personal witness to that – although I do not like to talk about myself, but rightnow I have got no other choice. In the year '73, I had gone to Europe. I had given press conferences in at least four different places. There, I had told that the solution that the Holy Qur'an

	provides with regard to modern problems is far better, far more satisfying than the one that communism has come up with. So, when a person says: What treasures are there that are brought to the light by the Jamaat-e-Ahmadiyyah in this age, I would like to tell him that – I am not claiming that I have got full knowledge of all the former books – if there is anyone who has enough knowledge of the former books to find there a solution to today's problems, well, then we would say alright, the whole treasure had been there already before, there is no need for a new one. At one time, the Holy Qur'an claims to be 'a manifest book' and at the same time, in the same breath, it makes a complete opposite claim, namely that of being a hidden, a secret book. The interpretation of this Ayat: ... (empty line in the original – translator) The interpretation I had just told you, well, I do not think it had been mentioned before with all this amplitude, with all this vastness. But he knew that every era has got its own issues, its own problems, number one, that the Holy Qur'an brings relief as far as the solution to the problems of each era is concerned, number two, that in each era, Allah has brought forth such saints in the Ummat who are able to derive solutions to modern problems from the Holy Qur'an. The whole Ummat is agreed regarding this. And the straits, the harshness that came up, as I had mentioned already, is the consequence of: (Arabic. Not mentioned in the original – translator) A common person cannot understand this. There are hidden treasures, countless in number. Here, I have talked merely five, seven minutes. If you permit me, I shall take a couple of days and give a small example thereof.
Mr. Yahya Bakhtiar:	Mirza Sahib! We do not have that much time. Just tell the Ayaat that were interpreted by him and by no one else. If you do not, then...
Mirza Nasir Ahmad:	I have mentioned one just now.
Mr. Yahya Bakhtiar:	You have mentioned your own. I am asking about Mirza Sahib.
Mirza Nasir Ahmad:	Oho. This is by Mirza Sahib. I have taken it from his books. That is, also from this one. I have explained it a bit in depth.
Mr. Yahya Bakhtiar:	Are there further examples?
Mirza Nasir Ahmad:	Countless ones.
Mr. Yahya Bakhtiar:	So, can you tell about some?
Mirza Nasir Ahmad:	I shall do so tomorrow, the whole day long.
Mr. Yahya Bakhtiar:	No. just give another one, another interpretation that has been made by Mirza Sahib, one that has not been made by any other else, any such treasure...
Mirza Nasir Ahmad:	Mirza Sahib has... let me tell you about a rather heavy topic. It is about an interpretation of Surah Fatihah, there are more than one interpretations. And I think that 70 per cent of interpretations are such that had not been made before. We have... that which you have made; and the actual greatness of the Holy Qur'an is that you, that a Christian priest has once objected in front of him: If the Muslims also believe that the Torah is the Word of Allah, the Book of Allah, and it is a very thick book, so, what for do you or the world need the Holy Qur'an after that? This had been the objection. In reply to this, the Jamaat had replied him – this answer is in written form – that: You people are wondering what need there was for the

	Qur'an, after the Torah. Let me tell you that the first Surah of the Qur'an, Surah Fatihah which comprises of seven Ayaat, which is a very small Surah, but full of spiritual treasures. If seventy of your books, as thick as the Torah, would contain a similar number of such treasures, then we would agree that indeed, you also have got something.' He had given a challenge. And I had repeated this challenge, '67 in Denmark. And I had written to them that the other elders of the Ahmadiyyah movement have passed away, and that I am their representative, and that this is now my responsibility which I have accepted.' 70. 80 years ago – I do not remember the date - when this challenge was given, anyway, it was given very long ago. And it has been repeated, and the Christians have yet not turned to it. A part of the whole interpretation, I shall present tomorrow, if you allow me.
Mr. Yahya Bakhtiar:	No, all I am saying is that the Muslims, in the past 1300 years...
Mirza Nasir Ahmad:	Yes. There are topics that had not been mentioned in the previous books.
Mr. Yahya Bakhtiar:	No one had mentioned such things to this day?
Mirza Nasir Ahmad:	Yes. There is so much matter. A little bit of which had already been mentioned.
Mr. Yahya Bakhtiar:	Then you also said that – I had asked this question once already, but regarding some other part – times are changing. In order to solve new issues, one needs new interpretations, and Mirza Sahib provided this interpretation. Can this interpretation be made by any human being, even if he is not a prophet?
Mirza Nasir Ahmad:	Allah Most High has given His righteous servants, according to His need – and by His, I mean needs of the Muhammadan Ummat during the ages – access to this unlimited treasure, this unfathomable ocean, that is, the Holy Qur'an, the word of Allah, so that they can benefit therefrom according to their need...
Mr. Yahya Bakhtiar:	Others can also? It is not necessary that...
Mirza Nasir Ahmad:	They had done.
Mr. Yahya Bakhtiar:	No. I mean it is not necessary that only a prophet can make such interpretations, and the other Muslims, the righteous, the saints...
Mirza Nasir Ahmad:	Having learnt from the saints, there are in our history hundreds and thousands of people who had such capability, who had made this kind of interpretation.
Mr. Yahya Bakhtiar:	And they can also do so in the future, right?
Mirza Nasir Ahmad:	And they shall also do so in the future.
Mr. Yahya Bakhtiar:	They shall also be able to do so in the future.
Mirza Nasir Ahmad:	Yes. They shall also be able to do so in the future.
Mr. Yahya Bakhtiar:	...so it is not essential that there should be a prophet to say all these things?
Mirza Nasir Ahmad:	For this, there had to be a person whose coming bore the stamp of Hazrat Muhammad ﷺ.
Mr. Yahya Bakhtiar:	Mirza Sahib! I had asked about this already. You had said that after him there shall be no other prophet, Mirza Sahib...
Mirza Nasir Ahmad:	I had not said so.
Mr. Yahya Bakhtiar:	No, I mean I am not talking about a hypothetical world. According to our guidance, that of the Holy Qur'an, according to its interpretation...
Mirza Nasir Ahmad:	Yes. I had said so. This is correct. Now you had said the right thing on my behalf. I had said that we should leave hypothesis.
Mr. Yahya Bakhtiar:	Yes, no, let us leave this.

Mirza Nasir Ahmad:	Ok, let us leave it. I had said that only such a person can become a prophet in the Ummat-e-Muhammadiyah who had been predicted by the Holy Prophet ﷺ, and according to our knowledge, there had been only one such prophecy.
Mr. Yahya Bakhtiar:	There had been no one before Mirza Sahib. Shall there be any other after him?
Mirza Nasir Ahmad:	According to our knowledge, there had been only one prophecy.
Mr. Yahya Bakhtiar:	Yes, the prophecy... and that there shall be no other one?
Mirza Nasir Ahmad:	According to our knowledge, there is no prophecy regarding anyone else.
Mr. Yahya Bakhtiar:	And this seal or stamp had been used just once/
Mirza Nasir Ahmad:	In this matter, yes. But I had also said that there had been millions of people who had benefitted from the Muhammadan blessings and who had worked toward the reformation, the betterment of this world.
Mr. Yahya Bakhtiar:	No, I am saying this according to your interpretation of Khatme Nubuwwat.
Mirza Nasir Ahmad:	Hundreds and thousands are born according to this interpretation of Khatme Nubuwwat.
Mr. Yahya Bakhtiar:	More prophets?
Mirza Nasir Ahmad:	Not prophets...
Mr. Yahya Bakhtiar:	I am talking about prophets.
Mirza Nasir Ahmad:	... but people who benefit from the blessings of the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	No, that is correct, there can be saints. But prophets, right, I had... you – so that there should be no more confusion. One issue had become clear with much difficulty...
Mirza Nasir Ahmad:	No. it is still clear. All that I am saying is that the Holy Prophet ﷺ had given tidings of only one to come, as far as we know. This is my answer, please note it down.
Mr. Yahya Bakhtiar:	Yes. This is why I had said that apart from Mirza Sahib, there is no other...
Mirza Nasir Ahmad:	What I have said already is sufficient.
Mr. Yahya Bakhtiar:	...one to come?
Mirza Nasir Ahmad:	I have said that. That should be sufficient. The answer that I had given is sufficient as far as I know.
Mr. Yahya Bakhtiar:	No, I just want to hear this answer again, Mirza Sahib!
Mirza Nasir Ahmad:	I have given this answer, that according to our knowledge, the Holy Prophet ﷺ had not given tidings that there is anyone else to come. This is my answer. Let us end it here.
Mr. Yahya Bakhtiar:	Other than Mirza Ghulam Ahmad. Here, at page 10, Mirza Basheeruddeen Ahmad says: 'We hold the belief that this succession of prophets will continue in the future as it had done in the past for reason repudiates any permanent cessation of it.'
Mirza Nasir Ahmad:	This is a hypothetical discussion.
Mr. Yahya Bakhtiar:	Well, then you...
Mirza Nasir Ahmad:	I have to, yes, I have to interpret this.
Mr. Yahya Bakhtiar:	'...if mankind is to continue to pass through ages of spiritual darkness, ages in which men will wander away from their maker...'
Mirza Nasir Ahmad:	This very long discussion had taken place already. It would be better if there was any other question.
Mr. Yahya Bakhtiar:	You had said, Mirza Sahib, that there shall be thousands of prophets and...

Mirza Nasir Ahmad:	As a matter of possibility
Mr. Yahya Bakhtiar:	You had said 'as a matter of possibility', but here it says: We hold the belief...
Mirza Nasir Ahmad:	A matter of possibility.
Mr. Yahya Bakhtiar:	This is a question of faith, belief. Possibilities are a different matter, when they are according to the Holy Qur'an, in the light of the Holy Qur'an. I don't think he is saying this... Allah can wipe out the whole world. After that, the question of interpretation does not arise at all. It is possible that this world comes to an end. With that, the interpretation of the Holy Qur'an would also come to an end. He is the Lord of the Worlds. There are other worlds as well. I cannot call that a matter of possibility. It lies in the power of Allah to abrogate the Qur'an and bring a completely new Shariah. This is a matter of possibility. But this matter is according to the interpretation of the current law of Allah. You had said that there had been only one prophecy. And here it is being said that there shall be others. This is why I am saying that you... he means something else here: 'We hold the belief that this succession of prophets will continue in the future as it had done in the past for reason repudiates any permanent cessation of it. If mankind is to continue to pass through ages of spiritual darkness, ages in which men will wander from their Maker if, from time to time, men are to be liable to go astray from the right path and to grope in the thick darkness of doubt and despair in their efforts to regain it; if they are to continue their search for light in all such ages and times, it is impossible to believe that divine torch bearers and guides should cease to appear, for it is inconsistent with, Rahmaniyyat, the mercy of God, that He should permit the ill but should not provide the remedy, that He should create the yearning but should withdraw the means of satisfying it.' Then he says how this prophet came...
Mirza Nasir Ahmad:	I will have to have a look at this. I will then tell you tomorrow, otherwise a discussion would begin now.
Mr. Yahya Bakhtiar:	No, I have just read it out.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	It is in English. Very good English, because Chaudheri Zafarullah Khan had translated it. Then there would be another matter...
Mirza Nasir Ahmad:	Is it also available in Urdu?
Mr. Yahya Bakhtiar:	Yes. No, no, I mean that the translation...
Mirza Nasir Ahmad:	We might get some more light from there.
Mr. Yahya Bakhtiar:	Turned it into a very good English. And Chaudheri Sahib had done it. I had read that somewhere. Mirza Sahib! There is a question. I did not want to ask it at this time, but I think, since it is a very lengthy question – I have received some very complex questions – so I want to use as little time as possible on that, as this would be the better thing to do. What is your belief regarding Jihad? Just tell me briefly, rather than having me ask you whether you consider Jihad with the sword as abrogated.
Mirza Nasir Ahmad:	No. I shall tell you in one sentence.
Mr. Yahya Bakhtiar:	No, insofar as he says there that where the armed Jihad has been abrogated...

	Your point of view...
Mirza Nasir Ahmad:	We believe that Jihad becomes Wajib when its conditions are met. The conditions that are mentioned in our literature have been discussed in depth by the scholars. If these conditions are present, Jihad becomes obligatory. And if these conditions are not met, it is impermissible to wage Jihad. And this statement by me should be enough. Jihad – as explained in the Holy Quran – and what a great Book it is! As well as in the sayings of the Holy Prophet ﷺ – cannot be abrogated by us or by anyone else in the whole world. Yes, it can be postponed if anyone says that since today, in this age, the conditions of Jihad are not found, there shall be no Jihad. And the reason for this is that the scholars of this Ummat have taken the Hadith which says something to the effect that in the days of the Mahdi, the conditions for Jihad are not fulfilled.
Mr. Yahya Bakhtiar:	Mirza Sahib! Do you think that it was postponed, not annulled, during the days of the British rule?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	This is what it means?
Mirza Nasir Ahmad:	Yes. This is exactly what it means. In the Mahzar Namah is the answer...
Mr. Yahya Bakhtiar:	No, with regard to this...
Mirza Nasir Ahmad:	... to this. If you repeat the question then, as you had permitted me, I can also repeat the answer.
Mr. Yahya Bakhtiar:	No, this is a thing that has already come on the record, as a statement. Evidence is another thing.
Mirza Nasir Ahmad:	The thing that has come on the record, as a question...
Mr. Yahya Bakhtiar:	Which question did I repeat, Mirza Sahib?
Mirza Nasir Ahmad:	The one about Jihad.
Mr. Yahya Bakhtiar:	I am asking about Jihad the first time.
Mirza Nasir Ahmad:	Yes, this all had come already.
Mr. Yahya Bakhtiar:	No, no, I am asking this question for the first time now. I had said that I would come to this later on. But this question I had asked for the first time. But you may definitely point out that you had answered this already on such and such page.
Mirza Nasir Ahmad:	Yes, in the Mahzar Namah.
Mr. Yahya Bakhtiar:	Yes. You may definitely say so, that we have answered this on page so and so. I will read it again, that will cover it. There is no need for any further supplementary.
Mirza Nasir Ahmad:	Yes, yes. In the Mahzar Namah is an entry entitled 'The reality of the accusation regarding the denial of Jihad'. This topic begins on page 115. And the actual discussion begins on page 117 and ends on page 146. And this deals with the postponing of Jihad in our days due to its conditions being not fulfilled, and the references we had provided from elders who were not Ahmadis. Their names are as follows: Maulana Syed Habeeb Sahib, Mudeer Siyasat; Chaudheri Afzal Haq, Mufakkir Asrar, Sadiqul Khubar, in Raiwind; then there is a reference by Mirza Hayrat Dehlawi and the paper 'Wakeel', Amritsar; a reference by Abul Kalam Azad, and one by Hazrat Khwajah Ghulam Fareed, who is the Sajjadah Nasheen of Chachran Shareef...

Mr. Yahya Bakhtiar:	No, this is alright, Mirza Sahib!
Mirza Nasir Ahmad:	...and they had expressed the same view with regard to this age as had been expressed by the Ahmadiyyah Jamaat, and the following objection was levelled against our reformer of the last century, that he went to fight the Sikh, rather than to deal with the non-Muslim, Christian government here. To this objection he replied that it is not permissible to fight against this government.
Mr. Yahya Bakhtiar:	No, I am understanding that. The question I wanted to ask was that there was a particular circumstance, a war, like for example that of 1857, with regard to that, he had said that this is not Jihad. This is about an incident that had taken place during the British rule.
Mirza Nasir Ahmad:	Yes. I am also talking about the British rule.
Mr. Yahya Bakhtiar:	... the postponement of Jihad...
Mirza Nasir Ahmad:	I am also talking about that.
Mr. Yahya Bakhtiar:	...that is, Mirza Sahib is saying that Jihad is postponed throughout the British rule, past, present and future.
Mirza Nasir Ahmad:	No, no, with regard to future, as long as God does not say anything about this, he cannot say anything, either.
Mr. Yahya Bakhtiar:	No, this is what I am clarifying. As long as he is saying...
	As long as these conditions persist. Look, listen to this. Hazrat Syed Ahmad Barelwi says: 'The British government, although it denies Islam, does not oppress the Muslims. It does not stop them from performing the obligatory acts of worship. We openly preach and propagate Islam in their land, and we do not face opposition for doing so. Rather, they are prepared to punish those who transgress against us. Our actual mission is to propagate the Unity of Allah, and to revive the Sunan of the Leader of all Prophets, and that we can do in this country without restriction. So, on which basis should we then fight the British government?'
Mr. Yahya Bakhtiar:	No, I have read this...
Mirza Nasir Ahmad:	But this is something else, see?
Mr. Yahya Bakhtiar:	Yes, this was only so that you may read...
Mirza Nasir Ahmad:	Yes, this is general. And the actual issue is – this matter can be applicable to any era – the issue is, unanimously – though there might be some difference with regard to the conditions – that as long as the conditions for Jihad are not fulfilled, Jihad does not become Fardh. But once the conditions are fulfilled, it is sinful to keep away from Jihad. This is our issue.
<i>At this stage, Mr. Chairman vacated the Chair which was occupied by Madame Deputy Speaker (Dr. Mrs. Ashraf Khatoon Abbasi)</i>	
Mr. Yahya Bakhtiar:	Alright. You have clarified this. There is another point as well. One is that Jihad is not permissible when the conditions are not found, the other is that Jihad is permissible when the conditions are found, but its method does not include the use of the sword, but the use of the pen. Is this also held by you? Regarding this...
Mirza Nasir Ahmad:	Yes. The question is that the Islamic literature and the sayings of the Holy Prophet ☐ mention three types of Jihad. One is referred to as 'Jihad-e-Akbar' in our literature, and this implies to fight against one's own base desires, to hold oneself

	accountable, self criticism for the sake of self reform. This is known as Jihad-e-Akbar or the Greater Jihad in the Islamic terminology. And there is another term used in Islam and in the Holy Qur'an, that is 'Jihad Kabeer', and that refers to the propagation of the Glorious Qur'an and Islam. In the Holy Qur'an comes: <i>(Arabic text not mentioned in original – translator)</i> To propagate the Holy Qur'an worldwide is known as Jihad Kabeer, or Great Jihad in the Holy Qur'an. And then, there is Jihad Sagheer, and that is Jihad with the sword, or, now that times have changed, Jihad with guns and bombs, whatever, any material means to protect or take human lives. This is known as Jihad Sagheer or Lesser Jihad. The point that you had mentioned relates to Jihad Kabeer, not to Jihad Sagheer: <i>(Arabic text not mentioned in original – translator)</i> The Ayat of the Holy Qur'an tells us to spread the Holy Qur'an all over the world, and to do Jihad to spread the Shariah and the Message of Islam.
Mr. Yahya Bakhtiar:	The one with the sword...
Mirza Nasir Ahmad:	No, no, the Holy Qur'an...
Mr. Yahya Bakhtiar:	No, I want a clarification about the Jihad with the sword.
Mirza Nasir Ahmad:	This is called Jihad Sagheer.
Mr. Yahya Bakhtiar:	So, Mirza Sahib had said that this was also abolished during the British rule...
Mirza Nasir Ahmad:	Hazrat Mirza Sahib had, and other reformers before Hazrat Mirza Sahib, and scholars of that time...
Mr. Yahya Bakhtiar:	No, I am talking about Mirza Sahib, because...
Mirza Nasir Ahmad:	I have already said that according to our creed, if the conditions for Jihad are not fulfilled, if they are not found, then there shall be no Jihad...
Mr. Yahya Bakhtiar:	This is one thing.
Mirza Nasir Ahmad:	Hazrat Mirza Sahib had said – like the others – that currently, the conditions for Jihad are not fulfilled. We enjoy religious freedom, and...
Mr. Yahya Bakhtiar:	Yes. What you had said is clear. The other thing is about method. If the conditions are found, then the sword is not to be used, but the pen?
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	Where is this mentioned?
Mirza Nasir Ahmad:	Oho! This is what I had just explained. When the conditions for Jihad Sagheer are found, then one is to do Jihad Sagheer. And when the conditions for Jihad Sagheer are not found, then one is not to do Jihad Sagheer. This should conclude it...
Mr. Yahya Bakhtiar:	Yes, right.
Mirza Nasir Ahmad:	Matter finished. Now another matter has started, that of Jihad Kabeer, of waging Jihad through the pen, of waging Jihad through promulgating the message of the Holy Qur'an. This has nothing to do with Jihad Sagheer. The Holy Quran calls this Jihad Kabeer. And when Jihad Sagheer... the problem is that when Jihad Sagheer – Jihad with the sword – is suspended, because the conditions are not found, even then there is Jihad Kabeer, the Great Jihad, the Jihad of the pen, the Jihad of spreading the Holy

	Quran all over the world. It is not that a person can get up and say, 'Since there is no Jihad with the sword, we shall also not do Jihad with the pen. This would be wrong. Even if the conditions of Jihad Sagheer are not found, there will be Jihad Kabeer. That is essential.
Mr. Yahya Bakhtiar:	During the British rule, the conditions were those of Jihad Kabeer, but not of Jihad Sagheer?
Mirza Nasir Ahmad:	During the British rule, there were, according to all opinions, no conditions that would justify Jihad Sagheer. But the conditions of Jihad Kabeer were present in every era.
Mr. Yahya Bakhtiar:	That means, even in a Muslim country, with a Muslim government – back then it was the British rule – Jihad Kabeer is to continue?
Mirza Nasir Ahmad:	Establishing the Qur'an and the Sunnah, reforming the Ummah that lives in the country – to make such efforts, and to remain alert that there should be no innovation or satanic instigation, this is Jihad Kabeer, and this is continuous.
Mr. Yahya Bakhtiar:	No, I have understood this. The impression I have got is that Mirza Sahib had substituted the pen for the sword.
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	This...
Mirza Nasir Ahmad:	No, no. it is not like that. He had pointed out that the conditions for Jihad with the sword are not present, but that there was a special need for Jihad with the pen, as other religions were making an onslaught...
Mr. Yahya Bakhtiar:	Yes, no. I have understood this.
Mirza Nasir Ahmad:	...that is, he made it very clear that the Ahmadis shall fight along with the other Muslims, when the conditions are fulfilled.
Mr. Yahya Bakhtiar:	I have got many questions with me regarding this matter. I shall have a look at some of them, so that there shall be no wastage of time.
Mirza Nasir Ahmad:	Yes, and please let me rest a little. Thank you.
Mr. Yahya Bakhtiar:	Pardon?
Mirza Nasir Ahmad:	I had said 'please let me rest a little. Thank you.'
Mr. Yahya Bakhtiar:	So, shall we take a break of five, ten minutes?
Mirza Nasir Ahmad:	No, what I meant was that this is also something that has to be done.
Mr. Yahya Bakhtiar:	Then let us take a break of five, ten minutes.
Mirza Nasir Ahmad:	One has to be taken sooner or later anyway.
Mr. Yahya Bakhtiar:	Yes, yes, he had said that we shall take one rightnow, so that we can sit for another half hour afterwards.
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	Mr. Chairman, shall we have a fresh (up break – addition made by translator) for five or ten minutes? <i>Interruption</i> No, he had said so yesterday. And I am under quite some pressure to ask this question first. One member says that all questions should be asked, and on the other hand it is being said to decide the matter quickly.
Vice Chairperson (Dr. Mrs. Ashraf	No, today we shall carry on till ten o'clock.

Khatoon Abbasi)	
Mr. Yahya Bakhtiar:	No, then let us take a break, right, let us take one now.
Mirza Nasir Ahmad:	We can carry on till half past ten, no doubt.
Mr. Yahya Bakhtiar:	Yes, no doubt. But now, just ten, fifteen minutes.
Mirza Nasir Ahmad:	Yes, let us take a fifteen minute break.
Mr. Yahya Bakhtiar:	...let us have a cup of tea, and after that...
Mirza Nasir Ahmad:	What do you think, is that fine, Madame Chairman?
Mr. Yahya Bakhtiar:	Will you allow? Break for five or fifteen minutes?
Vice Chairperson:	You can take ten minutes.
Mr. Yahya Bakhtiar:	Fifteen minutes. Then we will come back at 9:30.
Mirza Nasir Ahmad:	9:30?
Mr. Yahya Bakhtiar:	9:30.
Vice Chairperson:	Alright. The Delegation is allowed to leave, and come back at 9:30. <i>(The Delegation left the Chamber)</i> I think the members may keep sitting. Otherwise, if you leave the Hall, we will not be able to come back and form the quorum.
<i>The Special Committee adjourned for tea break to meet at 9:30 p.m.</i>	
<i>The Special Committee re-assembled after tea break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
Mr. Chairman:	The Delegation may be called. Up to 10:15, we will sit up to 10:15. <i>(The Delegation entered the Chamber)</i> Yes, Mr. Attorney-General.
Mr. Yahya Bakhtiar:	Mirza Sahib! I have got some considerations about Jihad, I had not known about some pages. I asked for the book. It is 'Tableegh-e-Risalat', part two, here it says, page... vol. 7, page 17: 'My principles, beliefs, guidelines do not contain any practices of belligerence and mischief...' Up to here, it is perfectly clear, that belligerence and mischief are not good. 'And I believe that as the number of my followers increases, the number of those who believe in Jihad will decrease, because believing me to be the Messiah and the Mahdi of this age means necessarily to deny the issue of Jihad.' Here, a clarification is required, because on one hand, he talks about belligerence, well, that is ok, and onwards, he says: 'And I believe that as the number of my followers increases, the number of those who believe in Jihad will decrease, because believing me to be the Messiah and the Mahdi of this age means necessarily to deny the issue of Jihad.' On one hand, you had said that it has been suspended because of the conditions, and here it seems that there is no need for Jihad at all, now that the Messiah and Mahdi has come, am I getting this right?
Mirza Nasir Ahmad:	No, yes, the issue is not resolved by just one reference. One will have to look at other references, too.
Mr. Yahya Bakhtiar:	No, that is correct. What I would like you to do, is to explain that a little.
Mirza Nasir Ahmad:	Yes, there are several possible explanations. One is that 'Jihad' here does not refer to the Sharai, Islamic Jihad, but to the wrong conception which was quite

	widespread in these days. He says that as continues to explain this matter, that is, what Jihad actually means in Islam, and that the current understanding of Jihad is wrong, as he continues to make such explanations, the number of people who believe in this false form of Jihad will decrease, whereas the number of those who believe in the right form of Jihad shall increase. And then, with regard to the conditions, there are certain conditions that apply to Jihad – whatever these may be – and His Holiness the Promised Messiah <i>alaihissalam</i> had clearly written that if the conditions are found, one will have to fight. This is the duty of an Ahmadi Muslim. All sects are agreed on this, it is a common matter. No one differs here. For example, let me read a short reference in comparison to this. Then, by putting both together... this comes in Noorul Haqq, part two: ...it instructs us merely to fight such people who prevent Allah's bondsmen from believing and who prevent them from acting according to His injunctions, and to worship Him. And it tells us to fight such people who fight Muslims without a just cause, and who drive the believers out of their homes and their land, and who force Allah's servants to accept their religion, and who want to erase Allah's religion, and who stop people from accepting Islam. These people are subject of Divine anger; and it is the duty of the believers to fight them, if they do not desist.' This here is a Fatwa that declares Jihad to be Wajib, when its conditions are fulfilled.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! The position that I would like you to clarify is the following: You had said that there are some conditions of Jihad. If these conditions are present, then Jihad becomes obligatory, otherwise it is not permissible. Along with that, comes the questions that since he is the Promised Messiah and the Mahdi of the End of Times, Jihad has fully come to an end since his coming. Now the question no longer arises of what the circumstances are like, this is the position I...
Mirza Nasir Ahmad:	Yes. No, this is not a position.
Mr. Yahya Bakhtiar:	This is not a position?
Mirza Nasir Ahmad:	No. This is not a position. Not at all.
Mr. Yahya Bakhtiar:	'...as it has already been stated in the Hadith, when the Messiah comes, it shall be forbidden to fight for religion...'
Mirza Nasir Ahmad:	No conditions shall be fulfilled and...
Mr. Yahya Bakhtiar:	'...hence, it has been forbidden to fight for religion from today on.' This does not mean mere suspension.
Mirza Nasir Ahmad:	In another place, there is reference to suspension.
Mr. Yahya Bakhtiar:	No, what I am saying is that for both...
Mirza Nasir Ahmad:	It has been suspended with regard to religion. In Urdu poetry comes that he shall suspend wars fought for religion. I am just talking 'as a matter of principle', we can arrive at the correct conclusion only if we keep all excerpts in front of us.
Mr. Yahya Bakhtiar:	Mirza Sahib! This is why I am requesting you that you should... your concept...
Mirza Nasir Ahmad:	My concept is that when the conditions are fulfilled, every Believer will have to fight Jihad with the sword...
Mr. Yahya Bakhtiar:	I have understood this. I had the references with me. But I did not have the actual book, so I had requested that it should be given to me...

Mirza Nasir Ahmad:	This shall be interpreted in the light thereof.
Mr. Yahya Bakhtiar:	...because he is saying in so clear words that now that the Messiah has come – and Jihad means to fight for religion, I mean, this is clear. And mere war is a different thing.
Mirza Nasir Ahmad:	No. He shall cause 'religious wars' to be suspended. This comes at another place.
Mr. Yahya Bakhtiar:	Yes, yes. We call fighting for religion 'Jihad'.
Mirza Nasir Ahmad:	Yes. Fighting for religion.
Mr. Yahya Bakhtiar:	So, he says that from today on, it has become unlawful to fight for religion.
Mirza Nasir Ahmad:	The conditions are not fulfilled.
Mr. Yahya Bakhtiar:	No, this...
Mirza Nasir Ahmad:	No. This is written at another place.
Mr. Yahya Bakhtiar:	No. I am talking about this here.
Mirza Nasir Ahmad:	No. I mean in another place, this has been changed into suspension or postponement.
Mr. Yahya Bakhtiar:	Here are reasons, there it shall not be in case conditions are found.
Mirza Nasir Ahmad:	Here are reasons... Fine. If you let me, I shall answer once your question is complete.
Mr. Yahya Bakhtiar:	I shall read it wholly. The whole para that I am not fully getting starts here: '...thirdly, the bell that shall be fixed at the wall of any part of the Minar. The following reality lies under this, all people should understand their time. They should understand that the time when the doors of heaven shall be flung open, has come. From now on, earthly Jihad has come to an end. Fights have come to an end. It has already been mentioned in the Ahadith that when the Messiah comes, all fighting for religion shall be rendered unlawful. So, from today onwards, it has been made unlawful to fight for religion. If, after that, anyone raises his sword for the sake of religion, calls himself a ghazi and kills non-believers, he shall have disobeyed Allah and His Messenger. Open Saheeh Bukhari and read the Hadith about the Promised Messiah.' Mirza Sahib here says, as far as I could understand it, that since he is the Messiah, the Promised Messiah, since he has come, it shall be unlawful to fight for religion, according to the authority of Ahadith and religious literature. So, Jihad has not been postponed because of conditions. Please, comment on this.
Mirza Nasir Ahmad:	Yes. Is your question finished? Is it my turn now? Then please be seated. I might take my time. The passage you had just read, the last sentences of that make it clear that the whole is actually an explanation of the Ahadith. One will have to keep the Ahadith in mind, only then one will be able to decide whether the interpretation is correct or not. If you allow me, I shall present these Ahadith tomorrow...
Mr. Yahya Bakhtiar:	That is what I am saying - in the Ahadith comes that after the arrival of the Messiah, (fighting for religion) shall be forbidden.
Mirza Nasir Ahmad:	No, not like this. Look, I shall explain rightnow. Yes, I shall explain it rightnow. In the Hadith comes that the conditions of Jihad are not found at the time of the arrival of the Messiah and the Mahdi... Any wars at that time, shall be waged in the form of Jihad Kabeer. They shall not be fought in the form of Jihad Sagheer. It

shall be a time of peace. None the conditions, like there being coercion in matters of religion, or one's not being allowed to practice one's faith, shall be found. And the first time this fully applied, was during the lifetime of the Promised Mahdi. And moreover, no one in India has so far announced that the conditions of Jihad are met. The way that what has been mentioned in the Ahadith is being explained – I think the elders before me did it in the same way – is that at the time of the Messiah's and Mahdi's coming:

(Arabic text not mentioned in original – translator)

Shall 'keep aside' war. It does not mention abolition. The words are quite clear. That is, there shall be postponement. This is an Arabic figure of speech. On one side, the conditions of Jihad shall not be fulfilled in the Mahdi's lifetime, hence, because of that – I am talking in the light of our faith – there shall be no clash in the Mahdi's lifetime, that there had been a Fatwa by the Millat according to which the conditions of Jihad are fulfilled, and that the leading figures of religion have gone to the battlefield, and that only the Ahmadiyya Jamaat stayed behind. This has become history now. The founder of the Ahmadiyyah Movement had passed away in 1908. From the days in which he voiced his claim up to his death, there were peaceful times, according to the Ahadith, and not times of war. It was the time of Jihad Kabeer and not Jihad Sagheer. And I had also read a portion in this regard. There must be ten, fifteen references to cast light on this. And in the meantime – here is my point, see, I have limited the time – from his claim to his death, the scholars of India had not issued any Fatwa calling the people to go forth to the battlefields and fight. Rather, these were times of peace. They all considered that time as one of peace. And as far as the British Empire is concerned, he had been told through an inspiration that after eight years – for eight years, they shall continue to awe the people, then their decline shall begin. Rather, this decline began with Victoria's death. That is, after eight years were completed, as per inspiration, and since then? What has happened to the British Empire in which the sun would never set? The same British Empire has now to look everywhere in the world to find some rays of sunlight.

What I mean is that right from the time of his claim up to his death, the scholars had issued nowhere a Fatwa of Jihad, and similarly, none of them had gone to the battlefield and fight, as the elders use to do.

After that came a time – I am moving onward – because it is quite possible that there might be some old questions coming up, questions that had been asked with regard to us some fifty years ago, or thirty years ago. Anyway. There had been war. This war, according to our understanding, had been fought for worldly ends. It was not a war for Muslim government, but yet, millions of Muslims were affected by it.

At that time, one thing had surfaced, that is that our Khaleefah-e-Muslimeen – that means, now I consider this as correct because according to our understanding the Mahdi had come already, so we did not consider him as Khaleefah-e-Muslimeen in that sense, but apart from the Ahmadiyya Jamaat whose members were only few at that time, the Muslims all over the world considered the Khaleefah of the Osmanian Caliphate as the Khaleefah-e-Muslimeen, and he was a

	Khaleefah – and in our Indian lands there was the Khilafah Movement – and he got involved in the war. He supported the side that fought against the allies. At that time, the Shareef of Makkah was under great pressure from the whole world – the Khaleefah was at war with the English – and the people considered that as jihad – which is translated as ‘Holy War’, I don’t know if that is right or wrong – anyway, it has got something to do with Jihad... Anyway, he said: Declare it as Holy War. The Shareef of Makkah – I am talking about the First World War – was in a dilemma. If he declared it a Holy War, then the English, who supported him financially and with arms, would be displeased. They would stop their sponsorship and they would stop their supply of arms. And if he would not declare it as Jihad, then all the Muslims of the world would be annoyed. He was under great pressure. I had said that here had also been a Khilafah Movement. So, when he saw this dilemma, he had sent one of his trustees to Ibn Saud, who also belonged to the family of Ibn Saud. The governor of Najd back then – one party was inclined to Jihad, and the other, well, the other belonged to Najd – had said to the trustee: Make the matter clear to them. If I declare this as Jihad, if I say that this is the war of the Khaleefah-e-Muslimeen, then people like me shall get killed, and my supply of arms shall be stopped, too. And if I do not declare it as Jihad, then the Muslims shall attack me when they come for Hajj. I am in really great distress. Tell me, what do you advice? Ibn Saud’s family did take money and arms from the English back then. Ibn Saud’s family in Najd was in the same dilemma in which he happened be. He hence consulted with that trustee and sent him with the following message back to the Shareef of Makkah: ‘Do not declare this as Jihad under any circumstances, I shall be with you.’ And at the same time he had issued a Fatwa against Jihad in this war for this very reason – history has recorded this – that the total income of Najd, of Ibn Saud’s family and government was one hundred thousand pound sterling, and the English had given them five thousand monthly, that is a total of sixty thousand pound sterling in gold coins, per year, which means that 60 percent of their income, and three Bren guns – they had just a small army – and three thousand rifles. This had been mentioned in books once upon a time. Now since the war at that time was not one, I mean, it was a war for worldly ends, some object to us why we had not declared it as Jihad, and that although some Muslims were fighting against the English. It is very obvious that this was a war for worldly ends. One part of the Muslims, one group of them was fighting together with the English. Thousands if not hundreds and thousands of people from India had joined the army there. And on that, a small... I have got references to support whatever I have just said. And their officer – Najd had relations with the Viceroy of India at that time, S. A. Hopkin, this is a Photostat of the letter.
Mr. Yahya Bakhtiar:	Mirza Sahib! The point is not that I do not quite understand whether you consider this as Jihad, or just as a war. Or was it Jihad, and that he had accepted bribes, saying that it was not Jihad.
Mirza Nasir Ahmad:	We think that it was not Jihad.

Mr. Yahya Bakhtiar:	When you do not think it so, then the question about these things does not even arise.
Mirza Nasir Ahmad:	Alright. Fine.
Mr. Yahya Bakhtiar:	Look, there are two points of view, one says that it was not Jihad...
Mirza Nasir Ahmad:	An objection is being raised against us, so I thought that this is of importance. But if that is not so, then I apologize. I have wasted the time of the House.
Mr. Yahya Bakhtiar:	No, you have only... I am just asking the questions I have got with me about Jihad. You had said that according to your belief, if the conditions are fulfilled, then Jihad becomes Fardh, otherwise it is not permissible. The second issue that comes it that during the days of the Promised Messiah, when he shall return, then: 'In the Ahadith comes that when the Promised Messiah shall come, it shall be unlawful to fight for religion...'
Mirza Nasir Ahmad:	(Arabic text not mentioned in original – translator)
Mr. Yahya Bakhtiar:	'From today on, it shall be unlawful to fight for religion.' This has nothing to do with conditions. You think that since the Promised Messiah had already come...
Mirza Nasir Ahmad:	Look, the Hadith is what the Holy Prophet ﷺ said...
Mr. Yahya Bakhtiar:	No, well, I am just saying.
Mirza Nasir Ahmad:	No, I mean that this Hadith cannot have any other meaning apart from this meaning, that during the days of the Messiah, the conditions for Jihad shall remain unfulfilled for a while.
Mr. Yahya Bakhtiar:	That is, it had become unlawful, because...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...the Messiah had come?
Mirza Nasir Ahmad:	No. in the Hadith comes that when the Messiah comes, that is, during that particular time, the conditions of Jihad shall not be fulfilled, and when the conditions are not fulfilled, it is not right to fight and label that as Jihad.
Mr. Yahya Bakhtiar:	Look, please, Mirza Sahib! The person who had called himself Mahdi, said that he had come. In that time, right in those days, there had been a Mahdi in Sudan also, and he said that there shall be Jihad. And you say that in those days, no one had said so. At least not in India...
Mirza Nasir Ahmad:	What?
Mr. Yahya Bakhtiar:	...In India. You say...
Mirza Nasir Ahmad:	Where did that Mahdi appear? In Sudan?
Mr. Yahya Bakhtiar:	In Sudan.
Mirza Nasir Ahmad:	In Sudan. The time of the Sudanese Mahdi is completely different from that of the Promised Messiah.
Mr. Yahya Bakhtiar:	Their actual squabble took place a bit later, but as far as the time is concerned, they were contemporaries.
Mirza Nasir Ahmad:	Partially, a little bit.
Mr. Yahya Bakhtiar:	Yes, that is, a little.
Mirza Nasir Ahmad:	No. This has nothing to do with the founder of the movement or the Sudanese Mahdi.
Mr. Yahya Bakhtiar:	No. I am not saying that...

Mirza Nasir Ahmad:	...this has to do with the sacred Hadith...
Mr. Yahya Bakhtiar:	No, the blessed Hadith tells us that the Mahdi shall come, that the Promised Messiah shall come, and that it shall be forbidden afterwards. The question of conditions not even arises, that is, whether the conditions are fulfilled or not. That is what I understand from it.
Mirza Nasir Ahmad:	No. Does the Hadith say that this injunctions of the Muhammadan Shariah shall be abrogated from this time until the Day of Judgement? I don't think so.
Mr. Yahya Bakhtiar:	What I am understanding is that... if you say that it was forbidden as long as Mirza Sahib was alive, then I can either conclude that he had come, died, and then it became lawful again. Or, that he has come, and that from then on, it has, for all times...
Mirza Nasir Ahmad:	Yes. There is no mention of 'for all times' in the writings by His Holiness the Founder of the Ahmadiyya Movement. I just read one excerpt and explained it in full. As far as I am concerned, I have given the answer. That is it.
Mr. Yahya Bakhtiar:	This is what I am telling you, that 'when the Messiah comes, all Jihadi activities shall come to an end. Now the Messiah has come, he is the one who is talking to you.' One question had been put to me, that is whether the conditions for Jihad came to an end right with Mirza Sahib's appearance?
Mirza Nasir Ahmad:	I can't give you a deadline. But there had been no such conditions during his days.
Mr. Yahya Bakhtiar:	No. I am telling you that there were.
Mirza Nasir Ahmad:	Look, there is another reference. That Jihad shall remain suspended as long as these conditions prevail, but when God changes the conditions of the world, then it shall begin again.
Mr. Yahya Bakhtiar:	No, that what you are saying has been stated in the Mahzar Namah already...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Yes, no, what I am saying is that what I have read out to you, has not been mentioned in the Mahzar Namah, so this is why it calls for a clarification.
Mirza Nasir Ahmad:	This is why we had given all those references...
Mr. Yahya Bakhtiar:	No, I was told to ask you this.
Mirza Nasir Ahmad:	Yes, yes, alright. You can ask.
Mr. Yahya Bakhtiar:	Then there were two more questions that had been put to me: Had Shah Abdul Azeez Muhaddith Dehlavi Sahib not declared India to be Darul Harb? And then there is another question along with that: Did the Ulama participate in the Jihad that had been dubbed as Wahhabi Revolt by the English, or not?
Mirza Nasir Ahmad:	What is this? Is it historic? Very interesting question: The Jihad that had been...
Mr. Yahya Bakhtiar:	...dubbed as Wahhabi Revolt by the English...
Mirza Nasir Ahmad:	When was that supposed to have taken place? Wahhabis were fighting against Turks all the time with money and...
Mr. Yahya Bakhtiar:	It is being said that it took place in 1864.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	It is supposed to have taken place in 1864. It continued to the end...
Mirza Nasir Ahmad:	That is, from after that onwards?

Mr. Yahya Bakhtiar:	As you had said, they were taking bribes.
Mirza Nasir Ahmad:	That is where they were.
Mr. Yahya Bakhtiar:	No, that is what you were saying, that this was no Jihad, that they were taking bribes.
Mirza Nasir Ahmad:	No, I am saying that there are some objections against us with regard to the time that followed his Holiness the Promised Messiah peace be upon him. But there are no objections regarding the fact that the politics of our Saudi (royal) family changed from time to time. We hold that this had not been Jihad at all.
Mr. Yahya Bakhtiar:	No. This question says that the English had labelled an Indian war as Wahhabi Revolt. I shall get that clarified, and then put the question to you again. Until the position is not clear...
Mirza Nasir Ahmad:	No, no. Ibn Saud was supporting the war of India. That is, during the First World War...
Mr. Yahya Bakhtiar:	No, come to what had been before that. We are not talking about the First World War.
Mirza Nasir Ahmad:	Ok, you are talking about events prior to the First World War. About what period are we talking? I had said that the period...
Mr. Yahya Bakhtiar:	I shall get that verified, the dates and all, so that there will be no doubts later on.
Mr. Chairman:	There were two questions: one has been answered, the other has been deferred. And first reply has come. The Attorney-General put two supplements, what was the other?
Mr. Yahya Bakhtiar:	The other question was: Had Shah Abdul Aziz Dehlawi not declared India as Darul Harb?
Mirza Nasir Ahmad:	No, there should be a reference for that.
Mr. Yahya Bakhtiar:	No, if you say that he had not done so, or that you do not know...
Mirza Nasir Ahmad:	...then it will continue to be ambiguous. We ought to be told whether Shah Abdul Aziz had said so, or not. Only then I can answer. But a statement like 'has so-and-so said this, or not', is not a question.
Mr. Yahya Bakhtiar:	No, think of it as follows: 'Had Shah Abdul Aziz declared India to be Darul Harb, or not?'
Mirza Nasir Ahmad:	What is the reference of this?
Mr. Yahya Bakhtiar:	There is none. I am saying this, because I had his references closed.
Mirza Nasir Ahmad:	Well, then that is alright.
Mr. Yahya Bakhtiar:	...you are being asked this question, so that you reply by saying 'I do not know about that', or 'Yes, he had done so', or 'No, he had not done so.'
Mirza Nasir Ahmad:	I think there is no need to answer this kind of question. Mr. Chairman! When shall this finish?
Mr. Chairman:	We shall finish at quarter past ten.
Mirza Nasir Ahmad:	At quarter past ten?
Mr. Chairman:	Only about 7 minutes.
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	There is another question. I shall read out the reference for you: 'God has decreased the ferocity of Jihad, that is fights for religion. During Hazrat Musa's days, the matter was so severe, that not even accepting faith would save

	one from being killed. Then, our prophet declared that it was unlawful to kill children, old people and women. And some nations were spared if they agreed to pay the Jizyah instead of accepting faith. And now, during the days of the Promised Messiah, the injunction of Jihad has been completely suspended.'
Mirza Nasir Ahmad:	Shall I reply to this?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Suspension here means deferral, as it has been proven from the other references already.
Mr. Yahya Bakhtiar:	Alright. That is enough. 'Completely suspended' means deferred.
Mirza Nasir Ahmad:	The word suspended itself carries the meaning of deferred. I thought it is 'cancelled'.
Mr. Yahya Bakhtiar:	No, no...
Mirza Nasir Ahmad:	Suspended – being done away with for a while.
Mr. Yahya Bakhtiar:	Yes. I am reading it again: 'And now, during the days of the Promised Messiah, the injunction of Jihad has been completely suspended.'
Mirza Nasir Ahmad:	Yes, it has been suspended. Suspended means, to have something put away for a while, to give it a break.
Mr. Yahya Bakhtiar:	It continues: 'From today on, human Jihad that is carried out through the sword, has been done away with, as per God's command.' This says 'done away with', it does not say 'suspended'.
Mirza Nasir Ahmad:	Maybe it had been done away with because the conditions were not found.
Mr. Yahya Bakhtiar:	No, I am reading.
Mirza Nasir Ahmad:	Yes, go ahead, go ahead.
Mr. Yahya Bakhtiar:	Mirza Sahib! You... I know that he is going to say in reply (laughter) 'From today on, human Jihad that is carried out through the sword, has been done away with, as per God's command.'
Mirza Nasir Ahmad:	I have not got that part fully – 'from today on, human Jihad?'
Mr. Yahya Bakhtiar:	Human Jihad.
Mirza Nasir Ahmad:	Human?
Mr. Yahya Bakhtiar:	It might be a printing error.
Mirza Nasir Ahmad:	Yes. We shall have a look at that.
Mr. Yahya Bakhtiar:	'From today on, human Jihad that is carried out through the sword...' Have a look at the print, it might be erroneous.
Mirza Nasir Ahmad:	Yes, that might be. And 'has been done away with' is the actual word?
Mr. Yahya Bakhtiar:	'...has been done away with, as per God's command. So, if from now on, anyone raises his sword against an infidel and calls himself a Ghazi, then he will have disobeyed Allah and the Messenger ﷺ, who had said already 1300 years ago that the coming of the Promised Messiah shall set an end to every Jihad with the sword. Now, that I have come, Jihad with the sword exists no longer. On our part, the banner of peace and reconciliation has been raised.'
Mirza Nasir Ahmad:	'It is not my order, it is not disobedience to me, but to the Messenger of Allah ﷺ' – this refers to the same thing, deferral.

Mr. Yahya Bakhtiar:	No, no, here it says 'has been done away with'. This is what I am saying.
Mirza Nasir Ahmad:	No, no, I mean the same thing, that according to what the Noble Prophet ﷺ had said...
Mr. Yahya Bakhtiar:	That when the Messiah shall come, Jihad shall be finished?
Mirza Nasir Ahmad:	That when the Messiah shall come, there shall be no conditions for Jihad. And when there shall be conditions, then the Mahdi himself shall say that now you should do Jihad, and that this is the duty of every believer.
Mr. Yahya Bakhtiar:	Then, in Tohfa Goleroyah, p. 30 comes the same again: 'From today on, it is unlawful for the Muslims to fight for religion.'
Mirza Nasir Ahmad:	'From today on'
Mr. Yahya Bakhtiar:	I am proceeding step by step...
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	First there was: 'deferred, then it became 'fully suspended', then it 'was ended' and now it is 'unlawful', and you say that it all means 'deferred'...
Mirza Nasir Ahmad:	The conditions of Jihad... when the conditions of Jihad are not met...
Mr. Yahya Bakhtiar:	Here he says: 'from today on'!
Mirza Nasir Ahmad:	No, yes, yes, when the conditions of Jihad are not met, then Jihad is forbidden. Not forever. Jihad shall be unlawful forever only when the conditions for Jihad are never met again.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! This is such an established position...
Mirza Nasir Ahmad:	And this is our position.
Mr. Yahya Bakhtiar:	That even if the conditions were not met in the days of the Holy Prophet ﷺ...
Mirza Nasir Ahmad:	Yes, absolutely. Insofar as the Hadith tells us...
Mr. Yahya Bakhtiar:	But the coming of the Promised Messiah had caused some further change, too. Like, this has happened because of his coming, this...
Mirza Nasir Ahmad:	Even in the days of the Holy Prophet ﷺ – let me explain that – even in the days of the Holy Prophet ﷺ there had been the injunction that Jihad should be fought only when the conditions are met. And these conditions were met during the days of the Holy Prophet ﷺ, and Jihad was fought. And the same injunction applies in the age of the Mahdi, that Jihad should be fought when the conditions are met. But since the conditions were not met, jihad was declared unlawful until the conditions were met. During the Makkan phase of the Holy Prophet's ﷺ life, and that phase is longer than the Madani one, the conditions for Jihad were not met, so Jihad was not fought, for thirteen years.
Mr. Yahya Bakhtiar:	Then this point becomes quite clear...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...that Jihad depends on conditions. It has nothing to do with the coming of the Messiah.
Mirza Nasir Ahmad:	It relates to the coming of the Messiah only insofar as there had been a prophecy, in the sacred traditions, that the conditions of Jihad shall not be met in those days. This is the only way it relates, nothing else. As far as the issue of Jihad itself is concerned, that has nothing to do with the Messiah.
Mr. Yahya Bakhtiar:	That is, it will restart after his demise?

Mirza Nasir Ahmad:	No, not immediately...
Mr. Yahya Bakhtiar:	Pardon?
Mirza Nasir Ahmad:	...this is what has been said – no, you will soon understand it – it has been said that during the lifetime of the Messiah, of the Mahdi, the conditions of Jihad shall not be fulfilled; it has not been said that they will be fulfilled as soon as the Messiah or the Mahdi pass away. A definite piece of information has been given with regard to a definite period of time. After that, ten years, or fifty years later, the conditions for Jihad might be met again, and then it will be the duty of every believer to fight.
Mr. Yahya Bakhtiar:	Mirza Sahib! That would mean that after the coming of the Messiah, the conditions of Jihad would not be fulfilled, or that Jihad will come to an end, as at that time, there shall be no differences at all, then life shall continue just like that till the Day of Judgement and whatever is to come?
Mirza Nasir Ahmad:	The Day of Judgement did not come with the coming of the Messiah, it did not come with his demise. Rather, 66 years have passed since then.
Mr. Yahya Bakhtiar:	No, what I am saying is that the coming of the Promised Messiah, who is also called the Mahdi of the End of Times, actually alludes to the end of times?
Mirza Nasir Ahmad:	Yes, yes, the end of times.
Mr. Yahya Bakhtiar:	So we are living in the end of times?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	After that, the question of any further wars not even arises, there shall not even be any quarrels...
Mirza Nasir Ahmad:	Why?
Mr. Yahya Bakhtiar:	Peace prevails, and there is no condition that would validate Jihad.
Mirza Nasir Ahmad:	No, no, it can well be that the conditions are fulfilled afterwards.
Mr. Yahya Bakhtiar:	Yes, is that possible even after his demise?
Mirza Nasir Ahmad:	It might be that the conditions are fulfilled after his demise.
Mr. Yahya Bakhtiar:	Yes. This is what I wanted to ask.
Mirza Nasir Ahmad:	Yes, then the reference that I had read just now – you had said that then it will be the duty of every believer to fight.
Mr. Chairman:	Now we take it to tomorrow or now.
Mr. Yahya Bakhtiar:	Alright, Sir. There are three, four more questions.
Mr. Chairman:	Yes, tomorrow. The delegation is permitted to leave; tomorrow at 10:00 a.m. The honourable members may please keep sitting. Ten o'clock in the morning. Ten o'clock, ten o'clock in the morning.
<i>(The Delegation left the Chamber)</i>	
Mr. Chairman:	Any member who would like to say something?
Maulana Shah Ahmad Noorani Siddiqui:	Yes. Let there be 'deferral' now.
Mr. Chairman:	Pardon?
Maulana Shah Ahmad Noorani:	Let there be 'deferral' now.

Siddiqui:	
Mr. Chairman:	'Deferral'? On one condition only...
Professor Ghafoor Ahmad:	Sir! What does 'ten' mean?
Mr. Chairman:	...on one condition... Yes, tomorrow at nine thirty, the bell shall be rung, and you come please by ten. You can give a speech of half an hour... On one condition, otherwise tomorrow, sharp at 10:00. Thank you very much.
<i>(The Special Committee adjourned to meet at ten of the clock, in the morning on Tuesday, the 22nd August 1974)</i>	

9TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Thursday, the 22nd August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Thursday, the 22nd August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

Mr. Chairman:	They may be called. I will request the honourable members to be attentive. The Delegation is coming. <i>(Interruption)</i> (The Delegation entered the Chamber) The fans are being fixed, just a moment. <i>(Pause)</i> The honourable members can shift to that side. So we start the proceedings. Mr. Attorney-General!
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CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	(Attorney-General of Pakistan) Mirza Sahib! Yesterday you were saying that during the days of the Mahdi, Jihad is abrogated or deferred. You were determining how long this era is to last...
Mirza Nasir Ahmad:	(Witness, Leader of the Ahmadiyya Jamaat Rabwah) No, right, first you complete your talk, then I shall... altogether...
Mr. Yahya Bakhtiar:	And you were also saying that Jihad can be resumed after his demise...
Mirza Nasir Ahmad:	Yes, it can. That is correct.
Mr. Yahya Bakhtiar:	...I said that it depends on the conditions, if the conditions are found, then Jihad is possible, but shall these conditions remain unfulfilled only in Mirza Sahib's lifetime?
Mirza Nasir Ahmad:	They shall remain unfulfilled.
Mr. Yahya Bakhtiar:	They shall remain unfulfilled, and here one may consider it as suspended, or deferred, or abrogated?
Mirza Nasir Ahmad:	No...

Mr. Yahya Bakhtiar:	During his lifetime, I mean?
Mirza Nasir Ahmad:	Yes, yes, yes.
Mr. Yahya Bakhtiar:	...the word 'haram' has also been used?
Mirza Nasir Ahmad:	'Haram' insofar as...
Mr. Yahya Bakhtiar:	...there are no conditions...
Mirza Nasir Ahmad:	...there are no conditions.
Mr. Yahya Bakhtiar:	...and that there won't be any, either.
Mirza Nasir Ahmad:	If one fights Jihad when there are no conditions that call for it, then this will be something unlawful.
Mr. Yahya Bakhtiar:	It is unlawful. It is unlawful throughout his life because there are no conditions, and there cannot be any, either?
Mirza Nasir Ahmad:	During the time of his call, not from his birth on, but from the time of his commission to be the Messiah up to his demise.
Mr. Yahya Bakhtiar:	This shall be a limited period?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Here I remember another question, I shall put it to you rightnow. When did Mirza Sahib claim to be the Messiah?
Mirza Nasir Ahmad:	In 1891
Mr. Yahya Bakhtiar:	In 1891?
Mirza Nasir Ahmad:	Eighteen ninety-one.
Mr. Yahya Bakhtiar:	And before that, he claimed to be a renovator and reformer?
Mirza Nasir Ahmad:	Two years before that, that is in 1889, was the year of the pledge. That was when the movement was founded. But he had not made any claim back then. And the objective of the pledge or allegiance was that 'I want the people around me to become true and staunch Muslims, who can be used to serve Islam'.
Mr. Yahya Bakhtiar:	And when did he claim to be an Ummati Nabi?
Mirza Nasir Ahmad:	It relates to his being the Messiah. The Holy Prophet said that the Messiah shall be an Ummati Nabi.
Mr. Yahya Bakhtiar:	What I am asking is, when did Mirza Sahib say for the first time that he is an Ummati Nabi?
Mirza Nasir Ahmad:	In 1891 – the same year.
Mr. Yahya Bakhtiar:	Both events took place in 1891. In the same...
Mirza Nasir Ahmad:	That is what I have said. That is from where the argument is derived.
Mr. Yahya Bakhtiar:	From then on, until his death – from 18... to 1908...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...during this period, the conditions for Jihad could not be met, as per your point of view?
Mirza Nasir Ahmad:	They could not be met; nor were they met in India.
Mr. Yahya Bakhtiar:	They were not?
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	And also not in the remaining part of the world? They are met only in today's world?
Mirza Nasir Ahmad:	We will have to have a look at history to decide for the remaining part of the world.

Mr. Yahya Bakhtiar:	No. That is what I was saying yesterday, Mirza Sahib! That there was another person who had claimed to be the Mahdi, and he had announced Jihad. Now, I am saying that in this period...
Mirza Nasir Ahmad:	I say that was not in this period.
Mr. Yahya Bakhtiar:	Alright. This is a historical fact.
Mirza Nasir Ahmad:	Yes, yes, this is a historical fact.
Mr. Yahya Bakhtiar:	So, you think...
Mirza Nasir Ahmad:	Yesterday someone had... you... alright, this is difficult for you as well as for us. The time of the Sudanese Mahdi is not determined clearly.
Mr. Yahya Bakhtiar:	No, no, I had said yesterday that perhaps their periods were somewhat contemporary.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Neither can I say this definitely, nor can you.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	I said that their periods might be somewhat contemporary. It might be the period in which he had not raised his claim?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	And it might also be that that was after his death?
Mirza Nasir Ahmad:	Yes. But it might be that he had not made any kind of claim in that period.
Mr. Yahya Bakhtiar:	Yes, that he had not made any at all.
Mirza Nasir Ahmad:	I want to acquire knowledge as a student. If you know anything about this, then please share it with me.
Mr. Yahya Bakhtiar:	I have myself learnt so much. I did not know anything about these matters. Well, Mirza Sahib! Then this means, that these conditions about Jihad...
Mirza Nasir Ahmad:	(to a member of his delegation) Take out the conditions.
Mr. Yahya Bakhtiar:	...after Mirza Sahib had passed away...
Mirza Nasir Ahmad:	They can apply again. And then the conditions themselves, now, let us get a bit philosophic, we need to see what kind of Fatawas our brethren had given with regard to these conditions.
Mr. Yahya Bakhtiar:	No, yes... in this regard, as far as I...
Mirza Nasir Ahmad:	I shall tell in you in a minute. I will not take long. This is a Fatwa by the Ahl-e-Hadith – there might be some mutual differences – I have just taken one as an example. They say that there are four conditions. The first is that the Muslim Ummah... the first condition is that the Muslim Ummat should have one Grand Imam. This is one condition for Jihad. The Muslim Ummah should have one Khaleefah, that is, there should be one person whom all the Muslims of the world consider as their Khaleefah. This is the first condition. The second condition is that there should be arms that are suitable for whatever kind of war it might be. This condition is mentioned in the Fatawa Nazeeriyah. For example, in today's nuclear age, there should be nuclear weapons, keeping in view this Fatwa. Military assets, like for example, arms, etc., should be available, here I am just taking one sentence. If this is not clear, then I shall explain it. Another point is that there should be a base for Jihad in the Islamic world. There should be any religious state from where Jihad all over the world is controlled, from where assets, troops and

	arms can be provided. This is the third condition. That there should be a base. And the fourth condition is that the Muslim army should be large enough to stand up to the infidels. That is, the Muslim fighters should not be less than half of the infidel troops. This is the fourth condition of Jihad, according to the Ahl-e-Hadith. This is in Fatawa Nazeeriyah, vol. 3. For example – I shall clarify the matter by giving an example – if two million American troops attack a Muslim country, then, in order to wage a religious war, it is a prerequisite that there should be one million of Muslim fighters, according to the Fatawa Nazeeriyah.
Mr. Yahya Bakhtiar:	That means, one against two?
Mirza Nasir Ahmad:	Yes. One against two. Onwards – I have kept the matter short – he argues in his own style from the Holy Qur'an. This was necessary, because when we talk about Jihad, about the conditions of Jihad, then we should also know what these conditions are.
Mr. Yahya Bakhtiar:	No. These conditions date back to the days of the Holy Prophet ﷺ?
Mirza Nasir Ahmad:	These conditions?
Mr. Yahya Bakhtiar:	I am not specifying them. The conditions of Jihad...
Mirza Nasir Ahmad:	The conditions of Jihad, as they were during the days of the Holy Prophet ﷺ...
Mr. Yahya Bakhtiar:	...date back to these days. They were not changed since then?
Mirza Nasir Ahmad:	Mirza Sahib had not made any changes to the conditions that date back to the days of the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	Except that according to one tradition, Jihad shall be finished when the Mahdi comes?
Mirza Nasir Ahmad:	يُفَعُّ الْحَرْبَ (Arabic not clear in original – translator), he said that in the Hadith comes...
Mr. Yahya Bakhtiar:	No, I am saying the same...
Mirza Nasir Ahmad:	...that during the Mahdi's lifetime, the conditions of Jihad shall not be fulfilled, and this is why there shall be no religious war.
Mr. Yahya Bakhtiar:	There shall be none. Can there be any afterwards?
Mirza Nasir Ahmad:	Yes, there can be any afterwards.
Mr. Yahya Bakhtiar:	As far as the Ahmadi group or community is concerned, Mirza Sahib's statement that 'war is haram', and 'Jihad is haram', does not apply to them any longer?
Mirza Nasir Ahmad:	It might be that the conditions of Jihad might apply again in our lifetimes, or those of our children or grandchildren, or any other future generation who belongs to the Ahmadiyya Jamaat, or who is affiliated with the founder of our movement, and when that happens, we shall fight Jihad side by side with the other Muslims.
Mr. Yahya Bakhtiar:	No, I wanted to ask something else, Mirza Sahib! These directives that Mirza Sahib had given, to his community, or group, or to the Ahmadis, he tells them – it might be that he tells that to all Muslims – but we think that...
Mirza Nasir Ahmad:	Yes, yes, right, to himself, right.
<i>(At this stage, Mr. Chairman vacated the Chair, which was occupied by Prof. Ghafoor Ahmad)</i>	
Mr. Yahya Bakhtiar:	He instructs them, he gives them instructions, directions, that it is deferred, abrogated or haram for them?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	So, this was till 1908. After that, it is not forbidden for them, provided the

	conditions are fulfilled?
Mirza Nasir Ahmad:	Instead of replying, I shall read out what the founder of the Ahmadiyya Movement had said in this regard.
Mr. Yahya Bakhtiar:	Alright. Read it.
Mirza Nasir Ahmad:	I shall take a few minutes. Why won't you be seated? 'Jihad in this age has taken a spiritual shade, that is, it has turned from Jihad Sagheer into Jihad Kabeer...' And the final remark he makes is: 'This Jihad shall continue until God brings forth another condition in the world...' And there is a very clear Arabic text in the appendix to Tohfa-e-Goleroaya: 'There is no doubt that the conditions of Jihad, the causes of Jihad are non-existent in this age and in these countries.' فاليوم--- Now, since the conditions of Jihad are non-existent: 'It is unlawful for the Muslims to fight for religion, to fight Jihad.' That what I had told you, that during his lifetime, the Holy Prophet ﷺ said that when the Messiah returns, the conditions of Jihad shall not be found: 'This shall be the time when no government shall oppress Muslims – and that although there were very oppressive governments – only because they are Muslims. Nor shall there be any ruler who, no matter what his own religion might be, would issue any ordinances against Islam. This is why Allah Most High had, in this time – due to the conditions not being met – given His injunctions another shade.' In this time – this passage is very clear! The founder of the Ahmadiyya Movement had composed some poetry about this time. He says: 'The Chosen One had rightly said Isa, the Messiah shall defer all wars.' The word 'haram' had been used before. This clearly tells us the meaning of 'haram'. Then, in another book, he writes: 'In Saheeh Bukhari... Nay, this is just according to the Divine Will. Think about the Hadith in Saheeh Bukhari where it is being said about the Promised Messiah, that when the Messiah comes, he shall set an end to all religious wars. So, I command that all those who are among my troops, to remove themselves from all such notions. Let them purify their hearts and develop the human mind instead. Let them be sympathetic with those who suffer. Let them spread peace on earth, so that religion may spread. They should not wonder why this should be that way. Because, just as God does not resort to the usual means...' He gave an example. This is his book on Jihad. 'The Qur'an has clearly commanded not to raise the sword in order to promote religion, and that one should present the innate virtues of Islam instead. That one should attract others by setting good examples. Don't think that the order concerning the sword dates back to the early days of Islam, because the sword

was not drawn to spread religion. It was rather drawn in order to protect oneself from the enemy's attacks, or to establish peace. But it was not used to force others to accept Islam.'

He then says:

'I don't know from where our opponents have taken their knowledge that Islam was spread through the sword.'

Obviously, by 'opponents' he means such Christians, etc. who raise objections.

'God has said in the Holy Qur'an: There is no compulsion in religion. So, who gave the order to compel others, and what means of compulsion were there? Would three hundred something men who were converted to Islam by force as true and firm in faith, as to face thousands of enemies without any kind of remuneration? And when there are thousands of such people, then they could face hundreds and thousands of enemies and defeat them. They would be willing to sacrifice themselves to protect Islam against the enemy just as sheep and goats are sacrificed. And there would be lovers willing to lead the life of a dervish and put up with all kinds of difficulties in the deserts of Africa, just to spread the message of unity, to spread the message of Islam in this country; there would be people enduring hardship to go as far as China – not for the sake of waging war, but as dervish, to spread the message of Islam. Through such blessed efforts, there would be millions of converts to Islam. They would come to India, as dervishes dressed in rough attire. They will convert a great part of Arya Warath to Islam. They will bring the sounds of Laa ilaha illallah to the borders of Europe. Now, be honest, would this ever be done by people who were forced to accept Islam? Whose tongues profess faith, and whose hearts are filled with infidelity? No, this can only be done by those whose hearts are full of faith, in whose hearts is nothing and no one but Allah. (Paygham-e-Sulh)'

And onwards, he says:

'The Messiah came to this world so as to remove the notion that Islam needs to be spread through the sword, and to prove through his clear arguments that Islam is a religion whose propagation does not need to rely on the sword, but whose teachings, realities, insights and evidences, and living signs set by God, are the actual factors of propagation. Hence, let all those people who claim that Islam needs to be propagated through the sword realize that their claim is wrong. Islam does not stand in the need of being spread by force. If any...'

And onwards, he says:

'Now those who object that Islam is to be propagated through the sword, shall be very embarrassed.'

This is in Malfoozat.

Then, onwards, he says:

'So, when Islam has not instructed us to convert people to Islam by threatening them with war and death, then it is sheer rebellion and absurdity to wait for a 'bloody' Mahdi or Messiah, because it is not possible that a person should – contrary to the Islamic teachings – come to this world and spread Islam through the sword.'

And onwards, he says:

'This is the Sunnah of Allah, that is, destroying the tyrants and deniers through the sword. This is so since olden times. Why are the objections especially against the Holy Qur'an? Had there been a different God during the days of Musa, and is there now a different God, in the age of Islam? Did God like fighting then, and does he dislike it now? Islam has ordered to raise the sword only against such people who had raised the sword against you, in the first instance. It has ordered us to kill only those who attempt to kill us. It has not ordered us in any way to launch a rebellious attack in case you are under the rule of an infidel sovereign who treats you with full justice. This is villainy in the sight of the Holy Qur'an. Righteous people would not do such a thing. The Torah, however, has not clarified this point anywhere. This shows that the Holy Qur'an, and all the orders in the Holy Qur'an – whether these are concessions or strict requirements, follow the line of justice, mercy, and kindness to an extent the like of which is not found in any other book of the world.'

Onwards he says:

(some lines omitted in original – translator)

(...that Allah has made it incumbent on the believers to fight those who forcefully try to convert them to their religion, and who stop them from their own worship...)

This is a lengthy passage. If you want me to, I shall translate it. And yes..., this is the translation. But I had done it, I had got that translated along with that. But I could have also done it just like that. It is kept here.

His Holiness the Promised Messiah *alaihissalatu wassalam* had been very clear about Jihad. As far as the conditions, the injunction itself and in which sense it is to be taken is concerned, I had read out the relevant matter.

Mr. Yahya Bakhtiar:	No, you had read out that. Mirza Sahib! There is something I would like to say, namely that there had been no question, nor any dispute if Islam ought to be spread through the sword. This is a wrong conception. All Muslims believe and know that Islam maintains the concept of defensive war.
Mirza Nasir Ahmad:	Yes. This means...
Mr. Yahya Bakhtiar:	You have greatly emphasized that Islam was spread through the sword. But I was not even talking about that.
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	This is something the Christians might be prone to claim.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Every Muslim scholar knows that Islam can never be spread through the sword.
Mirza Nasir Ahmad:	Except for what Allah has decreed.
Mr. Yahya Bakhtiar:	There is no compulsion. There is no dispute in this matter. The point of dispute is that when Jihad is obligatory, when its conditions are fulfilled, then you say that there can be no Jihad in the days of the Mahdi, because of his presence, the conditions are no longer fulfilled. This too, you had said.
Mirza Nasir Ahmad:	...the Holy Prophet had said that – this shall not happen.
Mr. Yahya Bakhtiar:	That is what I am saying.
Mirza Nasir Ahmad:	Yes, no, where are they fulfilled?

Mr. Yahya Bakhtiar:	You had read out a Hadith from Bukhari Shareef. That says that he shall set an end to Jihad. These are your words. After that, there is no question that the conditions shall become applicable again. Can you please explain that a little?
Mirza Nasir Ahmad:	Yes, yes, alright. 'He shall finish it'. In the other writing, you...
Mr. Yahya Bakhtiar:	By 'finishing' I would not mean for eighteen or seventeen years only.
Mirza Nasir Ahmad:	Let me answer that. 'He shall finish it.' In his other writings, the founder of the movement interprets this 'finishing' as referring to his lifetime, that is, this shall not happen in his times.
Mr. Yahya Bakhtiar:	That is, for the time from 1891 to 1908?
Mirza Nasir Ahmad:	(blank – translator)
Mr. Yahya Bakhtiar:	The Hadith from Bukhari applies to this stretch of time?
Mirza Nasir Ahmad:	Yes. It applies to this stretch of time.
Mr. Yahya Bakhtiar:	And the peace that shall prevail on earth, also applies to this time?
Mirza Nasir Ahmad:	'There shall be peace on earth', this means... well, one meaning thereof is that the human brain shall theoretically come to the conclusion that one cannot change a person's beliefs through force, insofar there shall be peace on earth. As far as the respectable president of our neighbouring country China, Mao Tse Tung is concerned, he wrote in his book – as I had also mentioned in my Khutba...
Mr. Yahya Bakhtiar:	It is in your Khutba?
Mirza Nasir Ahmad:	...that it is foolish to think of changing a heart's beliefs through force.
Mr. Yahya Bakhtiar:	The question of this not even arises.
Mirza Nasir Ahmad:	Yes, so one meaning of there being 'peace' is that this world, after its long experience... after the century-long differences it got to witness between the different Christian sects, after the horrible inquisitions – that era belongs into the Christian world – but still, after passing this era, and after passing so many other human eras, it arrived at the conclusion that man, as a collective body, ought to accept the fact that all the attempts to change a person's beliefs by force that were made in thousands of years, had not brought any results. Hence, one should not employ force to change a person's beliefs. This is a kind of peace.
Mr. Yahya Bakhtiar:	Now yes, the world has, according to you point of view, arrived at this conclusion that there can be no coercion in religion. But after 1908, are there again such conditions?
Mirza Nasir Ahmad:	There are, but they may change also.
Mr. Yahya Bakhtiar:	I mean that...
Mirza Nasir Ahmad:	Rightnow there are, but they may change also.
Mr. Yahya Bakhtiar:	You say that the directions that Mirza Sahib had given, that 'it is unlawful for you', were applicable only for a period of 17, 18 years, and that the conditions might change afterwards, so that Jihad becomes permissible again?
Mirza Nasir Ahmad:	I am saying that his statement 'it is unlawful for you' should be put into practice even now, and just in the same manner. 'When the situation changes, and the conditions for Jihad are fulfilled, then it shall be your duty to fight Jihad.' I have just read that.
Mr. Yahya Bakhtiar:	You have just read that. No, I mean I had another reference in front of me where

	he says that 'it is unlawful' and that 'one should not await it, either'. This is why this difficulty arose. I shall read it out. 'It should be kept in mind that for the Muslims...' This is from a 'Notification that needs to be publicised – brought to the attention of the Jamaat and the honourable government.' I think it is in Tiryauql Quloob...
Mirza Nasir Ahmad:	Yes. (To a member of his delegation) Have you got Tiryauql Quloob with you?
Mr. Yahya Bakhtiar:	Page 332
Mirza Nasir Ahmad:	Let me see. If it is there, then...
Mr. Yahya Bakhtiar:	No, I am giving this to you.
Mirza Nasir Ahmad:	Yes, yes, please give it to me.
Mr. Yahya Bakhtiar:	Thus there should be no problem.
<i>(At this stage, Professor Ghafoor Ahmad vacated the Chair, which was occupied by Dr. Mrs. Ashraf Khatoon Abbasi)</i>	
Mr. Yahya Bakhtiar:	'It should be remembered that amongst the Muslim sects, there is one sect to which God has appointed me as an Imam, leader and a guide. This sect has got a great mark of distinction...' Now, this applies to the whole Firqah (sect): 'In this sect, Jihad is not waged through the sword, nor is any such occasion awaited. Rather, this blessed sect considers it as impermissible to promote the teachings of Jihad in any overt or covert manner.'
Mirza Nasir Ahmad:	This was with reference to that era. It doesn't say anywhere that it shall be this way 'until the Day of Judgement.'
Mr. Yahya Bakhtiar:	That is, this referred only to that time? When he said that, it was to last only until 1908?
Mirza Nasir Ahmad:	That is, we should keep in mind the statement that 'in his times, the conditions of Jihad were not fulfilled...'
Mr. Yahya Bakhtiar:	No, I have understood that.
Mirza Nasir Ahmad:	...according to the Hadith. And they might be fulfilled anytime afterwards.
Mr. Yahya Bakhtiar:	When he says that 'no such occasion is awaited', does this also extend only up to 1908? And afterwards, the time of waiting is over?
Mirza Nasir Ahmad:	The waiting for a 'bloody' Mahdi, a Mahdi who, in spite of this Hadith, shall announce Jihad during his lifetime, that is referred to. One should not wait for that.
Mr. Yahya Bakhtiar:	It is not taken in one sense – some Muslims think, as far as I understand – that Islam shall spread when the Mahdi comes. And since Jihad is waged against infidels only, there shall be no longer any need for Jihad?
Mirza Nasir Ahmad:	Again the same point, that Islam does not need the sword for its propagation.
Mr. Yahya Bakhtiar:	No, I am not talking about the sword.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	When the Mahdi comes, Islam shall spread all over the world.
Mirza Nasir Ahmad:	How shall it spread? – It is written there....
Mr. Yahya Bakhtiar:	Through the force...
Mirza Nasir Ahmad:	...of the sword. It is written there.
Mr. Yahya Bakhtiar:	No, the concept is that it shall not be done through force...

Mirza Nasir Ahmad:	Our concept...
Mr. Yahya Bakhtiar:	...it shall be done through missionary efforts instead....
Mirza Nasir Ahmad:	Our concept is...
Mr. Yahya Bakhtiar:	But Islam shall still spread through that?
Mirza Nasir Ahmad:	What?
Mr. Yahya Bakhtiar:	Islam shall spread?
Mirza Nasir Ahmad:	Within three hundred years.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib's era, as far as Jihad is concerned, lasted for 17, 18 years. Otherwise, it is for three hundred years?
Mirza Nasir Ahmad:	This prophecy regarding Jihad is found in the Hadith. It says that in this era ...that it... relates to his lifetime, that the conditions of Jihad shall not be fulfilled in his lifetime.
Mr. Yahya Bakhtiar:	No, the question I wanted to ask you...
Mirza Nasir Ahmad:	Yes, I am going to link that. After his demise, there is a possibility that the conditions of Jihad will be fulfilled. And when that happens, that is, when the conditions of Jihad are found, then every Ahmadi will have to fight Jihad according to the Qur'anic guidelines. Similarly, the earlier scholars had said that this is an issue of its own, that the Islamic struggle is not confined to Jihad Sagheer only, but...
Mr. Yahya Bakhtiar:	Yes, it is also done through the pen, through missionary efforts...
Mirza Nasir Ahmad:	The three kinds of Jihad in which...
Mr. Yahya Bakhtiar:	The Jihad of Tableegh...
Mirza Nasir Ahmad:	The Jihad of Tableegh and that of reforming one's own soul, that is, of molding one's life according to the beautiful sample set by the Holy Prophet ﷺ, and to become a role model for this world, just as the Holy Prophet ﷺ had been a role model. To dye oneself in the colour of his character.
Mr. Yahya Bakhtiar:	Mirza Sahib! The conclusion at which we are arriving is that when we talk about 'Mirza Sahib's era', we mean the time when Islam shall prevail all over the world, when everyone shall be a Muslim. Does this era extend to three hundred years after his lifetime, either from his lifetime or his claim, this period of three hundred years – does the other 'era' mean – when relating to Jihad – the time from 1891 to 1908, does it mean this?
Mirza Nasir Ahmad:	'Era' here...
Mr. Yahya Bakhtiar:	Is it in this sense?
Mirza Nasir Ahmad:	No, in this sense, era is a confusing word.
Mr. Yahya Bakhtiar:	In so far as it has come in both senses.
Mirza Nasir Ahmad:	No, the Hadith tells us that the Mahdi – يضع الحرب – shall put down war, shall put down Jihad Sagheer. The word يضع tells us that there might be occasions for it in future – I mean the Arabic word itself. And as far as the lifetime of the Mahdi is concerned, it is certain that the conditions of Jihad shall not be fulfilled. However, after his death, after his passing away, there is a possibility that the conditions of Jihad are fulfilled again. And this is why his writings state that when that happens, Jihad will be Fardh and Wajib on every Ahmadi. This is the concept of Jihad... and when it is mixed with another concept, this might lead to confusion.

Mr. Yahya Bakhtiar:	Yes, I...
Mirza Nasir Ahmad:	That means... yes, there is an argument drawn from the Holy Prophet's ﷺ sayings, hundreds of statements of the righteous ancestors, as well as from an Ayat of the Holy Qur'an – يظهر على الدين كله – this is the Ayat, that there are different eras of the Mahdi, just as there are different eras in the life of the Holy Prophet ﷺ. Yesterday I had said that we are talking about the Holy Prophet's era ﷺ, we can also label it as that of Hazrat Abu Bakr, that of Hazrat Umar, etc. But that of that group... of the people who rally around the Mahdi, that shall last for around three hundred years, or he said that you will not have to wait for three hundred years – I think, and that is what I am personally inclining to – that in the coming two hundred years, Islam shall spread all over the world. And my inclination... and I am saying this on my responsibility - we shall see the effects of this within the next 15, 16 years. And then, there shall be a big Jihad, and the people will have to do it, I mean all the Muslims who want Islam to prevail. The group around the Mahdi, they were given this responsibility. And our group was also founded so that Islam may prevail, and they should not look in any other direction, and our group shall remain until those infidels appear on whom the Day of Judgement shall dawn.
Mr. Yahya Bakhtiar:	Mirza Sahib! What I was saying is that the Jamaat was given this direction, and the directions that Mirza Sahib gave are: 'It should be remembered that amongst the Muslim sects, there is one sect to which God has appointed me as an Imam, leader and a guide. This sect has got a great mark of distinction. In this sect, Jihad is not waged through the sword, nor is any such occasion awaited.' This is a direction for the sect. You say that this direction was only meant for up to 1908, and I say that it appears to be meant forever. Well, whatever you say is probably right...
Mirza Nasir Ahmad:	Look, one difference should be made. Saying that 'there might be a chance that the conditions for Jihad are fulfilled in future' has got a certain meaning, and saying that 'Be ready and await Jihad with the sword' has got a completely different meaning. One should not wait for it, but one should be mentally prepared that one will have to fight, once the conditions for Jihad are fulfilled.
Mr. Yahya Bakhtiar:	Mirza Sahib! When a thing is unlawful when it is forbidden for me, then I cannot eat it, I cannot do it, neither today, nor tomorrow. On one side, he says that it is unlawful, and that one should not wait for it, and you say that one should be mentally prepared for it?
Mirza Nasir Ahmad:	Does it say 'do not wait for it'?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	What are the words there? 'Nor is it awaited.'
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	It doesn't say: 'Do not wait for it.'
Mr. Yahya Bakhtiar:	One waits for something that is going to take place in the future, isn't it so?
Mirza Nasir Ahmad:	Oho! Future has got different meanings.
Mr. Yahya Bakhtiar:	'In this sect, Jihad is not waged through the sword, nor is any such occasion awaited.'

Mirza Nasir Ahmad:	'Nor is it awaited.' The Holy Prophet ﷺ said that one should not create hardship for oneself, and not to give into false hopes. This injunction is contained in the Holy Qur'an and in the Ahadith, that 'such occasion is not awaited.' I am just talking about our religious point of view.
Mr. Yahya Bakhtiar:	No, yes, you...
Mirza Nasir Ahmad:	...our group holds that those Ahadith in which the Holy Prophet ﷺ mentions the Mahdi – يضع الحرب – that he shall put down warfare, that this shall be applicable only to the Mahdi's lifetime, that is, this particular era. It has been prophesied that during the Mahdi's lifetime, the conditions of Jihad shall not be fulfilled...
Mr. Yahya Bakhtiar:	You had mentioned in quite some detail...
Mirza Nasir Ahmad:	... and, and...
Mr. Yahya Bakhtiar:	...and then you had said that the Mahdi's era... I had said that it shall be followed by the end of times. You had said that no, this era shall last for three hundred years.
Mirza Nasir Ahmad:	I say that when I said that it is going to last for three hundred years, no, I do not have any knowledge of the unseen – as long as the Jamaat-e-Ahmadiyya does not enter that era about which it had been said in the Ahadith that infidelity of the worst kind shall spread all over the world, and that then the Day of Judgement shall come. This is what the Hadith tells us – well, there will be a time, when one will have to do complete Jihad – Jihad Kabeer, so that Islam may prevail all over the world. And after that, there shall be more Jihad Kabeer, and this shall be closely linked to Jihad Akbar, to properly groom those who are already Muslims. Now, if you have a look at history...
Mr. Yahya Bakhtiar:	Mirza Sahib! You have said that already, you have mentioned already that the conditions for Jihad Kabeer are always present. Yesterday, you had said...
Mirza Nasir Ahmad:	Yes. When the conditions are fulfilled...
Mr. Yahya Bakhtiar:	...you said that they are always present.
Mirza Nasir Ahmad:	What?
Mr. Yahya Bakhtiar:	The conditions for Jihad Kabeer.
Mirza Nasir Ahmad:	Yes. The conditions for Jihad Kabeer... the conditions for Jihad Akbar are always present.
Mr. Yahya Bakhtiar:	They are always present, so, as far as Jihad Kabeer is concerned, this should always go on... the conditions are present...
Mirza Nasir Ahmad:	...those of Jihad Kabeer.
Mr. Yahya Bakhtiar:	Shall these conditions be finished when the Mahdi comes?
Mirza Nasir Ahmad:	No, no, no, no....
Mr. Yahya Bakhtiar:	They shall remain?
Mirza Nasir Ahmad:	...يضع الحرب, this refers to that kind of Jihad that is waged through the sword, that is, Jihad Sagheer. يضع الحرب, the Jihad Sagheer.
Mr. Yahya Bakhtiar:	Mirza Sahib! That I have understood. My own impression was that when the Mahdi comes, there shall remain no longer need for Jihad, because everyone shall embrace Islam. There shall be no need for Jihad Kabeer or Sagheer. This is the impression I had got from the question...
Mirza Nasir Ahmad:	No, this is not so according to us.

Mr. Yahya Bakhtiar:	This is not your point of view. You think that Islam shall prevail within three hundred years...
Mirza Nasir Ahmad:	That is, within two or three hundred years, the whole world, that is all mankind shall be gathered under the banner of Islam.
Mr. Yahya Bakhtiar:	Mirza Sahib's life...
Mirza Nasir Ahmad:	...was the beginning.
Mr. Yahya Bakhtiar:	Yes, now, the coming two or three hundred years, are also considered as his era...
Mirza Nasir Ahmad:	Yes. For the supremacy of Islam.
Mr. Yahya Bakhtiar:	For the supremacy of Islam.
Mirza Nasir Ahmad:	We cannot finish everything else with just one blow from our mouths.
Mr. Yahya Bakhtiar:	No one can do that, Mirza Sahib!
Mirza Nasir Ahmad:	You had just said that you have got such an impression.
Mr. Yahya Bakhtiar:	No.
Mirza Nasir Ahmad:	Well, I misunderstood.
Mr. Yahya Bakhtiar:	No, no one can do that. I said right at the onset that as far as religion is concerned, no one believes that force is of any use in that matter. The philosophy 'to spread Islam through the sword' is not held by any Muslim sect...
Mirza Nasir Ahmad:	And when the Mahdi comes, everyone shall accept Islam!
Mr. Yahya Bakhtiar:	Mirza Sahib! The Mahdi shall come and all people shall accept Islam, this is the belief regarding which you hold that 'he shall break the cross and kill the swine'. Whatever the interpretation of this might be, physically, metaphorically, the outcome of this would be that all people will accept Islam.
Mirza Nasir Ahmad:	In how much time?
Mr. Yahya Bakhtiar:	I think this will be concluded during his lifetime. You hold that it will go beyond his lifetime, that it will take around three hundred years.
Mirza Nasir Ahmad:	This is exactly where we differ.
Mr. Yahya Bakhtiar:	This is my own view. I don't know about this. The scholars know what the duration of this period shall be.
Mirza Nasir Ahmad:	Well, everyone has got his views.
Mr. Yahya Bakhtiar:	Yes. Mirza Sahib! There is some poetry by Mirza Sahib. He says: 'Friends! Now drop the idea of Jihad. It has become unlawful to fight and wage war for religion.' Does this apply only to this period of 17 years?
Mirza Nasir Ahmad:	This verse... how many verses had he written?
Mr. Yahya Bakhtiar:	I shall read them all. There are three or four.
Mirza Nasir Ahmad:	Fine, read them please.
Mr. Yahya Bakhtiar:	'Friends! Now drop the idea of Jihad. It has become unlawful to fight and wage war for religion. The Messiah, the leader of faith has come, Now all religious wars have come to an end. Now Divine Light descends from heaven Now there is no use in giving Fatwas for Jihad. Only an enemy of Allah would now wage Jihad,

	Only a person who denies the prophet would now believe in Jihad.
Mirza Nasir Ahmad:	There are some more verses, too. Are they not written there?
Mr. Yahya Bakhtiar:	No. I have not got them here.
Mirza Nasir Ahmad:	Fine. I shall read them.
Mr. Yahya Bakhtiar:	Yes, read them.
Mirza Nasir Ahmad:	In continuation to this comes: 'Why do you forget the report of يضع الحرب? Is it not mentioned in Bukhari? Look it up there. The Leader of the World, Al Mustafa has said it The descent of the Messiah Isa shall defer all wars.'
Mr. Yahya Bakhtiar:	Exactly this is the point, Mirza Sahib! He shall 'set an end to war'
Mirza Nasir Ahmad:	He shall defer wars.
Mr. Yahya Bakhtiar:	Shall this be permanently or temporarily?
Mirza Nasir Ahmad:	Deferment is not meant to be permanent.
Mr. Yahya Bakhtiar:	Yes, so this means that even Hazrat Isa <i>alaihissalam</i> will have failed?
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	He will have failed? He came, and yet his mission remained incomplete.
Mirza Nasir Ahmad:	What mission?
Mr. Yahya Bakhtiar:	To finish wars. Not even will have been able to do so. All he could do was to defer them. Now we will have to wait for someone else to finish them fully.
Mirza Nasir Ahmad:	Had you and we, that is, the Muslim Ummat since the days of the Righteous Caliphate, ever fought the governments of Kisra and Qaisar jointly under the banner of the Mahdi?
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I am asking with that concept in mind, that peace shall prevail when Hazrat Isa <i>alaihissalam</i> returns to this world, that wars shall come to an end. But this will not be done. Wars will merely be delayed – adjourned.
Mirza Nasir Ahmad:	I am saying...
Mr. Yahya Bakhtiar:	No, this is the impression I got.
Mirza Nasir Ahmad:	No, I am saying that I was not the one who said يضع الحرب . The Holy Prophet ﷺ made this statement.
Mr. Yahya Bakhtiar:	'The Leader of the World, Al Mustafa has said it The descent of the Messiah Isa shall defer all wars.' You had said that...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...when he comes, he shall bring peace. He shall terminate all warfare...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...after their being adjourned, they shall be completely <i>sine die</i> , finished.
Mirza Nasir Ahmad:	In those days, there shall be no kind of religious wars.
Mr. Yahya Bakhtiar:	That is, he shall completely terminate them.
Mirza Nasir Ahmad:	During his lifetime, there shall be no kind of religious war.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! See, I am quite ignorant. Please, do not mind.
Mirza Nasir Ahmad:	Keep this, and...
Mr. Yahya Bakhtiar:	Yes, I shall take that.
Mirza Nasir Ahmad:	Yes.

Mr. Yahya Bakhtiar:	Yes, I shall take that from him.
Mirza Nasir Ahmad:	Shall I submit it?
Mr. Yahya Bakhtiar:	There is no need to discuss in detail the concept of whether Isa <i>alaihissalam</i> shall physically return to this world or in any other way. He has got a particular purpose...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...Allah has given especially him a mission...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...this mission is that after his arrival, Islam shall spread in the world. There shall be peace, no matter which method he adopts. After that, there shall remain no need for Jihad or fighting and the like. He shall completely finish it. You say that he had deferred it for 18 years or so, and that later on, the whole thing started afresh. And...
Mirza Nasir Ahmad:	No, I did not say so.
Mr. Yahya Bakhtiar:	No, I am saying so.
Mirza Nasir Ahmad:	No, I have not said so at all.
Mr. Yahya Bakhtiar:	No, you...
Mirza Nasir Ahmad:	I said that...
Mr. Yahya Bakhtiar:	...that it might be so afterwards.
Mirza Nasir Ahmad:	Yes, and that it also might not at all be so afterwards.
Mr. Yahya Bakhtiar:	That too, is possible.
Mirza Nasir Ahmad:	That too, is possible. This should also be kept in mind.
Mr. Yahya Bakhtiar:	And there also might be war. So, the purpose for which Isa <i>alaihissalam</i> had come to this world, that war should be finished forever, has not been realized.
Mirza Nasir Ahmad:	The purpose for which he came...
Mr. Yahya Bakhtiar:	Comes.
Mirza Nasir Ahmad:	Well, wait for three hundred years, and then see whether the purpose had been realized or not.
Mr. Yahya Bakhtiar:	Will it come to be realized, or not, that is also what I want to know.
Mirza Nasir Ahmad:	Now, if we take a look at Isa's purpose – now, here has come this purpose – the righteous predecessors had written quite much about this purpose. In the Holy Qur'an comes: هو الذى ارسل رسوله بالهدى و الدين الحق ليظهره على الدين كله و لو كره المشركون This is an Ayat from Surah Saff. When we take a look at the literature of the Ahl-e-Sunnah wal Jamaat, we find, for example in Tafseer Ibn Jareer that he says – I am giving only a very brief account: (Arabic – not mentioned in the original – translator) This is Ibn Jareer's statement. In Tafseer Husaini comes...
Mr. Yahya Bakhtiar:	Mirza Sahib! You have read this already.
Mirza Nasir Ahmad:	No, there is still something left.
Mr. Yahya Bakhtiar:	Fine. Read it then.
Mirza Nasir Ahmad:	غالب كرداند اين دين را على الدين كله برهما كيست That the Mahdi... shall come at the time of Isa's descent...and that Islam shall

	prevail over all religions. In the Tafseer Ghayatul Qur'an by Allamah Nizamuddin comes: (not mentioned – translator) And in Abu Hadeeth... in a Hadeeth in Abu Dawood comes: (not mentioned – translator) And when we take a look at the Shiite literature, like for example the famous compendium Biharul Anwar, we find that this Ayat refers to the coming of Imam Mahdi. And in another well-known book, Ghayatul Maqsood, comes: مراد از رسول در این جا مهدی موعود است As far as those prophecies are concerned – I have not drawn an argument from them yet – the prophecies... the Ayat from the Holy Qur'an, the argument which different sects from the Sunnites and Shiites have drawn from this Ayat in the form of a prophecy is that during the days of the Mahdi or Isa, Islam shall prevail all over the world. But they have not mentioned whether that shall happen in five years, or ten years, or twenty years. For this we... my point here is only that none of the references that I had given mentions whether Islam is to prevail within 20 or 25 years. For this, we will have to look at other traditions, other Tafseers. Only then, we can say something about that. Right now, I am just mentioning this as a point of argumentation. If they want me to, I shall submit my references here...
Mr. Yahya Bakhtiar:	This is not necessary.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	What I am saying is that I did not hear two or three hundred years being mentioned in any of the references and Ahadith you had just read out.
Mirza Nasir Ahmad:	Yes. That is what I have said. I had said that myself. I said that the references I was about to read are only an interpretation of the Qur'anic Ayat, telling us that during the days of the Mahdi, Islam shall prevail all over the world, and that these traditions do not claim that this is going to happen in five years, or in hundred years...
Mr. Yahya Bakhtiar:	In hundred years...
Mirza Nasir Ahmad:	For this, we will have to consult other references.
Mr. Yahya Bakhtiar:	Mirza Sahib! Yesterday you mentioned two, three hundred years. Is there any Hadith regarding this?
Mirza Nasir Ahmad:	The references... I said that...
Mr. Yahya Bakhtiar:	If it is going to be a 'period of three hundred years', three hundred years or two hundred years...
Mirza Nasir Ahmad:	No...
Mr. Yahya Bakhtiar:	...or hundred years...
Mirza Nasir Ahmad:	Islam shall prevail within two hundred years, or at most three hundred years.
Mr. Yahya Bakhtiar:	Yes, that is what I am saying.
Mirza Nasir Ahmad:	Shall I give you the reference for this?
Mr. Yahya Bakhtiar:	Yes, definitely.
Mirza Nasir Ahmad:	Will tomorrow also do?
Mr. Yahya Bakhtiar:	By 'till the evening' I mean that I hope it will be finished today.
Mirza Nasir Ahmad:	Alright.

Mr. Yahya Bakhtiar:	What is it that poor Ghalib said? 'Who lives as long as those tresses on your hair?' The issue that Islam shall spread in two hundred years, it is quite... we have nothing to answer this. None of us will be able to see whether this had actually happened or not.
Mirza Nasir Ahmad:	This is...
Mr. Yahya Bakhtiar:	...a matter of faith, yes.
Mirza Nasir Ahmad:	Those who were martyred during the Battle of Badr – did they see that Cesar's and Kisra's governments were overthrown?
Mr. Yahya Bakhtiar:	That is a matter of faith, isn't it?
Mirza Nasir Ahmad:	We were commanded to believe in the Unseen, that the promises that were made should be considered as already fulfilled.
Mr. Yahya Bakhtiar:	Yes, now in the other verse, he says: The Messiah, the leader of faith has come, ...all wars... He was not an Imam for only 18 years. They all are Imams for your religion.
Mirza Nasir Ahmad:	He is an Imam, and is to be obeyed.
Mr. Yahya Bakhtiar:	Yes, this means that he says...
Mirza Nasir Ahmad:	He is to be obeyed.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	He is an Imam, after all.
Mr. Yahya Bakhtiar:	He says: 'Now all religious wars have come to an end.'
Mirza Nasir Ahmad:	He is saying that when war... that when the conditions for Jihad are found, then the Ahmadi shall fight. I had just read that out. I submitted it.
Mr. Yahya Bakhtiar:	Mirza Sahib! These conditions shall rule for Muslims under all circumstances...
Mirza Nasir Ahmad:	No, no, no...
Mr. Yahya Bakhtiar:	Here there is mention of an end in spite of conditions. Can you explain that?
Mirza Nasir Ahmad:	If it would mean this, then the excerpt I had just submitted would not exist. Anyway, I had told you what I believe.
Mr. Yahya Bakhtiar:	'Now Divine Light descends from heaven Now there is no use in giving Fatwas for Jihad.' That is, now there shall be no more Fatwas during the period in which he lived, or does this refer to the future?
Mirza Nasir Ahmad:	The first stanza makes it clear. 'Now Divine Light descends from heaven.'
Mr. Yahya Bakhtiar:	The Divine Light has come, hasn't it?
Mirza Nasir Ahmad:	No, no, the Divine light descended during the Mahdi's lifetime, in this manner.
Mr. Yahya Bakhtiar:	Mirza Sahib! If I were an Ahmadi, would I be supposed to that the descending of Divine light lasted only for that long, for eighteen years, and that there is no such thing afterwards?
Mirza Nasir Ahmad:	May I answer? You say that if you were an Ahmadi, well, I am an Ahmadi, and I have arrived at this conclusion, keeping all the acts of worship the founder of our movement had

	performed in mind, and also being the Khaleefah of the Ahmadi Jamaat, that he said that those times shall be times of peace. But, if during these days of peace, anywhere in the world the conditions of Jihad stand fulfilled, then those Ahmadis who are – seen from the Islamic catechistic requirements – obliged to fight, will have to fight.
Mr. Yahya Bakhtiar:	Well then, I leave that verse. You have explained it. I proceed. On 21 st February 1889, there had been an advertisement that was reproduced in Tableegh-e-Risalat, vol. 8, page 42. I shall read it. ‘There are some creeds which, if falsely considered as Islamic creeds, might render anyone who adopts them, dangerous for the government.’ This is also concerning Jihad. But this is not clear. In this matter, I would... I had apprised you that in my humble opinion... this had come in any of the books today (to the librarian) It has not? Do we have vol. 8? (To Mirza Nasir Ahmad) Then he says: ‘Since the past 16 years, I stress in my writings that the Muslims of India are bound to obey the British government, and that Jihad is haram.’ This advertisement is dated 10 th October 1894, and is published in Tableegh-e-Risalat, vol. 3, page 200.
Mirza Nasir Ahmad:	Yes. No, what is the question about this?
Mr. Yahya Bakhtiar:	Mirza Sahib! This is very clear to me. Since it is an obligation to obey the British government, the question of Jihad not even arises.
Mirza Nasir Ahmad:	Haram here means limited, in its contexts...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	And... I have already read out quite a number of references, as far as obedience to the English government is concerned, that in those days, all leading scholars had given this Fatwa, and this is also mentioned in our Mahzar Namah. And the fourth condition... also according to Shah Abdul Azeez – yesterday you had asked about that, well, we have found the reference...
Mr. Yahya Bakhtiar:	No, no, here it means...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...that obedience to Britain...
Mirza Nasir Ahmad:	Here in Fatawa Nazeeriyah...
Mr. Yahya Bakhtiar:	No, no, Mirza Sahib! What I am asking is...
Mirza Nasir Ahmad:	No, no, only a sentence thereof, just a sentence, is contained in the Fatawa Nazeeriyah, namely: ‘In these days, not a single of the four conditions is to be found, so on what basis should one wage Jihad? This cannot be done under any circumstances. Apart from that, we are bound by oath – we have sworn an oath to the government, so how can we oppose the government? The Ahadith have strongly condemned the breaking of oaths (that is, the oath to the British government)’ I had given this reference already before.
Mr. Yahya Bakhtiar:	You have provided references. One thing is that I enter an agreement with you, a treaty. The Muslims had entered a treaty with the non-Muslims, they had entered treaties with others. And our duty is that we must abide by them. Those who

	made the agreement, might say: Fine, we have an agreement with them, but to talk about having to obey...?
Mirza Nasir Ahmad:	(To a member of his delegation) Take out the other one. (To the Attorney-General) I had read out quite many references yesterday.
Mr. Yahya Bakhtiar:	No, no, this is meant to ask whether you hold that it has become a part of Islam – I mean to obey the British government?
Mirza Nasir Ahmad:	This is held by all. I had read so many references yesterday. (To a member of his delegation) Where is the Mahzar Namah?
Mr. Yahya Bakhtiar:	Alright, fine then. If you...
Mirza Nasir Ahmad:	Yesterday I had told you about references of our brethren belonging to other sects of Islam.
Mr. Yahya Bakhtiar:	What amazes me is that 'obeying the British' is also a part of Islam.
Mirza Nasir Ahmad:	It is a part of Islam to obey a just ruler, even if he is a non-Muslim, as long as he does not interfere in religious matters. It is just a matter of accident that the English happened to rule at that time.
Mr. Yahya Bakhtiar:	No, what I knew was that if...
Mirza Nasir Ahmad:	This is just a historical accident.
Mr. Yahya Bakhtiar:	Onwards, he says: 'I have written hundreds of books against Jihad and published them in support of the government in Arabia, Egypt, Syria and Afghanistan.' What I want to know here, Mirza Sahib, is that in the advertisement of 21 st October 1895...
Mirza Nasir Ahmad:	May I... may I answer this? One thing is that hundreds of books here refers to volumes, not actual books. It is a figure of speech, like saying: 'Take these hundred books away.'
Mr. Yahya Bakhtiar:	Yes, they may be small in size also. I have...
Mirza Nasir Ahmad:	No, no. 'Take these hundred books away', this does not mean that they were written by hundred different authors, or that they are hundred books by the same author. It rather refers to hundred prints and copies.
Mr. Yahya Bakhtiar:	It can't be copies.
Mirza Nasir Ahmad:	Yes, copies!
Mr. Yahya Bakhtiar:	No, I won't come to this...
Mirza Nasir Ahmad:	No, I... another thing is that he had said that 'I have sent them to the Arab countries', and the reaction of all the Arab countries to which he had sent them was not one of declaring these writings as objectionable. Number two. Number three – there is a third aspect as well – and, as far as 'against Jihad' is concerned, when a person had, elsewhere clearly stated what he means, then this cannot mean anything else but 'I have written that as far as the English government is concerned, it is just. It does not interfere in religious matters, and hence, the conditions of Jihad are not fulfilled, and one ought not to fight against them.'
Mr. Yahya Bakhtiar:	You are right in this one...
Mirza Nasir Ahmad:	...this is what the conditions of Jihad mean.
Mr. Yahya Bakhtiar:	I have understood this. But one thing I do not understand – obeying the English – fine, you have said that they do not interfere in our religious affairs. But this

	propaganda for the English took place in Afghanistan for some reason, that they should be obeyed, even there? When he says: 'I have written hundreds of books against Jihad and published them in support of the government in Arabia, Egypt, Syria and Afghanistan.'...
Mirza Nasir Ahmad:	No, n, this...
Mr. Yahya Bakhtiar:	'...in support of the government...' What justifies this statement?
Mirza Nasir Ahmad:	This accusation had been levelled against the Jamaat-e-Ahmadiyya that although the conditions of Jihad were fulfilled in English government circles, and that yet the Jamaat-e-Ahmadiyya does not fight. This was a double edged sword. On one side this kind of accusation was levelled against us, and on the other side, the government was accused of interfering in religious affairs, and that they use coercion in this matter. And that although all elders had made their announcement. So, the answer he had given was one that benefitted the English as well.
Mr. Yahya Bakhtiar:	Mirza Sahib! What I am asking is whether the English government had requested him to make propaganda for them, or whether he himself had considered it as appropriate to defend them there?
Mirza Nasir Ahmad:	One... Oh! This is the reason for that?
Mr. Yahya Bakhtiar:	Yes, I have...
Mirza Nasir Ahmad:	The reason was that Maulwi Husain Batalwi and some others, and Karam-e-Deen Bheem, had made this propaganda underhand that this person claims to be the Mahdi, and Mahdi found in our traditions is a bloody one. This person is preparing to revolt against you, and this rebel shall raise the flag of rebellion against the British government. And in reply to this, in order to tell the government – if it had been God's will, then the government... that if the conditions of Jihad are fulfilled, we shall fight against you – he had told the government that Muhammad Husain Batalawi and Karam Deen Bheemi and some other scholars want to make them believe that they are very obedient subjects of the government... and that we think that under your government, peaceful conditions prevail, that there is no interference in religious matters, etc. But this person shows himself as law-abiding, whereas he is secretly preparing for a revolt, because of the way they think of the Mahdi – they still have the picture of the Sudanese Mahdi in their minds – well, Karam Deen Bheem – he happens to be a Maulwi – wrote in his book Taziyannah Ibrat the following: 'The government is content with regard to its faithful Muslim subjects, and the government knows very well that a person like Mirza Gee, who aspires to be the Promised Mahdi, is certainly bound to bring about some kind of calamity in the land. Mirza Gee has led the Muslims to believe (listen carefully!), Mirza Gee has led the Muslims to believe that this is the time of the Mahdi and the Messiah, and that the Mahdi and Messiah who is meant to break the cross, currently resides in Qadiyan, district of Gordaspur, with the sole purpose of erasing Christianity and spreading the light of Islam. There is no doubt that Mirza Gee has made the Muslims very suspicious and wary of the Christians. Now comes the question, who

	set up the railway? Now, since they are so dangerous, he calls their king a Dajjal, and he provokes the Muslims against him. The government should always be careful with such persons.' This is in Taziyanah Ibrat, second editions, pages 93-94, by Maulwi Karam Deen Dubair, printed by the Muslim Printing Press, Lahore. This is his reference. Similar to this...
Mr. Yahya Bakhtiar:	So, this has been such a complaint against him regarding which...
Mirza Nasir Ahmad:	There was a complaint, but all he said was that 'we think the conditions of Jihad ought to be fulfilled. Your government does not interfere in religious matters...'
Mr. Yahya Bakhtiar:	I understood this. I got that there had been some complaint against him that he is working underhand against the government whereas he acts as though he supports it. So, he said this in reply. But these books had been sent already before that, before the complaint. That is the question.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	The books were written and dispatched after the complaint only...
Mirza Nasir Ahmad:	No, no, no, no...
Mr. Yahya Bakhtiar:	Or were they sent before?
Mirza Nasir Ahmad:	This... complaint, this... very lengthy, it all began at the time of his claim.
Mr. Yahya Bakhtiar:	So the books he had sent – he had not sent them to please the English?
Mirza Nasir Ahmad:	Yes, yes, he had sent them to clarify his position.
Mr. Yahya Bakhtiar:	It was his own propaganda?
Mirza Nasir Ahmad:	His own.
Mr. Yahya Bakhtiar:	For the sake of Allah?
Mirza Nasir Ahmad:	Yes, but I had already mentioned that this had affected him as well. But this was for himself, and...
Mr. Yahya Bakhtiar:	Mr. Chairman, Sir, shall we have the break for 15 minutes? The room is very hot. We have no...
Mirza Nasir Ahmad:	Yes, very hot.
Mr. Yahya Bakhtiar:	It is very hot.
Mirza Nasir Ahmad:	Depressing.
Mr. Yahya Bakhtiar:	...because the air-conditioner is not working today.
Mirza Nasir Ahmad:	Hot and depressing
Mr. Yahya Bakhtiar:	Because the air-conditioner is not working. For 15, 20 minutes.
Madame Chairman:	Till 12:30?
Mr. Yahya Bakhtiar:	Fine. Till 12:30. It will do even if you make it 12:15.
Madame Chairman:	As you like.
Mr. Yahya Bakhtiar:	I am at your service. What can I do when your quorum is not completed?
One voice:	It is definitely very hot.
Mirza Nasir Ahmad:	Extremely hot.
Mr. Yahya Bakhtiar:	Put two more fans, arrange one fan here, and, Aslam Sahib, arrange one here as well. Like this, towards me and Mirza Sahib.
One voice:	No, the air conditioner is not working.
Chairperson:	If one more fan...
Mr. Yahya Bakhtiar:	One towards him, here...

Chairperson:	Yes, have two more fans put up. Get two more fans.
Mr. Yahya Bakhtiar:	You are just cooling down the Opposition.
Chairperson:	The delegation is permitted to leave.
Mirza Nasir Ahmad:	So when... When do we re-assemble? At 12:15?
Mr. Yahya Bakhtiar:	12:15, half an hour. Yes.
<i>The Special Committee adjourned to re-assemble at 12:15 p.m.</i>	
<i>The Special Committee re-assembled after break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair</i>	

REVIEW OF PROGRESS OF THE CROSS-EXAMINATION

One member:	Your honour! Mr. Chairman!
Mr. Chairman:	One second. Yes. One second. Chaudheri Sahib! Shah Sahib! Leave today's proceedings. When we finish tonight at 9, 9:30 or 10, we can still review them. we can review them then and see how much has been covered and how much is still left.
Sardar Maula Bakhsh Soomro:	My submission is, Sir, the question is put, they are finished or scrutinized the question, or reduce the number, that I can see. But the question is still pending and this is wound up today?
Mr. Chairman:	No, no, I assure you, Sir, that is...
Sardar Maula Bakhsh Soomro:	I am the one who strongly opposes it.
Mr. Chairman:	Listen to me, I am not going to cut it short. We are not going to leave it in the middle, we are not going to just stop it. All that we are going to do is that today in the evening, tonight, five, ten, fifteen minutes or perhaps half an hour before we adjourn the Assembly, we shall discuss which topics still remain, and how much time will be required.
Maulana Abdul Haqq:	Sir!
Mr. Chairman:	Maulana Abdul Haqq!

READING OF AYAAT OR AHADITH IN THE CROSS EXAMINATION

Maulana Abdul Haqq:	What I would like to say is that our Attorney-General is proceeding very well. But there is one little thing, an issue that has come up now - يضع الحرب - there had been just this phrase and nothing else, and he said that Islam does not allow Jihad at all. However, there are Ayaat with regard to this. What I would like to submit is that Arabic texts, Ahadith and Ayaat should be read out either by our respected Mufti Sahib or by me, if the Attorney-General permits. Now, the Arabic text he (Mirza Nasir Ahmad) presented said that when Imam Mahdi and Hazrat Isa <i>alaihissalam</i>, or the Promised Mahdi and the Promised Messiah come, there shall remain no Kafir on earth, there shall remain no sect.
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	Anyway, when he read out that text, he said that 'the conditions for Jihad shall not remain.' No, the Promised Messiah shall come as a ruler then. He shall ruler over the whole world. But still, one question that should be put is whether there shall be only يضع الحرب or whether the Promised Messiah shall break the cross and kill the swine as well? Had the cross been broken during the days of Mirza Sahib, or had there been rather a spread of Christianity? What I want to say is that if at any time reference needs to be made to an Ayat or a Hadith, then Mufti Sahib...
Mr. Chairman:	Maulana! Mufti Sahib had read Ayaat, Maulana Zafar Ahmad Ansari is reading them, tell them about them, they shall ask.
Mr. Yahya Bakhtiar:	Respected Sir! I had asked him whether this shall take place during his times. He replied that 'his times' shall last for two, three hundred years, and that he shall present references, Ahadith to proof his point.
Mr. Chairman:	Alright, there is nothing to worry about. Maulana Zafar Ahmad Ansari!
Mr. Yahya Bakhtiar:	(To Maulana Abdul Haqq) If you want, I shall tell him to read them out to you.
Maulana Zafar Ahmad Ansari:	You said that in the evening we shall analyze how much of our work has been done and how much is still remaining. But if there interruptions like 'hurry up', 'get through it quickly...'
Mr. Chairman:	No, no, not this. Now...
Maulana Zafar Ahmad Ansari:	I would like to say that this results in confusing the minds of those who put the questions. They get confused about what they should ask and what not. Hence... and this record is not just for our benefit today. It is for the benefit of the whole Muslim Ummat. If there is a delay of four, five, six or ten days, then it does not matter. Hence, this matter should be discussed and decided by the House, and if it comes out that the whole thing should be concluded, then why turn it into a headache?
Mr. Chairman:	I had already stated how we should talk. It should not be 'finished' on one day, and 'still going on' on the next. We shall review, in a proper, scientific manner, after tonight's session. There is one more sitting till 1:30 or 1:45, and there shall be two tonight.
Maulana Zafar Ahmad Ansari:	Alright.

PROCEDURE OF THE CROSS-EXAMINATION

Maulana Zafar Ahmad Ansari:	There is one thing I would like to say, provided the Attorney-General agrees to it. The people are now in a hurry. So the job should be done in the least possible time. If it be that he reads any of their writings and asks whether he accepts it as his writing or not. Then that will be on record. Then he may explain it or not. But he should accept whether Mirza Sahib had written that or not.
Mr. Yahya Bakhtiar:	He does accept it. He does do so. So far, there had be no question...
Maulana Zafar	Yes, we make him accept that, because there are many important things that are

Ahmad Ansari:	still left. It should be at least on the record that we have presented these writings, and whether he accepted them or rejected them.
Mr. Chairman:	Malik Karam Bakhsh Awan!
Malik Karam Bakhsh Awan:	What I wanted to say was that when an excerpt is read, or a page number is mentioned, it is counter-checked whether it is correct or not. And after that, he makes such lengthy interpretations. Much time is being wasted there.
Mr. Chairman:	Apart from the books, also keep the members in mind, right, that the number of forty should be completed at least.
One voice:	Pardon?
Mr. Chairman:	There should be forty members at least. Keep that in mind also. Consider all things together. I mean, at least two hours are being wasted to complete the quorum.
Malik Karam Bakhsh Awan:	Yes. Every member should be mindful of arriving on time.
Syed Abbas Husain Gardezi:	There is no need for that. He says things that are also according to our beliefs, so what is the need of listening to that? Or he mentions any Maulvi, that such and such Maulvi had said so. Neither is that any of our Maulvis, nor has he said any such things. Only our time is being wasted.
Mr. Chairman:	Yes, they may be called.
Syed Abbas Husain Gardezi:	This is why I would like to say to the Attorney-General that all questions should be mentioned.
Mr. Chairman:	They may be called. <i>(Interruption)</i>
Sardar Maula Bakhsh Soomro:	Sir, may I know, Sir, the order or decision? Will it be over this evening or will it continue till the questions are finished?
Mr. Chairman:	I have announced my decision, I have already announced my decision.
Sardar Maula Bakhsh Soomro:	Sir, you say that we will have two sessions tonight, holding two sessions tonight?
Mr. Chairman:	You are busy with conversation. I have said that tonight, after the session, we shall review, in the entire House, what the position is, how far we want to go, to which extent.
<i>(The Delegation entered the Chamber)</i>	
Mr. Chairman:	Yes, Mr. Attorney-General.
Mr. Yahya Bakhtiar:	Sir, the fan is too close to me now. It is too far away from Mirza Sahib, and too close to me. Keep the other near.
Mirza Nasir Ahmad:	No, keep it there.
Mr. Yahya Bakhtiar:	Turn it a little. Turn it a little.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	With regard to the references I had read, and the first one I had read out to you as well, that he had written hundreds of books against Jihad, and published them in support of the Arab, Syrian and Afghan governments. There is a similar reference by Mirza Sahib. He says:
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	'I considered it as appropriate to send this booklet to the Arab countries, that is the two Holy Cities, Syria, Egypt, etc. On page 153 of this book, I had written an essay against Jihad, and for 22 years, I had taken it unto myself to send books which oppose Jihad to the Islamic countries. My books in Arabic had been sent to Arab countries, and they got all very famous there.' Mirza Sahib! This advertisement appeared in Tableegh-e-Risalat, vol. 2, page 26.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	You had said that since a certain Maulwi had complained to the English about him, he said whatever he said. But here he mentions that he has been doing so for the past 22 years...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...that is, to preach in the Arab world, in Muslim countries.
Mirza Nasir Ahmad:	And the Muslim countries were greatly pleased with that. I accept the whole passage.
Mr. Yahya Bakhtiar:	'And they got all very famous there.' This is what it says.
Mirza Nasir Ahmad:	Yes. And this was the time when... actually, as long as we do not have the full background with regard to this time in our minds, we will not be able to understand the true meaning thereof. So, in order to understand the background, please listen to me. Allamah Ali Al Hairei is quite well-known. On 28th January 1923... this is a very important reference concerning the background: 'Now is the time when prayers are being answered. After praying for a death on goodness and faith, it is your duty to pray from the bottom of your hearts for lasting religious freedom, or to say Ameen when such a Dua is being made. You would be extremely ungrateful if you would not acknowledge that we have got the honour of living under the shade of an empire that does not have any rival in matters of fairness and justice. In fact, it is an important right of the present ruler that his subjects should be grateful towards him by keeping their tongues moist with mentioning his fairness and justice. Even more so, because the Muslims ought to follow the beautiful example set by the Holy Prophet ﷺ, and the Holy Prophet ﷺ had made it a point to praise the justice shown by Nawsherwan during his reign. Following the example set by the Holy Prophet ﷺ, the Muslims ought to pray for the welfare of the Great British Empire, they ought to praise that great country and be grateful for all the blessings it has bestowed on us. Apart from that...'
Mr. Yahya Bakhtiar:	Mirza Sahib! People tend to do such flattery. I am not talking about this. My question was something else...
Mirza Nasir Ahmad:	No, this is not just flattery. We are talking about some of the greatest scholars and religious leaders of that time. We are not talking about trifles.
Mr. Yahya Bakhtiar:	I do not know about that, I am not aware of that, but to me, this appears to be nothing but flattery.
Mirza Nasir Ahmad:	Some great Shiite scholars, accomplished personalities...
Mr. Yahya Bakhtiar:	Fiver others may have said something similar, maybe ten. But I was asking you something else, namely...
Mirza Nasir Ahmad:	I want to mention the background to you....

Mr. Yahya Bakhtiar:	If it relates to the Mahdi, then you should definitely read it out.
Mirza Nasir Ahmad:	Yes. One renowned scholar of our times, Maulwi Muhammad Husain Batalwi writes in the periodical Ishaatus-Sunnah vol. 6, page 6, note 148 (1310 A.H., corresponding to 1893 A.C.) – I am giving now the second argument – I had already said that there were complaints...
Mr. Yahya Bakhtiar:	This must relate to the time when Mirza Sahib had some influence.
Mirza Nasir Ahmad:	1893.
Mr. Yahya Bakhtiar:	He had left Mirza Sahib by then?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Well, he had left Mirza Sahib, because quite some time... under his influence...
Mirza Nasir Ahmad:	Yes, yes, he had left Mirza Sahib: 'One argument to proof his (Mirza Sahib's) deception is that he considered it as permissible and lawful to take the lives and belongings of a government belonging to another religion. Hence, the government ought not to trust him. They should beware of him, otherwise the losses they might suffer at the hands of this Qadiani Mahdi might exceed those inflicted by the Sudani Mahdi.
Mr. Yahya Bakhtiar:	No, Mirza Sahib, what I was asking is that you said that as far as the British government is concerned, they had not interfered in religious matters, and that there are traditions according to which one is to obey such a government. So what I was asking on this occasion is that he said: 'I have written hundreds of books against Jihad and published them in support of the government in Arabia, Egypt, Syria and Afghanistan.' There he had not been under any obligation to obey the British government because of which there was a need to send his books into those countries?
Mirza Nasir Ahmad:	He had not mentioned obedience. He had mentioned support.
Mr. Yahya Bakhtiar:	Support means...
Mirza Nasir Ahmad:	That is, the impression in these countries...
Mr. Yahya Bakhtiar:	In support of the British government, not in obedience to it...
Mirza Nasir Ahmad:	I shall explain. What he had said is that a part of this world had created in these countries an impression that the British government interferes in religious matters, that it does not allow religious freedom, that it oppresses the Muslims, and hence, there should be Jihad against this government. This impression that the world gave...
Mr. Yahya Bakhtiar:	Yes, Mirza Sahib! Now my question becomes very simple...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	The British ruler is known as 'Defender of Faith'. He defends the Cross. His crown bears the sign of the cross, you know this very well...
Mirza Nasir Ahmad:	Alright. Let me tell you.
Mr. Yahya Bakhtiar:	No, I mean the Promised Messiah, Mirza Ghulam Ahmad, who is called the Promised Messiah, he was supposed to break the cross, but instead he spreads over Iran, Afghanistan, up to Egypt. He says that 'this is a good government'. He does propaganda for it. In India, He says that he obeys it. What kind of Mahdi is this? Just tell us that much.
Mirza Nasir Ahmad:	Yes, right. Your question is that he claimed to be the Mahdi who shall break the

	CROSS...
Mr. Yahya Bakhtiar:	Break the cross and kill the swine....
Mirza Nasir Ahmad:	...and who tells the truth about a Christian government when he writes that 'it does not interfere in religious matters.' And as far as...
Mr. Yahya Bakhtiar:	In support of them.
Mirza Nasir Ahmad:	Yes. In support of them. As far as the breaking of the cross is concerned, it is already thoroughly broken. If you go to Europe or anywhere where they had their missionaries or where they carried out their activities, for example in West Africa. In West Africa, you will see that the cross is broken already. In '67, during a press conference in the capital of Scotland, I said that your (i.e. the Scottish and English) people have lost interest in Christianity. I was asked how I had come to this conclusion. I replied that in London, I had seen churches with a 'For Sale' board in front of them. And as far as the 'Defender of Faith' is concerned, during a conference in Denmark, Copenhagen, a person had made a rather rude statement against Islam. I replied that I feel sorry for Christianity. Suddenly I was the centre of everyone's attention – why was I sorry for Christianity? I said: 'One who is the Defender of Faith...' - Your statement had reminded me of this – 'One who is the Defender of Faith, had to sign the Sodomy Bill.' That had happened just recently in those days. They were dumbstruck. Allah has given us arguments that render others speechless. I had challenged the people of Europe, the whole Christendom with regard to the greatness of the Holy Qur'an, its sublimity, its majesty, its profound teachings that cannot be matched with the outcome of human thoughts, and they... It is an old challenge, but I refreshed it. Seven years have passed since this challenge, and they did not have the courage to accept it. So, as far as the cross...
Mr. Yahya Bakhtiar:	This missionary...
Mirza Nasir Ahmad:	As far as the cross is concerned, it is broken already.
Mr. Yahya Bakhtiar:	If you think that now there is no more cross on the British crown, and that now obedience to this government is an Islamic...
Mirza Nasir Ahmad:	The cross is no longer a sign of honour on the British crown. It is a sign of disgrace.
Mr. Yahya Bakhtiar:	Well then, it is obedience to a sign of disgrace, which is obligatory according to your statement.
Mirza Nasir Ahmad:	Obedience! انا لله وانا اليه راجعون (To Allah we belong and to Him we return).
Mr. Yahya Bakhtiar:	You had, in this country, told the Muslims that it is Fardh on them to obey the English government. A sign of disgrace – and the Messiah, instead of breaking it tells them to obey it.
Mirza Nasir Ahmad:	The Messiah was to break the cross. He did so, and it still goes on. What is strange is that when the Ahmadiyya Jamaat agrees with all major scholars of an era, it still becomes a matter of objection. Great scholars of that age had given a Fatwa to this effect, and the Fatwa given by the Ahmadiyya Jamaat is not different... now, if we agree to this Fatwa we are the bad ones, and if we disagree, we are still the

	bad ones. This issue is a bit above our level of understanding. And this... when the breaking of the cross... look at this, this is Noor Muhammad Naqshbandi, one of our...
Mr. Yahya Bakhtiar:	Mirza Sahib! When the Arab Muslims have... regarding the support of the cross...
Mirza Nasir Ahmad:	Not in support of the cross...
Mr. Yahya Bakhtiar:	I mean that of the government who took pride in having the cross as their symbol...
Mirza Nasir Ahmad:	No. This government does not interfere in religious affairs. Tomorrow anyone might say that it was a government that did not bother about purification, that was impure, this has nothing to do with it. We did not praise it because it got the cross as its sign. We praise them because they do not interfere in religious matters. They give one religious freedom. These two things are not related with one another, so why should we bring them together?
Mr. Yahya Bakhtiar:	One... Mirza Sahib! If you say it in this sense that he had broken the cross by answering the missionaries etc. who were attacking Islam, then it will be one sense. It is different from the government. Christian missionaries had come, as you said, in large groups along with the English...
Mirza Nasir Ahmad:	The issue is clear now. If it is a separate thing...
Mr. Yahya Bakhtiar:	No. I am saying that I am taking them to be different. Mirza Sahib had done much against them. No one denies this. He had answered them very harshly. There might be different opinions whether the method was right or wrong is another issue, because he had used very harsh words about Jesus...
Mirza Nasir Ahmad:	Yes, yes, yes. Absolutely.
Mr. Yahya Bakhtiar:	...this is a different matter. I have in mind the government whose symbol happens to be the cross. This is why – and here I beg your pardon – I say that this is quite a contradiction...
Mirza Nasir Ahmad:	No, no, no, right, I mean if you want me to answer rightnow, then I will do so, or should I wait for you?
Mr. Yahya Bakhtiar:	No, I am coming to the second question now, because...
Mirza Nasir Ahmad:	The point is, when there was praise, the reason for this praise had also been stated. If we do not mention the reason for the praise, if we just single out the praise and bracket it with something that has not been mentioned there, then our reasoning will be faulty. When we did praise, we did not say anywhere that we did so because the ruler has got the symbol of the cross on his crown. Rather, it was said – just as had been held by all high-ranking scholars of that time, regardless of their sect – that we praise this government because it has given us religious freedom, and because it does not interfere.
Mr. Yahya Bakhtiar:	No, here I... I had said already that I have understood this point. What I was not able to understand is that here the Muslims were supposed to obey because they enjoyed religious freedom. But in the Muslim countries abroad, the question of religious freedom not even arises. Take Afghanistan, or Egypt – was sending books in support of the British a means of breaking the cross or of spreading it?
Mirza Nasir Ahmad:	No, one word, one sentence had been left out in the middle.

Mr. Yahya Bakhtiar:	So, this is why...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	You have explained this, but I am saying...
Mirza Nasir Ahmad:	No, no, one word has been left out in the middle. If that is not there, then one cannot understand it correctly. He had given his support, saying that we do not consider Jihad as permissible because they grant us religious freedom, and thus, the conditions for Jihad are not fulfilled. He thus tried to remove mischief from the world, so that Islam may be propagated under peaceful circumstances.
Mr. Yahya Bakhtiar:	You think that Jihad Kabeer, as you had mentioned it, had been permissible under the English government, and that Mirza Sahib had been carrying it out. Now, Mirza Sahib! Another question that arises is that one kind of Jihad is Fardh. Another is the result of a person's anger and passions. Now, the Christians had insulted the Holy Prophet ﷺ in a way that a person naturally gets enraged. His religious fervor and passion are all ablaze. He will not keep silent when any saintly person is insulted – his retort might even consist of abuses or any other kind of harshness. Then there is one who considers it as his religious duty, as Fardh to reply to such a person. Now, into which category is Mirza Sahib's answering the Christians to be placed? Had he been guided by his anger, his passion, his religious fervor? Had his use of harsh language been Jihad in our opinion?
Mirza Nasir Ahmad:	Is the question finished?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	The Holy Qur'an tells us with regard to Jihad Kabeer: 'Adopt whatever method you consider as the most effective.' There are times when anger is effective. And then there are times when gentleness, humility and love are known to be effective. The actual objective is that a person understands the truth that forms human life, namely Islam and the Shariah, which Allah Most High has made a way of mercy for mankind, through the person of the Holy Prophet Muhammad ﷺ. The Holy Qur'an has been sent down on the Seal of Prophethood, so that all mankind may benefit therefrom. So... when we study the books by the founder of the movement with this principle in mind, then, among the millions of lines that speak with love, we find a couple of instances where the other method is employed, where people are shaken – if there is need to do so, when there is hope that this might lead to reform. And with regard to volume, there is a great difference between both. The second part will be understood by anyone who studies these books – it cannot be understood independently – he will understand that this (harshness) ought to be overlooked.
Mr. Yahya Bakhtiar:	Mirza Sahib! What I have understood is that he had done that also driven by his passion for Jihad.
Mirza Nasir Ahmad:	Absolutely.
Mr. Yahya Bakhtiar:	It had been just a temporary passion, or not?
Mirza Nasir Ahmad:	There is no such thing as a temporary passion.
Mr. Yahya Bakhtiar:	No, I am just saying so.
Mirza Nasir Ahmad:	Yes, not at all.
Mr. Yahya Bakhtiar:	And there had been no reason other than that?

Mirza Nasir Ahmad:	There could be many other reasons. When any of them is being mentioned, we shall either say 'yes' or 'no'.
Mr. Yahya Bakhtiar:	Mirza Sahib! A reference had been given to me according to which he had done all that neither out of passion, nor because of fervent faith, nor for the sake of Jihad, but in order to fortify the British government. It is a letter by him that comes in Tiryauqul Quloob, Appendix 2, page 307-310.
Mirza Nasir Ahmad:	Which year is it?
Mr. Yahya Bakhtiar:	It is in Tiryauqul Quloob.
Mirza Nasir Ahmad:	Alright, Tiryauqul Quloob.
Mr. Yahya Bakhtiar:	I think he had written this letter. I shall read one part of it to you, then you can have a look at it.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	'I admit even this matter...' He is writing to the English, to the government...
Mirza Nasir Ahmad:	To whom is the letter addressed?
Mr. Yahya Bakhtiar:	I think to the Lieutenant Governor – whoever he is, the honourable government, or...
Mirza Nasir Ahmad:	Open letter?
Mr. Yahya Bakhtiar:	...it is an open letter, or...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...direct address. In the books it is open rightnow, yes.
Mirza Nasir Ahmad:	Hm.
Mr. Yahya Bakhtiar:	So: 'A humble request to the honourable government' Yes, this is the appendix 3 to the book Tiryauqul Quloob. 'A humble request to the honourable government.' I am reading from it. 'I (Mirza Sahib speaks) admit that I had crossed the limits or propriety when answering the rashness shown by some Christian priests and missionaries. Especially the paper Noor Afshan that is published under a Christian newspaper 'Lahiyana', some extremely profane writings had been published...' I am leaving out those writings...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	The other day, you had also left out the writings that blasphemed the Holy Prophet ﷺ.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	'While reading these books and papers, I developed the apprehension that the material is likely to provoke the Muslims who are after all a very passionate people. So, in order to cool their tempers, I had to adopt the expediency of answering these writings in a similarly harsh manner.' Expediency... strategy...
Mirza Nasir Ahmad:	Expediency...
Mr. Yahya Bakhtiar:	...as far as I understand. You...
Mirza Nasir Ahmad:	No, no, this expediency...

Mr. Yahya Bakhtiar:	I am reading.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	'So as to disperse the anger of these quick tempered people and that there may be no unrest in the country. It was for this purpose that I wrote books in which I had used profanities to the extreme – to counter books that were of similar harshness. My conscience had given me the verdict that this method should suffice to extinguish the anger of such Muslims who are governed by barbarian passions. Thus, my writings were meant to counter those of some Christian priests. It can be concluded from ensuing events that the stratagem employed by me had cooled down some ferocious Muslims. And I claim that out of all Muslims, I am the greatest well-wisher of the British government.' So, Mirza Sahib! What I want to know is that Mirza Sahib does not say here that it was his duty to do so, or that it was Jihad Kabeer. He also does not say that his passion to defend Islam had been aroused. Rather, he says that had written all those books against the Christians in order to strengthen the British government, to maintain peace, to cool down the passion of Muslims who were frenzied because the Holy Prophet ﷺ had been abused, so that there may be no law and order issue for the British government. This is the kind of impression one gets from this.
Mirza Nasir Ahmad:	This does not mention anywhere the writing of books.
Mr. Yahya Bakhtiar:	It does.
Mirza Nasir Ahmad:	It refers to such of his books as contain any strict views.
Mr. Yahya Bakhtiar:	No, against the missionaries, that is what I am saying, all...
Mirza Nasir Ahmad:	You are talking about those harsh parts that are against the missionaries?
Mr. Yahya Bakhtiar:	I shall read again. It is possible that I had made a mistake.
Mirza Nasir Ahmad:	If you give this book to me, I can have a look at it and tell you. Mr. Librarian!
Mr. Yahya Bakhtiar:	(To the librarian) Please give him the book. He tells them... '...and that there may be no unrest in the country. It was for this purpose that I wrote books in which I had used profanities to the extreme – to counter books that were of similar harshness...' Some books. I do not mean to say that all of Mirza Sahib's writings – that were against them, were authored under this spirit...
Mirza Nasir Ahmad:	The missionaries... here, only some books have been written, and out of them only some sentences.
Mr. Yahya Bakhtiar:	Whatever it might be, Mirza Sahib! This...
Mirza Nasir Ahmad:	No. some books only. Not all of them.
Mr. Yahya Bakhtiar:	There arises another question. He says: 'The books that I had written in support of the English might well fill fifty cupboards.' He said so, but he had not mentioned the size of those cupboards. (Laughter)
Mirza Nasir Ahmad:	I had asked, so that the size may also be determined.
Mr. Yahya Bakhtiar:	I said that these cupboards must have remained in Mirza Sahib's abode, and you must know about the size and how much they would accommodate.

Mirza Nasir Ahmad:	No, there were manuscripts that filled eight, ten cupboards. Does that mean that they must have been five hundred or one thousand in number?
Mr. Yahya Bakhtiar:	No. I am not saying this. Mirza Sahib! The question had been that he had filled fifty cupboards. There must have been pamphlets and big books. I do not know whether these cupboards measured two foot or ten foot. But you might know about that.
Mirza Nasir Ahmad:	No. What I am saying is that the books he had authored are with us.
Mr. Yahya Bakhtiar:	Mirza Sahib! He talks about fifty cupboards, and he would not make a false statement, would he.
Mirza Nasir Ahmad:	No. When did I say that he had made a false statement? Please, listen to my answer. When he says that he has filled fifty cupboards, then he means – I think – I have made a rough estimate of that in my mind – that if he talks of normal sized cupboards, then it would require around 2000, 2500 volumes to fill them.
Mr. Yahya Bakhtiar:	Could it be that there were 2000 copies of the same book?
Mirza Nasir Ahmad:	Yes, yes, that is what it must mean. Not that 2000...
Mr. Yahya Bakhtiar:	No, no, Mirza Sahib! Look, he says....
Mirza Nasir Ahmad:	He had not even written that many!
Mr. Yahya Bakhtiar:	There is even a list of the books. Not one book. And here, he says....
Mirza Nasir Ahmad:	Yes. Which list of books is it?
Mr. Yahya Bakhtiar:	'The greater part of my life has been spent in support of the British Empire. I have written so many books and published so many flyers about the prohibition of Jihad that, if they were taken all together, they would fill fifty cupboards.
Mirza Nasir Ahmad:	He had written a total of 88 volumes.
Mr. Yahya Bakhtiar:	And books?
Mirza Nasir Ahmad:	He had written a total of 88 books. And not all of them contain such harsh words.
Mr. Yahya Bakhtiar:	No, Mirza Sahib, I wanted...
Mirza Nasir Ahmad:	This, book – when we keep this incident in mind...
Mr. Yahya Bakhtiar:	No, look, Mirza Sahib! I think this is necessary for clarification. This was my duty...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...because the impression that one gets...
Mirza Nasir Ahmad:	Yes, yes, alright.
Mr. Yahya Bakhtiar:	...is that Mirza Sahib had spent the major part of his life in authoring books that praise the English. Five... fifty cupboards were filled with such books. And the question that arises here is whether he had written about as many books in praise of Allah, or in praise of the Holy Prophet Muhammad ﷺ, that is, enough books to fill fifty cupboards? Or whether he had written that many books only in praise of the English. This questions arises in the hearts of the Muslims. Please answer it.
Mirza Nasir Ahmad:	Yes, yes, alright. Allah's characteristics, that Allah is the Divine Being who presented us with Islam, the interpretation of the Holy Qur'an, statements about the greatness of the Holy Qur'an, statements about the lofty rank of the Holy Prophet ﷺ, about his greatness, with this one could fill not just fifty, but fifty thousand cupboards, and not even these would be enough
Mr. Yahya Bakhtiar:	Written by Mirza Sahib?
Mirza Nasir Ahmad:	Yes, written by Mirza Sahib – volumes.

Mr. Yahya Bakhtiar:	No. You said he had written a total of 88 books.
Mirza Nasir Ahmad:	Oho! This is what I was trying to explain. Fifty books here does not mean that he had made fifty books by adding the volumes of each new book. Rather, one book might reach that book. And the statement 'to wipe out anger'
Mr. Yahya Bakhtiar:	The list is quite lengthy. There...
Mirza Nasir Ahmad:	If there are more than 88, then please let me know as well. I shall amend my list accordingly and make up for any deficiencies there.
Mr. Yahya Bakhtiar:	No, no, 88 – there are 24 books, and then periodicals, advertisements, etc. ...
Mirza Nasir Ahmad:	As for the 24 books, had anyone taken the pains to see whether there is a book of 100 pages among them? This kind of reference...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I ... look, please do not think that I am insinuating. Please try to appreciate...
Mirza Nasir Ahmad:	No, no, I am not. I am just making a point.
Mr. Yahya Bakhtiar:	There are some words which need to be looked at one by one. 'Filling fifty cupboards'. Here, books, periodicals, pamphlets, advertisements, etc. are being mentioned. There are clear words – that this material would fill fifty cupboards.
Mirza Nasir Ahmad:	Yes, so you should ask us about the meaning of this.
Mr. Yahya Bakhtiar:	What I am saying is that apparently, the meaning of this is that fifty... 'the major portion of my life was spent in supporting the English'. 'Fifty cupboards were filled' – so how much of his life had been left in which he could have praised Allah? How many books had he written to that end? How many cupboards could have been filled? This question is likely to be put to you by anyone.
Mirza Nasir Ahmad:	Yes. Everyone has got the right to ask questions. And I think I have got the right to tell.
Mr. Yahya Bakhtiar:	Yes. This is why I am asking you.
Mirza Nasir Ahmad:	This 'filling fifty cupboards' issue – for this it is necessary to put together all those excerpts that relate to cooling down some quick-tempered Muslims, to keeping them from doing anything un-Islamic, so that peace may prevail in the country and that the government would not have undue worries, and that there would be no law and order problem for them – and, to counter them to gather not all references but just those on any one topic and to submit them here. Then read, them, count the lines, count the pages; do anything of the like to satisfy yourself. The world has accepted that the meaning of a piece of writing is best known to the writer himself, or those who are devoted to him. If he claims to have been commissioned to something: taking one sentence from the books of the Promised Mahdi and making a question of it is absolutely permissible. Everyone has got the right to do so. I had already said before that one who does not understand anything at all, should ask questions. But I think – it is possible that I am wrong – I think it is my right to give a complete answer...
Mr. Yahya Bakhtiar:	No, I cannot tell you that you...
Mirza Nasir Ahmad:	The answer... the answer to the question you had just put, that if he had spent a major part of his life in supporting the English, and that his writings for that purpose would have filled fifty cupboards, how much time he had then left to

	devote himself to Allah, His Messenger ﷺ, and the needs of Islam at that time, and to work for the cause of Islam, and to plan the promotion of Islam – that he had most probably no time left for that. Yes, what I was saying was that there is a relation between both matters. Now comes the question: what kind of relation? If you give me some time for this relation, or if any other of our elders – there are quite many of them sitting here – if you could hand the matter over to any of them? I promise that I shall produce each and every word that somehow would be helpful in ‘cooling down anger’.
Mr. Yahya Bakhtiar:	I am not that kind of Muslim. It is not a question of anger.
Mirza Nasir Ahmad:	No, no, oho! Again I... ان شاء الله... I beg your pardon. That is not what I meant, not at all. I meant what had been written back at that time, when he perceived that they – as a consequence of anger – might do anything that is not according to that guidelines of the Holy Shariah, something that might also cause law and order issues for the British government. I had not at all intended you. You are so very forbearing. I am so very grateful to you, but I meant...
Mr. Yahya Bakhtiar:	Man is weak. Sometimes he says things that are wrong. If I had ever said anything wrong to you, then I apologize. And there was no such insinuation on my part. It is just that I have this kind of questions in front of me...
Mirza Nasir Ahmad:	Yes, yes, alright. I mean that if there should be a comparison, then please let me do that comparison.
Mr. Yahya Bakhtiar:	No, all that I wanted to ask was that, Mirza Sahib! You had said that he had authored a total of 86 books.
Mirza Nasir Ahmad:	88.
Mr. Yahya Bakhtiar:	Mirza Sahib had written a total of 88 books.
Mirza Nasir Ahmad:	Hmm, hmm.
Mr. Yahya Bakhtiar:	This should fill one cupboard.
Mirza Nasir Ahmad:	Yes, but if they would be kept all, then they would not fit in.
Mr. Yahya Bakhtiar:	Yes, in general. If it is a normal one...
Mirza Nasir Ahmad:	Hmm, hmm.
Mr. Yahya Bakhtiar:	So, there must be others as well, enough to fill fifty cupboards.
Mirza Nasir Ahmad:	It has got an additional meaning, there are no additional books.
Mr. Yahya Bakhtiar:	No, I had said that an average person would guess that Mirza Sahib would fill fifty cupboards with the books that he had written in support of the British government. The major part of his life, he had spent in this manner. And he had also written some other books. But there had been no fifty cupboards full of writings in praise of Allah. After that, there will be no need for any evidence over and above what you say.
Mirza Nasir Ahmad:	No, no, there will be need for more, because he had written something like an ocean, in interpretation of the Word of Allah. It would not be possible for an average human being, for a person like me, to comprehend this fully, to absorb and adopt all its meanings through assimilation. This would not be possible.
Mr. Yahya Bakhtiar:	Mirza Sahib! Yesterday also, I had asked a question. And...
Mirza Nasir Ahmad:	Oh, that! There are answers to yesterday's question.
Mr. Yahya Bakhtiar:	No, no, you might have an answer to that. There had been also another question. I

	had said to you that in his book 'True Islam', Mirza Basheeruddeen Mahmood had said that Mirza Sahib had uncovered the treasures that were hidden in the Holy Qur'an – such treasures that had not been uncovered in the past 1300 years. I, in turn had asked, which Ayat of the Holy Qur'an Mirza Sahib had interpreted in such a novel way – apart from the two, three Ayaat which he took to refer to his prophethood, or his being the Promised Messiah?
Mirza Nasir Ahmad:	Yes, yes, right. I remember the question.
Mr. Yahya Bakhtiar:	Apart from the coming of the Promised Messiah, or Jihad, what parts of the Holy Qur'an has he interpreted in a way they had not been interpreted by anyone before? You had said that interpreted Surah Fatihah in such a way that 70% thereof...
Mirza Nasir Ahmad:	...absolutely new.
Mr. Yahya Bakhtiar:	...had not been interpreted thus before, in the past 1300 years. And that Mirza Sahib was the first to make such an interpretation. Could you just mention one Ayat about which he had said something that had not been said by anyone before? Just one Ayat, selected by yourself. One that contains something that had not been said by anyone before him, in the past 1300 years.
Mirza Nasir Ahmad:	I shall do that, I shall read that, I shall bring it in the next session and read it.
Mr. Yahya Bakhtiar:	Rightnow, just look at this, he says in this letter: 'One more thing that ought to be mentioned is that from my early youth to this date, which is a period of almost sixty years, I have employed my tongue and my pen in the important work of instilling love, well-wishing and sympathy for the British government in the hearts of the Muslims, and to make them incline towards them.' And in the end, he makes another submission... A lifetime
Mirza Nasir Ahmad:	From where has this been taken?
Mr. Yahya Bakhtiar:	From the same letter.
Mirza Nasir Ahmad:	Alright. From the same letter.
Mr. Yahya Bakhtiar:	I am reading extracts from that, because it is very lengthy.
Mirza Nasir Ahmad:	Yes, yes, alright.
Mr. Yahya Bakhtiar:	It is very lengthy. From that. In the end, he expresses his hopes: 'I hope that the honourable government should, with regard to a family that had proven itself since the past fifty years to be a faithful and devoted family (as it is documented in governmental notices), and about whom the venerated government had always entertained positive notions as it had testified in its own notices – that this family had ever since been sympathetic and of service towards the English government... Hence, it ought to be extremely careful and attentive with regard to this self-grown seedling, and it should also issue orders to its subordinates to consider the proven faithfulness and sincerity of this family, and cast a look of kindness at me and my Jamaat. Our family never hesitated to shed its blood for the sake of the English, and will never hesitate to do so. Hence, it is our right that, keeping in view our services, to request the government for special attention, so that no one can dare to disgrace us without a reason. And I also include the names of some

	members of my Jamaat below...' Mirza Sahib talks here of a self-grown seedling. Whom does he mean by that?
Mirza Nasir Ahmad:	His own family, as has been mentioned already.
Mr. Yahya Bakhtiar:	Or his Jamaat?
Mirza Nasir Ahmad:	No, no, the Jamaat has not, I ensure you, taken as much as an earth clot from the English, and neither has it taken four squares (murabba') of land from the English, as some other scholars of those days had.
Mr. Yahya Bakhtiar:	No, no, squares are meant for anyone's protection...
Mirza Nasir Ahmad:	And look, the last sentences are an answer in themselves.
Mr. Yahya Bakhtiar:	Both things are, Mirza Sahib! Let me read it to you. I am not saying that I am right. This is why I want a clarification. He mentions the family, and mentions it a lot...
Mirza Nasir Ahmad:	Are there any demands?
Mr. Yahya Bakhtiar:	No, he says...
Mirza Nasir Ahmad:	No, what does he demand? That the people should not disgrace us.
Mr. Yahya Bakhtiar:	I hope that the honourable government should, with regard to a family...
Mirza Nasir Ahmad:	Yes, yes, read onwards.
Mr. Yahya Bakhtiar:	'... that had proven itself since the past fifty years to be a faithful and devoted family (as it is documented in governmental notices), and about whom the venerated government had always entertained positive notions as it had testified in its own notices – that this family had ever since been sympathetic and of service towards the English government...' This is...
Mirza Nasir Ahmad:	No, the demand comes later on.
Mr. Yahya Bakhtiar:	No, onwards he says: Hence, it ought to be extremely careful and attentive with regard to this self-grown seedling, and it should also issue orders to its subordinates to consider the proven faithfulness and sincerity of this family, and cast a look of kindness at me and my Jamaat...'
Mirza Nasir Ahmad:	What are they supposed to do with me and with my Jamaat? Give us land?
Mr. Yahya Bakhtiar:	No, no, this...
Mirza Nasir Ahmad:	No, no, read onwards.
Mr. Yahya Bakhtiar:	No. 'And cast a look of kindness at me and my Jamaat...'
Mirza Nasir Ahmad:	Onwards.
Mr. Yahya Bakhtiar:	Mirza Sahib, this 'self-sown seedling'
Mirza Nasir Ahmad:	No, no, read on. Yes, the answer to this is coming.
Mr. Yahya Bakhtiar:	'Our family had never hesitated to shed their blood and lay down their lives for the sake of the British government, nor shall they now...'
Mirza Nasir Ahmad:	Read on, read on.
Mr. Yahya Bakhtiar:	'...hence it is our right that keeping in view our services of the past, we should demand from the government of the state special attention and treatment so that no one could insult or defame us without any reason.'
Mirza Nasir Ahmad:	'So that no one could insult or defame us without any reason.' This is the demand.
Mr. Yahya Bakhtiar:	No, not this:

	'...I am writing to some extent the names of my Jamaat below – now, I am writing to some extent the names of my Jamaat below...'
Mirza Nasir Ahmad:	Yes, yes, this is a subsequent matter. The actual demand was that no one should insult or defame them without reason.
Mr. Yahya Bakhtiar:	He wants protection for this family from the government?
Mirza Nasir Ahmad:	Yes, that no one should defame them.
Mr. Yahya Bakhtiar:	That is what I am saying. He wants protection?
Mirza Nasir Ahmad:	No, no, no, protection is quite a broad concept.
Mr. Yahya Bakhtiar:	He wants kindness and sympathy?
Mirza Nasir Ahmad:	Yes, kindness. A grateful... such a mind would, this thing, this thing – that no one should insult or defame us without reason. He considers this already as such a great act of kindness. This is one way of... there should be nothing objectionable about this...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! One...
Mirza Nasir Ahmad:	Had he asked any for any land? Had he taken money? Had he asked for any privileges, any employments?
Mr. Yahya Bakhtiar:	No, I know that you consider the English government as a just government. That there had been no injustice, that there were courts of law, justice, rule of law, that there was no interference in religious matters...
Mirza Nasir Ahmad:	And yet, there had been dangers!
Mr. Yahya Bakhtiar:	...And if a person has got these rights, then why does he need to highlight the services of his family and resort to flattery to such an extent? These were his rights, after all. 'Since I have rendered so many services, since I praised you so much, since my family had served you so much, you ought to favour me. You should not let me be treated unfair.' This would not be a government that should be supported by you.
Mirza Nasir Ahmad:	Listen. Fact is fact. No one can change it. Fact is that...
Mr. Yahya Bakhtiar:	Here I agree with you.
Mirza Nasir Ahmad:	It is a fact that he has not taken a farthing from the English. Don't you agree with it?
Mr. Yahya Bakhtiar:	No, I don't know about that.
Mirza Nasir Ahmad:	Yes. Then let me tell you that he had never taken any land, nor employments, nor any title. He had rejected all such things. All that he had asked for was to let him spend his life in honour. And as a well-bred person he said that if you do that much for us, we would indeed be grateful.
Mr. Yahya Bakhtiar:	(Addressing the Chair) Shall we continue after lunch? Because the next subject...
Mr. Chairman:	Yes?
Mirza Nasir Ahmad:	After lunch.
Mr. Chairman:	Yes. No, in the evening.
Mr. Yahya Bakhtiar:	We break for lunch?
Mr. Chairman:	The Delegation is permitted to leave, to come at 6:00 p.m. Six o'clock in the evening. The honourable members will keep sitting.
Mr. Yahya Bakhtiar:	6 o'clock.
Mr. Chairman:	6 o'clock.

Mr. Yahya Bakhtiar:	Mirza Sahib! There is one thing I forget. We have adjourned now, so I just want to remind you. In the beginning, you had mentioned some Fatwas by the Barelwi school, and Deobandi school. It had been said that there should be a list of the original books in which they had been published. Please, give us that list, show us the books, because there is a question concerning that...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...so, it had been stated already that a couple of Fatwas that one sect had issued against the other are mentioned in the Mahzarnama, but now we need the books.
Mirza Nasir Ahmad:	Which ones? They shall be brought here in the evening. <i>(The Delegation left the Chamber)</i>
Mr. Chairman:	Anything that the honourable members would like to say?
Maulana Shah Ahmad Noorani Siddiqui:	You should tell them what you used to tell them in the beginning: Delegation may report back at such and such time.
Mr. Chairman:	The House Committee will meet at 5:30. I am saying 5:30 because a margin of half an hour must be kept.
One voice:	People should come on time.
Mr. Chairman:	5:30; the quorum bell will start ringing at 5:30. By 6:00, the quorum should be complete. I have given then 6:00. Thank you very much.
<i>(The Special Committee adjourned to re-assemble at 5:30 p.m)</i>	
<i>(The Special Committee re-assembled after lunch break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	
Mr. Chairman:	Call them. Let them sit outside. Call them. The Attorney-General is coming. Yes. Alright. Call them, the delegation as well. <i>(The Delegation entered the Chamber)</i> Yes. Mr. Attorney-General.
Mr. Yahya Bakhtiar:	Mirza Sahib! I... I was reading Mirza Sahib's letter that he had written to the government. There had been a question: 'Hence, it ought to be extremely careful and attentive with regard to this self-grown seedling, and it should also issue orders to its subordinates to consider the proven faithfulness and sincerity of this family, and cast a look of kindness at me and my Jamaat.' He said this 'self-sown seedling'. This implies Mirza Sahib's family, not the Jamaat, or...
Mirza Nasir Ahmad:	This letter begins like this: 'To the honourable Lieutenant-Governor Bahadur – may his good fortune last forever' Its... (Pause) If you permit me... it will take a little time.
Mr. Yahya Bakhtiar:	No. all I wanted to say was that when you give some clarification about this, I would like to know whether the phrase self-sown seedling refers to the Jamaat, or the family, or his own person? You said that no, it refers to the family. This gives rise to another question, namely that Mirza Sahib's family is an old, established

	Mughal family...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Mirza Sahib's ancestors came from Samarqand. They cannot be the self-sown seedling of the English. Then, it can also not be said about Mirza Sahib himself that he is a self-sown seedling ...
Mirza Nasir Ahmad:	No
Mr. Yahya Bakhtiar:	So, that leaves only the Jamaat that was... in the days of the British...
Mirza Nasir Ahmad:	The Jamaat is the only factor about which one can say with confidence that it is not meant by self-sown seedling.
Mr. Yahya Bakhtiar:	No. I am saying only what Mirza Sahib himself is saying. This is a process of elimination...
Mirza Nasir Ahmad:	I can answer this at length.
Mr. Yahya Bakhtiar:	...His family has got Mughal roots. It has not been planted by the English, according to the little that I have read so far.
Mirza Nasir Ahmad:	You should read it from the beginning. It contains the answer. If you permit me, I shall reply, otherwise...
Mr. Yahya Bakhtiar:	No, I am saying this only to clarify my question, that the self-sown seedling does not seem to apply to the family, for the reasons that I had already mentioned, that it is a Mughal family, a renowned family, a well-to-do family. And the other point is...
Mirza Nasir Ahmad:	You are taking an external reason. Whereas the answer is in the document.
Mr. Yahya Bakhtiar:	You are going to mention that, right?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	And the second point is that it can also not be Mirza Sahib himself, so remains only the Jamaat that came into being in those days, in the days of the English. And it is an implication that the English either made it themselves, or had it made. Please clarify this in order to remove that implication.
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	And along with that, I would also like to say that Mirza Sahib says in this letter: 'I have announced again and again that I have got five major principles...' Onwards he says: 'The fourth is that one must not think bad of the benevolent government that shades us, that is, the English government, and to serve it in all sincerity.' Could you give some clarification regarding this?
Mirza Nasir Ahmad:	This... I...
Mr. Yahya Bakhtiar:	Why was it beneficent? What acts of extraordinary kindness had it performed?
Mirza Nasir Ahmad:	Yes, I shall... right, right. Yes, yes. I shall try to finish it quickly. The letter begins here.
Mr. Yahya Bakhtiar:	Mirza Sahib! There is also another one...
Mirza Nasir Ahmad:	We can take that as well.
Mr. Yahya Bakhtiar:	This should also be done today... a little while ago you had said that this is going to be a rather lengthy reply...
Mirza Nasir Ahmad:	Yes, yes, yes.
Mr. Yahya Bakhtiar:	I had not thought of that. I should have asked in the morning, so that... now there

	is only little time left. This will also have to be covered.
Mirza Nasir Ahmad:	I shall start with that right after this one: ‘Since the writer of these lines is the leader and spiritual guide of a new Muslim sect that spreads quite fast in many Indian cities, and since many educated, civilized, respectable and renowned noblemen and traders of Punjab and India have joined this sect, and since generally...
Mr. Yahya Bakhtiar:	Are you reading from the beginning?
Mirza Nasir Ahmad:	Yes, from the beginning. I shall leave some parts in between: ‘And since generally the upper class of Punjab has been educated on the modern pattern, like B.A or M.A., and since there are many people who make daily progress in our country, I thought it to be essential to inform the His Excellency the Governor about this new sect, as well as of my own conditions, as leader of this sect. This is even more so necessary because any sect that is developed under new circumstances requires the government to enquire into its internal affairs. And sometimes, enemies or people with selfish motives – and every new sect has to deal with this kind of people – pass on false information to the government, and such mischief-mongers put the government into trouble, because the government does not have knowledge of the unseen. It might well be that the government, due to the large number of miscreants, might develop some negative tendencies towards that sect. This is why I want to bring some essential points to the notice of the estimated government: 1. First of all, I would like to state that I belong to a family that had accepted the government already long ago, and that has been foremost in assisting and sympathizing with the English government. (This family), since the Chief Commissioner Bahadur... The dates of statements that are mentioned onwards, are very important. One date... first, let me tell you that his claim dates back to 1891. The date of this letter lies quite behind that. This letter is dated 1858. The other letter is dated June 1876. The third letter is dated 1849. So, this does concern the family. He was living the life of a young man back then. He had not influenced his family situation. All these statements tell us that the government knows very well – there must have been written correspondence between the family and the government - that his family had never been bent on creating mischief. That they are peace loving. He says this with regard to his family, not with regard to himself. Now comes the next point. 2. My next submission is that I, from my early days up to now that I am almost sixty years old, always kept my tongue and pen employed to turn the Muslims’ hearts, to fill them with love and sympathy for the English government and to remove the notion (the wrong notion) of Jihad from the minds of those people who lack understanding.... Mind you, he is not against Jihad, but against false notions of Jihad. ...such notions that pollute their hearts and won’t allow them to establish a cordial relationship. Under point two he writes that he had compiled literature in Arabic, Farsi and Urdu, and sent the same to different Islamic countries, to inform the people there.

...I compiled literature in Arabic, Farsi and Urdu to inform the people living in other Islamic countries that we are living a peaceful, comfortable life under the shade of kindness that the English government favours us with. Thousands of Rupees had been spent to print and publish such books. Yet, I had no intentions whatsoever of informing you about my ceaseless services, because I had not done so with a view of securing a reward for myself. Whatever I did, I did because I consider it as my duty to make the truth known. And it is a fact that the English Empire is a Divine blessing that we had received after long sufferings. This is why it is our duty to mention it again and again. Our family had suffered much during the rule of the Sikh... our family, and all Muslims of Punjab were not given religious freedom (during the days of the Sikh). A Muslim had to fear being killed when he called to the prayer (and there had been several instances when people were put to death because of giving Azan). So, how could there have been freedom in other religious affairs? It was a great act of kindness from our munificent government to deliver us from this hell (of the Sikh). Allah has sent us this government to provide us relief – similarly to a cloud of mercy (and thus relieved us from the evil of the Sikh who kept us even from giving Azan.)’

Onwards, he mentions many other favours:

‘...but I also know...’

This is three lines before this paragraph ends:

‘...but I also know that they are unaware of the moral teachings of Islam (just like some ignorant Muslims who entertain false notions about Jihad), according to which a person who does not show gratitude to people, does not show gratitude to God, either.’

In other words, I consider it as my duty to thank my benefactor, just as I consider it as my duty to thank Allah:

‘This is our belief. But unfortunately I am aware that our kind government had never cared to look at my eighteen years’ worth of writing in which I had included many a fiery speech, calling the people towards obedience, and that although I had reminded them a number of times, but it seems without any effect. Hence, I would like to remind yet another time that the books and advertisements mentioned below should be perused with care, and that all the tracts should be read. (This is very important. Not all of these books are about Jihad) and that all those tracts should be read, the page numbers of which I had indicated below...’

The first two pages – just two pages out of the whole Baraheen-e-Ahmadiyya volume three, which is quite a big book, only two pages out of this book are about Jihad, then there is something about the reality of Jihad as you understood it, in Baraheen-e-Ahmadiyyah, volume four. Four pages. Then there is the ‘Notice dar Barah Tawsee’, point 298, and some six, seven pages in the book entitled Aariyah Dharam’. Onwards, there are four pages in an advertisement, entitled ‘Appeal’, then there is another advertisement. Then we have Aainah-e-Kamalat-e-Islam. A very thick book – six or seven hundred pages. In this book, we have got the pages 17 to 20, that is four pages, and then from 511 to 528, seventeen pages. These are all the pages. Then there is an announcement in the book Noorul Huda, part two, pages 49-50. Just two pages in the whole book. In Siyarul Khulafaa, we have got

	pages 71, 71, 73. It not even starts on the first page. It starts on page 71, anywhere in the middle, and it ends on page 73, anywhere in the middle. Then there are three pages in Itmamul Hujjat, from 25 onwards, and likewise in the books that contain thousands of pages. All these pages taken together are less than hundred in number.
Mr. Yahya Bakhtiar:	There are whole books like Tohfa-e-Qaiseriyah, there are whole books afterwards.
Mirza Nasir Ahmad:	How many pages does Tohfa-e-Qaiseriyah have? Not even fifty pages. And 'whole book' does not mean that it is the whole book. Rather it means that this topic is discussed throughout the book at length, in different places. This is why separate page numbers had not been indicated. The actual topic of the book is to invite Queen Victoria to accept Islam, and the truth of Islam had been presented to her through various arguments and proofs. And along with that, there was an expression of gratitude. If we take the advertisements along with it, advertisements and the like, then this makes 24 pages, and now, there has come up a mistake concerning Tohfa-e-Qaiseriyah!
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I what I had asked you actually, was that Mirza Sahib himself had said that he had written so much that fifty cupboards could be filled.
Mirza Nasir Ahmad:	I am coming to this. Alright. I am coming to this. This means that this advertisement has caused some misunderstandings in the minds of the people. Well, this can happen to anyone. I shall make it clear. After having a look at these books, everyone will arrive at the conclusion that he had written, namely: 'Can one really think about him that he is not a well-wisher of this kind government? Some complaints had been forwarded to the government, whereas I can claim in the presence of the government that the reports according to which my group is trying to spread mischief or rebellious sentiments, like the Sudani Mahdi, are wrong. Likewise, I can claim that we try to instil the correct concept of Jihad, which is fully Islamic, in the minds of our Jamaat. So, they will not revolt against the kind and benevolent government that has delivered us from the tyrannies of the Sikh.' (Then in the same connection comes) He wrote with regard to the highly offensive and blasphemous books written by Christian priests the following: 'These books are such that if they were not freely countered through similarly harsh words, then some ignorant hotheads would easily incline to suspicion. They would think that these priests enjoy the special favour of the government. But now, no one can think this way. And by publishing the books, the outrage that might have been caused by the priests' offensive writings had been subdued. And the people got to know that our government has granted the followers of each religion the general freedom to defend their respective religion, and that each sect can equally benefit from this freedom. That the priests are not privileged.' And in the next paragraph is mention of a book about the 'Mothers of the Faithful', that had been written in extremely vulgar and provocative language. And he said that he had employed such rashness, because... in order to pacify such people who are not overly educated and easily excited. Onwards, in Nr. 2, he

	writes: 'Islam does not permit the Muslims to speak ill of a widely accepted prophet. Especially about Hazrat Isa <i>alaihissalam</i> regarding whom the Muslims have got pure beliefs, and whom they view with love and respect. These sentiments are not hidden from our government. In my view, the best way of stopping such mischievous writings would be that the government tells members of each sect to stay within the limits of politeness when attacking the other party, and to object only on basis of such books as are widely accepted among the opposing party, and to make only such objections as could not be made in return on their own widely accepted books. And if the government cannot do that, then it should sanction a law that each party may highlight only the plus points of its own religion, without attacking the other party. I wish with all my heart that this should happen. And I am fully convinced that there is no better way of spreading peace among the nations...' 'The third point that I would like to ensure the government that the new sect which has taken foot in various parts of India, and which happens to be headed by myself, is not in the least dangerous for the government (contrary to some reports). The principles of this sect are contributing to peace and harmony – none of the other Islamic sects has got principles to match ours. The guidelines that I had drafted for my group, which I had written myself and got them printed and distributed amongst my followers, telling them to let this be their code of conduct – these guidelines are included in a booklet, 'Takmeel-e-Tableegh ma'a Sharaa'it-e-Ba'yat', which had been printed on 12th January 1889, and distributed amongst my followers. One copy had been sent to the government as well. It is true that I am not in favour of the bloody, Hashmi, Quraishi Mahdi, in whom the other Muslims believe. (Here, not all Muslims are meant, but only those who hold such beliefs). A Mahdi that belongs to Fatimah's offspring, and who shall fill the earth with the blood of the infidels. I do not consider Ahadith to that effect as authentic. I know them to be nothing but fabrications. Yes, I claim the lifestyle of the Messiah, a lifestyle like that of Hazrat Isa <i>alaihissalam</i>, one of poverty, far away from fighting and wars, to show the nations through peace and reconciliation the face of the true Lord of Majesty and Glory, that had been concealed from most of them. My principles, beliefs and guidelines do not contain war or mischief. And I am convinced that as the number of my followers increases, the number of those who believe in Jihad shall decrease. Here 'Jihad' does not refer to the actual and correct meaning of Jihad, but how it is perceived by some people.
Mr. Yahya Bakhtiar:	Onwards, he explains...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Onwards, the explanation comes on its own
Mirza Nasir Ahmad:	It is explained onward.
Mr. Yahya Bakhtiar:	'...since I am considered as the Messiah...'
Mirza Nasir Ahmad:	'First of all, (he tells his five principles, that) God Most High is one and has no partners, and that He is free from all kinds of faults and blemishes, like death, illness, helplessness, pain, grief, and other unbecoming traits. (This sentence is a

	heavy blow against the Christian religion and their thoughts – I am saying this on my own). The next point is to believe in Sayyiduna Muhammad □ Mustafa as the Seal on the Chain of Prophets, as the last legislating Messenger, and as the Prophet to guide the path towards salvation. The third is to call towards Islam only through rational arguments and heavenly signs. Thoughts of Jihad, waging war for religion, and the like, are absolutely prohibited in this age, and people inclined to such thoughts...'
Syed Abbas Hussain Gardezi:	About... and these are many things that do not relate to the topic.
Mr. Chairman:	You may contact the Attorney-General as decided on the very first day.
Mr. Yahya Bakhtiar:	Please, be seated.
Mirza Nasir Ahmad:	Shall I start?
Mr. Yahya Bakhtiar:	Yes, please.
Mirza Nasir Ahmad:	...and thoughts of rebellion, Jihad, waging war for religion, and the like, are absolutely prohibited in this age... the fourth is not to let thoughts of mischief concerning our benevolent English government enter one's heart, and to be law-abiding, to obey it with utmost sincerity, from the bottom of the heart. The fifth is to be sympathetic towards mankind, to strive for the worldly and other-worldly welfare of everybody, as much as one can, to support peace and to spread good morals all over the world.' These are the five principles that are taught in this Jamaat. The fourth... I had left off in the middle somewhere: The fourth point I would like to submit is that the majority of people who are in my Jamaat, happen to hold either respectable posts in the British administration, belong to the nobility, either by birth or by being in service to them; they happen to be traders, lawyers, or modern educated, English-speaking people, or virtuous scholars and gentry who had stood in the services of the British, or who happen to be in service, or whose relatives and friends happen to be in British service... Fifth, along with my humble submission that I hereby send to His Highness, along with the names of my followers, I would also like to state that although I do deserve particular consideration on account of all the services that I and my elders had rendered with such sincerity and selflessness. But leaving all these matters up to the discretion of the venerable government, I would just like to file a petition for help and assistance, namely that I had received reliable news that some envious people who incline to evil suspicions, who harbor a grudge against me due to different beliefs, or for other reasons, or who are enemies of my friends, tell the respected government things about my friends that are simply not true. This is why there is apprehension that these daily proceedings have caused the venerable government to be suspicious of me, and that fifty years of selfless service that had been rendered by my late father... and my real brother... as well as those services that are mentioned in governmental notes... might be wasted, and that – God forbid! The English government begins to entertain negative thoughts about an old, faithful and sympathetic family. It is a sheer impossibility to shut the mouths of those who are bent on spreading lies due to religious differences, or

	psychological, or any ulterior motives, like envy. All I would like to request is that the honourable government should, with regard to a family (with regard to a family, the role of which has already been acknowledged by English government) ... that had proven itself to be a faithful and devoted family (as it is documented in governmental notices), and about whom the venerated government had always entertained positive notions as it had testified in its own notices – that this family had ever since been sympathetic and of service towards the English government... ...The expression self-sown seedling had been used with regard to the family. This is very clear here. It relates to that part of his family with regard to whom it had been said in one of his inspirations that his relation to his forefathers shall be severed, and that something new shall start with him. This, this self-sown seedling, had been said only with regard to his own family. It had not been said about his Jama'at: ...since ages, they are sympathetic and of service to the English government. This is why this family should be treated with utmost sensitivity and care. It is our right that we (next page), that we, keeping in view our previous services, should request full support, consideration and attention on part of the respected government (and the request is) that we should not be harassed by all and sundry (this request extends through the whole advertisement)...' Onwards there are some names. Next – the next I... here, take this. The second...
Mr. Yahya Bakhtiar:	I would like to...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...ask one thing, because till now, you had not yet read the word 'Jamaat': '...cast at me and my Jamaat a glance of special kindness and sympathy. Our family had never hesitated to shed their blood or lay down their lives for the sake of the English, and they would not do so now, either. Hence, it is our right that we, keeping in view our previous services, should request full support, consideration and attention on part of the respected government, that we should not be harassed by all and sundry. Now I shall write some of the names of people belonging to my Jamaat...' He then gives all the names also.
Mirza Nasir Ahmad:	'Special kindness' means that no one should be allowed to disgrace us.
Mr. Yahya Bakhtiar:	No, that is right.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	That means the word 'our' used here, can refer to his family as well as to his Jamaat, because he talks about both, and...
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	...he is not giving a list of his family members. But he is giving one of his Jamaat.
Mirza Nasir Ahmad:	You are right.
Mr. Yahya Bakhtiar:	Look, this is why...
Mirza Nasir Ahmad:	Yes, yes, you are right. But where there is mention of self-sown seedling, he talks only about his family, from which he had been cut off.
Mr. Yahya Bakhtiar:	That is alright. No, what I am...
Mirza Nasir Ahmad:	But here, look, he is requesting support and attention, and the actual request is

	not to be harassed by all and sundry. He is not asking for more than that.
Mr. Yahya Bakhtiar:	This is what I... Mirza Sahib! I was amazed, as I had said in the morning, that you call this government a kind government, that there is law, justice...
Mirza Nasir Ahmad:	(To a member of his delegation) Where is the booklet?
Mr. Yahya Bakhtiar:	...that there is justice, law; and after having highlighted his family's services again and again, he is begging them to save his family from being disgraced. Does such a government deserve to be praised when one has to beg it for protection, after so much persuasion?
Mirza Nasir Ahmad:	We... apart from that, there is nothing else here.
Mr. Yahya Bakhtiar:	This government... such a government does not deserve to be obeyed. It is the duty of a government, its obligation to... each citizen...
Mirza Nasir Ahmad:	Governments forget their duties sometimes. Always...
Mr. Yahya Bakhtiar:	No, what I am saying is that we are not aware of the circumstances. It is possible that there was a certain set of circumstances, anything had happened. I am not talking about that...
Mirza Nasir Ahmad:	If there is any chance to do so, I shall tell you about the cruelties that had been committed by the Sikh.
Mr. Yahya Bakhtiar:	Yes. That is right. I understand the historical background. I am saying that there are some things that stun me...
Mirza Nasir Ahmad:	The only thing he had asked is that there should be no unfounded character assassination or disgrace, and that he is informing the government that this kind of thing is happening.
Mr. Yahya Bakhtiar:	Here is a...
Mirza Nasir Ahmad:	If you permit me, there is a small booklet...
Mr. Yahya Bakhtiar:	Yes, get it filed.
Mirza Nasir Ahmad:	...that I would like to get added. There are quite many references in it.
Mr. Yahya Bakhtiar:	Alright. Give it. Here, Mirza Sahib, on page 340...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	The same letter that had been printed on page 340 of this book...
Mirza Nasir Ahmad:	(To a member of his delegation) Open it.
Mr. Yahya Bakhtiar:	...well, you had read a portion of it, and now I would like to divert your attention to some other portions...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...because of which, due to extreme stupidity, cannot be as sincere and sympathetic towards their kind government as sincerity and sympathy require it. Instead, having been instigated by some ignorant Mullahs, they are not really enthusiastic towards the conditions of obedience and faithfulness – (they were not really enthusiastic towards the conditions of obedience and faithfulness) – this is why I had told the Muslims again and again that the British government is in fact their benefactor, and that the government ought to be obeyed, and I had done so without the least degree of ostentation or pretention, just on basis of the motives of faith that the Almighty had put into my heart. Mirza Sahib! The question that I had put in the morning...
Mirza Nasir Ahmad:	Yes.

Mr. Yahya Bakhtiar:	...I had taken much time for this, and I would like to return to it. I had said that this one letter makes it quite clear how the Christians had attacked Islam, and how they had blasphemed the Holy Prophet ﷺ. Mirza Sahib, however, had not answered them fused with the spirit of Jihad, or religious zeal. Rather, whatever he had done, was to ensure that the English are being obeyed, to maintain peace, to cool the tempers of the barbarous Muslims. This was my question.
Mirza Nasir Ahmad:	No, in there is also written what I had just said. There, a few lines before from where you had just read, he writes: ‘And the first and foremost reason for such intentions is that the Almighty had blessed me with insight. He had guided me to detest and abhor such barbarous notions that are concealed in the hearts of some disobedient Muslims...’
Mr. Yahya Bakhtiar:	No, that is alright, that...
Mirza Nasir Ahmad:	‘...and to revive the true Islamic teachings about Jihad.’
Mr. Yahya Bakhtiar:	Islam teaches us to obey the English wholeheartedly, to love them wholeheartedly? He is saying that again and again.
Mirza Nasir Ahmad:	Yes. During those days...
Mr. Yahya Bakhtiar:	There must be some historical background to this.
Mirza Nasir Ahmad:	The point is that we had to suffer much at the hands of the Sikh...
Mr. Yahya Bakhtiar:	No. You are right about that...
Mirza Nasir Ahmad:	...during those days, the people, high-ranking scholars, were delivered from a kind of Hell. Each of them praised the Almighty for having saved them from that punishment.
Mr. Yahya Bakhtiar:	Mirza Sahib! You are absolutely right about that. I am not questioning the fact that the Sikh had been cruel to the extreme. There is no dispute about this. There is also no dispute about those cruelties having come to an end. The British government had followed. They were far more just than the Sikh. There is also no dispute about that. My question was only: What was the spirit with which he had proceeded against the missionaries? Was it to strengthen this good government? Was it to ensure that they are obeyed? The second point is that he is the Mahdi. But when the Mahdi comes, he has to kill the swine, to kill, to smash the cross. It was the British who brought the cross. They keep and eat swine flesh. But this Mahdi says that they are to be obeyed. He extends this propaganda to Iran, Afghanistan and Egypt. What a big difference lies between this Mahdi and the other one. These are the points I put before you. This...
Mirza Nasir Ahmad:	Yes, yes. Can you please return the booklet that I had submitted for a moment? There is a reference by Nawab Siddiq Muhsin Khan – ‘Mawahidul Fawaid’, in which he had deeply probed into the matter: ‘And just as other books had been distributed from Hindustan to Egypt and Istanbul, from Peshawar to Tehran, this book shall too be distributed everywhere.’ That means, about opposing Jihad and obeying the English. The issue is that when we see the time regardless of the context, then it becomes difficult for us to understand those things.
Mr. Yahya Bakhtiar:	No, I agree with you – here I had noted something else, pointed out something

	else – because it appears strange to me that Mirza Sahib said: ‘The fourth point I would like to submit is that the majority of people who are in my Jamaat, happen to hold either respectable posts in the British administration, belong to the nobility, either by birth or by being in service to them; they happen to be traders, lawyers, or modern educated, English-speaking people, or virtuous scholars and gentry...’ I mean, he had not been a prophet of the public. He inclined to people belonging to the upper class, he wanted to be surrounded by that kind of people. This is the impression one gets. And nowadays, everyone claims to have the support of the poor... that they are with him, that he is their prophet. He, however, says that he is a prophet for the ‘big’ people.’
Mirza Nasir Ahmad:	How many ‘big’ people are mentioned in there?
Mr. Yahya Bakhtiar:	Three, four hundred, or so.
Mirza Nasir Ahmad:	Yes, and several thousand...
Mr. Yahya Bakhtiar:	And then he had ignored them – they are not worth it.
Mirza Nasir Ahmad:	No, no. Such people were selected out of a few thousand who could attract the attention of the government. This does not mean that...
Mr. Yahya Bakhtiar:	Yes, this is possible...
Mirza Nasir Ahmad:	This does not mean that any of them...
Mr. Yahya Bakhtiar:	...that in those days...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Mirza Sahib! You just had...
Mirza Nasir Ahmad:	There is still one left. Three you had read.
Mr. Yahya Bakhtiar:	In this connection?
Mirza Nasir Ahmad:	No. This has been finished. You had just read three things in the morning. If you want me to, I shall leave them.
Mr. Yahya Bakhtiar:	No. Whatever had come of this, is enough. What I wanted to know is whether you have any answer ready. There is little time only. Mr. Speaker is telling me that this is an important issue. Make it as concise as possible.
Mirza Nasir Ahmad:	Yes. Alright.
Mr. Yahya Bakhtiar:	It is important, you see? You had said that you would state something about separatism.
Mirza Nasir Ahmad:	Yes, yes! This is a short overview of our lives, the history of Ahmadiyyat. Some major points have been taken up. I began with the years 1880 and 1884, in which the ‘Baraheen-e-Ahmadiyyah’ had been written. In those days, he had started a movement aimed at establishing unity amongst the Muslims. Let me read the text, so that...
Mr. Yahya Bakhtiar:	Keep it brief. You can file the remainder.
Mirza Nasir Ahmad:	Yes, yes. No, I shall first read the text. Then I shall give one reference after the other. I shall keep it brief. ‘Support of the Two-Nation-Theory’. This was anytime between 1880 and 1884. ‘The background of the ‘Holy War’ of 1893, against which objections are occasionally raised, is quite interesting. It tells us how he and his group had united with others, as though they were one body, to defend and protect Islam. This took

	place in '93, that is, 1893. Pundit Leekh Ram had not assaulted the Ahmadis, but he had assaulted the Holy Prophet ﷺ. In 1895, 1896, there had been a constitutional movement concerning the defence of the Holy Prophet's ﷺ honour and regarding the Muslim fraternity. One issue that arose in this connection was that on Fridays, the Muslims working in government offices, should be given a day off, or that they should be permitted to offer the Friday prayer. This was taken up in 1896. He had started this movement, assisted by many others. In 1896, there had been an interfaith conference held by a non-Muslim organization. There had been a very successful lecture on part of the Muslims. I shall just tell you just the background of it. In 1900, there had been a bishop by the name George Alfred Geoffrey. He had made a similar assault. His disposition and thinking was an extremely filthy one. He had stood up to this bishop on behalf of all Muslims, and the bishop had to flee the place. Now let us come to 1902. There had been an American, Dr. John Alexander Dowie. He had claimed to be a prophet, sorry a messenger of Lord Jesus Christ, not of God. I had made a mistake.
Mr. Yahya Bakhtiar:	No. He said that he had died. I had read that...
Mirza Nasir Ahmad:	Yes, yes. This prophecy had been made in 1902. That person had said: 'I shall erase Islam from earth.' He had made such a proclamation. Then the founder of our movement stood up to him and made this prophecy, after having received relevant knowledge from Allah. Allah had then obliterated the one who thought he could wipe out Islam. In 1910, there had been a move on part of the Jamaat to establish the Muslim Press Association. Muslim Press Association. In 1911, the Ahmadiyya Press had endorsed the Muslim League.
Mr. Yahya Bakhtiar:	In 1906... it seems that one step had been missed out, there he would be visited by a Commissioner...
Mirza Nasir Ahmad:	I shall have to look that up. I do not recall it.
Mr. Yahya Bakhtiar:	He had opposed him.
Mirza Nasir Ahmad:	Now. Let us look for that. Right. In 1910. I shall look for that. Let anyone who feels like doing so, raise objections against me. But I can't remember that point right now. But it shall be checked. I don't know which version had been given to you. Support for the Madrasah Ilhiyat in 1910. Back then, the Muslims had opened a Madrasah. There had been efforts in this direction. In 1918, the Indian Muslims had lightened millions of candles to celebrate victory. The Ahmadiyya Jamaat had joined these celebrations.
Mr. Chairman:	We break for Maghrib to re-assemble at 7:30. The Delegation is permitted to withdraw till 7:30 p.m.
Mirza Nasir Ahmad	Yes, alright.
Mr. Chairman:	The honourable members may keep sitting. <i>(The Delegation left the Chamber)</i> The honourable members may keep sitting. Yes. The honourable members may

	keep sitting.
A member:	You will have to decide...
Mr. Chairman:	Keep sitting, Maulana! These are the things we talk amongst ourselves. A principle had been decided already.

STATEMENT RE: TARBELA MISHAP

Mr. Chairman:	Yes, the Law Minister
Mr. Abdul Hafeez Pirzada	Sir, What I have to submit has nothing to do with the issue.
Mr. Chairman:	Yes
Mr. Abdul Hafeez Pirzada	It is a matter of public importance, and the Prime Minister has directed me to bring it to the notice of the National Assembly of Pakistan as to what has happened at Tarbela. But since the National Assembly is not in session and there will be a lot of speculations, I would suggest, I would request that permission may be given to me to say something. And this may be reported as part of the proceedings of the Assembly.
Mr. Chairman:	You have to say it today?
Mr. Abdul Hafeez Pirzada	Sir, it is a matter of great importance.
Mr. Chairman:	If today, then after Maghrib, we will hold...
Mr. Abdul Hafeez Pirzada	If you permit...
Prof. Ghafoor Ahmad:	Many members. We can meet as Assmebly.
Mr. Chairman:	If it is of that importance, we will, after Maghrib, convert it into National Assembly.
Mr. Abdul Hafeez Pirzada	Because already I have said something at Tarbela.
Mr. Chairman:	There would not be any reporter or any galleries, but whatever you say, we will send it to the press.
Mr. Abdul Hafeez Pirzada	Whatever we say, it shall be reported, because...
Mr. Chairman:	Any honourable member has any objection?
Members:	No objection.
Mr. Chairman:	So, after 7:30, we will meet as National Assembly. I request the members to be present. And we call the Delegation after that.
Mr. Abdul Hafeez Pirzada	Alright, Sir.
	They may be informed that they will be called at 8:00 p.m.
Mr. Abdul Hafeez Pirzada	Alright.

Mr. Chairman:	Yes. Otherwise, tomorrow morning, Mr. Law Minister, tomorrow morning. Senate is meeting; we are not meeting tomorrow.
Mr. Abdul Hafeez Pirzada	Yes, Sir, because this is...
Mr. Chairman:	We will convert it. Yes, it is alright
Mr. Abdul Hafeez Pirzada	Sir, therefore I have to inform the House.
Mr. Chairman:	So, the House is adjourned to meet at 7:30 sharp. Thank you very much.
<i>(The Special Committee adjourned for Maghrib prayers to meet at 7:30 p.m. as National Assembly and at 8:00 p.m. as Special Committee of the whole House.)</i>	
<i>(The Special Committee re-assembled after National Assembly meeting, Mr. Chairman [Sahibzada Farooq Ali] in the Chair.)</i>	
Mr. Chairman:	Proceedings of the Committee of the whole House. Mr. Attorney-General, honourable members, and Maulana Mufit Mahmood, now the private discussion should be stopped and we will proceed. Call them. Yes, call them, the delegation. Let them come. Yes. <i>(The Delegation entered the Chamber)</i> Yes, Mr. Attorney-General. I will request the honourable members to be attentive, I request the honourable members. Yes, Mr. Attorney-General.

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib, you will continue to reply to that question?
Mirza Nasir Ahmad:	Yes. I shall begin.
Mr. Yahya Bakhtiar:	From where you had left off.
Mirza Nasir Ahmad:	I shall say one sentence before that. I am indeed grateful to you, for a great landmark had been omitted. You had reminded me of that. I am talking about 1906.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! That is my duty.
Mirza Nasir Ahmad:	Yes. I have noted that down.
Mr. Yahya Bakhtiar:	I had read it on that.
Mirza Nasir Ahmad:	Yes, thanks. 15 – There had been a council concerning the establishing of a Worldwide Islamic Committee, 1920. Protection of the rights of Turkey and Hijaz, 1921. Shudhi Movement and the achievements of Ahmadi soldiers. 1923 Services in the Syrian freedom movement. 1925 ‘Rangeela Rasool’ and efforts towards countering the Warteman mischief. 1927 The beginning of a movement to institute Seerat Conferences. 1928 Muslims’ Rights and the Nehru Report, 1928. Comments on the Simon Commission report, and a solution to the political

	problems of India, 1930. The Ahmadiyya Jamaat's struggle towards the freedom of India and the foundation of Pakistan. 1940-1947. Indonesia's Freedom Movement and Jamaat Ahmadiyya 1944, Six lectures by held by the Imam of the Jamaat Ahmadiyya, about a bright future for Pakistan, 1947, 1948 Battalion's decree. Chaudheri Sir Muhammad Zafarullah Khan Sahib's Islamic services, 1948 and 1952. These are the headings only. This is just an overview of how the Ahmadiyya Jamaat had, again and again, worked together with members of other sects to find a solution of issues relating to Islam. The Kashmir issue has not been mentioned here. Otherwise, the notes are ready. The Kashmir movement of 1931, 32, 33, was also a kind of Jihad against the unjust behavior towards a Muslim. Here too, the Ahmadiyya Jamaat had worked together with all others towards a goal that generally considered as favourable. The references are available. 'Baraheen-e-Ahmadiyya', the founder of the movement had written 'Baraheen-e-Ahmadiyya' before he claimed to be the Mahdi and the Messiah. Four parts had been published from 1884 to 1888. I shall read just an excerpt from that, Maulwi Muhammad Husain Batalwi, advocate of the Ahl-e-Hadith, writes the following about 'Baraheen-e-Ahmadiyya': 'We think that, keeping in view the current conditions and circumstances, this book is peerless. Nothing like it had been compiled in Islam so far. And the future is unknown. The author of this book has proved himself to be someone who supports Islam through his wealth, his life, his pen, his words, circumstances and deeds, the like of whom are rare amongst the Muslims. If you think that this statement reeks of Asian exaggeration, then please, tell us about any book that answers all sects that are opposing Islam, especially the Arya o Brahmo Samaj, and point out two, three individuals who helped Islam with his wealth, life, pen, and words, who helped Islam unconditionally, and who had taken up a manly stand against the enemies of Islam, the disbelievers in Divine Inspiration, who challenged them by telling them: 'If anyone has got doubts if inspiration exists, then let him come to us to see and experience it', and who had in fact given people of other nations a taste thereof. (Risalah Ishaat-us-Sunnah, vol. 7, number 6 and 11) There are two, three other references, too, but I shall not read them because there is no time left. Just want to tell that much, that Maulwi Sahib had afterwards separated himself – opposition took the place of friendship, but - as far as I remember, and I shall ask my friends about that, too - he had not revoked the above statement throughout his life, that is, he really thought this book to be as he had said. (To the members of his delegation: Had he ever taken back his words? To the Attorney-General) No, he had not taken back his words. These are long. I shall read just one reference so as not to waste time...
Mr. Yahya Bakhtiar:	They are available for filing, right?
Mirza Nasir Ahmad:	Yes, yes, that is what I have said. Just permit me to pick up the sheets.
Mr. Yahya Bakhtiar:	Yes. No, just tell us the gist. Only the gist...

Mirza Nasir Ahmad:	Yes, absolutely. We shall provide each and every reference for that. Establishing unity amongst other Muslims: 'God Almighty wills it...' These words are by the founder of the movement: 'God Almighty wills it that all the souls that live in different settlements all over the world, in Europe, Asia, that all such who have got a virtuous nature, should be brought towards Tawheed, and unite on one single religion.' Over that – that was a claim, right – over that is a small quotation consisting of just three lines, by Maulana Zafar Ali Khan, editor of the 'Zamindar'. When the 'Zamindar' had been discontinued, he brought out another paper 'Sitara-e-Subh' in its stead. On the 8th December in the year 1916 – by the way, this is with reference to 'Khan Kabuli', March 1937 – which refers to the paper of 8th December, 1916: 'One of the major objectives in Mirza Ghulam Ahmad Qadiani's life was, keeping in view his numerous claims that had been written about previously, to establish unity amongst the Muslims.' I leave the remaining part of the quote. This had been mentioned under a larger heading in 1906. This was our mistake. This had been number three...
Mr. Yahya Bakhtiar:	You had read one part of it.
Mirza Nasir Ahmad:	No, no that was... I shall take it out from here and get it attached somewhere else. In 1893, a strange incident had taken place: There was quite a big Christian centre in Jundiya, district Amritsar. Much work was being done there. They would continuously argue with the local Muslims there. There were no Ahmadis. Once the Muslims were told by the Christians that we are arguing with each other every single day. Why not have a proper debate? The Christians of Jundiya, Amritsar then wrote the following letter to the Muslims: 'To the honourable Mian Muhammad Bakhsh Sahib, and all other Muslims of Jundiya Your honour! After the customary greetings, your excellency should be informed that since quite a while, there are religious squabbles between the Christians and Muslims of Jundiya. Some of your religious brethren raise objections against the Christian faith, while quite many others have got questions which they would like to ask. And such is the case with the Christians' attitude towards the Muhammadan faith. The reasonable limits have crossed in this matter. This is why it appears to the writer of this note that the best way of settling these issues would be to arrange a rally which should be attended by Muslims – including such of their scholars and elders with whom they are completely satisfied and contend, and likewise, this rally should be attended by Christians – including their reliable scholars and theologians, so that our mutual disputes may be cleared, that righteousness and evil, truth and its opposite may become manifest. The Christians of Jundiya are hence requesting a Muslim of courage (who is addressed in these lines) to appoint a time – either by yourself, or after consulting with your brethren in faith, and to invite any such scholar with whom you are satisfied. We too, shall be present at the appointed time and present a theologian from our ranks.

	Written by: The Christians of Jundiya, Signed by: Martin Clark, Amritsar' The Muslims of Jundiya had chosen the founder of the Ahmadiyya movement, requesting him to debate with the Christians: 'Source of Munificence, Renovator of this Age, Greatest Supporter of the Prophetic Religion, his Holiness Ghulam Ahmad Sahib! From: Muhammad Bakhsh As-Salamu alaikum. It is hereby humbly submitted that the Christians of Jundiya are causing trouble since quite some time. Today, on the 11th April, 1893, the Christians of Jundiya had, through the mediation of Dr. Martin Clark (Amritsar) sent a registered letter to this most humble servant, the copy of which is included on the back of the page. The Christians demand quite vociferously that the Muslims of Jundiya should hold a rally attended by scholars and other religious leaders, to discuss the issue of which religion is true. If they fail to do that, they are told not to put any questions in future. It is hereby humbly submitted that the majority of Muslims in Jundiya consists of poor, weak people. Your honour is humbly besought to assist the Muslims of Jundiya, lest they would be stained with disgrace. You are also humbly requested to peruse the Christians' enclosed letter and to advise how it should be answered. Your instructions shall be followed to the letter. End.' During the days in which this written communication took place, Martin Clarke was told by some scholars that the person whom the Muslims of Jundiya had appointed as their representative, is considered an infidel by the Maulwis, and that such a person will not be in a position to represent Islam properly...
Mr. Yahya Bakhtiar:	From there a certain...
Mirza Nasir Ahmad:	No, he...
Mr. Yahya Bakhtiar:	...Atham entered the scene. Abdullah Atham - from where Mirza Sahib had left. It is the same one, right?
Mirza Nasir Ahmad:	No. there had been quite much else before that, but that has not been revealed. It should be quite interesting to get to know these matters concerning this religious clash. Pandah Sahib began writing to the Maulwis asking them to come to Jundiya to debate the truthfulness of Islam. Pandah Sahib kept waiting for the Maulwis' reply. He wanted to see what kind of reply they would give. Two weeks had passed. The Maulwis had written to Pandah Sahib that their travel expenses, sty, food and drink should be taken care of, and they also wanted to know what kind of farewell gift they would get after the rally, etc. I am leaving that. Martin Clarke was scared that he would have to face him, that is, the founder of the Ahmadiyya Movement. On that, Muhammad Bakhsh Sahib wrote – there is a Photostat copy of that, he wrote to Dr. Honorary Clarke: 'To the Respected Dr. Honorary Martin Clarke, Medical Mission, Amritsar Your Honour's letter had been received through registered mail. All circumstances have become known. You wrote that the Muslims of Jundiya had appointed

	Mirza Ghulam Ahmad as their representative in the debate, that you had gladly accepted that, and that all the conditions for the debate had been decided upon, too. Now, after a few days, you have picked up a final point by which you hope to temporarily avoid this Holy War. But how are we to expound to you that that which you consider - without thorough understanding of the matter - as a final point and argument, is in fact just a secondary issue, the like of which are found in every religion. Your way of thinking about this matter proves how little you are acquainted with Islam. If you had only a little awareness, you would have not written anything of the kind. You tried to avoid the debate, hiding yourself behind the screen of an Islamic Fatwa. But that time has passed. There had always been differences between the scholars of Islam and those of other religions. Look, first of all the Muqallid considers the Ghair Muqallid as having no religion, and the Ghair Muqallid...' Anyway, onwards he wrote that... he wrote about them that... you have written nothing with regard to yourselves... onwards he wrote, yes – I shall file the whole letter – just have a look at your own religion. How many sects you have got there. There had been the Inquisition – now, these are my own words, I am just rendering the contents, I shall submit the document later on – you kept fighting with each other, and now you want to run away. There is no mention of our own sects and their mutual differences: 'Listen! First of all, a Kafir is a person who does not believe in God. Second, one who denies the prophet and his Kalima, no, who is an enemy of the prophet, and hates the Kalima, the prayer and the fast. His Holiness Mirza Ghulam Ahmad recites the Kalima of the prophet. He offers the prayers and keeps the fast. He is actually a devout worshipper, pious, even saintly. Listen and reflect! Sir, look, just think how many differences there are between the protestant and catholic sects.' Anyway, he said that, and then there is a letter by Hafiz Ghulam Qadri – that is, the Photostat of it: '...recently only, Dr. Honorary Clarke had circulated a pamphlet in which he had clearly excused himself from the scheduled debate. Delighted by the Padre's acumen and intelligence, we wish to express our felicitations, that he had first provoked such a great calamity (in the right of the Christians) as Mirza Ghulam Ahmad, and now thinks of ways to escape the consequences of his doing so.' In this, he had asked why he tries to back off...
Mr. Yahya Bakhtiar:	This is together with...
Mirza Nasir Ahmad:	This is together with, and...
Mr. Yahya Bakhtiar:	...and shall be submitted.
Mirza Nasir Ahmad:	Hence, Honorary Martin Clarke had in advance tried to avoid the Muslims of Jundiya, who had nothing to do with the Ahmadiyya sect, but later on, he had no other choice but to attend the debate. And the people who had arranged the debate as well as the people of Amritsar who were present then, had been quite happy about that, and even congratulated on the occasion. This had left a very good impression then, with regard to the truthfulness of Islam, and the hollowness of the Christians' argumentation. Khwajah Yusuf Shah, Honorary Magistrate, who

	attended debates on a regular basis, had expressed his gratitude when this small function had been excellently concluded. And he further said: 'As a result of this debate, one shall get an opportunity to think about the reality of Islam, as well as Christian creeds. Mirza Sahib had only done his duty, but yet I would like to thank him on part of the Muslims that he had defended Islam on part of all Muslims.' This actually relates to that. Now let us come to an incident of 1893. Pund Leekh Ram – in Kalyat Aariyah, the following statement has been attributed to Pundit Leekh Ram: 'Muhammad (ﷺ) had been leader of the ignorant, barbarian Arab Bedouins...'
Mr. Yahya Bakhtiar:	Don't read this. There is no need for that.
Mirza Nasir Ahmad:	Alright. Fine, alright. Well, he had made some extremely unbecoming remarks. That I, you... really don't want to... To counter such foul speech, the founder of the Ahmadiyya movement said to him – after having made Dua: 'Allah has informed me. And in accordance with that, I tell you...' The verses are in Farsi: الاے دشمن نادان و بے راه - تبرس از تیغ بران محمد الاے منکر از شان محمد - ہم از نور یمایان محمد کرامت گرچہ بے نام و نشان است - بیا بنگرز غلمان محمد And he wrote to him what is now part of Siraj-e-Muneer: 'Within six years from today (that is 20th February 1893), this person shall suffer a horrible chastisement because of his having badmouthed Hazrat Muhammad ﷺ.' And – as had been prophesied – I am leaving out the remaining references, due to lack of time...
Mr. Yahya Bakhtiar:	Everyone knows, yes.
Mirza Nasir Ahmad:	Yes, right. Then we come to 1890. Debates that different groups held with each other had given rise to a thing which, when the founder of the Ahmadiyya movement realized it, prompted him to say that instead of badmouthing one another, one ought to consider such occasions as an exchange of opinions, and one also ought to try to understand the reality of the issue. Some principles had been put before the religious world. The founder of the movement had taken some almost constitutional steps to reform such debates. These steps were aimed at preserving the sanctity of the Messenger (ﷺ), and these steps were supported by scholars, government officials, lawyers and businessmen (that is, such as who did not belong to the Jamaat). And this is with reference to Aarya Dharam. On this occasion, Nawab Muhsinul Mulk had appreciated the services rendered by the founder of the Ahmadiyya Movement by writing: 'Our Highly respected Master! After the masnoon greeting of peace, I would like to say that I have received your printed letter as well as the handwritten submission. I had read them carefully, and reflected over all the positive and negative aspects. In fact, many heart-breaking things are written and said during religious debates which cause the heart and mind much agony. Every person who has got the slightest regard for Islam is pained by those things. May God reward you for your wanting to draw the Muslims' attention to that point. This is just one of the many services that you render not only the Muslims but Islam.' In 1892 – I shall read one by one, where there are many, I shall skip some –

	Acknowledging Friday as a holiday – I had mentioned this already. There had been an advertisement about that, and this had been initiated by the founder of the movement, through a memorial addressed to the Viceroy of India. In that, he wrote: ‘Since quite some time, we, the Muslim subjects, sent requests that Friday should be declared a holiday. It is very important to worship in a particular manner on that day, and to listen to the scholars enlighten us about Islamic guidance. There are some other important rites to be fulfilled on that day. In the Holy Qur’an, Allah Most High has shown us the importance of this day by naming a whole Surah – Surah Jumu’ah – after it. In this Surah, He orders us to leave our work and to go to the mosque to attend the Friday prayer. Hence, every religious-minded person is anxious not to be considered as permanently disobedient.’ The paper ‘Millat’ wrote that Maulana Maulwi Nooruddeen – this back in 1911 – I mentioned that, right? Well, I am having just a short look at it: ‘Millat had, in complete agreement with Maulana Maulwi Nooruddeen, put a respectful but strong request to the various Anjumans and branches of the Muslim League, the honourable people of Islam and contemporaries, to corroborate and reinforce this memorial, as desired by Maulana Mamdooh.’ Now I am going back to ‘06 – 1906...
Mr. Yahya Bakhtiar:	This is not important. It is just a minor matter.
Mirza Nasir Ahmad:	No. It is a very important matter, a very strange matter. The issue is that in 1906, as you had said, the Financial Commissioner Bahadur had gone there, to Qadian, and there had been some talk. The gist of the talk had been that the Commissioner Bahadur – mind you, an official of the British government - had pressed the founder of the movement to support the Muslim League. Some two, three members of the Jamaat had also urged him to do so. There had been pressure on part of the government, and... he did not concede. He said – this was in 1906 – he said: ‘I think this is a dangerous way...’ It is a lengthy reference, I am not going to read it. He had also said: ‘To me, it appears that one day it will become like the Congress.’
Mr. Yahya Bakhtiar:	Become against the government.
Mirza Nasir Ahmad:	Yes. This was in 1906. And then comes 1907. During his lifetime, he had not acknowledged the Muslim League, at the behest of the English. But when the Muslims of Bangladesh were troubled by the Hindus, he announced his being in favour of the League. This is the point it was aiming at. That in 1906, he refused, and in 1907 – the details of this had been published in the Piyah Paper of Lahore, 3rd December 1907: ‘We thoroughly detest their thoughts and actions.’ This refers to the Hindus, to what had happened in Bengal...
Mr. Yahya Bakhtiar:	This refers to Bengal?
Mirza Nasir Ahmad:	Yes. ‘Our Jamaat should remain aloof from them. It is astonishing that a people who prefers animals over humans, who would not hesitate to shed a human being’s

	blood just because he had slaughtered a cow, should be in a position to mete out justice, if in power. And (in a few lines), it is something every human being can easily understand, if the Muslims are afraid of joining Hindus in demanding their due rights, and why they refuse to join the Congress. (That is meant to support this refusal.) And why, realizing the intentions of the Hindus, they kept their foot down. They formed a separate Muslim body to counter them, rather than joining them, and the shadow of which... the reason for this was actually religion, and nothing else.' He had supported, greatly supported the move. And he must have said much more in favour of the Muslims and against the Hindus. I personally think that he had greatly supported Islam and Muslims, together with all others. In 1892...
Mr. Yahya Bakhtiar:	This is the Lahore Lecture?
<i>At this stage, Mr. Chairman vacated the Chair which was occupied by Madame Deputy Speaker (Dr. Mrs. Ashraf Khatoon Abbasi)</i>	
Mirza Nasir Ahmad:	Yes. It was a religious rally. The paper '14th Century', Rawalpindi, dated 1st February 1897. Here is the Photostat. I shall attach it. 'We are neither one of Mirza Sahib's followers, nor do we have any other kind of attachment to him. But we cannot fail to do justice, nor would anyone of an upright nature or living conscience want to do so. Mirza Sahib had yesterday answered questions as they ought to be answered. His replies were based on the Holy Qur'an, and he had proved all Islamic primary and secondary principles with rational arguments and adorned them with philosophical evidences. One ought to be grateful that during yesterday's rally, Islam was proved superior, and that all non-Muslim attendants were greatly impressed by Islam.' There are other references which I am leaving out. Now let us come to 1900. There was a contest with Bishop George Alfred Lefroy. Bishop George Alfred Lefroy (1854-1919) had become another challenge for the Indian Muslims. He stirred up the religious atmosphere of India. It has been written: 'He had mastered Urdu and Arabic to quite some extent. He kept arguing with the Muslims, because of which the blind Maulwi Ahmad Maseeh from Delhi had been drawn to God. Seeing his selflessness and true missionary spirit, which had even been praised by Lord Kitchener and Lord Curzon, he was, in 1899 appointed as (Bishop) of Lahore. As soon as he had been appointed Bishop, he had made clear to his English brethren that: God has given you India as a trust. This is why we must serve it with all our might. Otherwise, God will take us to task regarding this trust.' This is a reference from the book 'Religious Book of Society'. The founder of the Ahmadiyya Movement had challenged this Bishop about whom the Padres had made this statement, and he ran away. Maulwi Ashraf Ali Thanwi – I am also giving a reference from my brothers' (sources) - Maulwi Ashraf Ali Thanwi had translated the Holy Qur'an. The preface to this had been written by Maulwi Noor Muhammad Naqshbandi, a gentleman who belonged to the same school of thought. I shall read an excerpt from this

preface:

'In those days, Bishop Lefroy and a large group of priests, had sworn to convert all of India to Christianity in no time. With considerable present and promised future financial and non-financial support from the English, he arrived in India, where he created quite a tumult. The discussion whether Hazrat Isa *alaihissalam* was alive in heaven, with his material body, while the other prophets were buried in their graves, appeared to him quite suitable to his purpose. Maulwi Ghulam Ahmad Qadiani got up and said to him: 'The Isa about whom you are talking has died, just like other human beings, and I am the Isa who is supposed to come. So, if you are fortunate, you will accept me.' This kind of proceeding had put Lefroy into immense trouble from which he could hardly withdraw himself. This kind of proceeding had defeated the Padres from India to England.'

Now, obviously, these are not the words of a friend. Rather, these are the words of an opponent, but an opponent who is not afraid of speaking the truth. This had been referred to by the Indian Daily, Indian Spectator and Telegraph.

Now let us move on to 1902. Dr. Dowie had been a priest hailing from the royal (city) Bath. Right from the beginning, he had been an enemy of Islam and the founder of Islam. This here says:

'Only recently, a prophet of Jesus Christ had been born in America (I am skipping some of the text), by the name of Dowie. He claims that Jesus Christ had sent him to this world as a messenger to tell all the people that there is no other god but the Messiah, and that all the Muslims shall be ruined (This is what that person had claimed). We would, therefore, like to apprise Mr. Dowie that if he is indeed truthful in his claim, if Jesus Christ is indeed God, then what is the need for the decision (that all Muslims shall be destroyed)? This end can be achieved through the death of just one person. What is the need of destroying all Muslims?'

But Dowie would not yield. His arrogance and wickedness increased. He began to abuse Islam even more than before. The Founder of the Movement waited a little before he had his challenge printed, sent to America, and got it published in the newspapers there on a large scale. After one year had elapsed, the Founder of the Ahmadiyya Movement wrote:

'If Mr. Dowie chooses to accept my request for a Mubalahah, and confronts me either directly or indirectly, then, after seeing me, he would leave this world with immense regret... be certain, that soon a great calamity shall afflict him.'

Dowie had already died a moral death. Back then, there was a paper 'New York World'. This paper had published seven of Dowie's letters, in which he says: 'I am a bastard, I am not my father's son.' This was his first death. Then, on 1st October 1905, he suffered a stroke. On 19th December 1905, he suffered another stroke. In 1907, he died an awful death. That is a long, tragic story – I am leaving it. I am keeping it brief, and I am reading quickly, as you can hear.

1910 – The Muslim Press Association was established on 10th February 1910. In 1910, 'Al Hukm' brought all Muslim papers to unite themselves, and to form a Muslim Press Association. This was the requirement of that time. All Muslims got united for that purpose. This had not been initiated from our side. Anyway. There had been a movement, a very beneficial movement, as everybody could see.

There had been no hint or expression of differences, neither from our side, nor from any other side. There are several reference in this regard. I am leaving those of others.

Funds had to be raised for the Madarsah Ilahiyat. There had been a movement for that purpose. This movement, too, had also nothing to do with the Jamaat-e-Ahmadiyya.

Now we have come to 1918. In 1918, the Muslims of India rejoiced. They lighted millions of lamps and held rallies. I will read one excerpt with regard to this. Allamah Iqbal's verses on that occasion had also been printed. They are quite interesting and deserve to be read, but I am leaving them out. Ghulam Bhaik, B.A, the chairman of the Anjuman Da'wat-o-Tabligh-e-Islam, Ambalah had also written some verses. I am leaving these as well. There is another well-known, popular poem by the famous writer Khan Ahmad Husain Khan. I also leave that. Then, there is the Photostat of the paper 'Haq'. We shall submit that. Shaikh Abdul Qadir, B.A, Barrister at Law, Servant of Islam, a well-known figure. He had written a rather lengthy article on 23rd November 1918. I have taken four short lines out of that:

'The nationwide joyous celebrations of the 12th November shall be remembered for quite some time to come. This one day of happiness had washed away the pain that the days of warfare had brought.'

This is the vein in which the Muslim back then expressed himself. The lighting, the lanterns – lighting had then been done with lanterns, there were no bulbs yet – if the dervishes of our Jamaat had lighted some hundred lanterns to join the festive mood of the Muslim Millat, then this should not be anything objectionable, that is at least what we think. This is the whole issue. I am leaving that. There is only very little time.

The treaty with Turkey and advising the Muslims to found a worldwide Islamic organization. There had been a very painful incident. The way the treaty between Turkey and the Allies had been concluded, that is, the way Turkey had been compelled – there is something about that in a page of Al Fadhl, 3rd June 1920:

The conditions on which the victorious Allied forces had made peace with Turkey were extremely humiliating. On the 1st and 2nd June, 1920, the Khilafat Committee had arranged a conference in Allahabad, to discuss how this treaty should be dealt with. In response to the invitation given by the Leader of the Jamaat-e-Ulamaa-e-Hind, Maulana Abdul Bari Firangi Mahal, the Second Khaleefah had written an essay entitled 'The Treaty of Turkey and how the Muslims should act in future' in just one day. He got it printed at night and sent it there. One of the suggestions given in this essay was that the Muslims should immediately found a worldwide organisation for the progress and welfare of Islam and Muslims.

Truly great – the movement started then and there. Everything takes place at its proper time.

1921 – Protection of the rights of Turkey and Hijaz. On the 23rd June 1921, a delegate of the Ahmadiyya Jamaat met the Viceroy of India and brought his attention to the fact that we sympathise with the Turkish government. If France could get back Loraine after fifty years, through British assistance, there is one

	more, I could not read that – then there is no reason why Britain should not help Turkey to get Smyrna and Cyprus back. He highlighted that the proposals that the Minister of the Colonies had presented concerning Hijaz, negate the independence of Hijaz. He further said that after their separation from Turkey, there should be no obstacle to the independence of Hijaz, that the Hijaz should be an independent country. ‘The Shudhi Movement and the Services rendered by the Mujahideen of Ahmadiyyat’ – this is how someone had entitled his writing – if you permit me, I shall join from here...
Mr. Yahya Bakhtiar:	No, Mirza Sahib! This is...
Mirza Nasir Ahmad:	This is, well, we are just humble servants. A long time has passed over this. At least our friends will not remember the details concerning this. This had been a very painful incident. The districts Agra, Mathar, Shahjahanpur, Farrukhabad, Hiadyoon, Talwoh, etc. in U.P, were inhabited by noble Rajputs who considered themselves as Muslims, but whose ways of living, eating, drinking, talking, thinking, celebrating, and so on, resembled those of Hindus. Some even had Hindu names. And due to their lack of awareness, they considered their un-Islamic as Islamic and were content. For a long time, no one paid any attention to them. When the Aryans had free hand, they began the Shudhi movement to integrate them into the Hindu population. They sent their agents into all districts and began a highly venomous slander campaign against Islam. This propaganda had caused an uproar all over the country. On 7th March 1930, the Imam of the Ahmadiyya Jamaat had raised the banner of Jihad-e-Akbar to counter this tribulation of apostasy amongst the Muslims. Following a systematic approach, he had dispatched 150 Ahmadi volunteers into different part of the country, and started thus a long series of efforts. The efforts of these Mujahideen who had been joined by many others, began to bear fruit, and the mischief had come to a standstill. The Muslim papers, for example, Maulana Zafar Ali’s Zameendar wrote on 8th April 1930 the following this regard: ‘The sincerity, sense of sacrifice, enthusiasm and sympathy with which the Ahmadi brothers proceeded is a matter of pride for all the Muslims.’ The paper ‘Hamdam’ wrote on 6th April 1930: ‘The efforts of the Qadiyani Jamaat in this regard deserve to be praised. The other Islamic groups should follow their example.’ There are many other newspaper snippets. I am just turning the pages. I am keeping my promise. The paper ‘Wakeel’ of Amritsar, the ‘Nijat’ of Bijnor – all Indian papers... the ‘Noor’ of Aligarh, and even Hindu papers admitted that... Now we have reached the ‘The Role of the Ahmadiyya Jamaat in the Freedom Movement of Syria’. France had occupied Syria after the World War, as you all know. This is the land of the Druse. The Muslims had raised the banners of the Freedom Movement. The French government had bombarded Damascus. His Holiness, the Imam of the Ahmadiyya Jamaat had in his Friday Khutba of the 13th November 1925 supported the Freedom Movement by saying: ‘I can’t keep myself from saying that the people of Damascus, who were already in trouble, had been greatly wronged. The people there are so helpless and

	vulnerable that in spite of living in their own country, they are utterly dependent on others. I think that it is the Syrians' right to obtain their freedom. It is their country. They have got the right to rule it. No one else should rule over them. This wrong is even further aggravated by the fact that the Syrians had assisted the Allied Forces in the last war, and they had done so to get the right to rule in their country. So, is it not a great injustice that they are still enslaved like that?' So, I shall – this is a rather lengthy reference – just skip it. It shall become clear from the coming references that he had fully supported their cause, that they should get their right. Now we come to the year 1927. The publications 'Rangeela Rasool' and 'Taman' had made their appearance on the Islamic horizon. They were flames of fire. There was a tremendous reaction – as there ought to be. 'Warat Man', the Arya Raj Pal's obnoxious writing 'Rangeela Rasool', and Warat Man, the periodical from Amritsar, were heart-wrenching publications that contained blasphemous writings against the Most Innocent and Infallible of all beings. The 'Mashriq' of 22nd September 1927 contains a reference to this, I shall read that it was quite a war that had been fought, back then. This is about the 'Rangeela Rasool': 'All Muslims are indebted to the Imam (of the Ahmadiyya Jamaat). It was because of his move, that proceedings had been initiated against the Warat Man. It was his group that had taken up the issue of 'Rangeela Rasool'. They not even shrank from the fear of death or jail. It was his writing that had caused the Governor Bahadur to do justice. The pamphlet had been confiscated, but the effect did not ebb off. It was written that the only reason for confiscating his pamphlets and posters was to avoid an uproar, and that (the English government) had prevented such an event through an extremely just decision, and that all sects in India back then were for one or the other reason intimidated by either the English or the Hindus or other nations, and that there was only one Jamaat (the Ahmadiyya Jamaat) who – like the earliest Muslims – would not get themselves subdued by any individual or group, and that this group rendered very special services to Islam.' This is the 'Mashriq' of 22nd September 1927. I shall read just this one. This is a reference by the leading figure of Al Ahrar, Maulana Muhammad Ali Johar – who belonged to the old Ahrar. Turning the pages just takes a little while. Only a little is left now.
Mr. Yahya Bakhtiar:	If it is very lengthy, then we can do it tomorrow.
Mirza Nasir Ahmad:	No, what shall I do rightnow?
Mr. Yahya Bakhtiar:	Something had been left yesterday.
Mirza Nasir Ahmad:	Alright! Well... no. As you wish. But I think I can finish it in five minutes.
Mr. Yahya Bakhtiar:	That is fine.
Mirza Nasir Ahmad:	In 1928, there had been a movement to hold Seeratun-Nabi rallies. The idea was that Hindus and Christians should be invited to those rallies and deliver speeches about the life of the Holy Prophet ﷺ. It turned out that they did not have enough material to do so, nor had they ever thought of something like that. They took some matter from the Muslims and delivered then some very nice speeches. Thus, other Hindus and Christians were presented with a beautiful description of the

	various aspects of the Holy Prophet's life. I shall wind up everything else just like this. The Nehru Report had been published. The Hindus are a very cunning people. They prepared this report with such astuteness...
Mr. Yahya Bakhtiar:	Everyone knows that.
Mirza Nasir Ahmad:	Yes. The Ahmadiyya Jamaat had commented on that. The gist of these comments was that an All Parties' Muslim Conference should be called, and that there should be proposals not only about the protection of Islamic rights, but that there should be a whole law covering all relevant matters. These two items are left. Should they be covered tomorrow?
Mr. Yahya Bakhtiar:	What else is left?
Mirza Nasir Ahmad:	The Kashmir matter. That one is very important. Yes, one... yes, there are three, four points left. Something on the Simon Commission Report. I shall get it filed as well.
Mr. Yahya Bakhtiar:	Mirza Sahib, look, these are general matters.
	Palestine and the efforts of the Ahmadiyya Jamaat. This is very important, because first there had been Palestine, and Israel came into being at a later time, and most people not even know when.
Mr. Yahya Bakhtiar:	This can be done tomorrow afternoon. It won't be manageable in the morning, right? 6 o'clock tomorrow.
Madam Chairman:	You will not have to ask any other question?
Mr. Yahya Bakhtiar:	No, Unless... Not now, because he has not concluded.
Madam Chairman:	So, we meet again tomorrow at 5:30 p.m.
Mr. Yahya Bakhtiar:	5:30 p.m. tomorrow?
Madam Chairman:	5:30 p.m. tomorrow.
Mr. Yahya Bakhtiar:	Because there is Senate Session, those journalists come and security arrangements...
Mirza Nasir Ahmad:	So?
Madam Chairman:	5:30 p.m. tomorrow.
Mirza Nasir Ahmad:	It is not my right, but may I still ask whether you think we will be able to conclude tomorrow?
Mr. Yahya Bakhtiar:	This depends on you.
Mirza Nasir Ahmad:	I shall not take longer than five, ten minutes.
Mr. Yahya Bakhtiar:	One, two items are left. I don't think it shall take too long. At least we shall try...
Mirza Nasir Ahmad:	...to conclude it tomorrow evening...
Mr. Yahya Bakhtiar:	...because there are still quite many questions left. I request the members to give up, so that...
Mirza Nasir Ahmad:	Yes.
Madam Chairman:	Well then. The delegation is allowed to leave. (<i>The Delegation left the Chamber</i>) Have you taken all the matter that is to be filed?
Mr. Yahya Bakhtiar:	Yes. That will be good, if that is finished.
(The Special Committee adjourned to meet at half past five of the clock, on Friday, the 23 rd August, 1974	

10TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Friday, the 23rd August 1974

PROCEEDINGS**OF****THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA***Friday, the 23rd August 1974*

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

Mr. Chairman:	They may be called. (Pause) Where is Maulana Attaullah? Then you can avail this opportunity full.
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PROGRAMME FOR SITTINGS OF THE SPECIAL COMMITTEE

Malik Mohammad Suleman:	Mr. Chairman, Sir!
Mr. Chairman:	Sahibzada Safiullah.

WRITTEN ANSWERS READ OUT BY THE WITNESS

Sahibzada Safiullah:	Sir! I would like to say...
Mr. Chairman:	(To Malik Mohammed Suleman) After him.
Sahibzada Safiullah:	...that first it had been decided that Mirza Nasir Ahmad Sahib shall not read out any written statement made by himself, that is, when he intends to give a reference by Basheeruddeen Mahmood or Mirza Ghulam Ahmad, he can present the excerpt from the book, but yesterday, we saw that he was reading himself statements from a white sheet of paper, and attributed these statements to them. That is, there was no way of finding out whether these statements had really been made by Mirza Ghulam Ahmad or Mirza Basheeruddeen. The other thing I would like to say is that he seems eager to begin discussions about irrelevant topics, that is, the Attorney-General puts a short question, and in

	reply he gives the whole history. To defend himself, he reads statements from a white sheet of paper, and it is not possible to ascertain if these are really excerpts or references from books that he is reading...
Mr. Chairman:	(To the Secretary) Call them and make them sit outside. It will take two minutes only. Yes!
Sahibzada Safiullah:	...if these are really excerpts from their books, or whether it is made up by them. His approach is to confuse others by beating around the bush – talking ambiguously. This is what he is doing currently. Please, take notice of that and look into the matter.
Mr. Chairman:	No. Today in sha Allah we shall cut short. This procedure is continuing since the past ten days. Efforts are being made to somehow keep it short. And it has also been said that if he wants to explain any of the references, he should do so in writing, and that we shall read it as evidence.
Sahibzada Safiullah:	Yesterday he was reading from a piece of paper, from which he was trying to prove that it was not us, but the other Muslims who lightened lanterns when the Ottoman Caliphate collapsed; he read a statement that such and such Muslims had lightened lanterns – please, do look into this.
Mr. Chairman:	Alright. That is fine.
Sahibzada Safiullah:	He should not read out such excerpts...
Mr. Chairman:	Alright. Think of a solution for that.

RECORD OF PROCEEDINGS OF THE SPECIAL COMMITTEE

Malik Muhammad Sulaiman:	Mr. Chairman!
Mr. Chairman:	Yes, yes.
Malik Muhammad Sulaiman:	We have got three copies of the reporting so far – those of fifth, sixth and tenth.
Mr. Chairman:	Yes.
Malik Muhammad Sulaiman:	As far as the reporting of the sixth and the tenth is concerned, it says: 'Report of the proceedings of Special Committee of the Whole House, held in Camera, on Tuesday, the 6 th August, 1974, to consider the Ahmadiyya Issue.' This is not the Ahmadiyya Issue. It is the Qadiyani Issue. This correction should be made, as this might give rise to many problems, and it is completely incorrect. It is the Qadiyani Issue.
	Yes. Very well.
Malik Muhammad Sulaiman:	It should be treated as Qadiyani Issue. We have not decided whether...
Mr. Chairman:	Very good.
Malik Muhammad Sulaiman:	...it is the Ahmadiyya Issue.

Mr. Chairman:	Alright. We will amend it according to our resolutions.
Maulana Shah Ahmad Noorani Siddiqui	Sir! I think he is right, since both resolutions were presented.
Malik Muhammad Sulaiman:	The resolution ought to be amended
Maulana Shah Ahmad Noorani Siddiqui	Our resolution had also been presented. It said 'Qadiyani Issue', etc. He is right about that.
Mr. Chairman:	Yes. Alright. Fine. (To the secretary) Call them.
<i>(The Delegation entered the Chamber)</i>	
Mr. Chairman:	Yes. Mr. Attorney-General.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	(Attorney-General of Pakistan) Sir! Mirza Sahib has to continue his reply.
Mirza Nasir Ahmad:	(Witness, leader of the Ahmadiyya Jamaat, Rabwah) Should I start?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	The days around 1930 form an important part of our history, that is, when the Simon Commission had come here and prepared its report. A round table conference had been announced. On this occasion, our second Khaleefah had gathered the Muslims and appealed to them to set up a political, a united political front. This situation had been discussed by him at length. One leaf of history had been discussed – I shall submit the papers. The references that I have written... one of them I shall... to save your time, because these are topics that are rather time-consuming. The 'Siyasat' of Lahore writes: 'Rightnow let us leave religious differences, and just take a look at the efforts Mr. Basheeruddeen has made an author. His work deserves to be appreciated, keeping in view quantity and usefulness. (This is just like that). Every just, truth-abiding person will acknowledge that the principles and tactics he uses to keep the members of his Jamaat side by side with common Muslims in the field of politics, also ought to be praised.' This is what the Siyasat had written... there are so many other references – they shall all be submitted. I just mentioned this one because it was rather short. The Palestinian Question. This had come up in the years 1939 to 1948, if not earlier, because I remember that in Oxford I had to take part in some discussions concerning this topic. The second Khaleefah had written about this a piece entitled الفكرة ملة واحدة - in Arabic, and he had sent it to all those countries with which he had relations and who were interested in the matter, especially the Arab countries. There had been efforts in England. Under the leadership of His Holiness, the Leader of the Ahmadiyya Jamaat, the Ahmadiyya press and our preachers had sided in due sympathy with the Muslims of the world concerning the Palestine

issue. The paper 'South Western Star' of 3rd February 1939 tells us:
 'On the occasion of Eidul Adha, there had been a rally in the Ahmadiyya mosque of London. Under the presidency of Lieutenant Colonel Sir Francis Younghusband, Imam Shams had alerted the government (the English government) that the number of Jews in Palestine is by now exceeding that of the Arabs, and that the thought of their getting the upper hand in the region is rather terrifying – that this is something that shall never be tolerated, and that the British government ought to find a just way of regulating this situation.'

الفكر ملّة واحدة is rather lengthy. I shall not take it rightnow. In it, His Holiness had said:

'America and Russia are enemies unto each other, but they are united on one point, and that is that they consider the progress of Islam to be their ruin. (This is about Palestine) Palestine is close to the final resting place of our master. Many of the wars fought during the Holy Prophet's ﷺ life, were the outcome of Jewish provocations. Now the Jews are bent to drive out the Arabs from their own land. This issue pertains not only to the Arabs. It is not only a question of Palestine. It is a question of Madeenah. The question does not relate to Jerusalem. It relates to Makkah Mukarramah. The issue does not relate to Zaid and Bakr, rather, it relates to the honour of Muhammad, the Messenger of Allah ﷺ. Shall the Muslims not unite on such an occasion? Resolutions will not achieve anything today. Sacrifice is what is needed. The Muslims of Pakistan should direct their government's attention to taking now at least one per cent of their estate. One billion of rupees could be collected in this manner. (That is a separate fund raised by the Muslims). The amount could be used to work on solutions to the problems Islam currently faces.'

The Radio Syria had broadcasted the synopsis of الفكر ملّة واحدة, and so had a Syrian paper – under the title 'publications'... I shall read from the translation:

'A speech by As-Syed Mirza Muhammad Ahmad had been received. In this speech, the speaker called the Muslims to unite themselves, and he also directed their attention to steps that would surely save Palestine from the Jews and Zionism. He also demanded that the people of Pakistan should assist the Palestinian Arabs immediately.'

The paper 'Sawtul Asrar' had commented on this:

'The Imam of the Ahmadiyya Jamaat had launched a full-fledged attack against the world of Zionism. The gist of his lecture is that freedom from colonialism is not possible without unity and cooperation.'

The paper 'Ash-Shawwarah' (Baghdad) wrote on 18th June 1948:

'His Holiness Mirza Mahmood Ahmad Sahib's pamphlet 'الفكر ملّة واحدة' had been published by some friends free of cost. We would like to thank them for their sense of Islamic honour and their efforts for the sake of Islam.'

These are some entries. This gentleman (*here he pointed towards a member of his delegation*) had also been asked to write a short note. This gentleman had lived for six years in Palestine. This note is just one, one and a half pages long. It will take only one minute:

'In march 1928, the Ahmadiyya Jamaat had established its Tableeghi mission in

Palestine. At that time, around 3000 priests were preaching Christianity in Palestine. Several of their missions were all over the country. The Ahmadiyya Mission had some debates with the priests. Books and advertisements were published to answer objections against Islam. Then, in 1933, the publishing of the monthly 'Al Bushra' began. This mission even published literature in Hebrew to call Jews to Islam. Right from the first day, this mission had warned the local Muslims of the dangers associated with the coming of Israel – quite some time before Israel came into being. The Imam of the Ahmadiyya Jamaat had published an extensive article under the name *الفكر ملة واحدة*, in which he called the Muslims to unite and to counter that danger together. All papers of the Arab countries had corroborated that article. On 26th May 1948, in spite of the Muslims' opposition, Israel made its appearance on the map, due to the support of America, England and Russia. On this occasion, six to seven hundred thousand Palestinians were forced to migrate to Jordan, Lebanon, Syria and other Arabian countries. There were also thousands of Ahmadis hailing from Haifa, Taedah and other places, who were forced to migrate to Syria and Jordan, and who live up to this day in exile. Today, there are more than three hundred thousand common Muslims and thousands of Ahmadis in Israel. The Muslims' Al Majlis al Islami al 'Ala (Supreme Court) is in Baitul Maqdis. Verdicts there are given by Muslim Qazis. Ahmadis who live in Israel and who had not been able to migrate, maintain the Ahmadiyya Mission through their own resources, and this mission invites Jews and Christians to accept Islam. The Ahmadis maintain excellent relations with all Muslims in Israel. The first preacher of this mission...'

Let us leave this. This shall be covered otherwise.

In 1946, when the issue of an independence movement arose in Indonesia, the second Khaleefah of the Ahmadiyya Jamaat expressed himself to be in favour of this move. I am leaving out this reference.

When the circumstances leading towards an independent India and the foundation of Pakistan developed, the Ahmadiyya Jamaat put in much effort to achieve independence, and they played a major role in this regard. Maulana Sanaullah, a renowned scholar from among the Ahl-e-Hadith, remarked the following about these efforts:

'What bravery and wonder is proved by these words! There is nothing to surpass them in the speeches of the Congress. The kind of excitement to free 40 crore Indians from slavery that is contained in the Khaleefah's speech is not even matched by Gandhi's speech.'

This had come in Ahl-e-Hadith (Amritsar), 6th July 1945.

Then, when the issue of founding the Muslim League arose, there was a person named Khizr. He had at a time turned quite stubborn. He was not willing to give up his post, not to talk about working for the Muslim League. Some friends from the Jamaat, like Choudheri Zafarullah had relations with him. They pressurized him to resign. The Hindu papers had then raised objections against that Jamaat, that they are doing this kind of things.

Then there is the Muneer Committee. There are many references – I am leaving them. The report prepared by the Muneer Committee – two or three statements

are quite interesting for us all:
 'The president of this court...'
 He was neither a member of the boundary commission:
 'The president of this court, who had been a member of the boundary commission...'
 No, no, this is about the Muneer Committee.
 '...duty to show gratitude and contentment due to the brave efforts through which Choudheri Zafarullah Khan had supported the Muslims with regard to Gordaspur.'
 This is in the Muneer Report.
 There is also an excerpt by Muhammad Ibraheem Meer Sialkoti's work. This book has been authored by a renowned scholar, Maulana Muhammad Ibraheem Meer Sialkoti, not an Ahmadi, but from among the other Muslims. This excerpt is quite interesting:
 'The illustrious, but uncouth son of my dear friend, Hafiz Muhammad Sadiq Sialkoti had objected to the Ahmadi's acceding the Muslim League. When person from Amritsar had asked about that, he was told that 'first of all, I am not responsible for the participation of the Ahmadis...'
 There had been an objection, right:
 '...because, neither do I hold any post in the Muslim League, nor do I have any candidacy for this or any other party, so as to be answerable for that. Moreover, the fact that the Ahmadis are trying to come under the banner of Islam is a proof that the Muslim League is the only political party that represents the Muslims. The reason is that the Ahmadis cannot join the Congress as it is not a purely Muslim party, nor can they join the Ahrar, because they are not open for all Muslims; they only fight for their own Ahrari group, on which the Congress Party supports itself. And the Messenger of Allah ﷺ had explained the Hadith النصيحة himself by saying that it includes sympathising with the Muslim populace. Yes, rightnow, the Muslim League happens to be a party that is solely meant for Muslims. Muslims from all sects belong to this party. Considering themselves as Muslim sect, the Ahmadis also acceded this party, just as the Ahl-e-Hadith, the Hanafis and others acceded it. This is an admission that the Ahmadis are just another Islamic sect. Maulana Abul Kalam is also here. You can ask him. If he denies, then we shall show it though his writings...'
 Then in 1947...

Mr. Yahya Bakhtiar: Yes, after coming here, after the Partition!

Mirza Nasir Ahmad: The Imam of the Ahmadiyya Jamaat had given six lectures concerning Pakistan's bright prospects. These lectures were quite liked back then. Instead of reading them all, I shall just keep them here.
 Now remains... to me, this seems to be a very strange question... Akhand Hindustan. There is so much material about that time. I am going to give references, but yet, I would also like to briefly say something.
 During those days, I think, the conditions were such that the English had become ready to grant freedom to India. There was no such Muslim body that could have, in representation of the Muslims, fully defended their rights. The Muslim League had its heyday only at a later time. The question of Akhand Hindustan... I think that

	back in those days the question was not that of Akhand Hindustan, or Pakistan. The question was... I am sorry that I had not been able to get any statistics on this. I had told that person... I think that in all India, there must have been, most probably 12 or 14 crore Muslims. But... you can correct me here...
Mr. Yahya Bakhtiar:	About which time are you talking?
Mirza Nasir Ahmad:	Anytime in the thirties, forties.
Mr. Yahya Bakhtiar:	There had been around seven to eight crore.
Mirza Nasir Ahmad:	Total?
Mr. Yahya Bakhtiar:	Yes. After the founding of Pakistan, it is said that there were one hundred million Muslims.
Mirza Nasir Ahmad:	No. How many millions had we left in India? How many crore stayed there?
Mr. Yahya Bakhtiar:	Nowadays, there are nine crore. In those days, there were three, four crore.
Mirza Nasir Ahmad:	In those days, there were five, six crore. I did not have these figures in my mind. Yes? Four crore?
Mr. Yahya Bakhtiar:	Four crore.
Mirza Nasir Ahmad:	Four crore. That makes a total of around ten crore, right? There were around ten, eleven crore of Muslims. The issue back then was that those ten crore Muslims who live in Hindustan are not firmly united, so, what could be done to safeguard their rights. The Muslims then comprised two schools of thought.
Mr. Yahya Bakhtiar:	Mirza Sahib, you mention the thirties and forties. That is quite a large timeframe. Can you narrow it down a little...
Mirza Nasir Ahmad:	I mean the time when England had prepared itself to free India.
Mr. Yahya Bakhtiar:	England had never been prepared to grant freedom, I think, the war had ended, after that...
Mirza Nasir Ahmad:	When some smart people realized that they can be free, if they try.
Mr. Yahya Bakhtiar:	No. The war had been ended. It was after that. The question not even arose in those days back then.
Mirza Nasir Ahmad:	The Simon Commission...
Mr. Yahya Bakhtiar:	No, no, this...
Mirza Nasir Ahmad:	... there had been some steps towards freedom.
Mr. Yahya Bakhtiar:	Yes. You could call that incentives....
Mirza Nasir Ahmad:	Well, I am just telling my viewpoint.
Mr. Yahya Bakhtiar:	...or concessions.
Mirza Nasir Ahmad:	There had been a time... take any time... when the question of protecting the rights of the Indian Muslims arose. At that time, the Muslims of India were divided into different groups. There was an idea that if all Indian Muslims were united, then their rights could be protected more efficiently... I am just taking up an outline... and then someone had another idea at a later time. Yes, in those days, even our Quaid-e-Azam Muhammad Ali Jinnah thought that if the Muslims of India continued to be united, then their rights could be protected in a better manner. Hence, Raees Ahmad Jaffri wrote – I have taken material from his book, from page 120 to 201 – he wrote about the Quaid-e-Azam: 'I was stunned as to what had happened to my national self-control and sense of honour. I was begging the Congress for reconciliations and mutual understandings.

There had been so many continuous efforts to resolve this issue, that an English paper wrote:

‘Mister Jinnah never tires of the issue concerning Hindu-Muslim unity’

However, the round table conference (that had been mentioned above), during the days of the round table conference, I received the heaviest blow of my life. (Take this time) As soon as some signs of danger appeared, the Hindu mindset manifested itself in a way that all possibilities of unity ceased to exist. I had lost all hope. The Muslims were completely without any support and helpless. Sometimes, they were there to guide those who were loyal to the government and at times they would fulfil the duty of leading the Congress. I began to feel like I am neither in the position to help India, nor to bring about any changes for the better in the Hindu mindset, or to open the eyes of the Muslims. Finally, I decided to settle down in London. But I still maintained relations with India. During my four years’ stay, I saw that the Muslims are in danger. Finally, I packed my things and left for India. In 1935, after reaching there, I had some discussions with the president of the Congress, concerning the provincial elections, which resulted in our preparing a certain formula. The Hindus, however, had not accepted it, and the issue thus came to an end.’

At that time, he wrote that he had tried for talks. Why he did so? Because it had come to his mind that... the hearts of these elders were full of a Muslim’s sympathy, their efforts, their idea was that it would be better if the 10 crore Muslims then... now there are more... if they remain united, in India, and if they could get their rights constitutionally acknowledged. However, the Hindu mindset did not accept this. They made it known that they wish to rule over the Muslims, that they wish to keep them in bondage. This was when the Muslims were split into two groups. For one group it was practically not possible to come to Pakistan; they stayed there. Currently several crore Muslims live in India. And for the other group, it was possible to come. Afterwards, conditions became like that. The effort at which Jinnah Sahib had hinted, was that of the Ahmadiyya Jamaat at a time. If all the Muslims of India remained united, they would be very well able to protect their rights. When there were certain indications about the making of Pakistan, then the people who upheld the other theory, the one about all Muslims uniting, or the ones whom the Government Congress had bought, one cannot say anything about that. I personally incline to entertaining a good opinion. Anyway, they tried to support themselves through a little bit of power... the Jamaat was very small then, very weak... then there began some propaganda making in the Jamaat: ‘Why do you want to go to Pakistan, they are always treating you harshly? Don’t you know what had happened in Afghanistan, what had happened elsewhere?’ At that time, the second Khaleefah had made an announcement that it does not matter in which direction the interests of the Ahmadiyya Jamaat lie. What matters is how the Muslims of India can live a life of honour, how their rights can be protected. If one was to assume that once Pakistan is made, the Ahmadiyya Jamaat is going to be treated with what you try to scare us, even then I will say that Pakistan ought to be made, and that we shall go with them. At other times, there was propaganda that... I was witness to that myself, that were the efforts during 1947, together

with the Muslim League, what was happening to their party in Shimla, yes, the people who were sitting in the Partition Commission. Well, we were also in Shimla, working together with them. At that time, it became quite obvious that they were up to something nasty. Even at that time, the Hindus were – by ‘we’ I mean the whole party that was assembled there – We... well, that became known quite in the beginning. There is no need to go into the details... their evil intentions. They were making promises. Mr. Redcliff had, through indications, actually made a promise that all of Gurdaspur and a large part of Ferozepur should go to Pakistan. But there we learnt that this is just a fraud, and there it was announced... the Jamaat then joined the struggle, the fight – like a single soul. And now I think that the people who made sacrifices similar to ours, for the sake of Pakistan, the families who were to come to Pakistan, they... and I had been in the midst of all this fighting... I think fifty thousand to one hundred thousand lives were sacrificed on our side, for the sake of Pakistan. And those who were killed, defy all efforts at counting. The Sikh had pierced Muslim children with their daggers, and then thrown them up into the air. I am a witness to that. I was among the last to come here. And I also gave a big sacrifice. Those who stayed behind had also sacrificed very much. They still sacrifice. We ought to sit down together and think what we can do for the rights of the Muslims still living in India, like designing a programme for their rights, or providing some kind of encouragement for them. There are many possibilities. One does not have to be in the government for that, there is much that can be done outside as well. For people who had made sacrifices similar but not greater than ours, for the sake of Pakistan, and who could not come to Pakistan, who were stuck back in India. But instead of doing anything like that, we come to see that our Eastern Pakistan had separated itself. So, I don’t think there is anything objectionable in this retrospection. There are references to be submitted regarding all this, I shall just...

The Furqan Battalion... the major newspapers have raised some objections to this, this is why I am picking it up here. I shall cover the Furqan Battalion also in two or three minutes. I shall tell you in brief. War started in Kashmir around the same time as the inception of Pakistan. The conditions in those days were such that we could not openly commit our troops there. Back then, many voluntary battalions were formed. The zealous Pathan who live in our frontier territories had sent a troop of soldiers, but the Pakistani army had not committed them as an army is committed. Volunteers were needed at that time, and we had no such intentions. I can take an oath and say that I know that the army put pressure on the Khaleefatul Maseeh to raise a battalion, that they needed one. He did not consider that as advisable, and wondered why the army was bothering him. He was told: If you would like to stay on the battle field, then raise an army, raise a battalion. Due to this pressure, a battalion of volunteers was formed. They had no experience of fighting. Twenty camps were set up in Sara-e-Alamgir, where the volunteers were trained for three months. However, the spirits of those youngsters were high – there had been a young man of a very small stature. After having been trained in marching, the young men were to be trained in the use of fire-arms. It turned out that the short young man could not get his finger around the trigger, as his hand

	was too small. However, he was insisting to go to battle. The in-charge said: 'Fine, show me how you are going to use the rifle.' Instead of holding it in the usual manner, the short man somehow turned it and fired it. when the army-officer charged with the training of the Furqan Battalion saw such high spirit, he gave permission, and the short young man went to battle. Arms were issued there just as they are issued to the army. Anyway. It is not necessary to go into all the details here. Then it was disbanded. Now, the whole world knows. There are army officials present. There had been an objection that the Furqan Battalion had run away with all the rifles that had been issued to them and buried them in the mountains around Rabwah. This question shall be settled in a minute. Ask the army officers who had issued the rifles whether they had not got back each and every rifle, each and every round. The Commander in Chief had, back then, issued a highly appreciative certificate of merit to the battalion in which he had expressed his gratitude, and sent them there without arms. No new uniforms had been issued to this battalion. They had to wear second-hand uniforms, or cheap ones bought from the market. In the rain, they had to wear uniforms, some of which had just one sleeve, or that had far too long sleeves. And not just that! I had seen with my own eyes how they had fought the enemy. Anyway...
Mr. Yahya Bakhtiar:	Mirza Sahib! I am sorry, but this question had not been asked at all. If we bring in external matters, like what the newspapers are writing...
Mirza Nasir Ahmad:	No, alright...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	I am closing this topic.
Mr. Yahya Bakhtiar:	Yes. No, this type of...
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	You can mention if, for sure, but what I wanted to say is that no one had asked this question. Not even I had, at any stage, put a question about the Furqan Battalion.
Mirza Nasir Ahmad:	I wrongly foresaw it.
Mr. Yahya Bakhtiar:	No, but I did not ask.
Mirza Nasir Ahmad:	No, I have made my apologies, and no I shall not say one more word about this.
Mr. Yahya Bakhtiar:	No, complete your statement.
Mirza Nasir Ahmad:	No, no, I shall not talk about it. No. It was my mistake. I had made a wrong estimate.
Mr. Yahya Bakhtiar:	No, do go on. If you want to explain something which you think is against your interest...
Mirza Nasir Ahmad:	No, no, no. Not now. It is alright. Thank you. If you stop me, I just stop.
Mr. Yahya Bakhtiar:	No. I think that if you want to talk about this, then it is alright. It is just that there had been no question of this kind...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...on the list of questions to be asked. If there had been, I would have definitely encouraged you to elaborate.
Mirza Nasir Ahmad:	Yes. There is another question. I shall ask this one, instead of wasting time. Chaudheri Muhammad Zafarullah Khan Sahib had served for so long in the Arab countries. I have got references that praise his efforts with me. I am not saying

	anything more than that. Yes, we were talking about Kashmir. In 1931...
Mr. Yahya Bakhtiar:	You had mentioned the Kashmir Committee. If you want to say anything else, then please, go ahead.
Mirza Nasir Ahmad:	I might want to say a sentence or two. I shall keep it brief. How did it begin? A committee had been founded under the name 'Kashmir Committee', when on 13 th July 1931, when 21 Muslims had been martyred by through firing by the State Police, while hundreds had been injured. On 13 th July 1931, when the Dograh government had martyred 21 Muslims, it was extremely difficult for them to even leave the state. The Muslims of Kashmir had smuggled out one man. Upon reaching Sialkot, they had telegraphed to different people, including our second Khaleefah. The first thing the second Khaleefah had done, upon receiving the telegram, was to telegraph the Viceroy, as well as the Muslims of Punjab, just like the Muslims of the other provinces, telling them to unite. That is, he began the initial work. When this announcement was made, Khwajah Nizam Hasan Sahib wrote a letter to the second Khaleefah, ensuring him his support after the announcement he had made, and that the task at hand was something to be carried out by all Muslims.
Mr. Chairman:	We break for Maghrib
Mr. Yahya Bakhtiar:	I think let them conclude, Sir.
Mr. Chairman:	Yes?
Mr. Yahya Bakhtiar:	It will take two or three minutes, Sir.
Mr. Chairman:	All right, then not more than five minutes.
Mr. Yahya Bakhtiar:	Not more than five minutes.
Mr. Chairman:	All right. Conclude it.
Mirza Nasir Ahmad:	So, there had been an announcement, written communications, etc. After that, there had been an appeal to the Muslims of India to set up an All Indian Organisation, and after that, there had been an appeal to the people of Kashmir, the sons of Kashmir, that is those Kashmiri families who had settled abroad. He wrote in his appeal: 'I hope that Dr. Sir Muhammad Iqbal Sahib, Shaykh Deen Muhammad Sahib, Syed Muhsin Shah Sahib and other leading figures from among the sons of Kashmir who live abroad, who are not any less patriotic than others, will realize the importance of this situation and try to conclude their wanderings. Otherwise, there is no doubting it, all efforts will be wasted, and nothing will be gained.' In reaction to that, on 25 th July 1931, in Nawab Zulfiqar Ali Khan's villa Fair View, a conference of high-ranking Indian Muslims had been held. In this conference it had been decided that an All India Kashmir Committee should be founded that would be responsible for carrying out all relevant tasks, and that the Committee's mission would continue until all Muslims of the state had got their due rights. Apart from the leader of the Ahmadiyya Jamaat, the following luminaries had attended this conference: Hazrat Khwajah Hasan Nizami Sahib Syed Muhsin Shah

	Nawab Zulfikar Ali Sahib Nawab Muhammad Ismail Sahib of Ganjpura Khan Bahadur Shaykh Raheem Bakhsh Sahib Maulana Noorul Haqq Sahib, the owner of the English daily 'Muslim Outlook' Maulana Syed Habeeb Sahib, the owner of the daily 'Siyasat' Maulana Ismaeel Sahib Ghaznawi. He came from Amritsar, but had descended from the Ghaznawis. He represented the Muslims of Jammu. Representatives of the Kashmiri Muslims, and Muslims living in the Frontier Province. All these gentlemen became members of the committee right at its inception during this conference. The work had begun. The background of this is that some well-wishers had suggested the second Khaleefah that he should preside over the committee, but he had refused, saying: 'Do not appoint me as the president. I am prepared for all kind of services, but do not give me the post of president. The benefits were discussed there. The people, including Sir Muhammad Iqbal had put him under pressure that he ought to be the president. Hence, he was forced to accept the post, so it was accepted. The work was begun and it passed through numerous stages. What happened thereafter, I shall sum up in my own words, to keep it a bit brief. One issue was money. At that time, if one wanted to do something in India, one needed money. And for helping the people in Kashmir, one needed money. So, all must have made some contribution. However, the Jamaat had given more than it could actually afford, to assist the Kashmiris. At that time, the question of volunteers arose, that they needed to be encouraged. They were far behind our own conditions, i.e. those of India, back at that time. The hold of the Maharaja there was quite strong. Anyway. He went. Then there came a time when extremely unjust trials began against them. I mean there were trials, even though they had done no wrong. At that time, he telegraphed us to send some lawyers. He was quite in distress. Eleven or twelve lawyers went there. One of them (pointing towards a member of his delegation) is sitting here. They worked there for months. And I think they won almost all cases that had been filed against the Kashmiri Muslims. Among them had been our late Shaikh Basheer Ahmad Sahib, who had also held the post of Judge in the High Court. Back then, he was a lawyer. There had been propaganda concerning him all over the world, especially in England. There had been a long struggle for him... (To a member of his delegation) This contains the list of those volunteers who were martyred? (To the Attorney-General) Our volunteers that had gone there, and also those from other backgrounds – all of them were made to suffer. There it did not matter who was an Ahmadi and who was a Wahhabi, and who was anything else. All of them participated in the struggle for the Kashmiris. This is what I hinted at, that our people were never separate.
Mr. Chairman:	The Delegation is permitted to withdraw for Maghrib, to report back at 7:30
Mirza Nasir Ahmad:	I am finishing this. He shall submit it when we are back.
Mr. Chairman:	The honourable members may keep sitting. Half past seven, yes. The House is adjourned to meet at 7:30

The Special Committee adjourned for Maghrib prayers, to re-assemble at 7:30 p.m.

The Special Committee re-assembled after Maghrib prayers, Mr. Chairman (Sahibzada Farooq Ali) in the Chair

Mr. Chairman:	(To the Secretary) Call the Delegation. Make them sit outside, yes, because it is going to take till quarter to nine, nine o'clock, then a break of ten minutes, then nine to ten. Yes, Maulana Abdul Haqq Sahib!
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INTRODUCTION OF EXTRANEEOUS MATTER BY THE WITNESS

Maulana Abdul Haqq:	Yes. I would like to say that he had spoken yesterdays for around two hours, and so he did today. He either presents his history, or gets it recorded. Our Attorney-General had asked him about the reason behind their loyalty to the English? Or why they call Muslims infidels, confirmed infidels? Why they do not participate in their funeral prayers, why they do not intermarry. Why they do not worship together? This is like someone asking: 'What is this?' and the person to whom the question was put says: 'It is a dog.' And then he goes on: 'I give him food and water and a place to sleep.' But that is not the required or desired answer. He should simply answer the Attorney-General's question, and that is it. God knows what his two hour speeches are supposed to be good for.
Mr. Chairman:	Yes, Mr. Attorney-General to satisfy all the honourable members.
Mr. Yahya Bakhtiar:	I will try, Sir. Maulana! In fact I had asked him whether he has got separatist tendencies, whether he tries to keep aloof from the Muslims. I also mentioned some quotations to him. He had not replied to those quotations, but he said that, no, we struggled side by side with them for freedom. This is why I had said that he should be allowed to speak. This... yes, right, it is finished now. It was quite lengthy.
Mr. Chairman:	Yes, call them. Call them. Let them sit outside. Call them, yes, call them.
Maulana Abdul Haqq	That is what I was saying, that he comes from one point to the next.
Mr. Chairman:	And?
Maulana Abdul Haqq:	Yesterday you had said that we shall put questions after the meeting
Mr. Chairman:	When I came yesterday, the House had been adjourned already. We shall do it today.
Maulana Abdul Haqq:	Note it down somewhere.
Mr. Chairman:	We shall do it today. Yes. After this. We were waiting for you, especially for Noorani Sahib. Yes, call them. Yes, the Attorney-General.

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib, have you finished this?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Mirza Sahib, we have little time left only, so I would like to keep it as brief as possible. You had read a reference from the Muneer Report, concerning the Boundary Commission, in which Chaudheri Sahib had made quite some efforts. Everyone had read that. He was representing Pakistan, and there is no doubt that he had really put in much effort. I had neither asked any question concerning that, nor had I disputed the matter, but there is a thing that Muneer Sahib had pointed out later on. You might have read it. 'Pakistan Times', 24 June 1964 - he had written three articles during those days. 'Days I remember'...
Mirza Nasir Ahmad:	Yes, I had not read them.
Mr. Yahya Bakhtiar:	Yes, you would not remember them, even though you had most probably read them.
Mirza Nasir Ahmad:	Hmm. I had not read them, ten, twelve years ago...
Mr. Yahya Bakhtiar:	That was ten years ago. Muneer Sahib says there: 'In connection with this part of the case, I cannot refrain from mentioning an extremely unfortunate circumstance. I have never understood why the Ahmadis submitted a separate representation. The need for such representation could arise only if the Ahmadis did not agree with the Muslim League's case; but in doing so, they gave the facts and figures for different parts of Gash Shankar, thus giving prominence to the fact that, in the areas between the river Bein and the river Basantar, the non-Muslims constituted a majority and providing argument for the contention that if the area between the rivers Ujh and Bein went to India, the area between the Bein and Basantar river would automatically go to India. As it is, this area has remained with us. But the stand taken by the Ahmadis did create considerable embarrassment for us in the case of Gordaspur.' You had said that.
Mirza Nasir Ahmad:	He had not written that in the report of his committee.
Mr. Yahya Bakhtiar:	No. I am saying that he had written an article in 1964. I am talking about that.
Mirza Nasir Ahmad:	Hmm. After 17 years.
Mr. Yahya Bakhtiar:	After quite some time.
Mirza Nasir Ahmad:	After 17 years.
Mr. Yahya Bakhtiar:	What I wanted to say was that you said you had cooperated with the Muslim League. And that this was at a stage when the British government as well as the Congress had accepted that the Muslim League is the only Muslim-representing party. The Muslim League... I am talking about '46, '47... was the only party to represent the Muslims. But this does not mean that every Muslim had joined it...
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	But it was representing. It was the only voice. This was the most representative body. It was accepted as the only representing party. When they gave the memorandum, it was a separate memorandum, that is what Muneer Sahib says:

	'We did not quite understand this. Rather, we were concerned. There was quite some embarrassment for us.'
Mirza Nasir Ahmad:	17 years after '47 he says that he 'did not quite understand this.'
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	But he had not written that in his report.
Mr. Yahya Bakhtiar:	He had not written that in his report.
Mirza Nasir Ahmad:	So, that is not Muneer Sahib. You had written his report, right? Let me explain you.
Mr. Yahya Bakhtiar:	No, what I am saying is that a person...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...who was judge in the Boundary Commission, had also some part in the same report. And he had given Chaudheri Sahib a good certificate, saying that he had put in much effort, that he had pleaded Pakistan's case with much fervor. After that, seven or ten years later...
Mirza Nasir Ahmad:	No, no. '47, '57, '64.
Mr. Yahya Bakhtiar:	No. That is what I am saying. In '47, he was in the Boundary Commission. Then, in '53, '54, the Inquiry was going on. With reference to the services that Chaudheri Sahib had rendered in '47, while mentioning that...
Mirza Nasir Ahmad:	This is what I mean. This happened after 17 years.
Mr. Yahya Bakhtiar:	Yes, after that...
Mirza Nasir Ahmad:	Yes. After 17 years.
Mr. Yahya Bakhtiar:	...in 1964.
Mirza Nasir Ahmad:	Yes. From 1947 to 1964.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	After a silence of 17 years, when he had grown quite old, he might no longer have thought the way he had thought during his younger days.
Mr. Yahya Bakhtiar:	This is a good answer. I just want to bring your attention to...
Mirza Nasir Ahmad:	The matter is... if you want me to tell you... they, I mean the Hindus, had been quite nasty. Their nastiness was... I told you that I was working during those days...one of those mean acts was that they insisted that since the Ahmadiyya Jamaat is considered as infidels by the other Muslims, their numbers ought not to be counted among the Muslims of Gordaspur. And the weightage of Muslims in Gordaspur was 51 to 49...
Mr. Yahya Bakhtiar:	I know this. We know this.
Mirza Nasir Ahmad:	No. let me tell you an insider fact. Another act of meanness was that although the Muslims made up 51% of the population in Gordaspur, but that minor kids, kids who are not adult, who are not voters, should not be included in the count. And then they spread the rumour that the Hindu adult population was greater than that of the Muslims. Since I had studied different subjects, I had offered the Muslim League that if they provided me with three calculating machines, then I would, within one night, be able to provide them with data, showing that the Muslim adult population was higher – as per the census of '35, that was done in different districts. That I would be able to give them the data that the adult Muslim population is higher. The census report used to be in detail, back then. Afterwards that method had been abandoned – I don't know why. The census

	report of '35 stated the mortality rates of different age groups in percentage, that is, how many percent of children die at the age of four, how many percent of children die at the age of five. Thousands of multiplications and divisions had to be done, because the '35 census report that we had, had to be upgraded to '47. The children of then had to be considered as adults, and the present adults were to be counted in any case. So there were thousands of calculations. Three, four men had worked on this throughout the night. The calculating machines had come from the Muslim League, that is, their offices. And in the morning, a tabulation was given to Chaudheri Zafarullah Khan Sahib, to show them that they are making false statements. When this was forwarded, the Hindus were quite stupefied. They had never expected that Muslim brains could make this kind of calculation. Such were their nasty little tricks. And this is how we had cooperated with the Muslim League. All this was done for their sake, and according to their suggestions. When Judge Muneer had grown old, he became forgetful. He did not quite understand. There had been no objection against us.
Mr. Yahya Bakhtiar:	Mirza Sahib! In this regard I would like you to clarify one matter. You said that according to the advice given by the Muslim League, it was decided to give a separate memorandum.
Mirza Nasir Ahmad:	What?
Mr. Yahya Bakhtiar:	Was the separate memorandum given according to the Muslim League's advice?
Mirza Nasir Ahmad:	According to their advice.
Mr. Yahya Bakhtiar:	Mirza Sahib, you will have to prove this, because every...
Mirza Nasir Ahmad:	Have you got a proof against this?
Mr. Yahya Bakhtiar:	No, you should show some documents that Quaid-e-Azam or somebody consented.
Mirza Nasir Ahmad:	When I...
Mr. Yahya Bakhtiar:	The Quaid-e-Azam had protested against the fact that the Muslims are all going different ways, and give their separate memorandums, and that this vexed him. And Muneer Sahib said that he felt embarrassment because of that.
Mirza Nasir Ahmad:	And this embarrassment he expressed after 17 years!
Mr. Yahya Bakhtiar:	No. Just mention any newspaper of these days which states that this memorandum had been submitted with support from Quaid-e-Azam or the Muslim League?
Mirza Nasir Ahmad:	The 'Nawa-e-Waqt' had announced that the Muslim League had given the Ahmadis a timeslot to present their memorandum. Is this not a proof that it had been done according to the advice given by the Muslim League? Otherwise, why would they have given the Ahmadiyya Jamaat a timeslot to present their memorandum?
Mr. Yahya Bakhtiar:	Who had represented them?
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	Who had represented them?
Mirza Nasir Ahmad:	Whom?
Mr. Yahya Bakhtiar:	The Ahmadiyya Jamaat.
Mirza Nasir Ahmad:	Shaykh Basheer Ahmad Sahib. But actually they had gone together. You are

	getting my point, right? When the Muslim League had given the Ahmadiyya Jamaat some of their time for their memorandum...
Mr. Yahya Bakhtiar:	The Muslim League's time had been managed by Chaudheri Zafarullah Khan.
Mirza Nasir Ahmad:	And did Chaudheri Zafarullah rebel against Jinnah?
Mr. Yahya Bakhtiar:	No. What I absolutely deny is that the Quaid-e-Azam had appointed him as his representative.
Mirza Nasir Ahmad:	Chaudheri Zafarullah Khan...
Mr. Yahya Bakhtiar:	No, look...
Mirza Nasir Ahmad:	Chaudheri Zafarullah Khan Sahib... Now, you had several times in this House by means of illustration: 'I represent my client, I represent this House as Attorney-General.'
Mr. Yahya Bakhtiar:	No, yes, I said I said that.
Mirza Nasir Ahmad:	No, no. Please, listen to me. Chaudheri Zafarullah Khan Sahib - on his own behalf, he could not make this decision on his own part. You are getting it, right? That the Ahmadiyya Jamaat should be given time out of the Muslim League's time, without there being any protest.
Mr. Yahya Bakhtiar:	No. I am saying that you are drawing the inference from that, that the Muslim League had supported this step?
Mirza Nasir Ahmad:	No. I am drawing the inference that this was a joint effort, according to the advice given by the Muslim League.
Mr. Yahya Bakhtiar:	There is not proof for this, except that they had given you time?
Mirza Nasir Ahmad:	I am giving a proof for this.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	The Muslim league has given us some of its time, and I think this is enough.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	If references are required, should I provide them?
Mr. Yahya Bakhtiar:	Yes, if... please send them.
Mirza Nasir Ahmad:	No, no, if you need them.
Mr. Yahya Bakhtiar:	No, you have said it, and it is on the record now. If you want to file it, you can do so.
Mirza Nasir Ahmad:	It is in 'Nawa-e-Waqt', Lahore; in the edition of 1 st August 1947.
Mr. Yahya Bakhtiar:	File it.
Mirza Nasir Ahmad:	Alright. Then here is a small matter. (To a member of his delegation) Where is the Bahawalpur thing? (To the Attorney-General) This it is. There had been a meeting of the boundary Commission, and due to the restrictions imposed by the censor, we could not print the proceedings of the meeting; and now it is also no longer possible to comment on them. The Commission met for ten days. Four and a half days were given to the Muslims to plead their case; some of this time was given to their other supporters. The memorandum that we have filed, contains an internal testimony. The internal testimony...
Mr. Yahya Bakhtiar:	No, that is fine. The document speaks for itself. Now, you had also mentioned the services rendered by Chaudheri Sahib. And just recently, one of Chaudheri Sahib's statements had been published. You might have seen it. In it, he...

Mirza Nasir Ahmad:	I would like to see it.
Mr. Yahya Bakhtiar:	Yes. No, I shall... the International Red Cross, Amnesty International, Commission of Human Rights had been appealed to regarding the injustices done in Pakistan to the Ahmadis, and that they should look into the matter. Do you know of any such statement?
Mirza Nasir Ahmad:	I had heard something like this from some officers...
Mr. Yahya Bakhtiar:	No, I, because...
Mirza Nasir Ahmad:	...but if there is a copy of it, then...
Mr. Yahya Bakhtiar:	No, we will give you a copy. But there had been a statement of that kind. I said that if you know about it, then I will ask you further questions, otherwise I will defer it till tomorrow.
Mirza Nasir Ahmad:	If you need to close today...
Mr. Yahya Bakhtiar:	I beg your pardon?
Mirza Nasir Ahmad:	If you need to close today...
Mr. Yahya Bakhtiar:	Well, that is what I am trying.
Mirza Nasir Ahmad:	...then I will try to answer as far as I can.
Mr. Yahya Bakhtiar:	Yes. This is why I am saying that if you know of any such statement...
Mirza Nasir Ahmad:	I had not read it.
Mr. Yahya Bakhtiar:	You did not read it. But did you hear of any such thing that Chaudheri Sahib had made an appeal...
Mirza Nasir Ahmad:	Yes, yes, I had heard this from some people.
Mirza Nasir Ahmad:	Made an appeal...
Mirza Nasir Ahmad:	I had heard this from some people.
Mr. Yahya Bakhtiar:	...to the international bodies, that they should come to Pakistan?
Mirza Nasir Ahmad:	On which date was this statement made?
Mr. Yahya Bakhtiar:	That was after the Rabwah incident.
Mirza Nasir Ahmad:	No, the date. The date is very important.
Mr. Yahya Bakhtiar:	The 'Jasarat' contains the full text. Some parts are in other newspapers...
Mirza Nasir Ahmad:	I do not read the 'Jasarat'.
Mr. Yahya Bakhtiar:	Yes. It might have come in some other papers as well.
Mirza Nasir Ahmad:	No. On which date? That is all I am asking. Do you have any idea?
Mr. Yahya Bakhtiar:	I think it was in early June.
Mirza Nasir Ahmad:	Early June.
Mr. Yahya Bakhtiar:	Yes, because the Rabwah incident took place on 29 th May. And that was a few days later.
Mirza Nasir Ahmad:	After five, six, seven days.
Mr. Yahya Bakhtiar:	Yes. That was in those days...
Mirza Nasir Ahmad:	When in Gujranwala Ahmadi-owned shops had been burnt!
Mr. Yahya Bakhtiar:	No, no. I do not want to go into detail.
Mirza Nasir Ahmad:	Alright. By the way, I had not understood the question.
Mr. Yahya Bakhtiar:	No. He had said, I myself am saying that, that the injustice done to the Ahmadis, I had also said it the other day, that we condemn the injustice done to the Ahmadis. It is wrong to say that Ahmadis are not our brethren, that they are not Pakistanis, that they do not have the rights of citizenship. I am not saying anything like that.

	Whenever anyone is wronged, it is the government's duty to condemn this act. That is what I had said. The question was, Mirza Sahib! Whether Chaudheri Sahib had appealed to the international bodies, the Red Cross, Amnesty International, Commission of Human Rights, to come to Pakistan, because Ahmadis are oppressed there. You had mentioned that even now some Muslims in India suffer oppression, that some Muslims had been killed in Delhi, a while ago.
Mirza Nasir Ahmad:	Yes. Right.
Mr. Yahya Bakhtiar:	Chaudheri Sahib had not made any appeal regarding them - or had you heard about any such thing - to the international bodies, that they should go there, that Muslims are oppressed there? Had you heard that two, three months ago in Delhi...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...this was going on since quite some time...
Mirza Nasir Ahmad:	Yes, yes. Since the partition.
Mr. Yahya Bakhtiar:	Quite many Muslims had been killed. Regarding this, Chaudheri Sahib had not released any statement, nor had he held a press conference, or appealed to the International Red Cross, Amnesty International, Commission of Human Rights, etc. that the Muslims are suffering oppression there. Or is it that he is thinking only of the Ahmadis?
Mirza Nasir Ahmad:	Only Chaudheri Zafarullah Khan Sahib can answer this. I will not reply.
Mr. Yahya Bakhtiar:	Alright. (Pause) Now, Mirza Sahib! There are some questions and references with me... I was looking at them whole day long, today... there are some about which I think that you had answered them. And since the record... nothing can be learnt from that, so I am asking again. If you have answered, and you remember having done so, then it is fine. If you have not answered, then please do so now. Because later the members will complain that their questions were important, and that I had not asked them. Till now. One question: Had Mirza Basheeruddeen Sahib not said... now comes a quotation: 'Zilli Prophethood had not caused the Promised Messiah (Mirza Ghulam Ahmad Qadiani) to step back. Rather, it made him advance. It had made him stand side by side with the Noble Prophet ﷺ.'
Mirza Nasir Ahmad:	Where has this been taken from?
Mr. Yahya Bakhtiar:	Basheer Ahmad Qadiani, 'Review of Religions', number 3, vol. 14.
Mirza Nasir Ahmad:	This will be confirmed by checking.
Mr. Yahya Bakhtiar:	Yes. Well, you do not remember it rightnow?
Mirza Nasir Ahmad:	We have noted from where you had read the quotation. Basheer Ahmad Qadiani was the author, right? That is what you had read?
Mr. Yahya Bakhtiar:	I think so. In fact, there had been a mistake with the question above. This is not by Mirza Basheeruddeen Mahmood Sahib. It should have been that way. It should have been. I am saying 'should have been', because this ought to have been by his son, Mirza Basheeruddeen.
Mirza Nasir Ahmad:	Yes. I had said that this needs to be checked.

Mr. Yahya Bakhtiar:	Yes. No, we have it with us (to a member), haven't we?
Mirza Nasir Ahmad:	Where is it? (Pause)
Mr. Yahya Bakhtiar:	(To a member) Where is it? Yes. (To Mirza Nasir Ahmad) It is in here: 'He got prophethood when he had acquired all perfections of the Muhammadan prophethood, and when he deserved to be called a <i>Zilli</i> prophet. The <i>Zilli</i> prophethood had not caused the Promised Messiah to step back, but it made him advance further, until he stood side by side with the Noble Prophet ﷺ.' Have a look at it.
Mirza Nasir Ahmad:	Yes. Please send it here. (Pause) I will reply to it right here.
Mr. Yahya Bakhtiar:	Yes. After all you have got the reference.
Mirza Nasir Ahmad:	Yes. I have got the reference. If anyone had bothered to read the whole page, he would have found the answer there. I am reading it: 'However, his coming had closed the door to independent, actual prophethood. His (ﷺ) coming (this refers to the Holy Prophet ﷺ) had closed the door to independent and actual prophethood, and opened the door to <i>Zilli</i> prophethood. So, a person who becomes a <i>Zilli</i> Prophet does not break the Seal of Prophethood, because his prophethood does not have an identity of its own. It is rather a shadow of the Holy Prophet Muhammad's ﷺ prophethood. Some people think that <i>Zilli</i> prophethood or <i>Baroozi</i> prophethood are an inferior, worthless kind of prophethood. This notion, however, is deceptive. There is nothing true about it. In order to attain <i>Zilli</i> prophethood, a person has to loose himself completely in obedience to the Holy Prophet ﷺ till he becomes an embodiment of the statement من تو شدم تو من شدى (I have become you, you have become me). In this case, he will reflect all of the Holy Prophet's ﷺ perfection (reflecting, like a mirror reflects the light of the sun or the moon). The reflection of these perfection will fully permeate his self. These two will get so close to each other, that he too, is covered by the sheet of prophethood that covers the Holy Prophet ﷺ. He will then be called a <i>Zilli</i> prophet.' In other words, he will no longer be himself. He will be just like a mirror that reflects the moon, as a result of this he is a kind of attachment, a reflective kind of attachment. A shadow has to correspond fully with the original, and all prophets are agreed on that. And the fool who considers the <i>Zilli</i> prophethood of the Promised Messiah...' That means who considers it as 'just' <i>Zilli</i> : 'as something inferior or worthless, or who deems it as an imperfect kind of prophethood, ought to come to his senses and worry about his faith Islam, because he has attacked the grandeur of that prophethood which happens to be the crown of all other prophethoods.' See the value of this reflection? 'I do not understand why the people seem to have issues with the prophethood of the Promised Messiah...'

	Here he actually addresses those who do not take part in Mubahalalah: '...and why some people consider his prophethood as defective, because I see that he had been a <i>Zilli</i> prophet due to his being the Holy Prophet's □ reflection, and <i>Zilli</i> prophethood is an extremely valuable thing. The image of the beloved is just as beloved as the beloved himself. This is being mentioned here: 'It is quite obvious that the prophets in the olden days (i.e. the prophets before the Holy Prophet □) did not necessarily have to possess all perfections that were possessed by the Holy Prophet □ himself. Rather, each prophet had been given a grade of perfection corresponding to his capabilities. (They were not the reflection of anything or anyone) some were given more, others less. The Promised Messiah however, was given prophethood only when he had become a perfect reflection – without that, he would never have become a prophet. That is, he was given prophethood when he had become capable and deserving of being addressed as prophet. Hence, the <i>Zilli</i> prophethood had not caused the Promised Messiah to step back...' This is the result that had been derived after so many arguments, and I am answering only that much.
Mr. Yahya Bakhtiar:	That is fine. Yes. Now, since this writing is mentioning the doors to <i>Zilli</i> prophethood...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	... I would like you to ask you for some further clarification, if you please: What would be the translation of the expression 'Khatam-un-Nabiyyeen' in the Ayat, how do you pronounce it, do you take its literal meaning?
Mirza Nasir Ahmad:	Yes. The reply concerning 'Khatam-un-Nabiyyeen' can be found in the Mahzar Namah...
Mr. Yahya Bakhtiar:	No, I...
Mirza Nasir Ahmad:	...number one...
Mr. Yahya Bakhtiar:	...the literal meaning...
Mirza Nasir Ahmad:	The literal meaning had been stated by Qaddafi Sahib during his lecture in Lahore. His embassy had published the English translation of that. He had stated 'Khatamun-Nabiyyeen' to means 'Seal of the Prophets'. So, either you get it or I shall send someone for it tomorrow.
Mr. Yahya Bakhtiar:	Yes, that is what I was asking. 'Seal of the Prophets'.
Mirza Nasir Ahmad:	I am saying that Qaddafi Sahib had taken it to mean 'Seal of the Prophets' and we think that he has rightly interpreted it.
Mr. Yahya Bakhtiar:	Now arises the question whether the 'Seal of Prophets' is sealing off the old prophets, or whether it seals the new prophets? This is a difference of opinion that arises.
Mirza Nasir Ahmad:	Actually, the Muslim Ummat holds several opinions regarding this. There is the opinion held by the Sufis, the one held by the Ahl-e-Kalam, the one held by the jurists. Thus, there are several opinions. There had been our elders. And I shall give my personal opinion. It is my personal opinion...
Mr. Yahya Bakhtiar:	Yes. Your personal...

Mirza Nasir Ahmad:	No, there had been elders with whose views my personal opinion happens to coincide...
Mr. Yahya Bakhtiar:	No, that is alright.
Mirza Nasir Ahmad:	...namely that the prophets who had come before the Holy Prophet ﷺ, that is, 120 thousand, or 124 thousand... there are different estimates, no need to go into the details. That all the prophets had come only through the blessings of the Holy Prophet ﷺ, and that his spiritual powers and blessings, his rank, his relation to this world... there is one relation that he has with this Ummat, right, and there is a relation he has got with the whole universe, <i>Alameen</i> ... in a Hadith comes: لَوْ لَاكَ لَمَا خَلَقْتُ الْاَفْلَاقَ. Had it not been for your sake, I would have never created the Universe. Thus, he is a seal for all those who had passed already, and he is a seal also for those who are to come. That means, without his attestation, without his prophecy, without the Hadith in Saheeh Muslim in which the one to come has been called four times the 'Prophet of Allah', no one can lay a claim to prophethood.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib. You have clarified that he ﷺ was a seal for the past prophets, and that he is a seal also for those who are to come...
Mirza Nasir Ahmad:	I said that this is just one meaning that has been given.
Mr. Yahya Bakhtiar:	Yes, yes. Now, the word that is used is 'Khatamun-Nabiyeen' and not 'Khatamun-Nabi'. And you say that there shall be only one more prophet. How can this be? Can you clarify?
Mirza Nasir Ahmad:	I have included him in the former prophets.
Mr. Yahya Bakhtiar:	No...
Mirza Nasir Ahmad:	I had answered your question already before.
Mr. Yahya Bakhtiar:	No. The seal regarding the future, the window, the door to prophethood that has been opened... please forgive me that I am coming again to this. I am thinking a lot about this. The two meanings of 'Khatamun-Nabiyeen', that this is a seal for the former prophets as well as those who are still to come. The nature of 'making prophets'...
Mirza Nasir Ahmad:	He has become 'Khatamun-Nabiyeen'. You...
Mr. Yahya Bakhtiar:	Exactly. But you have turned 'Nabiyeen' into just one prophet, that there shall be just one in the future.
Mirza Nasir Ahmad:	Oho! When he is the seal for all the past and future...
Mr. Yahya Bakhtiar:	No, no, you had said in both senses.
Mirza Nasir Ahmad:	No, no, I am mentioning my own sense.
Mr. Yahya Bakhtiar:	No, you had said that he is 'Khatamun-Nabiyeen' in both senses. In one sense, he would be 'Khatamun-Nabiyeen', and in the other sense 'Khatamun-Nabi'?
Mirza Nasir Ahmad:	No, no, no. I have not been able to clarify my point. I said that there had been 124 thousand prophets due to the seal of 'Khatamun-Nabiyeen'.
Mr. Yahya Bakhtiar:	Yes. That is right.
Mirza Nasir Ahmad:	Then...
Mr. Yahya Bakhtiar:	Then in the future also...
Mirza Nasir Ahmad:	No. Oho ho!
Mr. Yahya Bakhtiar:	The seal shall also be applied in the future?

Mirza Nasir Ahmad:	As a result of the seal of 'Khatamun-Nabiyeen'?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	There shall be more prophets. The door is open.
Mirza Nasir Ahmad:	'Nabiyeen' is the plural form, right?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Many prophets. Some have come and one has come.
Mr. Yahya Bakhtiar:	Alright. This is how you interpret it.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Now, Mirza Sahib! There is another reference. I think you have answered it already. But I am still reading it out to you. It is Haqeeqatul Wahy, page 179. (pointing towards a member) Yes, this had come already.
Mirza Nasir Ahmad:	It had come?
Mr. Yahya Bakhtiar:	No, it has come, because I had myself noted the page number. Then there is another reference. This one is also from Haqeeqatul Wahy... no, Aina-e-Kamalat, p... 'A person who lays claim to prophethood must respect the Divine Being.' (To a member) Had this come already? (To Mirza Nasir Ahmad) This one too, has come, they say. This is Seeratul Abdal, page 193. I think there had been an issue with the page number. You had taken out the correct page.
Mirza Nasir Ahmad:	This had come already. And I had told you that I was not able to find page 193 in a book consisting of 16, 17 pages.
Mr. Yahya Bakhtiar:	Yes. Anyway. They are asking me, so I get things clarified.
Mirza Nasir Ahmad:	Yes. I had...
Mr. Yahya Bakhtiar:	Yes. This is why I am getting it verified. Now, there is a question concerning this window, namely had there been some other claimants to prophethood in your Jamaat, either during Mirza Sahib's lifetime or later on?
Mirza Nasir Ahmad:	I had studied our history a little, and I think there had been thousands of claimants to prophethood in this Ummat.
Mr. Yahya Bakhtiar:	No, no, I am asking you about your own Jamaat!
Mirza Nasir Ahmad:	Yes, there had been some madmen who joined the Jamaat. But claimants...
Mr. Yahya Bakhtiar:	The window has been open.
Mirza Nasir Ahmad:	No, no. The 'window', let me tell you about it. I have sought out a reference concerning this 'window'.
Mr. Yahya Bakhtiar:	No, no, well, I... I hope you don't mind...
Mirza Nasir Ahmad:	There is nothing to mind about this. Just listen to this reference. It is a quote by the founder of the movement: 'A person of utmost perfection...' This is about the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	Pardon, about whom is it?
Mirza Nasir Ahmad:	'A person of utmost perfection...' The writer of this, the founder of the movement....
Mr. Yahya Bakhtiar:	Yes, right.
Mirza Nasir Ahmad:	He says this about the Holy Prophet. This should help solving the issue of the

	window. Listen carefully: 'a person of utmost perfection, whose existence is the pinnacle in the whole line of creation, that is Hazrat Muhammad ﷺ. And on the other side there is an extremely degraded being, one whose existence forms the lowest point of creation, a being that we usually refer to as the devil. Although the devil's existence is apparently neither witnessed for perceived, but when we have a look at the line of creation, we have to accept it on a rational level that just as there is a point where creation reaches the height of perfection in the embodiment of goodness (Hazrat Muhammad ﷺ), who has come as a guide to the world, there must be amongst the beings endowed with a rational mind someone or something that forms the exact opposite in its innate evil, a being that calls to all that is bad. This is why these two powers influence the heart in a subtle way. A pure existence, a spirit or truth, that is also called light...' Now, the issue of the window is solved here: '...a pure existence, a spirit or truth, that is also called light, that is, Hazrat Muhammad ﷺ. His pure effect, sacred ambitions, inner attentions, call the hearts of all human beings towards goodness. Depending on the love and attraction that one feels for this (kind of calling), one shall gain strength in one's faith and to the same degree one's heart shall be illuminated. Until one has fully absorbed this 'colour' and obtains all those perfections like a shadow. And the evil presence (the second force, the one which we call Satan) has also got some attraction...' I am leaving it here, because...
Mr. Yahya Bakhtiar:	Yes.
	These were some sentences that explain the 'window'. The Holy Prophet's ﷺ spiritual powers attract every being. Some people accept the effects thereof, while others incline towards devilish thoughts. Those who accept the effects, reap spiritual blessings according to their capabilities. I think this is a very basic issue that – I think - Islam has presented in all its amplitude, namely that every individual has got different capabilities, that is how his nature is being strengthened and reinforced. These capabilities are not unlimited, but everyone can make progress within the limits of his capabilities, however, he cannot go beyond that.
Mr. Yahya Bakhtiar:	Is it that? I had to ask this ...because I had got a list comprising some eight, nine people ... who had laid claim to prophethood within the Ahmadiyya Jamaat. So I had asked about that. It had been written that there had been some Chiragh Deen Sahib. Mirza Sahib had written about him: 'The Nafs-e-Ammarah (the force that calls ne towards evil) caused him to incline to self-praise. From today on, he is expelled from our Jamaat – until he publishes a detailed statement of repentance and renounces this claim to an impure apostleship...'
Mirza Nasir Ahmad:	Until he does not repent?
Mr. Yahya Bakhtiar:	'Until he publishes a detailed statement of repentance and renounces this claim to an impure apostleship for good... Our Jamaat ought to keep away from this kind of

	people.’ (Daf’ul Balaa, p. 26) So, this is why I...
Mirza Nasir Ahmad:	No, no, this is correct.
Mr. Yahya Bakhtiar:	...I felt the need...
Mirza Nasir Ahmad:	‘This kind of people’, the answer to this statement...
Mr. Yahya Bakhtiar:	No, I had said this because...
	The details concerning this, etc. He is a person whom God’s curse had befallen. He had died from the plague.
Mr. Yahya Bakhtiar:	He had not even been given a chance to recant, to resign from his prophethood. Poor guy!
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	He had not been given a chance to resign from his prophethood!
Mirza Nasir Ahmad:	No. The Almighty’s punishment had overcome him. This is a very serious matter. One should not make jokes about this. Yes.
Mr. Yahya Bakhtiar:	No, I am not going into this detail. I just... (Pause) Here, this is page 91 of Chashma-e-Maarifat: ‘That is, He is the One God who had sent His Prophet with perfect guidance and true religion, so as to make him prevail over all kinds of religion. That is, He has given him a universal prevalence, and since this universal prevalence had not manifested itself during the days of the Holy Prophet ﷺ, and since it is not possible that Allah does not fulfil His prophecies, this Ayat – and the earlier scholars are agreed on this point- refers to the Promised Messiah. In his time, this universal prevalence shall take place, because there are three prerequisites to be fulfilled for this universal prevalence to take place, and these were not fulfilled in the former times.’ Have a look at this. I might not have read it correctly, because this...
Mirza Nasir Ahmad:	Give it to me. I shall read it and answer then and there.
Mr. Yahya Bakhtiar:	Yes, alright.
Mirza Nasir Ahmad:	It should not take too much time.
Mr. Yahya Bakhtiar:	Yes. (Pause)
Mirza Nasir Ahmad:	Yes. Are you done?
Mr. Yahya Bakhtiar:	Yes, please make your statement.
Mirza Nasir Ahmad:	If one reads a little before from where it had been read, then the matter becomes clear. The founder of the Ahmadiyya movement says here: (Arabic) — و ان من امتہ — He first writes a background from the past: ...it was then that the Most High had sent our prophet, Sayyiduna Hazrat Muhammad Mustafa ﷺ into this world so that through the Quranic teachings that are common to all human tempers, the different nations of the world may be united into one nation...’ You have not paid attention, so I am reading it again: ‘...it was then that the Most High had sent our prophet, Sayyiduna Hazrat

Muhammad Mustafa ﷺ into this world so that through the Quranic teachings that are common to all human tempers, the different nations of the world may be united into one nation, (this is a prophecy of the Holy Prophet's ﷺ coming), and to unite them in a manner that is similar to His own unity that does not allow any partners. (يخلقهم باخلاق الله قومي). And so that they may remember God as though they were a single being, that they may bear witness to His unity, and so that the initial unity of people that existed during the early days of creation (when there were only few human beings... during the days of Adam), and the last unity of people is to take place during the end of times (and here 'end of times' refers to the days of the Holy Prophet ﷺ), that is the times during which Allah Most High had intended to commission the Holy Prophet ﷺ. (Onwards comes a mistake that I had made), that is, the times during which Allah Most High had intended to commission the Holy Prophet ﷺ. Both of these unities are to be a double evidence for the unity of Allah who is one and has no partners. This is why He likes all kinds of unity – physical and spiritual. And since the time of the Holy Prophet's ﷺ prophethood is to extend until the Day of Judgement, and since he is the Seal of Prophethood, Allah Most High had not wanted that the unity of nations should reach its height of perfection during the lifetime of the Holy Prophet ﷺ, as this would be an indication that his times had come to an end. That is, people might wonder whether his times have come to an end with this event, as the last milestone in his mission would have been achieved by that. Hence, Allah Most High had deferred this event of all nations become one nation and uniting on one religion towards the last part of the Muhammadan times, which happens to be near the Day of Judgement. And in order to achieve this milestone, He had appointed from this Ummat a person (to represent the Messenger), who is known as the Promised Messiah, and this person also happens to be the Last of Khaleefahs. To sum up, at the beginning of the Muhammadan era, there was the Holy Prophet ﷺ, and at the end there was the Promised Messiah (both of them mark the Muhammadan era) and it was essential that the world should not come to an end..'

There are some words that I would like to interject, so as to clarify the matter:

'...as long as he is not born, for service to the unity of nations is linked closely to the era of this representative of prophethood. And this is what the following Ayat indicates:

هو الذي ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله

(This is an Ayat from the Holy Qur'an) That is, He is the same God who has sent His Messenger with perfect guidance and the true religion, so as to make it prevail over all other religions. That is, to grant him (Hazrat Muhammad ﷺ) an universal prevalence, and since this universal prevalence had not taken place during the Holy Prophet's ﷺ lifetime (for example, Islam had not reached America in the first three centuries, regarding which I had made some statements already), and since it is not possible that Allah goes against his promise, the early scholars were of the opinion that this time of universal prevalence (glad tidings of which had been given to Hazrat Muhammad ﷺ) is to coincide with the times of the Promised Messiah (who happens to be the spiritual son of the Holy Prophet ﷺ); there are three prerequisites to be fulfilled for this universal prevalence, and these three

	prerequisites had not been fulfilled during the former times (i.e. the beginning of the Muhammadan era).’ The things, the material means that were required for this universal prevalence, and which God had caused to be available during our times, the times during which Hazrat Muhammad’s ﷺ prophecy is to come true, that is, by Islam prevailing all over the world, should be...’
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	You wanted to know what I mean by ‘the earlier scholars’, so listen. Wenn we go through the literature of the Ahl-e-Sunnah wal Jamaah, we find in Tafseer Ibn Jareer the following: قال ابو هريرة في قوله: يظهره على الدين كله That is, Abu Hurairah had related the following concerning this Ayat: قال حين خروج عيسى ابن مريم That this Divine promise of a universal prevalence shall come to pass with the coming of Isa, son of Maryam. Then there is a tradition by Abu Ja’far in Tafseer Ibn Jareer, namely: يقول ليظهره على الدين كله This is the same Ayat. قال اذا خرج عيسى عليه السلام اتباعه اهل كل دين I.e. when Hazrat Isa, a beloved follower of the Holy Prophet ﷺ shall come, this promise shall be fulfilled. And likewise it has been mentioned in Tafseer-e-Husaini: تا اهل بداد ابن دين را على الدين كله برهمه كيش و ملت بوقت نزول عيسى And in the ‘Gharaibul Qur’an’, another Tafseer comes...
Mr. Yahya Bakhtiar:	That is alright, Mirza Sahib. I have understood you...
Mirza Nasir Ahmad:	Yes. Well then, alright. So...
Mr. Yahya Bakhtiar:	...now the question that arises is that if this complete prevalence was to take place during the days of the Promised Messiah, and not during the days of the Holy Prophet ﷺ, if that is what Allah...
Mirza Nasir Ahmad:	No, no, again the same...
Mr. Yahya Bakhtiar:	I have understood one point. You mentioned two meanings of ‘times’: one that is to continue forever...
Mirza Nasir Ahmad:	That is to continue forever.
Mr. Yahya Bakhtiar:	...and the other his limited lifetime.
Mirza Nasir Ahmad:	Which the Millat-e-Islamiyah...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...refers to as the Holy Prophet’s ﷺ first and second nascence.
Mr. Yahya Bakhtiar:	That shall last forever.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Then as for the life, that is during the Holy Prophet’s ﷺ life, as you had said, Islam had not reached the Americas during his life, but has Islam reached all corners of the world during Mirza Sahib’s life?
Mirza Nasir Ahmad:	This is my fault. I had not made the matter clear. I had not said that Islam could

	not reach there during his □ life. I said that his □ followers, regarding whom there had been glad tidings that within three hundred years, Islam shall prevail with its religious spirit, that there shall be continuous efforts to spread Islam. Seen altogether, there had been no universal prevalence of Islam. This is a historical fact that cannot be denied.
Mr. Yahya Bakhtiar:	Yes. Then for three hundred years...
Mirza Nasir Ahmad:	And, and, no...
Mr. Yahya Bakhtiar:	No. This is the same issue again, Mirza Sahib!
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	...that during the era of the Holy Prophet □, that had lasted for three hundred years, there had been no universal prevalence, and that this shall take place during Mirza Sahib's three hundred years. You had said that before already.
Mirza Nasir Ahmad:	Yes. 'Shall take place'. This is why I say that the Holy Qur'an...
Mr. Yahya Bakhtiar:	But what is your belief?
Mirza Nasir Ahmad:	No, my belief as well as that of my respected righteous elders is that in the Muslim Ummat...
Mr. Yahya Bakhtiar:	Yes. During their era...
Mirza Nasir Ahmad:	...during every century...
Mr. Yahya Bakhtiar:	His era also lasts for three hundred years. During that period, this is to happen.
Mirza Nasir Ahmad:	This is a unanimous stance held by the Muslim Ummat.
Mr. Yahya Bakhtiar:	No. This is what the Muhammadan Ummat holds. But they say that since there had been no universal prevalence, he cannot have been the Promised Messiah. This inference is quite apparent.
Mirza Nasir Ahmad:	No, no. The prophecies concerning the respective governments of Kisra and Cesar had not been fulfilled during the Noble Prophet's □ days. Hence, the Muslim Ummat had accepted that any prevalence of Islam that is to take place until the Day of Judgement, and work towards spreading and strengthening Islam is actually based on the Holy Prophet □, it cannot be based on any other person, because whatever he might have achieved had been only through the blessings of the Holy Prophet □.
Mr. Yahya Bakhtiar:	This is today and had also been before. I just wanted some further clarification on one point, which I have got. I shall not take more of your time for that. Mirza Sahib! Yesterday you had said that in 18...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Most probably in 1891, Mirza Sahib had laid claims to prophethood or to being the Promised Messiah.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Now, this has been one hundred years...
Mirza Nasir Ahmad:	There had also been a question regarding the era of the Sudanese Mahdi.
Mr. Yahya Bakhtiar:	I have looked up this one. 1885...
Mirza Nasir Ahmad:	Until 1885...
Mr. Yahya Bakhtiar:	Yes. That is...
Mirza Nasir Ahmad:	The last war against him...
Mr. Yahya Bakhtiar:	He had been a contemporary of Mirza Sahib for almost all of his life. According to

	you, Mirza Sahib had been born in 1835. His was in 1834.
Mirza Nasir Ahmad:	According to one tradition, it was in 1848.
Mr. Yahya Bakhtiar:	No, that is, whatever it may have been...
Mirza Nasir Ahmad:	And he had died in 1885.
Mr. Yahya Bakhtiar:	Yes. This is...
Mirza Nasir Ahmad:	It is 1885, isn't it?
Mr. Yahya Bakhtiar:	This is correct.
Mirza Nasir Ahmad:	And he had laid claim to being the Messiah in 1891.
Mr. Yahya Bakhtiar:	Yes. This is also correct.
Mirza Nasir Ahmad:	After six years.
Mr. Yahya Bakhtiar:	I had said that their lives were contemporary.
Mirza Nasir Ahmad:	That means their days of being nursed, their days of playing with other children...
Mr. Yahya Bakhtiar:	No, no, Mirza Sahib! Not that. Mahdi Sahib had been born in 1834; had Mirza Sahib also been born in 1834, their days of nursing and playing would have been the same. They had lived in the same era. The days of their youth almost coincided...
Mirza Nasir Ahmad:	But the subject we are currently discussing...
Mr. Yahya Bakhtiar:	...and so did the days in which they had made their respective claims.
Mirza Nasir Ahmad:	The topic we are discussing...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	I mean, we are not interested in the childhood of the Sudanese Mahdi...
Mr. Yahya Bakhtiar:	No, I am not saying that.
Mirza Nasir Ahmad:	...but we are interested in the claim to being the Mahdi. The Sudanese Mahdi's claim to being the Mahdi and Mirza Sahib's claim to being the Mahdi are not contemporary – not even for one day.
Mr. Yahya Bakhtiar:	Yes. That is right. According to what you have said, he had made his claim first, while Mirza Sahib had, as you said, made his claim in 1891.
Mirza Nasir Ahmad:	He had died in 1885.
Mr. Yahya Bakhtiar:	He had passed away in 1885. No. There is another question, namely whether Mirza Sahib had got prophethood all at once or in stages?
Mirza Nasir Ahmad:	I am not getting what you mean.
Mr. Yahya Bakhtiar:	Had Mirza Sahib ever doubted his being a prophet... at least for some time?
Mirza Nasir Ahmad:	I don't think he had done so. (Pause) Let me clarify so that there be no more questions.
Mr. Yahya Bakhtiar:	My... I have...
Mirza Nasir Ahmad:	I want to give the answers together...
Mr. Yahya Bakhtiar:	The questions I have got here...
Mirza Nasir Ahmad:	No, I am saying that maybe my answer...
Mr. Yahya Bakhtiar:	No. I am reading the question, because... (Pause)
Mirza Nasir Ahmad:	Yes, yes.
Mr. Chairman:	Five minutes' break?

	(To a member) You want to go? Only you? Fine, you may go.
Mr. Yahya Bakhtiar:	Did Mirza Sahib receive prophethood in one instant? Or did he so gradually? And had there been any other prophet who had been endowed gradually with prophethood? This question had been put by Maulana Hazarwi. He...
Mirza Nasir Ahmad:	I do not get the meaning of 'receiving prophethood gradually'. That is what I am saying.
Mr. Yahya Bakhtiar:	That is, had there been any kind of graduation, did he acquire prophethood stage by stage or all at once?
Mirza Nasir Ahmad:	No. well, let me explain the point that I am not quite understanding. When we have a look at this universe, then we see that everywhere the Divine Law of evolution and graduation prevails – whether it be the growth of a child, or the development of a diamond or galaxies. And although scientists claim that... Allah creates whole galaxies from primeval matter, just through the word 'be'... But the onward development like for example that of our solar system, takes place in different stages. When we take a look at the lives of the prophets... this is a rather delicate matter, one ought to try to understand it... the Khatamun-Nabiyeen Ayat was revealed to him in the 17 th year of his prophethood.
Mr. Yahya Bakhtiar:	No, Ayaat kept being revealed to him. But he had been granted prophethood all at once. He never had any doubts as to whether he was a prophet or not.
Mirza Nasir Ahmad:	His Holiness the Promised Messiah did not have doubts in the sense you take it.
Mr. Yahya Bakhtiar:	Then in what sense did he have doubts?
Mirza Nasir Ahmad:	Yes, it is right that the Holy Prophet ﷺ had said: علماء من امتي كاتبياء بنى اسرائيل, this is by means of illustration, that the scholars of my Ummat can be likened to prophets. It is by means of illustration. When Allah Most High used the word 'Nabi' for him, he knew that he... that this is the same prophethood as alluded to in the Hadith: علماء من امتي كاتبياء بنى اسرائيل. However, the actual confusion here is about Nubuwwat and Risalat. Nabi does not mean someone who is sent as a guide to others. Nubuwwat means that one proclaims what he had been told by Allah. Allah passes on information to His servants. He (i.e. Mirza Sahib) knew that the word 'Nabi' here had been used by the Holy Prophet ﷺ for the scholars of his Ummat as well.
Mr. Yahya Bakhtiar:	Mirza Sahib! Had Allah never made it clear to you that you are also a prophet? Please forgive me my impertinence.
Mirza Nasir Ahmad:	No, since this is a statement of ridicule, a...
Mr. Yahya Bakhtiar:	No, I did not mean this.
Mirza Nasir Ahmad:	No, let me answer. I see myself forced...
Mr. Yahya Bakhtiar:	No, no, look, I...
Mirza Nasir Ahmad:	...not to give any example from the life of the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	No, what I am saying is...
Mirza Nasir Ahmad:	No, this is... this is a deep and fervent love I have in my heart. May I be sacrificed...
Mr. Yahya Bakhtiar:	No, I am saying, Mirza Sahib, that I had a quotation in front of me. That's why I said it. Please forgive me my impertinence. I did not mean to ridicule the matter. Mirza Sahib had said on any occasion...
Mirza Nasir Ahmad:	I will tell you when you share it.

Mr. Yahya Bakhtiar:	'I first thought that I am not a prophet. But the revelation of the Almighty did not allow me to retain this thought.'
Mirza Nasir Ahmad:	If you give this to me, I will read the part before it. This shall clarify it.
Mr. Yahya Bakhtiar:	I have got the question with me. This has been reported.
Mirza Nasir Ahmad:	The answer to this is in the two preceding pages.
Mr. Yahya Bakhtiar:	No, what I am saying is that he had doubts at first....
Mirza Nasir Ahmad:	When we do not have the book in front of us, then why should I philosophise on my own?
Mr. Yahya Bakhtiar:	That means, the reference is denied. So I will not go on.
Mirza Nasir Ahmad:	I deny the assumed meaning of this passage.
Mr. Yahya Bakhtiar:	No, what I am saying is that you should tell the meaning.
Mirza Nasir Ahmad:	If you give me the book, I will tell you.
Mr. Yahya Bakhtiar:	This has been taken from Al Fadhl. This...
Mirza Nasir Ahmad:	Yes, then give me Al Fadhl.
Mr. Yahya Bakhtiar:	Al Fadhl, 3 rd January 1940.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	3 rd January, 1940.
Mirza Nasir Ahmad:	January 1940.
Mr. Yahya Bakhtiar:	Yes. This contains this passage...
Mirza Nasir Ahmad:	Yes, yes. No, it must contain the reference to the original book, from where this had been taken.
Mr. Yahya Bakhtiar:	Yes, it must contain that. I do not have it here with me.
Mirza Nasir Ahmad:	Fine. You do not have it with you?
Mr. Yahya Bakhtiar:	If I knew the original source, I would have mentioned it. I would not have mentioned Al Fadhl. Now the next question that arises is that Mirza Sahib had not claimed prophethood all at once. The reason that you had given...
Mirza Nasir Ahmad:	I had said that I am not able to clarify this point, because I do not have the book with me.
Mr. Yahya Bakhtiar:	No, I mean what I had said before, about graduation...
Mirza Nasir Ahmad:	No, I had said...
Mr. Yahya Bakhtiar:	What I had said about a gradual process. To this you had said that this is a...
Mirza Nasir Ahmad:	First of all we need to lay down the meaning of 'gradual process'.
Mr. Yahya Bakhtiar:	No, I had said that...
Mirza Nasir Ahmad:	Then I had said that it is a universal law, a law that concerns the whole universe, from grains of wheat to the development of a diamond, and the birth of whole worlds, and the solar system, and galaxies...
Mr. Yahya Bakhtiar:	Someone else had given me another reason. Baraheen-e-Ahmadiyya, vol. 5, p. 54 – fifty-four...
Mirza Nasir Ahmad:	We will have a look at it.
Mr. Yahya Bakhtiar:	Yes. Here he says: And if there would be any inspirations from me on this occasion, whereas the scholars have begun to oppose me, then the people would raise thousands of objections. But they were published at such an occasion when the scholars did still

	agree with me. This is the reason why they had not objected to these objections, in spite of all their fervour – they had accepted them once. And reflection would reveal that my claim to being the Promised Messiah is based on the inspirations in which God has named me Isa, and that the prophecies concerning the Promised Messiah actually concern me. If the scholars knew that these inspirations confirm that this person is indeed the Promised Messiah, then they would never accept them. It is a sign of God's power that they have accepted them and got stuck right in between.' From this I get the impression... you might think that I am x, xx doing gustakhi... that he had received Ayaat, he got to know that he is a prophet, but since he perceived that the scholars might oppose him, he kept silent for a while. After winning them over, he said: Listen... Please look, is it that what it means?
Mirza Nasir Ahmad:	I, I will have a look at it. But you do not know the whole background, hence you ought not to arrive at such conclusions.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! It is my duty to...
Mirza Nasir Ahmad:	No, no, just don't make any conclusions.
Mr. Yahya Bakhtiar:	No, because if I do not convey to you the impression...
Mirza Nasir Ahmad:	Yes, do that, for sure.
Mr. Yahya Bakhtiar:	Then... I will be failing in my duty.
Mirza Nasir Ahmad:	Sure, do that. It has become a part of the question, after all.
Mr. Yahya Bakhtiar:	Yes, this is why I had said that this is the impression. So that you can rectify this impression...
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	...that he knew that he had received Ayaat, that he had got inspirations...
Mirza Nasir Ahmad:	No, yes, right, we will check this.
Mr. Yahya Bakhtiar:	But as a precautionary measure he did not deem it appropriate to make it public.
Mirza Nasir Ahmad:	Yes, yes, I have understood it, and this shall be the basis for tomorrow.
Mr. Yahya Bakhtiar:	Sir, should we have 5-10 minutes break?
Mr. Chairman:	Short break of 10 minutes. Then we meet at...
Mirza Nasir Ahmad:	Short break. Then?
Mr. Chairman:	Ten...
Mr. Yahya Bakhtiar:	We will meet for a little while. But I would like to finish as soon as possible...
Mr. Chairman:	Ten minutes; 10-15 minutes.
Mr. Yahya Bakhtiar:	That is my effort, because...
Mirza Nasir Ahmad:	Yes, yes. We will get the books. I will try to get the books rightnow...
Mr. Yahya Bakhtiar:	Yes. If we could get them, then...
Mr. Chairman:	Yes, about 15 minutes. Then about 9:05, yes. The House is adjourned for 15 minutes short break.
<i>(The Delegation left the Chamber)</i>	
<i>The Special Committee adjourned to meet at 9:05 p.m.</i>	
<i>The Special Committee re-assembled after break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair</i>	
Mr. Chairman:	Shall we call them? Call them now?
Mr. Yahya Bakhtiar:	Yes, Sir.
	As long as you want to carry on. All the others want it to end quickly. There are

	four members who can do some coaxing, one is Maulana Ataullah, the other Syed Abbas Husain Gardezi...
Dr. Muhammad Shafi:	I am also amongst them. There are some important questions still left, that need to be asked. Otherwise this will be an unfinished job. The public will also ask us.
Mr. Chairman:	Alright, so there is a fifth one also. If there is a sixth one who would like to stand up, then he should do so rightnow? Five I have pin-pointed, yes. Don't call them yet, sir! One is Maulana Abbas Husain Gardezi, one is Mian Ataullah, one is Haji Maulana Bakhsh Soomro, another one is Maulana Zafar Ahmad Ansari. I shall ask the House for their opinion after ten. After their...
Maulana Zafar Ahmad Ansari	What have we done wrong?
Mr. Chairman:	These five people want to continue. No, now it is minimized. Now... definite...?
Maulana Shah Ahmad Noorani Siddiqui	That is correct. We are sitting here since so many days...
Mr. Chairman:	Yes.
Maulana Shah Ahmad Noorani Siddiqui	So, what difference will it make if we sit here for another three, four days?
Mr. Chairman:	No, it will not take three, four days. That is final.
Maulana Shah Ahmad Noorani Siddiqui	Yes?
Mr. Chairman:	Use this day today, pinpoint the questions in one sitting, yes, pinpoint the definite questions. It has been two weeks now. Let us keep some topics for the next Assembly also, for your successors. They also have to make some decisions. We are not to make all the decisions until the Day of Judgement. There shall be other Assemblies. One Assembly does not last for a whole century, or does it? Now call them till ten, yes. Ten, or quarter past ten. That's all. Quarter past ten. No, not now. <i>(The Delegation entered the Hall)</i>
Mr. Chairman:	Yes, Mr. Attorney-General?
Mr. Yahya Bakhtiar:	There was some...
Mirza Nasir Ahmad:	No, what could I have done in those ten minutes? I have not even got the book here.
Mr. Yahya Bakhtiar:	Yes. You can see that later.
Mr. Chairman:	Leave that for tomorrow.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	About that, it has been said that the page is also wrong. I don't know. This will also be checked. It is not here, otherwise I would give it to him.
Mirza Nasir Ahmad:	If the page is wrong then I...
Mr. Yahya Bakhtiar:	No, I mean it might be possible.
Mirza Nasir Ahmad:	Yes, yes. Alright.

Mr. Yahya Bakhtiar:	Sometimes the page is right, but it is the wrong book. I do not know about that. This makes then things very difficult for me. This is also a difficulty for you, because there are so many books from which one has to trace out. There are some about which one knows. Then this gets kind of easier. Now, Mirza Sahib! I had requested you to comment on the extracts the Lahori Jamaat had provided, if you please. Otherwise I do not want...
Mirza Nasir Ahmad:	Yes, no, I do not want to comment.
Mr. Yahya Bakhtiar:	...I don't want to embarrass you...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...so, I am saying this because this contains some references...
Mirza Nasir Ahmad:	Yes, these references are also listed in our Mahzarnamah. Both are to be compared, the answer to this has been given already.
Mr. Yahya Bakhtiar:	Yes, this is what I had said that if you want to comment. This is why I had made the request. Now I... I won't waste...
Mirza Nasir Ahmad:	No, should it be returned or kept?
Mr. Yahya Bakhtiar:	No, let it be returned.
Mirza Nasir Ahmad:	(To a member of his delegation) Take it out. Yes, this had been the question.
Mr. Yahya Bakhtiar:	...because this is an official record.
Mirza Nasir Ahmad:	Yes, yes, alright. I was just asking. Yes, it had been left there. We shall return it in the morning, in sha Allah.
Mr. Yahya Bakhtiar:	Alright (Pause) Mirza Sahib, one question is: had Mirza Sahib written to the District Court of Gordaspur that he shall not publish any such inspirations concerning his opponents that state their death or ruin, or that can be considered as defamatory?
Mirza Nasir Ahmad:	Where is it, that reference?
Mr. Yahya Bakhtiar:	Pardon, yes?
Mirza Nasir Ahmad:	Is there any reference?
Mr. Yahya Bakhtiar:	No, this question had been put just like that, whether any case had been filed with the district magistrate, whether anyone had filed a case of defamation. This is what the report says.
Mirza Nasir Ahmad:	Yes. I shall read the case. Here.
Mr. Yahya Bakhtiar:	Yes. If you have got it here with you...
Mirza Nasir Ahmad:	No, it is not here.
Mr. Yahya Bakhtiar:	No, no, if...
Mirza Nasir Ahmad:	Yes, yes, alright, but the answer is lengthy and might take fifteen minutes.
Mr. Yahya Bakhtiar:	If you can make it short. You are quite capable of it, I know.
Mirza Nasir Ahmad:	No, I am not. Very humble...
Mr. Yahya Bakhtiar:	No, I think you have got your own viewpoint regarding this.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	No, I am saying...
Mirza Nasir Ahmad:	No, that gentleman... in fact we are sitting here so that we can exchange our views on various issues.

Mr. Yahya Bakhtiar	No, I am trying to finish it as soon as possible. If we keep talking without any time limit...
Mirza Nasir Ahmad:	Yes, yes, no end to it.
Mr. Yahya Bakhtiar	So, if things could come according to the issues in the resolution, some things are such that some members... I am carrying out their order, otherwise this is not a matter about which I would... Mirza Sahib! The other day I had talked to you about a writing. Then I had left it off because the issue of Jihad had come up. The questions regarding that had not been covered. I had asked whether Islam does permit to fight for freedom, for the independence of one's country?
Mirza Nasir Ahmad:	I have answered this, I think, I have answered this.
Mr. Yahya Bakhtiar	No. you had said that people are killed, that there is bloodshed, that means, afterwards. I said that I might return to this question at a later time. Now the question was that in the year 1857... I had asked you some questions about this, and you had, quite in detail...
Mirza Nasir Ahmad:	Concerning 'Ghadar', betrayal, mutiny...
Mr. Yahya Bakhtiar	...because they thought it to be a war for independence. You said that people were killed and looted, children were killed and looted; there had been so many issues because of which this cannot be justified. And I fully agree that no one can justify such things. But the question is that when the freedom movement was in full swing in Indo-Pakistan, when there had been a movement for the establishment of Pakistan, too, which was also against the English, many atrocities had been committed, too – were women not raped then? Had there been no looting on both sides?
Mirza Nasir Ahmad:	During the Independence war, in order to harvest the fruits, there was much violence - people laid down their lives, women were dishonoured.
Mr. Yahya Bakhtiar	What I am saying is that all this had happened. People had done these things, they had looted, marauded, killed. But this does not mean that we can condemn the leaders back then, that they were also thieves; we cannot label them as robbers. If we cannot call them so, then the same should apply for the leaders of 1857 who – with the best of intentions – wanted to see their country independent.
Mirza Nasir Ahmad:	At that time... yes, let me tell you.
Mr. Yahya Bakhtiar	Yes, I am making that parallel.
Mirza Nasir Ahmad:	If you compare 1897 with today, then in 1897, that time, 1857. Eighteen fifty-seven. This shows how tired I am. Who had condemned them in 1857? You are making a mistake here. In 1857, those people condemned the participants in the mutiny who had seen the dealings there. And without that, no one is in the position to condemn anyone or talking in their favour. And the people who fought for independence in '47, or, if that was not a fight, it was at least a struggle, a kind of religious Jihad, a Jihad for freedom... those who witnessed those days did not condemn the leaders then. Some who had joined anytime in between had. For example, Patel was part of the Hindu leadership, and Jan Singh is still around. His leadership had been condemned by the Hindus and the Muslims.
Mr. Yahya Bakhtiar	No, Mirza Sahib! What I am saying is that even in those days, some people... there

	was a Muslim government in India. When this government came to an end, the English took over. The Muslims...
Mirza Nasir Ahmad:	How did it come to an end? No, I am just channeling the ideas. I am directing the attention to the fact that it came to an end because the Muslims themselves had turned traitors.
Mr. Yahya Bakhtiar	No, well, there were mistakes, everything. I am not going into the details. The Muslims...
Mirza Nasir Ahmad:	In fact I have not understood the question so far.
Mr. Yahya Bakhtiar	I shall rephrase it.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar	The Muslims ruled over India, and they did so for a very long time. The last ruler was Shah Zafar. He had been removed. The English were gaining ground since quite some time. Finally, they built their empire, and they did so at a time when it did not stand well for Zafar. When it was almost over for him, the English took over. They just had not made an announcement that it was now their empire or that the Queen has taken charge.
Mirza Nasir Ahmad:	That means, the East Indian Tea Company that operated here, turned at a time into an empire.
Mr. Yahya Bakhtiar	Yes. It had been operating for two hundred years in different regions.
Mirza Nasir Ahmad:	Hmm, hmm.
Mr. Yahya Bakhtiar	After the Battle of Plassey, things turned bad for us, and when Tipu Sultan had been martyred in 1799...
Mirza Nasir Ahmad:	Yes, a man like Tipu Sultan had been martyred by his own people.
Mr. Yahya Bakhtiar	Yes. This is what I am saying, things like that do happen. All of this was, in our view, a war for independence, a war to upkeep the Muslim government. In the end, the Muslims... other people had also cooperated with them, the Hindus have probably done so, too, as did the others. There had been the war of 1857. There had been certainly people who did wrong on that occasion – just like it happens during all similar movements. If you take out a rally, and the majority of people are staging a peaceful protest, then yet there will be some mischief-mongers among them as well – people who try to disrupt the law and order. But this does not mean that we are to condemn the person who had arranged that rally, and who had intended it to be a peaceful one. The same holds true for the leaders during the independence war, for those who had labelled it as Jihad. But they had been condemned all by you, they were called thieves, robbers, bastards, and whatnot. This is why I am saying that if you condemn them because not they, but someone else had looted, killed, and looted again...
Mirza Nasir Ahmad:	I have answered this in detail already. The matter is that back then everybody, including Shah Zafar had condemned that.
Mr. Yahya Bakhtiar:	I am not talking about him, Mirza Sahib! A ruler...
Mirza Nasir Ahmad:	No, I am talking about those times.
Mr. Yahya Bakhtiar:	One who puts handcuffs on the king will do anything afterwards.
Mirza Nasir Ahmad:	Those who had not been handcuffed also condemned it.
Mr. Yahya Bakhtiar:	He was not brought to a court, he was presented to the English.

Mirza Nasir Ahmad:	No, no, consider that.
Mr. Yahya Bakhtiar:	He belonged to a Mughal family. He was a Mughal emperor. You know in what condition he had been presented.
Mirza Nasir Ahmad:	I know quite much of his poetry.
Mr. Yahya Bakhtiar:	Anyway, I am coming to this...
Mirza Nasir Ahmad:	Sir Syed Ahmad, the founder of the Darul Uloom, no, the founder of Aligarh College...
Mr. Yahya Bakhtiar:	We have seen all this. You had told us about it in detail. Mirza Sahib, I am saying...
Mirza Nasir Ahmad:	After these details, I am not getting the question.
Mr. Yahya Bakhtiar:	I said that if this had been condemned, then the freedom movement of our Pakistan should have been condemned, too.
Mirza Nasir Ahmad:	Let me explain to you what I am not understanding. I might get the answer very quickly. Who were the leaders during the incident of Ghadar that we refer to as 'War of Independence' who had not wholly condemned the matter? I do not know the names of those men. I would be grateful if you could tell me.
Mr. Yahya Bakhtiar:	I would like to draw a parallel from history. The parallel might be wrong. You might be right when you call the War of Independence 'Ghadar', but there are people who refer to it as Jihad.
Mirza Nasir Ahmad:	Who had done so?
Mr. Yahya Bakhtiar:	Several people.
Mirza Nasir Ahmad:	In those days?
Mr. Yahya Bakhtiar:	Yes, in those days.
Mirza Nasir Ahmad:	In those days?
Mr. Yahya Bakhtiar:	Yes. In those days.
Mirza Nasir Ahmad:	That is what I am saying, that back in those days, there had been leaders who had not condemned it, but I do not recall their names.
Mr. Yahya Bakhtiar:	Fine.
Mirza Nasir Ahmad:	So, I am humbly requesting you to let me know their names, so that there may be an increase in my knowledge.
Mr. Yahya Bakhtiar:	Fine. I had also done some studies in the India Office, how many leaders of the Muslims had contacted each other that this was Jihad and that they should also do their part. These are some things. I do not wish to go into the details. Hence, if you are of the opinion that there had been no such statement, then that is alright. As far as I know quite many had said that this was Jihad, that they had done their part, and fought there, considering it to be Jihad. Anyway, the question is: you had said that there were some people who had looted, there had been murder and bloodshed, there had been much wrong. Upon this, I asked whether you would condemn the leadership for all that?
Mirza Nasir Ahmad:	If they were under the guidance and directives of the leadership, the leaders should be condemned...
Mr. Yahya Bakhtiar:	Alright then, fine.
Mirza Nasir Ahmad:	...if they were free...
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	...and did not obey their leaders, and all these things that you call atrocities were

	the result of their not listening to their leaders, then the leaders are fully innocent. They cannot be blamed.
Mr. Yahya Bakhtiar:	Well, no, that is right. This is what I wanted to know, that during the Pakistan Movement...
Mirza Nasir Ahmad:	I am not talking about the Pakistan Movement...
Mr. Yahya Bakhtiar:	No, I ...
Mirza Nasir Ahmad:	...I am talking about 1857.
Mr. Yahya Bakhtiar:	Mirza Sahib, I am drawing a parallel of both, because both instances had been considered as a war for independence.
Mirza Nasir Ahmad:	I do not consider this as a parallel. There is no resemblance.
Mr. Yahya Bakhtiar:	Yes, no, now let me explain the parallel to you. Also during the Pakistan Movement, when we got independent, there were people who had committed horrific crimes... and these crimes were so bad that I feel ashamed to name them. The Hindus had committed great crimes, really great crimes...
Mirza Nasir Ahmad:	Yes, really.
Mr. Yahya Bakhtiar:	As had the Sikh. But we had also made mistakes. This is why I am asking you whether you would condemn the leadership – that the whole movement was wrong, or, in other words, that if we had failed, would you call this movement also 'Ghadar'?
Mirza Nasir Ahmad:	No, this issue is not even under discussion. And we ought not to discuss the 'ifs', because if we were to discuss 'if' and 'if', then we would never get anywhere.
Mr. Yahya Bakhtiar:	Mirza Sahib, there is an issue of 'if', namely that if you think, if you believe that it is permissible to fight for freedom...
Mirza Nasir Ahmad:	The creation of Pakistan had not been preceded by any fighting or war.
Mr. Yahya Bakhtiar:	No, first let me ask whether... for independence...
Mirza Nasir Ahmad:	No, then what would be the parallel to Ghadar, when there had been no war before the creation of Pakistan?
Mr. Yahya Bakhtiar:	You yourself had said that thousands of people had laid down their lives, hundreds and thousands had been killed.
Mirza Nasir Ahmad:	I had said that thousands had made sacrifices, I had not said that that a war had been fought.
Mr. Yahya Bakhtiar:	I am asking you: Does Islam permit a country to fight for its independence? Does it permit war for that, or not?
Mirza Nasir Ahmad:	It depends on the circumstances. If all points are duly considered, then Islam...
Mr. Yahya Bakhtiar:	Look, I am not talking about interfering with religion. Look, when you...
Mirza Nasir Ahmad:	No, no, I mean that the very first principle that the human intellect has laid down is that one should not make any decision blindly.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! I am just asking a simple question – under which circumstances does Islam permit warfare? You had made a quite clear statement, when...
Mirza Nasir Ahmad:	No, I had not made any statement of my own, I had told you about a Fatwa that there are four conditions for Jihad.
Mr. Yahya Bakhtiar:	No, you had said that Islam allows taking up arms if there is an interference with religion. That in this case, one may take up arms.
Mirza Nasir Ahmad:	This would be religious warfare.

Mr. Yahya Bakhtiar:	Yes, for religion. Likewise, now I am asking you if a country is permitted to fight for independence, or not? Whether it may take up arms, or not.
Mirza Nasir Ahmad:	I do not think that this discussion is essential for our world today.
Mr. Yahya Bakhtiar:	Pardon?
Mirza Nasir Ahmad:	In our world...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...in which we live, this is nothing but philosophy and theory. This is not a practical issue for the solution of which we need to exchange our views.
Mr. Yahya Bakhtiar:	Mirza Sahib, if the enemy was to attack your country, would you not fight him?
Mirza Nasir Ahmad:	When did I say that I would not fight him?
Mr. Yahya Bakhtiar:	Look...
Mirza Nasir Ahmad:	I had said that no enemy attacks our country today.
Mr. Yahya Bakhtiar:	Maybe not today, but he had done so a while ago.
Mirza Nasir Ahmad:	When that had happened, we fought, we were martyred. We Ahmadis had fought alongside with the others.
Mr. Yahya Bakhtiar:	The English had also occupied our country. In order to remove them...
Mirza Nasir Ahmad:	We had not war with them and we got Pakistan.
Mr. Yahya Bakhtiar:	Would it have been permissible or not?
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	Would it have been permissible or not?
Mirza Nasir Ahmad:	The question not even arises as there had been practically no reason for a war. After twenty-seven years you are asking whether there should have been a war, twenty-seven years ago or not.
Mr. Yahya Bakhtiar:	Mirza Sahib, what I am saying is that if anyone would occupy your country, would it be permissible to fight for its independence or not?
Mirza Nasir Ahmad:	Do not talk to me about ifs. If we discuss all ifs, then we will not be through until Judgement Day. We should discuss the facts, or the teachings, or the definitions of any Islam related issue. That is what we should discuss...
Mr. Yahya Bakhtiar:	Islamic teachings...
Mirza Nasir Ahmad:	...and you are talking about the creation of Pakistan and a war that had not even been fought for this. The wars after that, they had been wars; and we were to fight them.
Mr. Yahya Bakhtiar:	No, I wonder what if we would have to fight, what if we would have to wage war?
Mirza Nasir Ahmad:	If the conditions are fulfilled, then the person who dies not take part in Jihad cannot be called a believer.
Mr. Yahya Bakhtiar:	Mirza Sahib! I am not talking about Jihad for a religious cause. I am talking about independence...
Mirza Nasir Ahmad:	Fine, not let me explain a little.
Mr. Yahya Bakhtiar:	According to my understanding it is just not possible that a Muslim should be a slave...
Mirza Nasir Ahmad:	No, please listen.
Mr. Yahya Bakhtiar:	...hence it is essential that he should fight for his freedom, by constitutional means, if possible; by sword, if necessary. Now I... this is probably a completely wrong belief...

Mirza Nasir Ahmad:	No, no, your belief is absolutely correct. But I shall answer only when your question is finished.
Mr. Yahya Bakhtiar:	So, what I am saying is, I am asking you again and again whether Islam permits a country to fight for its independence, or not?
Mirza Nasir Ahmad:	Is the question finished?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	Please, be seated. In order to free one's country... is there any country that is not independent at all? This is the first question. I have... I am answering this. In this case, if there is no independence, no freedom at all in a country, then it needs to be seen if the government hails from that country or if the country is governed by foreigners. So, this needs to be seen.
Mr. Yahya Bakhtiar:	Foreigners are governing it. That is what I am talking about. I am not talking about Ayyub Khan's Martial Law.
Mirza Nasir Ahmad:	Yes. I had not understood this, this is why I was saying that some aspects are not clear. Ever since the creation of Pakistan, no foreigner had ruled over it. This is why I had felt that there was no need to answer that question.
Mr. Yahya Bakhtiar:	Before that, when the English ruled, would Islam have given permission to fight or not?
Mirza Nasir Ahmad:	To the minority or majority?
Mr. Yahya Bakhtiar:	When we were enslaved.
Mirza Nasir Ahmad:	During the period of democracy, was this permission given to the minority or majority?
Mr. Yahya Bakhtiar:	I am talking about those who were in the majority in their region. If they were to fight, against the Hindus or against the English, or against both...
Mirza Nasir Ahmad:	This is a matter of the past. It would be quite useless to talk about things that had never happened. If you would refer to the future, then this could be considered.
Mr. Yahya Bakhtiar:	Mirza Sahib, when both the majority and minority get together...
Mr. Chairman:	The Attorney-General may go on to the next question. The Witness is not prepared to answer this question.
Mr. Yahya Bakhtiar:	Sir, I will repeat once again.
Mr. Chairman:	No, no, the witness is not prepared to answer this question.
Mr. Yahya Bakhtiar:	Sir, I will repeat once again.
Mr. Chairman:	The witness has tried to go away from it in replying...
Mr. Yahya Bakhtiar:	I am going to repeat it again.
Mr. Chairman:	It has gone on the record. Yes, another question.
Mr. Yahya Bakhtiar:	I am going to repeat this question in a different form
Mr. Chairman:	This question was repeated twenty times, but the witness has not replied to this question.
Mr. Yahya Bakhtiar:	In a different form.
Mr. Chairman:	No. Next question. It has gone on the record. (Pause)
Mr. Yahya Bakhtiar:	Mirza Sahib! Here is one of your pamphlets, entitled 'Hamari Taleem'. Mirza Basheer Ahmad had edited it, and he wrote on page 30:

	'O scholars of Islam!...' I shall hand you over this pamphlet just now.
Mirza Nasir Ahmad:	Perhaps, yes.
Mr. Yahya Bakhtiar:	He says the following about the kinds of war that are permitted in Islam: 'Number one, when wars were fought during the days of the Holy Prophet ﷺ, they were not meant to spread religion by force...' After that, he says: '...they were rather a kind of punishment, that is, a punishment for those who had killed a large number of Muslims.' He then goes into the details concerning this. Then: 'Number two, there were defensive wars, that is, against people who tried to eliminate Islam.' He then discusses this in detail. 'Number three, there were fights for the freedom of the country.' This dates back to the days of the English...
Mirza Nasir Ahmad:	Should I tell you the meaning of this?
Mr. Yahya Bakhtiar:	This is the fifteenth edition, 1965, pages 30-31.
Mirza Nasir Ahmad:	Yes, yes, I...
Mr. Yahya Bakhtiar:	Pages 30-31. (Pause)
Mirza Nasir Ahmad:	Yes, here is the passage. Just let me read some lines before and after this.
Mr. Yahya Bakhtiar:	Yes, sure, you can do that.
Mirza Nasir Ahmad:	He writes: 'Where does the Qur'an state that it is right to use force for the sake of religion?'
Mr. Yahya Bakhtiar:	Mirza Sahib! This has been discussed already...
Mirza Nasir Ahmad:	No, no, a bit onwards...
Mr. Yahya Bakhtiar:	...everyone agrees to that. There is no difference of opinion between you and us.
Mirza Nasir Ahmad:	Oh! The answer to this is stated here.
Mr. Yahya Bakhtiar:	Yes, yes, go on, please.
Mirza Nasir Ahmad:	'Where does the Qur'an state that it is right to use force for the sake of religion? Allah Most High has rather stated in the Holy Qur'an: لا اكراه فى الدين – let there be no compulsion in religion. Then why is the Messiah, Isa, Son of Maryam given the right to use force? The Holy Qur'an says again and again that there is no compulsion in religion. And it shows clearly that the wars that the Messenger of Allah ﷺ had fought were not to spread religion by force, but that they were rather a kind of punishment. That is, they were meant to punish those who had killed a large number of Muslims. And some who had been extremely oppressive, were exiled from their homeland. Allah Most High says in the Holy Qur'an: اذن للذين يقتلون بانهم ظلموا وان الله على نصرهم لقدير. That means, Muslims who are fought by the infidels, are allowed to fight back, as they are the oppressed party, and Allah has got the power to help them. That means, this is a case of 'within the country'. The infidels of Makkah had oppressed the Muslims very much in Arabia. They even killed them, they oppressed them even in Makkah.

	The second case is when an external force attacks a country: ‘...wars that are fought for the sake of self-defence. That means when there are foreigners who try to eliminate Islam, or when there are elements within the country who use force to stop others from Islam, then one may fight them, in order to preserve one’s sovereignty.’ These are two. ‘The third case is to fight for the independence of the country.’ Here, as far as I understand, has been expressed the same view that I, that is we, had held before. That is, if the government of a country, whether it hails from that country or consists of foreigners, does not grant religious freedom to the people, one may fight for religion. And the fight for freedom referred to here is a fight for ‘religious freedom’. When there is no religious freedom, when then Muslims are, for example, prevented from offering the prayer, or from keeping the fast, or, as the Sikh had done, are prevented from giving Azan, then, when there is no religious freedom within the country, and there is no other way of obtaining one’s rights, one will be permitted to fight.
Mr. Yahya Bakhtiar:	This refers only to religious freedom?
Mirza Nasir Ahmad:	Yes, freedom here means religious freedom, because this is a mention of religious warfare.
Mr. Yahya Bakhtiar:	Yes. So, this means one cannot fight for any other kind of freedom?
Mirza Nasir Ahmad:	There are other principles concerning other kinds of freedom.
Mr. Yahya Bakhtiar:	No, this is...
Mirza Nasir Ahmad:	Yes, this refers to religious freedom here.
Mr. Yahya Bakhtiar:	I was confused. On one hand one is supposed to obey the government, and on the other arises the question how to attain freedom. This is, this was a contradiction in your teachings.
Mirza Nasir Ahmad:	Yes. This refers to religious freedom.
Mr. Yahya Bakhtiar:	Mirza Sahib, now there are one, two, three questions concerning Mirza Sahib’s prophecies. If you could yourself tell us briefly about them, so that there remains no need for any further questions. One is about Abdullah Atham, Atham. ‘Injam-e-Atham’ regarding which he had written a book. The second is about Muhammadi Begum, and the third about Maulwi Abul Wafa Sanaullah Amritsari, there had been a pamphlet about him.
Mirza Nasir Ahmad:	These three?
Mr. Yahya Bakhtiar:	Yes, these three, yes.
Mirza Nasir Ahmad:	I shall tell about them tomorrow.
Mr. Yahya Bakhtiar:	Yes. If you could briefly state your point of view...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	So that... because I have received questions concerning this.
Mirza Nasir Ahmad:	Yes, alright, I shall...
Mr. Yahya Bakhtiar:	Instead of going into every detail, if you could provide just some of his brief texts, as to whether they had been fulfilled or not, why not...
Mirza Nasir Ahmad:	Yes, I shall give a brief outline of the whole matter. Fine.
Mr. Yahya Bakhtiar:	Now there is one more question: in which language did Mirza Sahib receive

	revelation? In just one language or in several languages?
Mirza Nasir Ahmad:	In several languages.
Mr. Yahya Bakhtiar:	In several languages.
Mirza Nasir Ahmad:	But the major part of it was in Arabic and in Urdu.
Mr. Yahya Bakhtiar:	No, there had been a question, because...
Mirza Nasir Ahmad:	Yes, there were some exceptions in between...
Mr. Yahya Bakhtiar:	...because there had been English as well...
Mirza Nasir Ahmad:	No, this is what I had just said, this is why I had made this clarification, so that there arises no further question.
Mr. Yahya Bakhtiar:	Yes, no, I...
Mirza Nasir Ahmad:	The overwhelming part of it had been in Arabic and in Urdu, and there had been exceptional cases of English, Punjabi and Farsi.
Mr. Yahya Bakhtiar:	And Mirza Sahib considered these to be as pure and holy revelations like Allah's revelations in the Holy Qur'an?
Mirza Nasir Ahmad:	Only in the sense that they had both the same origin...
Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	...but there is a considerable difference in the greatness and splendor of both. You...
Mr. Yahya Bakhtiar:	No, you had explained this the other day. You say that both are from Allah...
Mirza Nasir Ahmad:	If they are from Allah, both revelations, then there is absolutely...
Mr. Yahya Bakhtiar:	Do not say 'if', please.
Mirza Nasir Ahmad:	No, no...
Mr. Yahya Bakhtiar:	I am the one to say 'if'.
Mirza Nasir Ahmad:	I am not saying it. Fine, Jazak Allah. I am not saying 'if', according to me, they were true.
Mr. Yahya Bakhtiar:	Yes, I am saying that I am the one to say 'if'.
Mirza Nasir Ahmad:	Yes, no, I was just stating a theory. I was not saying 'if' with reference to Mirza Sahib's revelations.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	The theory I was mentioning is that if we consider the source of both to be Allah, then there is logically no difference. And I... that is now my statement. I think that all the revelations that have come to the pure Ahmadiyya Silsila (chain of respectable elders - translator) are from Allah.
Mr. Yahya Bakhtiar:	Yes. So they are as pure and holy as the Qur'an?
Mirza Nasir Ahmad:	Yes. As to their purity they are similar to the revelations that our other elders had received.
Mr. Yahya Bakhtiar:	This is 'Chashma-e-Marifat'. The reference might be wrong again, I am sorry, Mirza Sahib! Because the references that had been submitted to me are also taken from any other book. There on page... (To a member) what page is it? (To Mirza Sahib) I am reading the portion, they will look it up. 'It is absolutely unreasonable and senseless that a person speaks a certain language and receives inspiration in another language that he does not understand.' This is 'Chashma-e-Marifat'. They are looking it up. Mirza Sahib was a scholar of

	the Persian language, and well, not need to mention Urdu and Punjabi, but English? On one occasion he writes that a Hindu boy had asked him what this is supposed to mean. Some...
Mirza Nasir Ahmad:	Now that is a great researcher. He is checking each and every book.
Mr. Yahya Bakhtiar:	Yes. Let me give you the references. They are here. This is 'Haqeeqatul Wahy', page 330.
Mirza Nasir Ahmad:	330.
Mr. Yahya Bakhtiar:	Yes, yes. This was not correct. I think this it must be. The English revelations that are mentioned there, yes, on 330 it tells us: 'I love you. I am with you. Yes, I am happy. Life of pain. I shall help you. I can't but I will do. We can't but we will do. God is coming by His army. He is with you to kill the enemy. The day shall come when God shall help you. Glory be to God, Maker of the earth and heaven.' This...
Mirza Nasir Ahmad:	No, I said that we will have a look at it.
Mr. Yahya Bakhtiar:	Yes. The correct page number is 303.
Mirza Nasir Ahmad:	Yes. He must have given any explanation himself. We will have to check the preceding and following part. Tomorrow morning...
Mr. Yahya Bakhtiar:	And that is 'Chashma-e-Marifat', page 39, on which he says that it cannot be that one speaks one language and receives revelation in another...
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	Now, Sir, there is one subject...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	Apart from any question, I will be requesting the members, after this, to give up. Now most of them have been asked one way or the other.
Mr. Chairman:	Yes, afterwards we will discuss it.
Mr. Yahya Bakhtiar:	Yes. But there is one subject which is a little detailed, not very detailed...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...which deals with some questions that Mirza Sahib has at different stages given different statements of writings. (To Mirza Sahib) Like, first he had not claimed prophethood, or he had repudiated it...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	There are some references concerning this. A former member of the Lahori Party had given them to me. With regard to that... Mirza Sahib does not seem to have time, and in the morning there shall be that issue of the prophecies...
Mr. Chairman:	I will request the Attorney-General to give all the remaining Hawalajat (references) to the witness so that the answers may come by tomorrow.
Mr. Yahya Bakhtiar:	Sir, there are... there is a... No, I have got a file of these questions, and I want to ask very few of them
Mr. Chairman:	Alright. Then in the morning.
Mr. Yahya Bakhtiar:	So, that's why...
Mr. Chairman:	Then in the morning.
Mr. Yahya Bakhtiar:	No, it is not just one reference. There are far too many. They show that Mirza Sahib has, at different stages...

Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...said different things.
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...repudiating that he is a Nabi, and then confirming he is a Nabi. And I will just ask a few, you know, I will look through them again.
Mirza Nasir Ahmad:	If you give them together...
Mr. Chairman:	So, the Delegation... 691
Mr. Yahya Bakhtiar:	There are quite many of them. It will take quite some time.
Mr. Chairman:	The Delegation can leave. There are no other questions for...
Mr. Yahya Bakhtiar:	If you want to, I can read out some, so that he can note it...
Mr. Chairman:	Yes, there should be a bit of reference, so that the witness should come prepared on this.
Mirza Nasir Ahmad:	Yes, give some reference.
Mr. Yahya Bakhtiar:	Because that way we will be able to dispose of the whole thing tomorrow then, if possible.
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	If I tell rightnow...
Mirza Nasir Ahmad:	If you could give the references now...
Mr. Yahya Bakhtiar:	Yes, if...
Mr. Chairman:	Provide just a little, so that... Just give him brief outline so that the witness should...
Mr. Yahya Bakhtiar:	Yes, so I am reading out.
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	There is one reference: 'Letter of the Promised Messiah', 17 th August, 1891, 'Mubahithah Rawalpindi', page 145. In this, he states: 'In Islam, Nabi and Rasool refers to someone who either brings a complete Shariah, or through whom some parts of the former Shariah are abrogated, or to one who is not a member of the Ummat of any former prophet, someone who has got a direct link to Allah, without having benefitted from any prophet.' Then comes another one, 'Hamamatul Bushra', page 34.
Mirza Nasir Ahmad:	Hamamatul Bushra.
Mr. Yahya Bakhtiar:	Yes. Page 34, by Mirza Ghulam Ahmad Qadiani. In this he says... there is another reference to this, it might be that this one is not correct. 'Roohani Khazain', vol. 7, p. 200.
Mirza Nasir Ahmad:	200
Mr. Yahya Bakhtiar:	'Do you not know that our Lord, the source of all grace, has named our Prophet 'Khatamun-Nabiyeen', without any exception, and our prophet had elucidated this by saying: لا نبي بعدى. And if we admit the coming of any other prophet after our prophet, then it is as though we admit that the gate of revelation has been re-opened, and this is not correct. As the Muslims know, there can be no other prophet after our prophet. With his demise, the revelation has come to an end. Allah Most High has concluded prophethood through him.' Onwards there is another, similar reference: 'The Holy Prophet had said again and again that there shall be no prophet after

	him...'
Mirza Nasir Ahmad:	Where has this been taken from?
Mr. Yahya Bakhtiar:	That is... the annotation on page 217-218 of Kitabul Bariyah, Roohani Khazain, vol. 13.
Mirza Nasir Ahmad:	Kitabul Bariyah
Mr. Yahya Bakhtiar:	Yes, page 217-218.
Mirza Nasir Ahmad:	(To a member of his delegation) Note it down.
Mr. Yahya Bakhtiar:	'The Holy Prophet had said again and again that there shall be no prophet after him. And the Hadith لا نبي بعدى has been so famous that its authenticity had never been disputed. And the Holy Qur'an, each word of which is far removed from doubt, further confirms this in the words: خاتم النبيين و لكن رسول الله و that prophethood has come to an end with our prophet.' I am reading another reference...
Mirza Nasir Ahmad:	First get the source of it noted down, so that it will not be left out. No, no.
Mr. Yahya Bakhtiar:	Yes. This is Roohani Khazain, and I had you write it already. Should I have you write it again?
Mirza Nasir Ahmad:	No, no. it has been written.
Mr. Yahya Bakhtiar:	Well, so I am reading...
Mirza Nasir Ahmad:	Yes, the new one you are reading...
Mr. Yahya Bakhtiar:	This is Roohani Khazain, vol. 13, page 412.
Mirza Nasir Ahmad:	Roohani Khazain, vol. 13, page 412
Mr. Yahya Bakhtiar:	'Now all prophethoods have come to an end, except for the Muhammadan one...' Now he has come to the second stage.
Mirza Nasir Ahmad:	Yes, yes.
	...there can be no legislating prophet, but there can be a prophet who does not bring a Shariah, provided he has been an Ummati first.
Mirza Nasir Ahmad:	When I nodded my head, that was not because of 'second stage', that means I do not agree with it.
Mr. Yahya Bakhtiar:	Please do not consider it as an impertinence, Mirza Sahib! I...
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	...am just mentioning the stages.
Mirza Nasir Ahmad:	Yes, right. Mention them. The whole issue will be resolved tomorrow, in sha Allah, here in this place.
Mr. Yahya Bakhtiar:	Yes. One more? 'With the word 'Nabi'...' This is also in Roohani Khazain, vol. 20, page 401.
Mirza Nasir Ahmad:	Four hundred...?
Mr. Yahya Bakhtiar:	Four hundred and one.
Mirza Nasir Ahmad:	Four hundred and one.
Mr. Yahya Bakhtiar:	'With the word 'Nabi', Allah means in this age only that a person has got the honour of communicating and being addressed by the Divine Being, and that he has been ordered to renovate religion. It does not mean that he shall bring a new Shairah, because the Shariah reached completion with the Holy Prophet ﷺ.' This is Roohani Khazain, vol 20, page 327

Mirza Nasir Ahmad:	327
Mr. Yahya Bakhtiar:	Yes. Three twenty seven. ‘How could you get those blessings without prophets and messengers? Hence, in order to help you reach the stage of perfect faith and love, it is inevitable that God’s prophets through whom you get these blessings keep coming to you. Now, will you stand up against God by trying to break this old law?’ Now, there is another reference, ‘Roohani Khazain’, vol. 21, p. 302.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	All this wretchedness stems from a misconception, from not thinking about the true meanings of ‘Nabi’. ‘Nabi’ merely means a person who is informed through divine revelation, who enjoys the privilege of communicating with the Divine Being. It is not necessary for him to bring a new Shariah, nor is it essential for him to be a legislating messenger...’ Some word has been erased here.
Mirza Nasir Ahmad:	Yes, right. We shall look it up.
Mr. Chairman:	The rest for tomorrow.
Mr. Yahya Bakhtiar:	Sir, two, three are more; I will read so that...
Mirza Nasir Ahmad:	Just dictate the books and page numbers.
Mr. Chairman:	Just dictate the books and page numbers. We can read that in the morning.
Mr. Yahya Bakhtiar:	Then there is ‘Roohani Khazain’, vol. 22, page 99-100. Ninety-nine and hundred.
Mirza Nasir Ahmad:	Fine. And the next one?
Mr. Yahya Bakhtiar:	Again ‘Roohani Khazain’, vol. 22, page 406 and 407. Then ‘Roohani Khazain’, vol. 18, page 381.
Mirza Nasir Ahmad:	Yes. No, did you write it? Fine.
Mr. Yahya Bakhtiar:	Then comes ‘Roohani Khazain’, vol. 22, page 100, then ‘Roohani Khazain’, vol. 18, page 210-211.
Mirza Nasir Ahmad:	210-11
Mr. Yahya Bakhtiar:	‘Roohani Khazain’, vol. 21, page 117-118, ‘Roohani Khazain’, vol. 18, p. 231, ‘Roohani Khazain’, vol. 22, p. 220
Mirza Nasir Ahmad:	22, 220
Mr. Yahya Bakhtiar:	Yes. Fatawa Ahmadiyya, vol. 1, page 149
Mirza Nasir Ahmad:	Who has authored this book?
Mr. Yahya Bakhtiar:	Fatawa Ahmadiyya, vol. 1. I... we will find out. It is here with us.
Mirza Nasir Ahmad:	Yes. No, I just meant to say that this has not been written by the founder of the movement.
Mr. Yahya Bakhtiar:	No, probably not. But there might be some extract, or anything like that.
Mirza Nasir Ahmad:	If it contains a reference, then it is fine.
Mr. Yahya Bakhtiar:	No, we will take it out and have a look at it.
Mirza Nasir Ahmad:	Otherwise it might have to be skipped, as there are already so many references.
Mr. Yahya Bakhtiar:	Yes. Then there are those verses which you have seen already, which we have all seen. انبياء گرچه بوده اند يسے These verses are also in ‘Roohani Khazain’...
Mirza Nasir Ahmad:	Yes. This must be in the Persian ‘Durr-e-Sameen’,

Mr. Yahya Bakhtiar:	Vol. 18, page 477
Mirza Nasir Ahmad:	No, we note down the verses. They will be found somewhere else.
Mr. Yahya Bakhtiar:	No, they have been given here as well.
Mirza Nasir Ahmad:	No, I mean that there are different references from two books
Mr. Yahya Bakhtiar:	No, they are mainly from 'Roohani Khazain', so...
Mirza Nasir Ahmad:	Yes, you are right. (Gesturing to a member of his delegation) I told him to write the verse. We will find that verse, wherever it might be.
Mr. Yahya Bakhtiar:	آنچه دادست بر نبی را جام 'Roohani Khazain', vol 18, p. 382
Mirza Nasir Ahmad:	Three hundred and eighty-two.
Mr. Yahya Bakhtiar:	Sir, eighty-two. 'Roohani Khazain, vol. 18, p. 382, 372. Then there is 'Roohani Khazain'. Vol. 22, page 152. That's all, Sir. I have left quite a few out.
Mirza Nasir Ahmad:	Regarding this, I would like to say that since there is much to do, and since it is ten o'clock already, it will be half past ten till we reach home. Then we will have dinner, and after that are so many other duties to be fulfilled. So, could we sit tomorrow a bit later, so that we can complete all our work? This is just a request.
Mr. Yahya Bakhtiar:	We meet at 10:30
Mr. Chairman:	Half past 10.
Mr. Yahya Bakhtiar:	At half past ten we will meet.
Mirza Nasir Ahmad:	11:00. There is much to do.
Mr. Yahya Bakhtiar:	It will get 11 in any case. You...
Mirza Nasir Ahmad:	Yes, that is right. It will get that late in any case. The problem is that we have to be punctual.
Mr. Chairman:	The delegation can come at 11:00? At 11:00.
Mr. Yahya Bakhtiar:	At 11:00.
Mirza Nasir Ahmad:	Thank you, yes, that is fine.
Mr. Yahya Bakhtiar:	Look, that collection of yours, 'Majmuah Fatawa Ahmadiyyah', vol. 1...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Irshadat Imam-e-Jamaat, His Holiness Mirza Ghulam Ahmad Qadiani, by Maulwi Fadhli Khan Ahmadi...
Mirza Nasir Ahmad:	Yes, yes, this...
Mr. Yahya Bakhtiar:	Maulwi Fadhli Khan Ahmadi.
Mirza Nasir Ahmad:	Yes. I got it. We have to check whether the reference given on that page can be found in the original source referred to, or not.
Mr. Yahya Bakhtiar:	Mirza Sahib, I am supposed to get...
Mirza Nasir Ahmad:	Yes, absolutely right. Right. Yes.
Mr. Yahya Bakhtiar:	Ok. Check it, then.
<i>The Delegation left the Chamber</i>	
Mr. Chairman:	The honourable members will keep sitting. Reporters can go. They can leave also. (The Special Committee of the Whole House subsequently adjourned to meet at half past ten of the clock, in the morning, on Saturday, the 24 th August 1974.)

11TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Saturday, the 24th August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Saturday, the 24th August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.

RECITATION FROM THE HOLY QUR'AN

Mr. Chairman:	Should we call them?
Mr. Yahya Bakhtiar:	(Attorney-General of Pakistan) Yes, Sir.
Mr. Chairman:	(To the Secretary) Call them. (To the Delegation) Yes, come in. (<i>The Delegation entered the Chamber</i>) Yes, Mr. Attorney-General

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib, you have to give still many answers.
Mirza Nasir Ahmad:	(Witness, Leader of the Jamaat-e-Ahmadiyya, Rabwah) Yes. They are ready
Mr. Yahya Bakhtiar:	There is a request I have to make. Day before yesterday, I had mentioned some excerpts from Al Fadhl. We need them in our record. If you do not have the original copies, then give us the extract from them. One is about Akhund Bharat, April, May and June 1947, because the notes we have from other sources, or the Photostats, are not correct.
Mirza Nasir Ahmad:	Please read out the dates once, so that I can easily... I shall look for them and bring them. If we have any spare, then I shall give the whole paper.
Mr. Yahya Bakhtiar:	Yes. If you have any.
Mirza Nasir Ahmad:	Otherwise we shall hand in Photostats.
Mr. Yahya Bakhtiar:	Otherwise Photostats. In the record...
Mirza Nasir Ahmad:	Yes, right.
Mr. Yahya Bakhtiar:	We shall give you all the dates.
Mirza Nasir Ahmad:	Yes, yes, fine.

	We are returning the Mahzar Namah that had been given to us.
Mr. Yahya Bakhtiar:	Yes, yes, you can give it back.
Mirza Nasir Ahmad:	Yesterday one, two Farsi poems had been read. Their meaning remains to be discussed. Please excuse me, my glasses are in a bad condition. Let me clean them.
Mr. Yahya Bakhtiar:	Mirza Sahib, I was saying that there appear to have been different stages. That you need to clarify. And the poetry had been read out before already.
Mirza Nasir Ahmad:	I have read just three poems, and their meaning...
Mr. Yahya Bakhtiar:	No, no, there is no doubt. I am just saying. What I meant is that it seems like Mirza Sahib had changed his opinion...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...or, at times he called himself prophet, and at times he said that he is not. So, there are some things that call for clarification. Remains the detail of every extract, I mean, you had mentioned that before, so there is no need for that.
Mirza Nasir Ahmad:	Yes, yes, I...
Mr. Yahya Bakhtiar:	Mirza Sahib, yes, please make your statement.
Mirza Nasir Ahmad:	You were busy in your work. I thought I should not interfere.
Mr. Yahya Bakhtiar:	No. Ansari Sahib was giving me some references.
Mirza Nasir Ahmad:	Yesterday, two verses were read out. I am reading the third one today. The meaning will become clear. Durr-e-Thameen was the first one that had been read yesterday. There, in the first one comes: ان چه داد است بر نبی را جام داد آن جام را مرا به تمام The second one was: نبیاء گر چه بوده اند پسے من به عرفان نہ کمترم زکے In reply to these verses, I am reading this one: لیک آنتہ ام بہ رب غنی از پنے صورت مہ مدنی I am translating, the matter will become clear. Mere translation will be enough: 'The cup that had been given to every prophet had been given also to me, in full. There had been many prophets, but I am not less than any of them in cognisance of the Divine.' These verses had been read yesterday. And the answer to them lies just a bit ahead. After writing all this, he says: 'I am sent by the Absolute Lord to show the world an image of the moon of Madeenah... Muhammad ﷺ. One question was put yesterday, that there had been any ordinance from the court, according to which he was not to publish any of his inspirations, and that he had signed it, and that this does not become a prophet to do so. It was something like that, I do not fully remember. Anyway, objections had been raised against him. This was on the 24th February 1899, one short of hundred, 1899, on a Thursday, that this kind of ordinance had been issued. The whole matter has been...
Mr. Yahya Bakhtiar:	This was the court of the district magistrate of Gordaspur.
Mirza Nasir Ahmad:	...on Thursday, the 24 th February 1899, it had been stated that:

	‘Both parties had been made to sign the notice that in future, neither party would publish any matter predicting the death, ruin, or similar offensive matter, concerning the other.’ This was on 24th February, 1899. Fact is that already six years before that, the founder of the movement had made an announcement to this effect. On 20th February 1889, the following had been announced. On 20th February 1886: ‘This non-entity had, on 20th February 1886 called Andarman Muradabadi and Leekh Ram Peshawari through an advertisement, that if they desire it, some prophecies concerning their fate shall be published. After this advertisement, Andarman Muradabadi had made some objections. (Hence, the prophecy had not been published. The words are as follows, that following the advertisement, Andarman had raised objection.) Shortly thereafter, he died. However, Leekh Ram had quite bravely sent a card to this non-entity, demanding that any prophecy concerning him should be published, that he grants his full permission to do so.’ Thus, already before this ordinance, he had made such a declaration through advertisement. ‘This has been my way right from the beginning – this has been my way right from the beginning – that I do not publish any prophecy concerning anyone without permission from the concerned party.’ So, he has not been bound by the court, rather, it was something that he had imposed on himself beforehand, and since the court had given a verdict to the same effect, he had signed on it.
Mr. Yahya Bakhtiar:	Mirza Sahib, one question arises there, namely the advertisement which he had published before, in which he had said that he had imposed this on himself in 1886. But in 1886 he had not yet laid claim to prophethood.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	In 1886, Mirza Sahib had not yet laid claim to prophethood.
Mirza Nasir Ahmad:	In 1886 he had not laid claimed to prophethood, but he had claimed to receive inspiration.
Mr. Yahya Bakhtiar:	No, what I am saying is that you had mentioned a date, that in 1891 he had claimed to be the Promised Messiah.
Mirza Nasir Ahmad:	No. (To a member of his delegation) Take it out. (To the Attorney-General) Please wait a moment. Let me have a look at this in the books.
Mr. Yahya Bakhtiar:	There is some confusion, right?
Mirza Nasir Ahmad:	Alright. On 20 th February 1886.
Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	During those days, he had debates with Christians and Hindus, etc. and he also claimed to receive inspiration, which contained prophecies as well. This was 16 years earlier. And the second advertisement was published after his claim.
Mr. Yahya Bakhtiar:	No, Mirza Sahib. I was saying something else – I do not want to take too much time – the issue is that when a prophet receives revelation, then he does not say because of a court order: ‘Fine, now that the court has given me an order, I shall say nothing about the revelation that I receive from Allah.’ This issue...
Mirza Nasir Ahmad:	Yes, yes, the answer I had given to this was...

Mr. Yahya Bakhtiar:	You had said that he had imposed these restrictions on himself.
Mirza Nasir Ahmad:	...that he was not bound by the court. Rather, he had made an announcement, a while before the court decision, to the effect that: 'This has been my way right from the beginning – that I do not publish any prophecy' He did not say that he will not mention them – to his friends, in his circle. He just said that he would not publish them through advertisements and newspapers as long as the concerned party does not permit it.
Mr. Yahya Bakhtiar:	So it was because of that that he had accepted the court decision?
Mirza Nasir Ahmad:	Because it was...
Mr. Yahya Bakhtiar:	Yes, that means...
Mirza Nasir Ahmad:	...according to his own way of doing things.
Mr. Yahya Bakhtiar:	So that what had happened in the court was for the reason that you had mentioned.
Mirza Nasir Ahmad:	There had been a prophecy concerning Maulwi Sanaullah Sahib. You had said that this prophecy had not realized itself. Well, whatever kind of announcement he had made concerning Hazrat Sanaullah, about Mubalah or Muqabalah, you know, this kind of affairs requires two parties. Just like the proverb goes – you cannot clap with just one hand. So, he had challenged Maulwi Sanaullah for a Mubalah. The answer that Maulwi Sanaullah had given to this had appeared in the paper 'Ahl-e-Hadith' of 1907. We shall submit the Photostat of that. Maulwi Sanaullah replied to this challenge as follows: 'This writ of yours (as to who is going to die first), this writ of yours is not acceptable to me. And it would also not be acceptable to any wise person.' Hence, the question of any kind of contest that would have brought the truth to light not even arises. He wrote: 'No man in his right mind can accept any of your challenges.' The Photostat of the Ahl-e-Hadith paper...
Mr. Yahya Bakhtiar:	Yes, if you could also provide the Photostat of Mirza Sahib's advertisement along with that – I also have got it – so that...
Mirza Nasir Ahmad:	The Ahl-e-Hadith one is in this paper. They are giving a Photostat copy of Maulwi Sanaullah Sahib's paper 'Ahl-e-Hadith. In it...
Mr. Yahya Bakhtiar:	Mirza Sahib made a Dua in it...
Mirza Nasir Ahmad:	The Dua of Mubalah. If you agree to this Dua, then there shall be a Mubalah between us. He refused to agree to it, quite vehemently, that no person in his right mind would agree to it.
Mr. Yahya Bakhtiar:	And in it...
Mirza Nasir Ahmad:	And the Ahl-e-hadith paper contains all this, in between, the Dua he had not accepted. That which Maulwi Sanaullah had considered as challenge, as Mubalah, and which he had answered accordingly. Otherwise he would not have printed it in his paper. And I had included that, for the record of the proceedings here.
Mr. Yahya Bakhtiar:	Also the advertisement in which he says...
Mirza Nasir Ahmad:	Yes, yes, it is in there.
Mr. Yahya Bakhtiar:	'Whoever lies...'

Mirza Nasir Ahmad:	Maulwi Sanaullah had given his reply to the challenge, after copying the Dua.
Mr. Yahya Bakhtiar:	No, this is correct.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	'...may God afflict him with the plague or cholera...'
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	'...may God afflict him with the plague or cholera...'
Mirza Nasir Ahmad:	He had written the Dua of the Mubalah challenge.
Mr. Yahya Bakhtiar:	Right.
Mirza Nasir Ahmad:	Sanaullah Sahib said that he does not accept it and with that, the matter was finished.
Mr. Yahya Bakhtiar:	Later on it had been said that Mirza Sahib had died from cholera.
Mirza Nasir Ahmad:	I, yes, yes, no, fine, yes, fine. This question should be asked. Mirza Sahib had not died from cholera. It was necessary to take the certificate from the doctor, most probably to move the dead body from Lahore to Qadiyan. The doctors that had seen him then, they had made their estimate after seeing all the symptoms, and the doctors who came later on, well, they could in fact only guess, but all were quite sure that the disease that led to his demise, was gastro-enteritis. This disease is quite common nowadays. It was not cholera, because...
Mr. Yahya Bakhtiar:	Dysentery and....
Mirza Nasir Ahmad:	...the symptoms of cholera are basically quite different.
Mr. Yahya Bakhtiar:	Mirza Sahib! ...
Mirza Nasir Ahmad:	No, some are similar, but yet, they are basically different.
Mr. Yahya Bakhtiar:	No, dysentery is also a kind of cholera.
Mirza Nasir Ahmad:	When someone eats rotten fruit from them market, he is likely to get dysentery. He will be vomiting, but that is still does not means he is going to get cholera as well.
Mr. Yahya Bakhtiar:	That means, sometimes the condition turns into cholera, and sometimes not.
Mirza Nasir Ahmad:	Yes. This is what I mean. The doctors had issued a certificate that it was not cholera, and later on, the doctors had mentioned it to have been gastro-enteritis. But this was later on. It is being said that they had based their assumption on the symptoms.
Mr. Yahya Bakhtiar:	And after this Mubah... Mubah... what do you call it?
Mirza Nasir Ahmad:	Mubalah. Mubalah.
Mr. Yahya Bakhtiar:	Maulwi Sanaullah continued to live for thirty, forty years afterwards?
Mirza Nasir Ahmad:	There had been no Mubalah.
Mr. Yahya Bakhtiar:	No, I am saying this, because...
Mirza Nasir Ahmad:	There had been no Mubalah after which he continued to live for thirty, forty years.
Mr. Yahya Bakhtiar:	I mean after this advertisement...
Mirza Nasir Ahmad:	Yes, in those thirty, forty years, the world had witnessed a revolution, that Maulwi Sanaullah who had tried to make our Jamaat fail – before that, and afterwards also, that he could not succeed, and that the mission of the founder of the movement progressed day by day.
Mr. Yahya Bakhtiar:	Well, there you are bringing up another issue.

Mirza Nasir Ahmad:	No, I am not. I just thought that this could also be mentioned in connection with those forty years.
Mr. Yahya Bakhtiar:	This Mubalahah thing – is it right for one Muslim to do this to another?
Mirza Nasir Ahmad:	In the beginning, the scholars had challenged the founder of the movement to ‘do Mubalahah with us’, and he kept replying them for a while that he thought that it is not permissible for Muslims to enter Mubalahah...
Mr. Yahya Bakhtiar:	Yes, I...
Mirza Nasir Ahmad:	No, yes, let me go on. It is not finished. But the reply that had come from the scholars was that ‘we do not accept your excuse that you do not want to do Mubalahah because you think it is not permissible for Muslims, because we consider you as Kafir, hence you can do Mubalahah with us.’ The reference is available.
Mr. Yahya Bakhtiar:	After that, Mirza Sahib thought of them as Kafirs and challenged them to Mubalahah?
Mirza Nasir Ahmad:	Mirza Sahib had then... when there was insistence from the other side, when they had issued a Fatwa of Kufr, then in return, the founder of the movement mentioned the prophetic Hadith that if one calls another a Kafir, the Kufr falls back on him. Then this had happened.
Mr. Yahya Bakhtiar:	Yes, fine.
Mirza Nasir Ahmad:	There had been a question about the prophecy concerning Atham.
Mr. Yahya Bakhtiar:	Yes, I had mentioned this before.
Mirza Nasir Ahmad:	Yes. I had arranged the material. It was quite scattered. The debate that took place with Atham, I had already mentioned about that, that there had been insistence on part of the Muslims of Jandiyalah. I don’t think there is any need to repeat it.
Mr. Yahya Bakhtiar:	‘The Holy War’?
Mirza Nasir Ahmad:	‘The Holy War’ is the name of the book. The prophecy is mentioned in ‘Tableegh-e-Risalat’, vol. 3, p. 96: ‘Either party who willfully chooses falsehood over truth... willfully chooses falsehood over truth and ascribes divinity to a helpless human being, shall, after a number of months equaling the days of this debate, that is, after fifteen months be thrown into Hell (Pardon!) and he shall be subjected to extreme disgrace, provided he does not return to the truth. And the honour of the one who is on truth, and believes in the true God (in the One and Only God) shall become apparent.’ The thing that ought to be explained in detail at this time is ‘provided’. The Muslim Ummat is agreed on this – right from its earliest up to this day, namely on keeping prophecies conditional. Conditional means that if it has been said about someone that ‘God has informed me that due to your spiritual condition, you shall get such and such punishment’, then there is a condition attached to this statement. No matter if this condition is mentioned or not. As, for example in the case of Hazrat Yunus’s <i>alaihissalam</i> people – this is mentioned in the Holy Qur’an – there had been a prophecy that they shall be destroyed. However, the punishment did not descend at the appointed time. Hazrat Yunus <i>alaihissalam</i> thought that the prophecy he had made – as told by Allah – was wrong, and he ran away from the

	place. This is a long story, anyway, it is mentioned in the Holy Qur'an. There had been a casting of lots, and Hazrat Yunus <i>alaihissalam</i> jumped into the sea. He was swallowed whole by a whale, or any other huge marine creature and landed in its stomach. But before his physical health was seriously affected, before he would die, Allah made the fish carry him to the shore. The fish spat him out, and he landed on the sand. It is a long story. Anyway, this story has nothing to do with us rightnow. There had been a prophecy that had not been fulfilled. The Almighty said that the people had repented, so they escaped the punishment. Three references I had noted down. If you want me to, I shall read them, otherwise I shall merely submit them. One is taken from 'Roohul Maani' a Tafseer written by Allamah Abul Fadhl. In this, he writes that such kind of prophecies can be averted through repentance, turning to Allah, and through giving charity. The second reference is by Imam Fakhruddeen Razi – a renowned scholar. And the third is by the author of 'Roohul Maani' – the second reference from the first book. If you want me to, I shall...
Mr. Yahya Bakhtiar:	Just submit it.
Mirza Nasir Ahmad:	So, I was mentioning the principle, a principle, about prophecies heralding destruction, that they can be averted through prayers, repentance, charity and humbling oneself before the Almighty. And there is no difference of opinion regarding that. This is what the prophecies heralding destructions were like, from those in the Holy Qur'an to that concerning Atham: 'Provided he does not return to the truth.' Anyway, he had turned to the truth, and the limit of fifteen months that had been set for him had been lifted. But then, he became daring. Some people instigated him. All proofs had become fully apparent to him – there was nothing left that he could deny. The founder of the movement had challenged him before: 'If you make an announcement, if you place an advertisement that you shall not return towards the truth, and that my prophecy will turn out false, then punishment shall befall you, that is what I am telling you. So, if you think that you have not retracted, then just place an advertisement, and I shall give you 1000 Rupees as a reward.' When he had not accepted that, then he said: 'I shall give you 2000 Rupees as a reward'. That were the Rupees of those times. And when he had not accepted that, he said: 'I shall give you 3000 Rupees as a reward.' Again, he did not accept, that means, he did not agree to make an announcement that he had not retracted. Then he said: 'I shall give you 4000 Rupees as a reward.' After the fourth time, he said: 'You have returned to the truth, i.e. you began to fear that God might punish you for the foul language you had used for the Holy Prophet's □ pure being (and you should say so). This would be retracting, recanting. That means, to completely withdraw one form this affair. 'But now, since you have tried to hide the fact that you have retracted, I am saying that you shall be punished.' This is a long story – the punishment that befell him, and he has left this world. So, this is a prophecy foretelling destruction. He had returned to the truth, and the fulfilment of the prophecy had been averted. Then he tried to hide his having recanted, and Itmam-e-Hujjat took place four times. Only then Divine punishment befell him. This has become apparent to everyone. Anyway, this is our reply.

	The third prophecy was concerning Muhammadi Begum...
Mr. Yahya Bakhtiar:	No, I still would like to... Mirza Sahib had prophesied that within 15 months, he shall be cast into Hell and be disgraced.
Mirza Nasir Ahmad:	‘Provided he does not return to the truth.’
Mr. Yahya Bakhtiar:	‘Provided he does not return to the truth.’ Fifteen months passed. He did not die. He was not disgraced, as had been foretold in the prophecy – established fact. According to Mirza Sahib, he had returned to the truth. This is why the prophecy had not been fulfilled. Now, the advertisement that had been published by Mirza Sahib, demanded that he should say whether he had returned to the truth, or not...
Mirza Nasir Ahmad:	Each time, during the Itmam-e-Hujjat, he had increased the reward to be given in case he said: ‘I have not returned to the truth.’ He just had to say what was in his heart.
Mr. Yahya Bakhtiar:	No, what I want to ask you, I...
Mirza Nasir Ahmad:	Well, not yet.
Mr. Yahya Bakhtiar:	Yes. Well, when a person returns to the truth, then this means that he has repented in a way...
Mirza Nasir Ahmad:	From the things that he had said.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	It does not mean that he accepts Islam.
Mr. Yahya Bakhtiar:	No, no.
Mirza Nasir Ahmad:	It does not mean that.
Mr. Yahya Bakhtiar:	That is what I am saying. All the blasphemies he had uttered, the attacks on Islam, the foul language he had used for the Holy Prophet ﷺ. And then he returned to the truth. Allah said that this one is repenting, so the prophecy will not be fulfilled. He had pardoned him. That is what I was saying. Mirza Sahib! This then means that a person who had blasphemed Islam and the Holy Prophet ﷺ, had repented... and when a human being thoroughly repents in front of Allah, he shall be forgiven. Allah then turns to him, too. But after 15 months had passed, the Christians had taken out a huge rally in Amritsar...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Some Muslims had also participated in that rally. They rejoiced that Mirza Sahib’s prophecy had not been fulfilled. And is it correct that this person became abusive again?
Mirza Nasir Ahmad:	He had concealed his having recanted.
Mr. Yahya Bakhtiar:	No, I am asking you to verify the facts.
Mirza Nasir Ahmad:	Yes. He had concealed his having recanted, and as far as we know, he had never written again.
Mr. Yahya Bakhtiar:	After that...
Mirza Nasir Ahmad:	After that, he had not written again.
Mr. Yahya Bakhtiar:	...he had again blasphemed and challenged Mirza Sahib openly.
Mirza Nasir Ahmad:	No, no, the question of Mirza Sahib not even arises. He had been just a servant. He had not become guilty again of blaspheming the Holy Prophet ﷺ as he had done

	before.
Mr. Yahya Bakhtiar:	He had not said again anything against Islam?
Mirza Nasir Ahmad:	Not that we are aware of. And within six months, Divine punishment...
Mr. Yahya Bakhtiar:	He died after six, seven months. It is being said that he had again started to utter blasphemies, that is why he died?
Mirza Nasir Ahmad:	No, no, no. I think I have not made this clear. The Christians, etc. had made quite some noise that the prophecy had not been fulfilled. His Holiness, the Promised Messiah said: 'The prophecy contained the exemption 'provided he does not recant, does not return to the truth' but he had returned to the truth, we have got the proofs for that. And if he thinks that we are wrong, then he should make an announcement that he had not recanted.' But he had refrained from making any such announcement. Then he said: 'Although he had refrained from making any announcement to the effect that he had not returned to the truth, he yet showed weakness by concealing his having recanted. Allah shall seize him with punishment, and the truthfulness of Allah's Noble Prophet ﷺ shall be established.'
Mr. Yahya Bakhtiar:	Mirza Sahib, this...
Mirza Nasir Ahmad:	That punishment is being averted in such a definite manner has been verified through Ayaat of the Holy Qur'an. For example, in Surah Dukhan there are Ayaat according to which people had said: ربنا اكشف عنا العذاب انا مؤمنون - ائى لهم الذكرى و قد جاءهم رسول مبين - ثم تولوا عنه و قالوا معلم مجنون Onwards Allah says: انا كشفنا عنهم العذاب قليلا - We have averted the punishment for a little while. But they will not repent. Their condition is not such that they would. انكم عائدون - But you will return to your former state... in one way or the other. يوم نبطش البطشة الكبرى انا منتقمون
Mr. Yahya Bakhtiar:	The challenge he had given him, the prophecy he had uttered regarding him in 'Jang-e-Muqaddas' – had Atham accepted it by saying 'I accept that challenge?'
Mirza Nasir Ahmad:	Yes, yes. He had not refused it as Maulwi Sanaullah had done.
Mr. Yahya Bakhtiar:	Yes. This is what I am saying. He had accepted it. After that, he had not even said that he had recanted. You merely say that he had not replied to Mirza Sahib's advertisement.
Mirza Nasir Ahmad:	No, no, he had said so to his companions. When his companions told him to do so. I have told that. This is a lengthy discussion. If you want me to, I shall read it.
Mr. Yahya Bakhtiar:	No.
Mirza Nasir Ahmad:	He said in his circles that he had committed a mistake, and that he was under divine punishment. He had a nervous breakdown due to fear – he began to see strange things.
Mr. Yahya Bakhtiar:	No, no, Mirza Sahib! This is a psychological effect that is experienced by some people.
Mirza Nasir Ahmad:	Psychological effect.
Mr. Yahya Bakhtiar:	I am talking about the prophecy.
Mirza Nasir Ahmad:	This was the psychological effect, keeping in view Muhammad-ur-Rasoolullah's ﷺ grandeur and dignity.

Mr. Yahya Bakhtiar:	That is what I am saying, a psychological effect. A psychological effect can take place in any way.
Mirza Nasir Ahmad:	Yes, yes, right.
Mr. Yahya Bakhtiar:	This must have happened to him, but yet, I am saying that he had accepted it, and yet, he had not died; you say that he had returned to the truth. Well, he had not become a Muslim...
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	...afterwards, he began to do the same things again. You say that he had not done the same things again.
Mirza Nasir Ahmad:	No, no, I am saying...
Mr. Yahya Bakhtiar:	A missionary Christian is working against Islam for seven months, and...
Mirza Nasir Ahmad:	...he had concealed his returning to the truth, and he had tried to make a prophecy the Almighty had made to enhance the honour of His Prophet ﷺ appear doubtful.
Mr. Yahya Bakhtiar:	Mirza Sahib, the simple issue that I want to clarify is that he had returned to the truth, in the presence of Allah. Allah knows the hearts of each and every one. He knows the people's intentions, knows who is trying to betray Him, who is going to conceal something, or who is not upright in his intention. He knows that this person, being a Christian, is going to do the same things again. So, why did He accept His repentance?
Mirza Nasir Ahmad:	The Ayat of the Holy Qur'an, it is the same...
Mr. Yahya Bakhtiar:	No, this is what I am asking you.
Mirza Nasir Ahmad:	No, the Holy Qur'an says: 'We know that they are going to do the same things again, but yet We avert the punishment for a little while, because of their supplications.' I had mentioned this Ayat here. And according to the Holy Qur'an, the punishment had been averted nine times from Pharaoh. After that, came another one.
Mr. Yahya Bakhtiar:	No, Mirza Sahib, I don't think he had ever said that 'I recant'. You say it had been done privately. He had not said anything like that in reply to the advertisements.
Mirza Nasir Ahmad:	He had recanted, and the proof for that is that when he was told to clearly say that he had not recanted, he had not made any such statement. So, if this person had not recanted, then he would have, when urged again and again by the founder of the Ahmadiyya movement, said that he had not recanted. Hence, this means that he had recanted. This is an indirect way of announcing one's recantation.
Mr. Yahya Bakhtiar:	Mirza Sahib, in the last speech of this debate, the 'Jang-e-Muqaddas', he had said: 'Tonight something had been laid open for me – after many fervent prayers – prayers in which I was beseeching the Divine Being to make a clear decision in this matter, that we are helpless and that we cannot do anything without You. After that, I was given the tidings that either party who willfully chooses falsehood over truth...
Mirza Nasir Ahmad:	I had read that before.
Mr. Yahya Bakhtiar:	... and ascribes divinity to a helpless human being... That is, the Christians consider a helpless human being as divine. Had Atham not thought of Jesus, a helpless human being, as divine afterwards?
Mirza Nasir Ahmad:	Now we have reached the place where prophecies heralding ruin are averted, in

	case of recantation, but the question is, whether he had rally recanted, or not?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	This had been the question, right?
Mr. Yahya Bakhtiar:	No, I am saying that you claim he had recanted...
Mirza Nasir Ahmad:	I have understood this.
Mr. Yahya Bakhtiar:	He considered a helpless human being as divine. This is why he was a liar.
Mirza Nasir Ahmad:	No. This is a rather lengthy discussion. I shall read a short excerpt to throw some light on this: ‘When he had offered a reward of one thousand Rupees, the advertisement was worded as follows: ‘In order to clarify who shall emerge victorious – the followers of Islam – as they, in fact are (victorious), or the Christians who are deemed on the path of wrong. In order to lift the curtains from this issue, I am prepared for a Mubalahah. If they do not refrain from their duplicity and cunningness, then the Mubalahah shall take place as follows: a date shall be fixed on which both parties shall gather in an open place. Mister Abdullah Atham shall stand up and declare three times that during this period (in which the prophecy was to realize itself), he had not once been awed by Islam, not even for the wink of an eye, and that he kept considering and still considers the Prophet of Islam □ as not true, that it had not even once occurred to him that he might have been truthful. And that he firmly believes in Hazrat Isa as the son of God, and in his being divine, and in all what is mentioned in the books of Protestant Christians, and in all what a Protestant Christian believe in, and that, if his statement is not according to reality (i.e. his uttering the above words), if he has concealed the truth, that then he shall die within a year’s time. We shall say ‘Ameen’ to this invocation. And if the invocation shows no effect within a year, if the punishment for falsehood has not descended, then we shall pay Mr. Abdullah Atham a compensation of one thousand Rupees.’ This was the first advertisement. In this he had stated what he means by Atham’s returning to the truth, and he had also stated that Atham should make an open declaration in case he has not returned to the truth. And this is the same thing that you had mentioned, right, regarding Christianity: ‘That during this period (in which the prophecy was to realize itself), he had not once been awed by Islam, not even for the wink of an eye, and that he kept considering and still considers the Prophet of Islam □ as not true, that it had not even once occurred to him that he might have been truthful. And that he firmly believes in Hazrat Isa as the son of God, and in his being divine.’ So, this is what he had refused to do, and these are the same words that you had mentioned.
Mr. Yahya Bakhtiar:	I have understood this. So, one challenge followed another challenge. And when Atham refused to accept it, then Mirza Sahib increased his offer. You... first you had only said: ‘Christians consider a helpless human being as divine.’ That he had given this challenge. This challenge turned out to be wrong.
Mirza Nasir Ahmad:	No, no.
Mr. Yahya Bakhtiar:	And afterwards... there was an explanation that ‘there is another challenge for you

	from my side. I am giving you again one year time.' If he did not die by then, he was given another challenge. This can be claimed later on also.
Mirza Nasir Ahmad:	These advertisements were not published at one year intervals. Someone had informed you wrongly.
Mr. Yahya Bakhtiar:	No.
Mirza Nasir Ahmad:	Anyway, we think, after having seen all this, we think that a person, who had gone through all these details, we think... we might be wrong... we think that a person who had seen all these details, might come to the same conclusion as we did.
Mr. Yahya Bakhtiar:	Alright. Mirza Sahib, there is another question. There had been an American who had also made some claims – I want to bring in both pictures.
Mirza Nasir Ahmad:	No. this has nothing to do with this.
Mr. Yahya Bakhtiar:	No, no, it was a different matter indeed. I had read something about it. He had really died in the period about which Mirza Sahib had said that he shall be disgraced. He had been in the city of Zion. He had said that Islam shall come to an end. He had been mentioned in an American newspaper. Then it came also with quite some detail in 'True Islam'
Mirza Nasir Ahmad:	Dowie.
Mr. Yahya Bakhtiar:	Had Mirza Sahib given him also a challenge like that?
Mirza Nasir Ahmad:	I have... the mention of Dowie is already on the record.
Mr. Yahya Bakhtiar:	Yes. I had read something detailed from a book.
Mirza Nasir Ahmad:	In which regard Dowie had been mentioned is on the record.
Mr. Yahya Bakhtiar:	Yes, it is. Yes. I am saying that Mirza Sahib had given him the same challenge, that after a while...had he given any time, that after one year, eight months, or two years, I do not remember exactly, he shall die in disgrace. And the book that I had seen, 'True Islam', this says that he had been disgraced and that he had died as well, although he had not accepted the challenge at any stage.
Mirza Nasir Ahmad:	He did accept it.
Mr. Yahya Bakhtiar:	No. Your paper says that he ignored it. Regarding this, it has been said that the prophecy had been fulfilled, although he had not accepted the challenge...
Mirza Nasir Ahmad:	No, no, oho! I am getting it.
Mr. Yahya Bakhtiar:	...and regarding Sanaullah it is being said that he had not accepted, so...
Mirza Nasir Ahmad:	I understand. I am getting your point. I am answering it. Prophecy is one thing, Mubalah is another thing. There is a difference between these two. Regarding him, there had been a prophecy; there had been no Mubalah.
Mr. Yahya Bakhtiar:	No, there had been a challenge which he... accept...
Mirza Nasir Ahmad:	No, no, no. There it was a challenge that appeared as a prophecy. And here it was a challenge that appeared as a Mubalah.
Mr. Yahya Bakhtiar:	No, I had asked about the prophecy concerning Atham. You had said that he had accepted it.
Mirza Nasir Ahmad:	That was a Mubalah. In Atham's case it was a Mubalah, and later on also, the word Mubalah had been used. In this whole matter, there is no doubt that in Atham's case, it was a Mubalah...
Mr. Yahya Bakhtiar:	There had been a prophecy also.

Mirza Nasir Ahmad:	...and in Dowie's case, there had been a prophecy, and there is a difference between these two.
Mr. Yahya Bakhtiar:	In the case of Sanaullah and Atham, there had been no prophecy?
Mirza Nasir Ahmad:	There had been a Mubalahah with Atham, and the Mubalahah did take place...
Mr. Yahya Bakhtiar:	Yes, and the Mubalahah contained a prophecy.
Mirza Nasir Ahmad:	...and in case of Hazrat Sanaullah Sahib – he had been challenged to a Mubalahah. The words were those of invocation through which a desire for this Mubalahah was conveyed, but he declined, saying that no person in his right mind would accept a challenge like that.
Mr. Yahya Bakhtiar:	No, that is fine. Then did he make any prophecy during the Mubalahah with Atham?
Mirza Nasir Ahmad:	Mubalahah bears a tint of prophecy.
Mr. Yahya Bakhtiar:	So, it is a prophecy, but made during Mubalahah?
Mirza Nasir Ahmad:	Like Mubalahah. The features of both are different.
Mr. Yahya Bakhtiar:	Did he challenge Dowie in the same manner?
Mirza Nasir Ahmad:	He did not challenge Dowie. He merely said to him: 'You have reached a stage about which I can tell you that you shall come under Divine punishment, without any Mubalahah.'
Mr. Yahya Bakhtiar:	Mirza Sahib! No, I shall give you the book. He had been approached. He was asked that a Prophet Ahmad in India is challenging him and whether he accepts this challenge. He said: 'No. I ignore it. There is much vermin like this crawling around.' A very contemptuous language he used.
Mirza Nasir Ahmad:	I do not know of any Mubalahah.
Mr. Yahya Bakhtiar:	Not Mubalahah. I said that he had challenged him. He was told to accept it, but he refused.
Mirza Nasir Ahmad:	Look, he challenged him. Let us go stage by stage. He challenged him. He did not accept it. The question of Mubalahah not even arises. But he used foul language when refusing to accept. Then a prophecy was made, without any Mubalahah. This is the third stage.
Mr. Yahya Bakhtiar:	I shall bring the book.
Mirza Nasir Ahmad:	Yes. Yes. Are we going on?
Mr. Yahya Bakhtiar:	No. There is one more question I have to put. Maulwi Sahib had asked me to direct your attention to this. I don't want to waste your time. It is only that:
Mirza Nasir Ahmad:	Raees? I could not hear the name.
Mr. Yahya Bakhtiar:	'...Muhammad Ali Khan, Mirza Sahib's servant and indeed a true servant, voiced his discern about the prophecy not being fulfilled in two letters' These two letters are here: 'Did the prophecy fulfil itself as per your elucidations? No. Not at all. Abdullah Atham Sahib is still around, hale and hearty. He was neither punished with death, nor cast into Hawiyah. If this had happened, then the prophecy would have turned out right, just according to the words of the inspiration. Just as Mirza Khudabakhsh Sahib had written, and the apparent meaning that had been understood, turned out to be incorrect. Nothing had been witnessed that would have affected Abdullah Atham.'

	The words of the second prophecy are: ‘Now, whichever of the parties resorts intentionally to falsehood, leaving the true God and making a weak human being (his) God instead, shall be, in a period of months equaling the days of this debate, that is, fifteen months, severely disgraced.’ This letter...
Mirza Nasir Ahmad:	Fine.
Mr. Yahya Bakhtiar:	Mirza Sahib! Now there is...
Mirza Nasir Ahmad:	Muhammadi Begum?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	First of all, I would like to say that ten of Muhammadi Begum’s relatives said: ‘The prophecy had been fulfilled’ and then pledged allegiance. The family itself. And the other thing I would like to submit is that Muhammadi Begum’s son had placed an advertisement, the Photostat of which I am going to submit here. (Break)
Mr. Yahya Bakhtiar:	Mirza Sahib! The brief facts... if you could first... because many members are not aware... after that, if you could... (Break)
Mirza Nasir Ahmad:	Yes, yes. The short history of this prophecy is as follows: The founder of the Ahmadiyya Movement, well, a part of his extended family had turned away from Islam. In fact, they had used highly objectionable, blasphemous language about Islam. So, there had been a prophecy heralding doom concerning them. The prophecy had been like this: ‘If you do not come back to Islam from which you had turned away – in spite of your having been born in a Muslim household, if you do not refrain from profanities you are engaged in, then Allah’s curse will befall your house – you will be utterly ruined, and your present state of enmity – I am saying this in my role of a humble servant of Islam – your mindset does not relate at all to me, we might be related, but we do not relate to each other. And you would never even think of an alliance between your girl and me.’ And there had been the prophecy that: ‘Allah shall cause destruction to descend on your family, that is the part being mentioned – one after the other shall die, until you shall be completely disgraced and finally be prepared to wed your daughter to someone like me.’ But as it is with prophecies heralding doom, they had recanted, and Allah averted the doom from them. And this recantation consisted in ten members of this family accepting Ahmadiyyat. And Muhammad Begum’s own son had written that. That is the background, what I have just told in brief, her son had also mentioned something like that. I shall read that, too, so that it can be verified. Muhammadi Begum’s son had placed the following advertisement: ‘It appears that when Hazrat Mirza Sahib, his people and relatives...’ He had written this sentence. But actually, this prophecy concerns the relatives of Muhammadi Begum, right: ‘When his relatives became sacrilegious, even so far as to deny the Divine Being,

	when they denounced the Holy Prophet Muhammad ﷺ and the Holy Qur'an, and demanded to be given a sign, Allah answered their doings through a prophecy. As per the prophecy, my maternal grandfather, Mirza Ahmad Baig died, and the remaining family began to focus on their reform. (There had been some other deaths, too, in the family.) This is an irrefutable proof that most of them had accepted Ahmadiyyat, as a result of which Allah's attributes of being Ghafoor and Raheem prevailed over his wrath.' This advertisement had been given by her son. I am submitting it. I have... the names of the family members are written with me. I have not read them as this would...
Mr. Yahya Bakhtiar:	No, no. His father's name was Ahmad Baig?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	The relatives of Muhammadi Begum – were they opposed to Mirza Sahib? You said 'They were against Islam'.
Mirza Nasir Ahmad:	They were against Islam. They were irreverent towards the Holy Qur'an. They had denied Allah Most High, they openly ridiculed Islam in their gatherings.
Mr. Yahya Bakhtiar:	According to you, they had asked Mirza Sahib for a sign.
Mirza Nasir Ahmad:	Mirza Sahib did not mention any sign to his opponent. Mirza Sahib had shown a sign to those who denied Allah, ridiculed the Holy Qur'an and blasphemed the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	First I would like to get some facts verified. After that... Ahmad Baig was Muhammadi Begum's father. Ahmad Baig's sister was married to Ghulam Hussain, who happened to be Mirza Sahib's cousin. She was married to Ghulam Hussain, right, Mirza Sahib's cousin, is this correct?
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Ghulam Hussain Sahib had disappeared, became unheard of, some 20, 25 years before this incident?
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	And his estate had been inherited by Ahmad Baig's wife, or it fell into her lot; however, Mirza Sahib was also to get something out of that, as there were probably no offspring?
Mirza Nasir Ahmad:	Whose?
Mr. Yahya Bakhtiar:	By Ghulam Hussain, who had disappeared...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	The estate he had left behind, (went to) Ahmad Baig's sister, who happened to be Ghulam Hussain's wife? I have been provided with the details, I proceed according to them.
Mirza Nasir Ahmad:	Yes, yes. Just let me read them. You can compare.
Mr. Yahya Bakhtiar:	No, I will do that. If there is any mistake, then please, point it out, because... these were given to me: Ahmad Baig's sister had been married to Ghulam Hussain. Ghulam Hussain disappeared. Nothing had been heard for him for a very long time. For around 25 years. After that, the estate was made over to his wife...
Mirza Nasir Ahmad:	What is her name?
Mr. Yahya Bakhtiar:	The wife's name is not mentioned. She was Ahmad Baig's sister. Ahmad Baig

	wanted that the estate, that belonged to his sister, should be transferred to his son. And for this, Mirza Ghulam Ahmad Sahib's consent had to be obtained, too, because he had also a title in it, due to his being a cousin.
Mirza Nasir Ahmad:	Yes. A perfectly legal title.
Mr. Yahya Bakhtiar:	Yes. A legal title. He then went to Mirza Sahib and asked him to sign the document, so that the property could be transferred to his son, and that his sister had no objections regarding this. Upon this, Mirza Sahib had said: 'I am accustomed to do Istikhara in matters like these. I shall let you know later.' Please note this down. These are the facts that I had been given.
Mirza Nasir Ahmad:	Yes, yes, right.
Mr. Yahya Bakhtiar:	After the Istikhara, he had told him... after two, four or however many days had passed, he told him the following: 'If you give me your daughter Muhammadi Begum in marriage – a marriage that Allah had solemnized already in Paradise or heaven, then this shall be good for you. (Yes), Allah shall be kind towards you, there shall be much blessing for you. Otherwise, the girl will suffer much, and as for your family, Ahmad Baig will die within two or three years, and whoever is going to marry Muhammadi Begum shall also die within one and a half years.' This took place in 1886. After that, Muhammadi Begum's father (outrightly rejected) this alliance...
Mirza Nasir Ahmad:	Which year did you mention?
Mr. Yahya Bakhtiar:	1886.
Mirza Nasir Ahmad:	1886. Yes, right.
Mr. Yahya Bakhtiar:	I am asking you to clarify this.
Mirza Nasir Ahmad:	Yes. Right, right. (To a member of his delegation) Write: 1886. (To the Attorney-General) I had not understood.
Mr. Yahya Bakhtiar:	After that, he had rejected this marriage, he had turned down the proposal. Then Mirza Sahib wrote some letters to Ahmad Baig's and his own relatives. He wrote to Mirza Ali Sher: 'I know that soon, one or two days after Eid, this marriage is to take place, and that you are also a part of it, and anyone who participates in this marriage shall be my greatest enemy and the greatest enemy of Islam.'
Mirza Nasir Ahmad:	Anyone who does not participate in this marriage?
Mr. Yahya Bakhtiar:	Anyone who does participate.
Mirza Nasir Ahmad:	Alright.
Mr. Yahya Bakhtiar:	Because Mirza Sahib is saying: '...shall be my enemy...'
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	'...shall be an enemy of Islam.' He also wrote a letter to Ahmad Baig, which said: 'You know the prophecy that I had made. (What my prophecy was.) Almost one million people know about it. Hindus and priests are waiting for this prophecy (to be fulfilled) - maliciously (these are the words that were given to me) waiting for it. I am requesting you to help me in fulfilling this prophecy, so that God may show mercy to you. No human being can take up a quarrel with the Almighty. This is God's will. What has been decreed in heaven, shall come to pass.' This is the gist that I had been given; on this I base my words.

Mirza Nasir Ahmad:	Is it any excerpt or is it a gist?
Mr. Yahya Bakhtiar:	No, it is a gist. It has been noted down in English from different books.
Mirza Nasir Ahmad:	Yes. The references to the books are not available here?
Mr. Yahya Bakhtiar:	No, but they will come. Mirza Sahib's letters...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	... I am reading their gist. The letter that Mirza Sahib had written to Ahmad Baig...
Mirza Nasir Ahmad:	Yes, the whole is a very interesting story.
Mr. Yahya Bakhtiar:	Yes. You may say so.
Mirza Nasir Ahmad:	It is an incident which took place. A bit like the stories that are made up for kids.
Mr. Yahya Bakhtiar:	Yes. So, please, look...
Mirza Nasir Ahmad:	And the source for that... I have understood it... we shall send all of it to you in written form.
Mr. Yahya Bakhtiar:	Yes. But the letter he had written to Mirza Ali Sher, and the one he had written to Ahmad Baig...
Mirza Nasir Ahmad:	Yes. We shall also bring the letters that were written in reply.
Mr. Yahya Bakhtiar:	Yes. They...
Mirza Nasir Ahmad:	Yes. It got noted.
Mr. Yahya Bakhtiar:	...these are facts. If you say that these letters were not written, then it will be another matter altogether. If the content of the letters had been altered, or...
Mirza Nasir Ahmad:	...altered. The context was altered.
Mr. Yahya Bakhtiar:	Yes. If you could file the original, then that will be the best. We do not want any misunderstanding to come up...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...because I got...
Mirza Nasir Ahmad:	If you permit me, then just one matter relating to this, nothing else.
Mr. Yahya Bakhtiar:	No, Mirza Sahib! Let me complete the facts first, from which you...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	...this background... then he wrote him this letter, telling him: 'Help me with this.' He, however, did not agree – apparently. After that, Mirza Sahib – as I was told – publically disowned and disinherited his son Mirza Sultan Ahmad, who had been against this marriage. Is this correct? And along with that...
Mirza Nasir Ahmad:	This 'Is this correct?' is a question directed at me, or is it a part of it?
Mr. Yahya Bakhtiar:	No, that is, I am verifying. I am doing the verification.
Mirza Nasir Ahmad:	Yes. No, there is a complete answer to this. This is...
Mr. Yahya Bakhtiar:	No, I mean, the facts, I just want to know if this is according to the facts...
Mirza Nasir Ahmad:	Yes. We shall answer all of them.
Mr. Yahya Bakhtiar:	Yes. You will answer. What I am saying is, these incidents...
Mirza Nasir Ahmad:	Yes, yes, we note them down.
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	(To a member of his delegation) Note this down. Yes.
Mr. Yahya Bakhtiar:	Mirza Sultan Ahmad Sahib had opposed him, and Mirza Sahib disowned and disinherited him. He even said to his mother: 'On the day on which Muhammadi Begum marries anyone else, you shall be divorced'... because she was related to Ahmad Baig.

Mirza Nasir Ahmad:	I am listening.
Mr. Yahya Bakhtiar:	Yes. Similarly, he had ordered his son Fadhle Ahmad to divorce his wife, as she was Ahmad Baig's niece.
Mirza Nasir Ahmad:	I heard that. My time to answer has not yet come.
Mr. Yahya Bakhtiar:	No, no, I am saying that these facts...
Mirza Nasir Ahmad:	Yes. I told him to note them.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	Yes, alright. Everything ought to be clarified.
Mr. Yahya Bakhtiar:	Yes. He said that to him, and he disowned, disinherited him as well, because he was not divorcing his wife in order to fulfil Mirza Sahib's prophecy. After that, Muhammadi Begum got married to Sultan Ahmad. On this, Mirza Sahib said: 'This is not a matter of my hopes, this is a matter of my faith. This prophecy shall come to pass, even after this marriage.' Six months later, Ahmad Baig passed away. And two and a half years later, her husband died, too. Well, her husband ought to have died first, then the father. Anyway, Ahmad Baig died first.
Mirza Nasir Ahmad:	Was anyone informed by Allah as to who ought to have died first?
Mr. Yahya Bakhtiar:	Mirza Sahib! That is not what I am saying. I am just mentioning this for the sake of inference. If I claim that such and such person is going to die in two and another in three years, then I mean that the two year one is going to die first. He had said about the husband that he would die in two and a half years, and that the father would die in three years...
Mirza Nasir Ahmad:	If it be that Zaid dies after three years, and Bakr after two and a half, and Zaid dies... dies within three years, no, two and a half years; and if Zaid dies after six months, and the other after one year, then both statements are correct.
Mr. Yahya Bakhtiar:	No, that is fine...
Mirza Nasir Ahmad:	The whole situation becomes changed.
Mr. Yahya Bakhtiar:	No, that is fine; what I am saying is that the one who ought to have died first, did not die first. Muhammadi Begum's husband was quite tough in the taking. He did not die. Two and a half years had passed. Then he died. He had been a great soldier in France. He was founded several times through bullets, in the Great War of 1914, yet, he did not die. And as a result, Mirza Sahib did not marry Muhammadi Begum. They never became husband and wife. These are facts...
Mirza Nasir Ahmad:	The prophecy heralding doom had been averted. Right. These are the facts that you were given.
Mr. Yahya Bakhtiar:	Yes. And I am requesting you to verify them. If they are wrong...
Mirza Nasir Ahmad:	If you kindly permit us, we shall clarify them.
Mr. Yahya Bakhtiar:	Yes, no doubt, fine.
Mirza Nasir Ahmad:	So, this is just a gist. There had been no question so far.
Mr. Yahya Bakhtiar:	No, this...
Mirza Nasir Ahmad:	I mean, this has just been a summary.
Mr. Yahya Bakhtiar:	Yes. I had merely summed up; I had just read the facts that had been provided to me.
Mirza Nasir Ahmad:	Yes, yes. This is why I am saying that it had been very nicely told.
Mr. Yahya Bakhtiar:	Yes, so that you...

Mirza Nasir Ahmad:	Are there any references given?
Mr. Yahya Bakhtiar:	Pardon?
Mirza Nasir Ahmad:	This summary...
Mr. Yahya Bakhtiar:	Mirza Sahib! I think there are around ten, twelve books that mention this incident.
Mirza Nasir Ahmad:	If you could merely mention the names of these ten, twelve books, without mentioning the page numbers, we could extract the material.
Mr. Yahya Bakhtiar:	I shall find out about this.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Different people provided different material. But the facts were taken from there.
Mirza Nasir Ahmad:	Alright. I have understood, I have understood.
Mr. Yahya Bakhtiar:	If anyone says the facts are wrong, that it has not happened like that, that there had been no such letter, that he had not disowned his son like that...
Mirza Nasir Ahmad:	Yes, this is a different subject, a different context.
Mr. Yahya Bakhtiar:	Yes, no. The subject shall be discussed later. I am talking about the bare facts. I am not saying that these were the exact words that Mirza Sahib had used.
Mirza Nasir Ahmad:	No, no, I mean if the general impression is just the opposite of all the facts...
Mr. Yahya Bakhtiar:	This is a different matter. Look, Mirza Sahib! I am saying that...
Mirza Nasir Ahmad:	No, I shall answer this. I am not giving my answer yet.
Mr. Yahya Bakhtiar:	Yes. I am saying that my position should be clear...
Mirza Nasir Ahmad:	Yours is clear.
Mr. Yahya Bakhtiar:	...that he had written a letter to Ahmad Baig....
Mirza Nasir Ahmad:	This position had been noted down.
Mr. Yahya Bakhtiar:	...that he had written a letter to a relative, and threatened him...
Mirza Nasir Ahmad:	This all had been noted down. We will find out...
Mr. Yahya Bakhtiar:	...that he had told his son to divorce his wife. That he had told his second son...
Mirza Nasir Ahmad:	...when I am going to reply to this, all the facts will appear in the right light.
Mr. Yahya Bakhtiar:	...well, I have said that these are facts, that he had told his son to divorce his wife...
Mirza Nasir Ahmad:	Yes, yes. This all shall be seen.
Mr. Yahya Bakhtiar:	...so, the question is: if this has been the will of Allah, then why did it require so much human effort?
Mirza Nasir Ahmad:	Yes, yes. The answer to this will come. We shall see whether the prophecy concerning Muhammadi Begum had been fulfilled, or not; and whether her family had become Ahmadi...
Mr. Yahya Bakhtiar:	They might have become Ahmadi. That is another issue, that family...
Mirza Nasir Ahmad:	...saying that...
Mr. Yahya Bakhtiar:	Mirza Sahib's own son had not become Ahmadi; so this is not really of concern here.
Mirza Nasir Ahmad:	Who? For example, Mirza Sultan Ahmad Sahib had not become Ahmadi?
Mr. Yahya Bakhtiar:	This is what I was thinking of. You mentioned the other day that he had not become Ahmadi. And that he had not offered his funeral prayer.
Mirza Nasir Ahmad:	He was a youngster. He had died early.
Mr. Yahya Bakhtiar:	No, that is, whichever, any of the sons.
Mirza Nasir Ahmad:	The Mirza Sultan Ahmad Sahib whom you are mentioning, had become Ahmadi.

Mr. Yahya Bakhtiar:	In spite of that, he did not believe in him.
Mirza Nasir Ahmad:	No, no. He became an Ahmadi later on.
Mr. Yahya Bakhtiar:	Later on?
Mirza Nasir Ahmad:	When he realized that the prophecy has been fulfilled.
Mr. Yahya Bakhtiar:	Hae! How distressing.
Mirza Nasir Ahmad:	Yes, yes. Absolutely.
Mr. Yahya Bakhtiar:	Muhammadi Begum got married, left – what's the use now?
Mirza Nasir Ahmad:	(Laughter) No, I shall then... there is nothing funny about it. We should have a look at the reality.
Mr. Chairman:	I will request the honourable members to restrain their sentiments.
Mr. Yahya Bakhtiar:	Sir, shall we have a five minutes' break?
Mr. Chairman:	All right. Ten minutes break. The delegation is to report back at quarter to one. Ten minutes for the honourable members. The Committee is adjourned for ten minutes.
<i>(The Delegation left the Chamber)</i>	
<i>(The Special Committee adjourned for ten minutes to re-assemble at 12:45 p.m.)</i>	
<i>(The Special Committee re-assembled after the break, the Chairman (Sahibzada Farooq Ali) in the Chair)</i>	
Mr. Chairman:	The Delegation may be called (Interruptions) I will request the honourable members if anything comes from the mouth of the witness which is appreciated or which is disapproved, we should not make gestures. Yes, yes, call them. <i>(The Delegation entered the Chamber)</i> Yes, Mr. Attorney-General. Keep sitting.
	Sir, the other day, I had referred to certain extracts from 'Al Fadhl' relating to Akhand Bharat, and now I am giving those dates to Mirza Sahib almost to start... because I may have given '1947', I may have given '1957' or something, but these are the correct dates: - April 5, 1947...
Mirza Nasir Ahmad:	Al Fadhl...?
	April 5, five April, 5 th April...
	...5 th April?
Mr. Yahya Bakhtiar:	...1947; 12th April 1947; and then 17th June 1947; in May, there are two numbers of May also Have a look at them, too. Then there is, Sir, August 18, 1947, which I have not mentioned before; and December 28, 1947. These all are of 1947...
Mirza Nasir Ahmad:	Is there...
Mr. Yahya Bakhtiar:	Because the Photostats that I have got with me, it is all mentioned on the last page. So, that may mislead, that is why I want you to check it. On the other day, I had read out some excerpt to you:

	'Finally, I am praying that: 'O Lord! Grant my compatriots understanding - that one, this country should not be divided, and if it has to be divided, that it be divided in a way it can be united again.'
Mirza Nasir Ahmad:	Yes, this is...
Mr. Yahya Bakhtiar:	The Photostat of the last page, it could be misleading. This is why I requested you to check it and get it filed by us, so that...
Mirza Nasir Ahmad:	Yes. Very well. Let us have Al Fadhl, or the Photostat, whatever is possible.
Mr. Yahya Bakhtiar:	Whichever option of the two is possible.
Mirza Nasir Ahmad:	Yes. Anyway, this shall be done soon. We noted down the dates. What were the dates of May 1947?
Mr. Yahya Bakhtiar:	May – they say that, no, just the dates that you had noted. They said that they had checked whether December is included or not.
Mirza Nasir Ahmad:	Right, not that, leave it. Cut out May.
Mr. Yahya Bakhtiar:	Enough. You said that you will submit your reply concerning Muhammadi Begum. There is just one more question for you...
Mirza Nasir Ahmad:	I have a little request. They have written down the points. If you, I mean, for example, the librarian, could also write them and hand them in... it is just very little text... so that no point is left out, and then...
Mr. Yahya Bakhtiar:	Yes, well, I have noted them in English.
Mirza Nasir Ahmad:	You can give the English notes.
Mr. Yahya Bakhtiar:	No, I shall read them out.
Mirza Nasir Ahmad:	No, no, it would be difficult to write them here. We just want a rough note, a rough copy of this note.
Mr. Yahya Bakhtiar:	Sir, I have mentioned the relationship of Ahmad Baig...
Mirza Nasir Ahmad:	No, it is a rough guess on my part that there had been 15, 20 points on which light had to be thrown. If any of them is left out, then the question will be...
Mr. Yahya Bakhtiar:	No, I had said that these are facts that had been mentioned by all. I shall repeat them again, in Urdu. If you could write them, because if...
Mirza Nasir Ahmad:	If we could get them in written, then this would really be...
Mr. Yahya Bakhtiar:	My remaining notes are all somewhat mixed up.
Mirza Nasir Ahmad:	Well, yes, fine.
Mr. Yahya Bakhtiar:	Yes. Otherwise I... Anyway, I shall try to get them typed and hand them over to you, today.
Mirza Nasir Ahmad:	Yes, yes. Fine.
Mr. Chairman:	Alright.
Mr. Yahya Bakhtiar:	This Muhammadi Begum – you say that her son had pledged allegiance, and that he had also placed an advertisement. Do you have any idea how many sons she had?
Mirza Nasir Ahmad:	There are two of whom I know – one is Ishaq, the other Safdar, or any other name. Anyway, these two I know of...
Mr. Yahya Bakhtiar:	Her sons?
Mirza Nasir Ahmad:	I know about two sons.
Mr. Yahya Bakhtiar:	You know only about the two sons who had become Ahmadis. You do not know

	about the others?
Mirza Nasir Ahmad:	No, no. That is what I am saying, please let me finish. Only one of them had become an Ahmadi, not the other.
Mr. Yahya Bakhtiar:	Yes, no. I was told that she had six, seven sons.
Mirza Nasir Ahmad:	I think there might have been four. One of them became Ahmadi.
Mr. Yahya Bakhtiar:	Just one of them?
Mirza Nasir Ahmad:	Yes, one of them.
Mr. Yahya Bakhtiar:	Well then, the details, the facts that I had given...
Mirza Nasir Ahmad:	Alright, give them. I mean, no fact should be left out.
Mr. Yahya Bakhtiar:	Yes, alright. So that... The advertisement concerning Maulwi Sanaullah – I might ask you some questions about it. Yesterday you had said that you would speak about some remaining issues – this all had been noted down.
Mirza Nasir Ahmad:	I said that? About what did I say that I would say anything further?
Mr. Chairman:	About the references that had been mentioned yesterday.
Mr. Yahya Bakhtiar:	No, was there nothing else that you wanted to say?
Mr. Chairman:	Yesterday you had given some references.
Mirza Nasir Ahmad:	You had given many references relating to the evidence.
Mr. Yahya Bakhtiar:	Yes, yes. I had requested some brief comments, because...
Mirza Nasir Ahmad:	Yes, yes, no, there are two possible approaches. We shall follow whatever you say. One is that we have got much literature concerning all of those references. One book is 'Haqueeqat-e-Nabuwat', authored by the second Khalifah. This book discusses all references. Then, there is another book about Rawalpindi – it is not with us – there had been a debate in Rawalpindi, known as the Debate of Rawalpindi, this book contains 86 pages, and deals with exactly the same references.
Mr. Yahya Bakhtiar:	This would be a lengthy discussion.
Mirza Nasir Ahmad:	No, this is what I am saying. That I am going to read. I don't know how many days this would take. This would not be appropriate. Another way would be that I am reading two excerpts here which would help to basically resolve our issues.
Mr. Yahya Bakhtiar:	That would be good. This you definitely should do, so that it be kept brief. Another question, which had been raised by the Lahore party as well, is whether Mirza Sahib's – as they call it – denial of prophethood is annulled, or whether it is to be considered as annulled.
Mirza Nasir Ahmad:	No.
Mr. Yahya Bakhtiar:	That is, this is wrong. There is no such thing.
Mirza Nasir Ahmad:	It is not annulled. Let me explain in two, three short sentences. 'Nabi' means a legalizing Nabi. A Nabi who brings a Shariah. 'Nabi' also means an independent Nabi. And non-legalizing, independent Nabi. And 'Nabi' is also used in the sense of non-legalizing Ummati Nabi. The fourth meaning is that of Nabi (Prophet) and Rasool (Messenger), as it is used in common books, also in English. In the literal sense, with regard to these four meanings, the word Nabi has been used. He might have denied some meanings, and confirmed others. This is the actual state.

Mr. Yahya Bakhtiar:	No. Let me give you an example.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	There had been a question of this kind. I shall see. But till now, there was no need to do so. There had been a certain Abdul Hakeem Sahib. He had some discussion with Mirza Sahib during which he said to him: 'There is some misunderstanding among the people. When I use the word 'Nabi', I take it to mean 'Muhaddith'; and wherever in my speeches or writings the word 'Nabi' is used, it should be taken in the sense of Muhaddith.' This seems to mean that he says that he was not a prophet according to the actual meaning of the word, as you say, or that it had been used in that sense. But after that, he... the word 'Nabi' had been used again, except that now it was deemed to be read Nabi, Muhaddith.
Mirza Nasir Ahmad:	The discussion about Nabi and Muhaddith has started again, hasn't it?
Mr. Yahya Bakhtiar:	No, I am just saying.
Mirza Nasir Ahmad:	I mean that one discussion leads to the other. Then you also should permit me to begin a lengthy discussion...
Mr. Yahya Bakhtiar:	No, I am just asking you briefly...
Mirza Nasir Ahmad:	...or to let me submit some written matter concerning this?
Mr. Yahya Bakhtiar:	Yes, that you can do. I just want to know, in brief, whether Mirza Sahib...
Mirza Nasir Ahmad:	Mirza Sahib...
Mr. Yahya Bakhtiar:	...the expression 'Ummati Nabi', used by you...
Mirza Nasir Ahmad:	No. I am reading an excerpt which shall make the matter a bit clear. It shall make it a bit clearer, not fully. The founder of the Ahmadiyya Movement had written a booklet, entitled 'Aik Ghalat Fahmi ka Izalah (Removal of a Misunderstanding)'. The basic issues had been discussed in this 'Aik Ghalat Fahmi ka Izalah'. I think I should submit it for record. But just one excerpt I still would like to read...
Mr. Yahya Bakhtiar:	That would be kind of you. The Rawalpindi Debate... we asked, we haven't got that, either.
Mirza Nasir Ahmad:	Should I submit that, too?
Mr. Yahya Bakhtiar:	Yes, do that. You said that some things had been resolved during it.
Mirza Nasir Ahmad:	Yes, yes. We shall submit the Rawalpindi Debate, as well as 'Aik Ghalat Fahmi ka Izalah'.
Mr. Yahya Bakhtiar:	Alright.
Mirza Nasir Ahmad:	And in 'Aik Ghalat Fahmi ka Izalah' is half a page, maybe three quarters of a page that I am going to read: 'In those instances where I had denied prophethood or apostleship, I did so only in the sense that I am not an independent prophet (and that is what I was saying – independent prophet). (Insofar that) I have not brought a Shariah. And neither am I an independent prophet in another sense. (I.e. I am neither a legalizing prophet, nor a non-legalizing one). Rather, I was granted by God some knowledge of the unseen and other spiritual blessings by virtue of my following my Messenger. I am a messenger and a prophet, but not one with a Shariah. (I am not a legalizing prophet.) I never denied prophethood in this sense. God Himself has addressed me as messenger and prophet in this sense, so, I am a prophet and messenger in this very sense, and I do not deny being one. My saying: من نستم رسول و نبيا ورده ام

	کتاب merely means that I am not a prophet with a Shariah.' And above has been mentioned that 'I am not an independent prophet'. This is an excerpt from 'Aik Ghalat Fahmi ka Izalah'. I shall get it submitted today.
Mr. Yahya Bakhtiar:	Mirza Sahib! I do not have any misunderstanding in this regard. I had read this before. It is quite clear. But what I...
Mirza Nasir Ahmad:	The Muhaddith issue remained.
Mr. Yahya Bakhtiar:	No, I am not referring to the Muhaddith. This had come up already. Then in 1907, they said that...
Mirza Nasir Ahmad:	Who?
Mr. Yahya Bakhtiar:	The Lahori Group. They also said that in 1907. As far as I understand it, the matter is very clear, no matter what he had said before. Here he clarified the position, saying: 'I am an Ummati Nabi. I am not a Shara'i Nabi.' This is the position. Everything else is just a matter of expression. So, now since they say that he had denied in 1907 as well, saying 'I am not a prophet', I brought in all those references, so that you may authoritatively clear the whole matter.
Mirza Nasir Ahmad:	It must be in the book, the whole matter. We will bring in the book.
Mr. Yahya Bakhtiar:	Yes. So I am leaving this. Because I had directly asked, on my own behalf.
Mirza Nasir Ahmad:	Yes, yes, yes. Alright. (Break)
Mr. Yahya Bakhtiar:	I have received some additional, secondary questions, concerning Maulwi Sanaullah. Is it correct that this advertisement had not been placed for the sake of Mubalahah, but rather because he had been vexed by Maulana Sanaullah's behaviour? ...because the concerned Maulana had profusely hurled abuses and accusations at Mirza Sahib?
Mirza Nasir Ahmad:	What is the reference for this?
Mr. Yahya Bakhtiar:	This question had been asked.
Mirza Nasir Ahmad:	I see, this question had been asked.
Mr. Yahya Bakhtiar:	Yes. You said that this was not done for the sake of Mubalahah; rather, he really bothered Mirza Sahib, so this advertisement was...
Mirza Nasir Ahmad:	No, no, what I had said was that the founder of the Ahmadiyya Movement had called Maulwi Sanaullah to take part in a Mubalahah, and Maulwi Sanaullah refused to accept this challenge, saying that no person in his right mind would accept a challenge like that, hence the Mubalahah did not take place.
Mr. Yahya Bakhtiar:	No, there is again the matter that you had read: 'And this writing of yours is neither accepted by me, nor acceptable to me.' You forgot to read the sentence before that: 'In brief: I am prepared to swear as per your request, provided you are going to inform me of the result of it.' He had put another condition. 'If you don't do that, then your writing is not accepted by me or acceptable to me.'
Mirza Nasir Ahmad:	Then the question arises...
Mr. Yahya Bakhtiar:	No, the part that had been marked for you, in there...
Mirza Nasir Ahmad:	No, let me tell you. Read the three, four lines before that, as well. They shall make the matter clear. We had submitted a Photostat thereof.

Mr. Yahya Bakhtiar:	This we can leave. It has come on the record. I just wanted to draw your attention... (Pause) Then there are two more questions. I think they will be covered by the answer to this one, but I am still going to read them: Is it correct that the challenge for Mubalah was not the outcome of any revelation or inspiration, and that Mirza Sahib had merely appealed for a decision from Allah? This is one question. The other is: Is it correct that the appeal contained in the advertisement is not directed to Maulwi Sanaullah, but rather to Allah, and that Mirza Sahib had addressed Allah, asking him that whoever is a liar should die first? This document has been given to me, I think, if you consider it has appropriate...
Mirza Nasir Ahmad:	Yes. It contains all details. If you read all of it, you will get all the answers.
Mr. Yahya Bakhtiar:	Yes. Once the document has been filed...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	And you have got no answer with you? I am checking. If I have missed out anything, then you...
Mirza Nasir Ahmad:	Yes, check, please.
Mr. Yahya Bakhtiar:	I am doing that. You do not have anything that you would like to say at this moment? You also check, please.
Mirza Nasir Ahmad:	One thing has come to my mind rightnow, while talking, is that he had explained Surah Fatihah like it had never been explained before. He had explained Surah Fatihah in different manners, I had indicated this book... this is a lengthy passage, it will take quite some time. If you say so, I shall hand in the book.
Mr. Yahya Bakhtiar:	Yes, that is fine. No. But please tell one thing, does this book contain Surah Fatihah's seven...?
Mirza Nasir Ahmad:	The details concerning Surah Fatihah that had been taken from me... I said that as per my estimate, 70% of these details had not been mentioned in any other book before.
Mr. Yahya Bakhtiar:	All I am saying is that it is a short Surah. Just seven Ayaat. Please tell us about any of them.
Mirza Nasir Ahmad:	This all is an explanation of Surah Fatihah.
Mr. Yahya Bakhtiar:	Please mark any of them. For my attention, please say that on page so and so, this Surah has been...
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Please read it, so as to facilitate things.
Mirza Nasir Ahmad:	I am writing it here, first: 'apart from other topics, please also see page 82.'
Mr. Yahya Bakhtiar:	Yes, yes. That is fine.
Mirza Nasir Ahmad:	This shall come here.
Mr. Yahya Bakhtiar:	That is, on this page.
Mirza Nasir Ahmad:	I am writing in the beginning of it.
Mr. Yahya Bakhtiar:	Yes, yes.
Mirza Nasir Ahmad:	Then there is another reference that has been mentioned yesterday, 'Chashma-e-

	Marifat', p. 218, concerning the languages – what language is used for inspiration.
Mr. Yahya Bakhtiar:	Yes, one language I had forgotten. Also in Sanskrit...
Mirza Nasir Ahmad:	Yes. The original passage...
Mr. Yahya Bakhtiar:	No. I think I have forgotten to mention that I was told by someone that Mirza Sahib also received inspirations in Sanskrit, or is this wrong?
Mirza Nasir Ahmad:	No. I do not recall Sanskrit.
Mr. Yahya Bakhtiar:	No, I was told so. This is why I had put it to you. I had said if... I had not read it, I was told.
Mirza Nasir Ahmad:	What needs to be seen is what kind of topic is under discussion. The topic is concerned with Hindus, the Vedas, and incarnation of Hindu deities: 'Nobody in his right mind would ever accept this, as this is against the laws of nature. When we see that a language changes after two, three hundred years have passed, and that there are some regional differences in the language spoken at present, like, when we travel from Lahore to Multan, then it becomes clear that this kind of difference is a matter that Allah Most High had decreed of old. (This is the topic that is being discussed.) [Differences are matter that Allah Most High had decreed of old.] The present circumstances bear witness to that fact. One has to accept that the One who has created man has also created languages, and he brings about changes in these languages, of and on. It is complete nonsense to believe that a person's actual language be such and such (here he addresses the Hindus), and that he gets revelations and inspirations in any other language than his own, a language he cannot even understand. This would be a source of much trouble and difficulty for him. (That a person cannot bear that with which he had been burdened.) Hence, when according to the principles of the Arya Samaj (this is their scrutiny) the language of the Vedic Rashias was not Vedic Sanskrit, and they were neither able to speak or to understand it. (The whole Shariah had been revealed in a language which the Vedic Rashis could neither speak nor understand) Then God's sending inspiration in a strange language would amount to depriving an intelligent human being of His teachings. And if you say (here he is addressing the Hindus) that God would explain the meanings of these texts to them in their own language, then in this case the undertaking of Parmeshar would be no longer valid, that it is unlawful for Him to speak in human languages. (This is a matter of their faith, that it is not lawful for God to speak in a human language. This is why they say that He had sent down His revelation in a language that the human beings could not understand.) I absolutely fail to understand what kind of benefit the Aryas get from presenting such immature and unseasoned talk.' This is the text.
Mr. Yahya Bakhtiar:	Mirza Sahib! What does the Holy Qur'an say about this issue, when Allah sends a prophet to any people, in which language is he to talk to them? Do we have any authority here?
Mirza Nasir Ahmad:	Yes. I am coming to this. But it does not connect with this.
Mr. Yahya Bakhtiar:	No. I am just asking in general.
Mirza Nasir Ahmad:	The Law of Allah... the language in which it... actually, regarding this issue, one needs to move a bit back. The Jews did not have this problem, because their

	inspirations and revelations were for a limited people and region. Their language and everything was the same. This question actually arose at the time when the Qur'an was sent down, at the time when it presented the station, the designation, the rank of the Mercy of the Worlds □ to the world. Now, there is not just one language that is spoken in this world. As far as we know, there are hundreds of languages. And some of them are not codified. The Holy Qur'an has claimed to address every single human being. At this time, the question arose that if Allah addresses every single human being through the Holy Qur'an, then how come that the Holy Qur'an has been revealed only in Arabic? Thus, the discussion started. This question had been answered by saying that the Holy Qur'an has been revealed in Arabic because the Noble Prophet □ was to groom through the Holy Shariah a people who were able to understand its meanings, objectives and secrets. These people went forth from Arabia and travelled to different countries all over the world. They learned new languages, and then they explained the meanings and objectives which they had fully grasped to the people in their own languages. Thus we can rationally argue, rationally, that no Shariah, no part of a Shariah can be revealed in a language that the people who were groomed to propagate it, cannot understand. Now, I am talking about the age of the Holy Qur'an. Those, who were groomed, who understood its true meaning and were supposed to spread its teachings all over the world. But this does not mean that revelation is not given to an Ummati Nabi or a high-ranking saint, except in a language that they do understand, i.e. that relates to matters other than the Shariah. One thing is the Shariah that was given to Muhammad □ only...
Mr. Yahya Bakhtiar:	No, his was in his own language...
Mirza Nasir Ahmad:	It ought to be, so that its purpose may be fulfilled. And a non-legalizing prophet, and one whose circle of activities is limited to his own people only, as in the case of the prophets of Bani Israil, if he receives revelation in other languages also – what I am saying onwards relates to our religion – there is nothing that goes against it, and to the correctness of which, apart from looking for authorizing statement, the rational mind itself bears witness.
Mr. Yahya Bakhtiar:	No, did Mirza speak Urdu in his home, or Farsi, or Punjabi? Because there was a time when Farsi was spoken in many homes; there were also many homes in which Punjabi was spoken, or Urdu. So, do you have any knowledge...
Mirza Nasir Ahmad:	I was brought up in this house.
Mr. Yahya Bakhtiar:	Yes. This is why I am asking you.
Mirza Nasir Ahmad:	In our house, usually Urdu or Punjabi was spoken. However, during the days of our elders, like His Holiness the Promised Messiah <i>alaihissalatu wassalam</i> , there were times at which Farsi was also...
Mr. Yahya Bakhtiar:	Yes. I am saying that...
Mirza Nasir Ahmad:	Yes. Farsi was also used at times.
Mr. Yahya Bakhtiar:	All educated Muslim families...
Mirza Nasir Ahmad:	And in our homes, English was also commonly used.
Mr. Yahya Bakhtiar:	But that was not the case during Mirza Sahib's days?
Mirza Nasir Ahmad:	No, not during Mirza Sahib's days. But it began during the days of his children.

Mr. Yahya Bakhtiar:	Yes. This you must know.
Mirza Nasir Ahmad:	During Mirza Sahib's lifetime, the propagation of Islam had already begun in areas where English was spoken. Within India, Islam was presented to priests who spoke English...
Mr. Yahya Bakhtiar:	No, there was something that I had read in English...
Mirza Nasir Ahmad:	...and this is why already during the lifetime of the founder of the Ahmadiyya Movement an English monthly 'Review of Religions' was being issued
Mr. Yahya Bakhtiar:	I do not know about this. There was some revelation that had descended in English. I had read it out to you.
Mirza Nasir Ahmad:	What you had read belongs to different times. It had been put together...
Mr. Yahya Bakhtiar:	Yes. Combined revelation.
Mirza Nasir Ahmad:	Put together. Not a combined revelation.
Mr. Yahya Bakhtiar:	No. I know this.
Mirza Nasir Ahmad:	Sometimes it was: 'I love you...'
Mr. Yahya Bakhtiar:	Yes. There were some others as well.
Mirza Nasir Ahmad:	Sometimes it was: 'He will give you a large party of Islam' These came in different times.
Mr. Yahya Bakhtiar:	No. I had read somewhere the following, Mirza Sahib! That Mirza Sahib had called a Hindu child and asked him what this revelation, this English revelation means? He could not properly explain, because in those days only few people knew English. So, I was thinking that...
Mirza Nasir Ahmad:	No. It is possible that he had called a Hindu boy to tell him that it is a blessing of Islam that even nowadays people receive revelation, saying something like: 'Look! I have received this revelation,' knowing that 'this boy did not know enough English to explain to him'. Yet, he wanted to tell him that Islam is a very blessed religion.
Mr. Yahya Bakhtiar:	No, no. You are right when you are saying... he did not know the meaning of the revelation; well, from this it seems that Allah has sent a revelation to His prophet which he was not able to understand.
Mirza Nasir Ahmad:	No, no. he might not have understood it himself, but there were people around him who could explain it to him.
Mr. Yahya Bakhtiar:	That is admitted. I have understood this.
Mirza Nasir Ahmad:	There are both things. Where he had addressed the Hindu boy, the situation was that neither their Rashis understood, nor any other human being.
Mr. Yahya Bakhtiar:	No. Why is Allah talking to him in English when he did not know English? I am only saying that much. What you say is fine.
Mirza Nasir Ahmad:	We are just weak human beings. We cannot go to Allah and tell Him what he ought to do, what would be the better course of action.
Mr. Yahya Bakhtiar:	No, no. I am not talking about what He should do, or what would be the better course of action. I know. Remain the few matters regarding which you were providing answers, Mirza Sahib! I think we can cover them today. One was the matter with Muhammadi

	Begum, and then there was some detail...
Mirza Nasir Ahmad:	This we shall put into writing, right, and give it to you. This I shall submit.
Mr. Yahya Bakhtiar:	Yes. We had made some notes. I shall get them typed. I shall send them to you, even after you have left.
Mirza Nasir Ahmad:	Yes, yes. We shall submit.
Mr. Yahya Bakhtiar:	Yes. And then there are some other matters. They shall be covered in the evening. Ansari Sahib wants to put some questions about interpolation.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	About interpolation. There are a couple of questions that Ansari Sahib will ask.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	In the evening you have to tell us about Muhammadi Begum anyway. We hope to conclude it as soon as possible today.
Mirza Nasir Ahmad:	It is not being concluded now?
Mr. Yahya Bakhtiar:	Ahem... no. I have to give you the questions about Muhammadi Begum in written.
Mirza Nasir Ahmad:	Yes. If they are not completed today in the evening, then tomorrow. When it has to be submitted anyway...
Mr. Yahya Bakhtiar:	Yes, yes. Just submit it.
Mirza Nasir Ahmad:	I shall send it through someone tomorrow.
Mr. Yahya Bakhtiar:	Yes. There is no harm in that. Are there any other matters regarding which you have to provide any answers?
Mirza Nasir Ahmad:	Yes, yes, there is...
Mr. Yahya Bakhtiar:	Yes. We shall complete that.
Mirza Nasir Ahmad:	Yes, yes. There had been a reference... Al Fadhl, 3 rd January, 1940. I had looked for it, but I could not find the reference. There has been another one, from Fatawa Ahmadiyya. We had taken out the required page. It should be the same one that you had mentioned, though it was not mentioned which topic. What topic was it?
Mr. Yahya Bakhtiar:	Has the page been given?
Mirza Nasir Ahmad:	No. I had taken out the page, the actual topic...
Mr. Yahya Bakhtiar:	Let me see. You...
Mirza Nasir Ahmad:	Yes, yes. If you can find it. Because in the end, you had some page numbers noted down.
Mr. Yahya Bakhtiar:	This is why I wanted to read them. There is nothing to be learnt from the whole page. This is why I wanted to read. But there was little time. Which one is this? Yes, Fatawa...
Mirza Nasir Ahmad:	Majmoo'ah Fatawa Ahmadiyya, vol. 1, p. 149.
Mr. Yahya Bakhtiar:	What page was it? Volume one, page 149.
Mirza Nasir Ahmad:	Yes. Majmoo'ah Fatawa Ahmadiyya, pages 148-149.
Mr. Yahya Bakhtiar:	Yes. Right. Page 149. Here is what I had written: 'Are those who deny the Promised Messiah infidels, or not? His Holiness, the Promised Messiah said: 'Go and ask the Maulwis. They know about the condition of those who deny the Messiah and Mahdi who are to appear. Well, I am the

	Messiah and Mahdi who is expected to come.'
Mirza Nasir Ahmad:	Yes. He did not say 'Kafir'.
Mr. Yahya Bakhtiar:	No, what I was about to ask is whether this reference is correct?
Mirza Nasir Ahmad:	Yes, it is.
Mr. Yahya Bakhtiar:	Yes. You said that you would explain it.
Mirza Nasir Ahmad:	There is nothing to explain in it. It merely says: 'A person had asked whether those who do not believe in him are Kafirs, or not. His Holiness, the Promised Messiah had replied: 'Go and ask the Maulwis. They know about the condition of those who deny the Messiah and Mahdi who are to appear. Well, I am the Messiah and Mahdi who is expected to come.' So, the scholars were supposed to answer this question. He himself did not say anything.
Mr. Yahya Bakhtiar:	The scholars are agreed that one who does not believe in the coming of the Messiah, is an infidel.
Mirza Nasir Ahmad:	Whose Fatwa is this?
Mr. Yahya Bakhtiar:	Our scholars say so. They say that the Messiah shall come again, and that one who does not believe in him...
Mirza Nasir Ahmad:	We believe in the Messiah.
Mr. Yahya Bakhtiar:	Yes. You believe in him, and we do not believe in him, are we infidels because of that?
Mirza Nasir Ahmad:	According to what the Maulwis say.
Mr. Yahya Bakhtiar:	Exactly.
Mirza Nasir Ahmad:	The Maulwis...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...but this refers to the kind of Kufr because of which one does not leave the Millat of Islam.
Mr. Yahya Bakhtiar:	No, no. You also do not refute the logic of the Maulwis. You also agree that the Messiah who is to come...
Mirza Nasir Ahmad:	No, no. This has been covered. I mean that 'Kufr' here has got a completely different meaning.
Mr. Yahya Bakhtiar:	No. We had discussed this meaning already at length.
Mirza Nasir Ahmad:	Yes, yes. Then it is alright. This has been covered. In the fifth part of Baraheen-e-Ahmadiyya...
Mr. Yahya Bakhtiar:	I do not have to read out anything else. Have you got anything? If there is any other passage, then we should first...
Mirza Nasir Ahmad:	Yes?
Mr. Yahya Bakhtiar:	If there is any other passage, if I have given any page, then I shall read it out.
Mirza Nasir Ahmad:	Yes, yes. I am going to tell.
Mr. Yahya Bakhtiar:	No. If I had given any other page, and you were not able to find the passage, then I shall read it out.
Mirza Nasir Ahmad:	There has been one 'Nusratul Haq'. On page 59...69, of Baraheen-e-Ahmadiyya, vol. 5. Yes, yes. You had read a passage from page 54. This is the part that says 'I gave this twist, through alacrity'. 'Qur'an and Rasool' this has not been mentioned anywhere on the page.

Mr. Yahya Bakhtiar:	Then this must have been missed.
Mirza Nasir Ahmad:	Yes. This is what I mean. That we had looked for it, but were not able to find it. In so far, this has been covered, too. And?
Mr. Yahya Bakhtiar:	There is no other.
Mirza Nasir Ahmad:	The ones we had noted then, have come in.
Mr. Yahya Bakhtiar:	Yes. Did you find it anywhere else?
Mirza Nasir Ahmad:	No. Not at all. (Break)
Mr. Yahya Bakhtiar:	You do not have any other with you?
Mirza Nasir Ahmad:	Yes. No, there is no other. (Break)
Mr. Yahya Bakhtiar:	There was another one, I think, I had not read it out to you... there were some blank pages in between: ‘The miracles of our Holy Prophet turned out to be just three thousand...’ Tohfa-e-Goleya, page 40. ‘...and our own miracles were told to be...’ In Baraheen-eAhmadiyya vol. 5, the same is mentioned on p. 54: ‘...were told to be one million.’
Mirza Nasir Ahmad:	Ok, well, I am answering this one. I am telling you what we believe. We believe that the Holy Prophet ﷺ is a living prophet – not in the bodily sense – his physical life was limited. We know for how long he was alive. But his spiritual life shall continue to the Day of Judgement. This is how we consider the Holy Prophet ﷺ as a living prophet. With the concept of a living prophet in our mind, we believe that as a result of his spiritual life, there shall be until the Day of Judgement such people in the Ummat-e-Muhammadiyah through whom, by virtue of their spirituality, Allah shall continue to give signs that prove the veracity of Islam in front of all mankind. And since, according to a common human being, this amounts to two lives, 730
Mr. Yahya Bakhtiar:	There is no other reference, right?
Mirza Nasir Ahmad:	A mistake might be possible, but those who took the notes, say that there isn't any other.
Mr. Yahya Bakhtiar:	I am also forgetting. There had been so many. Now, there are two, three short questions. One is that upon the dissolution of the Ottoman Caliphate, you were reported to have said to the English Lieutenant General of Punjab: ‘Religiously spoken, we have nothing to do with the Turks.’
Mirza Nasir Ahmad:	We have nothing to do with those sects?
Mr. Yahya Bakhtiar:	We have nothing to do with the Turks.
Mirza Nasir Ahmad:	With the Turks, with the Muslims...
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	...nothing to do with them?
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	I do not remember any such thing.
Mr. Yahya Bakhtiar:	This is an address that had been given to the Lieutenant General, as far as I remember. It also said, as far as I remember, ‘we have got our own Khalifah, this is

	why we do not take into account any other caliphate.'
Mirza Nasir Ahmad:	Yes, in so far that we have got indeed our own caliphate, and we have no relation of obedience to the Turkish caliphate.
Mr. Yahya Bakhtiar:	In this connection, you mean that 'we have got nothing to do with them.'
Mirza Nasir Ahmad:	In this sense.
Mr. Yahya Bakhtiar:	This might be possible.
Mirza Nasir Ahmad:	No, yes, it is like that.
Mr. Yahya Bakhtiar:	Since I do not have the address with me rightnow...
Mirza Nasir Ahmad:	Yes, practically the people of Hijaz had fought against them, the people of the Haramain Sharifain had fought against them. I had mentioned that there were this kind of fights, that these fights were not religious Jihad on basis of which one could issue any Fatwa.
Mr. Yahya Bakhtiar:	And there is another question Is it correct that the population of Qadian celebrated the fall of Baghdad and Iraq's being taken by the English through festive lighting?
Mirza Nasir Ahmad:	I have answered this already, that at this time...
Mr. Yahya Bakhtiar:	Mirza Sahib, look, if all Muslims are doing one thing at a time, like you said – from your answer one gets the impression that all Muslims had lighted their houses to mark this occasion...
Mirza Nasir Ahmad:	What is the date of this?
Mr. Yahya Bakhtiar:	The date is not mentioned. This is a historical fact. When the English occupied Baghdad...
Mirza Nasir Ahmad:	A historical fact is that the war was ended.
Mr. Yahya Bakhtiar:	No. The war was ended on 18 th November 1919. This was known as the Poppy Day – the whole world celebrated it. After the 11 th November, there had been festive lighting in the whole country.
Mirza Nasir Ahmad:	November, 19...
Mr. Yahya Bakhtiar:	November 1917 or 1918.
Mirza Nasir Ahmad:	November 18, 1917, or 1918, fine.
Mr. Yahya Bakhtiar:	It was 11 th November 1918.
Mirza Nasir Ahmad:	This is why I had asked about the date, whether you know it, or not.
Mr. Yahya Bakhtiar:	No, it was a different date, but in that timespan. Not on the same date. If it was, then I am taking back the question. If on that date...
Mirza Nasir Ahmad:	If this comes up again, I am sorry; it has not been checked.
Mr. Yahya Bakhtiar:	Yes. You can check it. I had not asked about this before. Yesterday, when you mentioned the festive lighting, I was told about this....
Mirza Nasir Ahmad:	I shall submit it.
Mr. Yahya Bakhtiar:	...this lighting was done by all Muslims... the fighting had ended in all countries.
Mirza Nasir Ahmad:	Shall I submit something with regard to the fighting in writing? Shall I submit 2, 3 pages?
Mr. Yahya Bakhtiar:	The briefer, the better. All the annexures that are coming in, are being printed. They are given to the members of the Assembly. Hence, if it is short, they will read it and go through it.
Mirza Nasir Ahmad:	Only we are kept in the dark. We also ought to get a copy.

Mr. Yahya Bakhtiar:	No, you are sitting here. Everything happens in front of you.
Mirza Nasir Ahmad:	They are not sitting here?
Mr. Yahya Bakhtiar:	No, it is the order of the Committee. I am just...
Mirza Nasir Ahmad:	Pardon? No, I am...
Mr. Yahya Bakhtiar:	This is secret. They do not want it to go public...
Mirza Nasir Ahmad:	No, I am humbly requesting the Committee, extremely humbly, with due respect.
Mr. Yahya Bakhtiar:	No, the Committee will certainly consider the matter. The issue is that they want this thing...
Mirza Nasir Ahmad:	Yes, alright.
Mr. Yahya Bakhtiar:	...not to leak out under the present circumstances.
Mirza Nasir Ahmad:	Well, that is not a matter of argument. I shall give it, as brief as possible.
Mr. Yahya Bakhtiar:	Because if it turns out to be a celebration that the Muslim government was ousted in Iraq.
Mirza Nasir Ahmad:	We shall check the year. This is something that ought to be checked. The second thing that needs to be checked is what the reaction of the Indian Muslims was at that time. It is possible that they were annoyed, whereas we were putting up lamps. This would be a clash, right?
Mr. Yahya Bakhtiar:	I wanted to know that when the First World War ended, and all the Muslims of India, as well as the Parsis, whoever happened to be a British subject, rejoiced and put up lamps, whether this was also done in Qadian?
Mirza Nasir Ahmad:	I have noted this point in my mind. I shall briefly...
Mr. Yahya Bakhtiar:	Apart from that, none of the Iraqi Muslims had put up any lamps on that occasion, as you said.
Mirza Nasir Ahmad:	Yes. Iraq...
Mr. Yahya Bakhtiar:	I would like you to verify this.
Mirza Nasir Ahmad:	No. You are making a statement that this has happened, or you are asking me to verify it?
Mr. Yahya Bakhtiar:	No. I am saying that this is an allegation, and that you should verify it.
Mirza Nasir Ahmad:	Yes, yes. We will verify it.
Mr. Yahya Bakhtiar:	Only you did, nobody else?
Mirza Nasir Ahmad:	The others did not? Yes, right, we shall verify that as well. It is something that ought to be verified.
Mr. Yahya Bakhtiar:	Begum Sahiba is saying that it is a quarter to two now, so let us adjourn until evening.
Mirza Nasir Ahmad:	We shall meet in the evening?
Mr. Yahya Bakhtiar:	Yes, in the evening. I had already said that Maulana Sahib will ask...
Mr. Chairman:	Yes, we are meeting in the evening.
Mr. Yahya Bakhtiar:	There are two, three questions concerning interpolation of the Holy Qur'an. In the evening...
Mr. Chairman:	The Delegation is permitted to leave.
Mirza Nasir Ahmad:	Fine.
Mr. Yahya Bakhtiar:	This is not my subject. Apart from that, there are a couple of further questions. They said that that had been covered, but we shall still ask them. Thank you, Sir.
Mr. Chairman:	The honourable members may keep sitting. Six o'clock.

Mirza Nasir Ahmad:	Mister Chairman! If you allow me, some other member of the delegation can answer these questions on my behalf.
Mr. Yahya Bakhtiar:	Anybody you like, Sir, I do not have any objection. <i>(The Delegation left the Chamber)</i>
Mr. Chairman:	Yes, I think, by this evening we will be able to discuss so many things with others. The reporters can also go. They are free. The honourable members may keep sitting. The Special Committee is adjourned to meet at 6:00, and by that time, the honourable members may come prepared for any question which may be left over. Thank you very much.
<i>(The Special Committee adjourned for lunch break to re-assemble at 6:00p.m.)</i>	
<i>(The Special Committee re-assembled after lunch break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	
Mr. Chairman:	Call them. Let them sit outside. Attorney-General may also be called. Call them. The Attorney-General is sitting outside. Today it will be completed, in sha Allah, I hope so, at least. It has been quite some days. Today is the eleventh day. We fill finish today, if we do, we will not have to do so tomorrow. Tomorrow was only scheduled in case something is not covered today, that we will cover it tomorrow, then.
Sahibzada Ahmad Raza Khan Qasuri:	Mr. Chairman, before you call the witness, I would like to address the chair.
Mr. Chairman:	Stop them for a moment, please, keep them back a little while. Yes.

ATTACK ON MNA	
Sahibzada Ahmad Raza Khan Qasuri:	Mr. Chairman, I have to disclose with great pain that this afternoon, at half past three, when I was returning from the Hostel, on my way back home to a place where I am staying near Chaman and when my car came near the National Assembly of Pakistan, a jeep was coming from the direction of the State Bank building. The jeep overtook me and it then started going ahead of me, as if they knew which side I live. First, the jeep was coming faster because I normally drive my car faster. I started driving slow, then the jeep also became slow. Then, when you cross those diplomatic houses, there is a crossing of Ataturk Road with Fazal-i-Haqq Road, and there is a very depth like this and there is a very blind corner and there are bushes all around. The jeep turned towards left and there was a rapid sten-gun fire on me and I have escaped with the grace of God Almighty, and it is God's blessing that I am speaking to you in one piece. It is just God's blessing, it is a blessing of the people of Qasur who pray for me, it is the blessings of my Buzurg, it is the blessings of my friends that I am intact. And this was a murderous attack and this is very serious. I do not impute motive to anybody because that will be going beyond my scope, but I am just giving this information to you, Sir, and it should be on the record. The case has already been filed with the Police Station Islamabad. Islamabad Police is investigating. But, Sir, the matter is very serious and it needs your consideration. Sir, if you will not protect us, because you are the symbol of

	democracy, you are the symbol of rule of law in this country, if you will not defend us, Sir, who will defend us? And if we have to defend ourselves in this country, if everybody starts holding guns, then, Sir, this country will not find anything, there will be no society and there will be no law. There will be absolute chaos, there will be bloodshed. And, Sir, we have already passed through a blood bath. We know what a blood bath is, and we don't want blood bath in this country. Sir, if this type of incident takes place and if we feel that we are not protected by the rule of the law, by the Administration, then we will have to protect ourselves. And when everybody started protecting himself, Sir, you know it will result in total chaos, it will result in disintegration of the country. And, Sir, for God's sake, let us save this country. This country is lying in shambles. We are already finished totally. Let us emerge together as a respectable country. Let us emerge together as a country which should have respect in the comity of nations. And, Sir, great responsibility lies on your shoulders, because you are the symbol of democracy in this country. I have brought this matter before you and before my august colleagues. I have not put any motive. I have not given any directions that so and so body was involved in this attack, but I am leaving everything open, everything open, because I am a very fair man, I am a very judicious person. I am leaving everything open, but, Sir, nevertheless, particularly the protections of each member of this House is your responsibility. And if we are not protected in Islamabad, in the metropolis, in the capital of the Islamic Republic of Pakistan, a member of Parliament is not protected, Sir, then Sir, you can well imagine the fate of a commoner in some far-flung area of Toba Tek Singh, who is not all that important, who is not in Islamabad, Sir. Sir, I need your protection. I need the protection of this House, otherwise, Sir, if the House will not protect us, then, Sir, we know how to protect ourselves and that will be going too far. With these words, I thank you very much.
Mr. Chairman:	Thank you very much, Mr. Ahmad Raza Qasuri.
Sardar Maula Bakhsh Soomro	May I say a few words?
Mr. Chairman:	Just a minute you have to tell what protection the House can give you. And definitely every member is entitled to any protection. Since you have gone to the Police, you have registered the case, the matter is subjudice, because they will investigate the matter. As for the protection which the House can afford, it is not only available to you, it is available to all the members inside the House, and whatever means or to whatever extent our jurisdiction extends. Whatever Mr. Qasuri has said, it is on the record. The rest is for him to tell us. And definitely whatever is within our powers or whatever we can do... Yes, now they may be called. The case is registered. Now it is for the police to investigate. <i>(The Delegation entered the Chamber)</i> Yes, Mr. Attorney-General

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Yahya Bakhtiar:	Mirza Sahib, you said, with regard to what I had mentioned about Iraq, that that had happened after the war. There is also reference to the Munir Enquiry Report.
Mirza Nasir Ahmad:	Pardon?
Mr. Yahya Bakhtiar:	You said that you would first state whether the remaining Muslims had celebrated, or whether they were displeased. Here is written: 'The celebrations...'
Mirza Nasir Ahmad:	I actually need the date so that I can check it.
Mr. Yahya Bakhtiar:	It is not mentioned here. Munir Sahib writes: 'The celebrations at Qadian of the victory when Baghdad fell to the British in 1918 during the First World War in which Turkey was defeated, caused bitter resentment among Musalmans and Ahmadiyyat began to be considered as handmade of the British.'
Mirza Nasir Ahmad:	Which page?
Mr. Yahya Bakhtiar:	196
Mirza Nasir Ahmad:	He has not mentioned any date?
Mr. Yahya Bakhtiar:	During the war, Sir, in 1918. I think the war ended on 11 th November...
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	...it must have been before that, during the war, in 1918.
Mirza Nasir Ahmad:	In 1918. So the eleventh... we had searched out the newspaper number 11.
Mr. Yahya Bakhtiar:	Yes, all had done that, on behalf of the general government...
Mirza Nasir Ahmad:	...there had been an announcement.
Mr. Yahya Bakhtiar:	All had done that. This is a separate incident, by which the Muslims were...
Mirza Nasir Ahmad:	Yes, so this will have to be checked. It is not in our newspaper.
Mr. Yahya Bakhtiar:	There was something else that I had said to you in the morning...
Mirza Nasir Ahmad:	That was page 198 of the Muneer Report, right?
Mr. Yahya Bakhtiar:	196
Mirza Nasir Ahmad:	Yes, right, alright.
Mr. Yahya Bakhtiar:	196
Mirza Nasir Ahmad:	Yes, fine.
Mr. Yahya Bakhtiar:	The other thing I was saying was that you had mentioned an American, Dowie...
Mirza Nasir Ahmad:	Dowie?
Mr. Yahya Bakhtiar:	Yes. He had claimed to be separate, too. Upon this, Mirza Sahib had challenged him. If we compare that with the way in which he had challenged Maulwi Sanaullah – this is just the same thing. Exactly the same situation.
Mirza Nasir Ahmad:	Dowie had reacted just in the same way as Maulwi Sanaullah?
Mr. Yahya Bakhtiar:	No. Maulwi Sanaullah had said that 'if this is so, then I am ready.' The other one had ignored to. He had said: 'I refuse to take notice, and I refuse to accept.' This is what I wanted to point out to you.
Mirza Nasir Ahmad:	The question is that we are to compare the two cases and then report on them?
Mr. Yahya Bakhtiar:	Yes, yes. I am saying so, because these are parallel cases.
Mirza Nasir Ahmad:	Yes, yes.
Mr. Yahya Bakhtiar:	Absolutely. This is why I would like to draw your attention to page 179, in 'True

	Islam'
Mirza Nasir Ahmad:	Page 179?
Mr. Yahya Bakhtiar:	Page 179, from the beginning...
Mirza Nasir Ahmad:	'Ahmadiyyat or True Islam'?
Mr. Yahya Bakhtiar:	Page 179. In the edition that I have got with me, that is the '37 edition.
Mirza Nasir Ahmad:	'37?
Mr. Yahya Bakhtiar:	Whenever this Dowie story comes up, he explains it, right?
Mirza Nasir Ahmad:	I have got it. The question is whether there is any parallel, or any difference, or something like that?
Mr. Yahya Bakhtiar:	Yes, yes, I think both are parallel cases.
Mirza Nasir Ahmad:	We shall check it and hand in a written statement.
Mr. Yahya Bakhtiar:	Look at it from this point of view that here he also says... They are parallel cases: 'This challenge was first given in 1902 and was repeated in 1903, but Dowie paid no attention to it and some American papers began to inquire as to why he has not given reply.'
Mirza Nasir Ahmad:	We have got all the details regarding this. We shall copy them.
Mr. Yahya Bakhtiar:	No. All the details are given in this book.
Mirza Nasir Ahmad:	There are not all of them.
Mr. Yahya Bakhtiar:	The paper 'American Express' has been quoted.
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Quite much has been given here. This is how he had refused. After that, he said that the Dua had been accepted and that his opponent had been disgraced.
Mirza Nasir Ahmad:	No, no. One had ignored...
Mr. Yahya Bakhtiar:	No, yes. Then he was asked. He said: I refuse to take notice...' I have not read it onwards.
Mirza Nasir Ahmad:	'I refuse to take notice, and I refuse to accept.' There is a lot of difference between the two.
Mr. Yahya Bakhtiar:	Exactly, Sir, he refused. Maulana, after all, said that 'I am willing to accept.'
Mirza Nasir Ahmad:	Anyway, we shall compare the two cases, put our findings into writing and submit them.
Mr. Yahya Bakhtiar:	Here he had written...
Mirza Nasir Ahmad:	Yes, I have understood the question. We shall look up all the excerpts...
Mr. Yahya Bakhtiar:	Dr. Dowie paid no attention to it and some of the American papers began to inquire as to why he has not given a reply. He himself says in his own paper of December 1903: There is a Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir and people ask me why I don't answer him. Do you imagine that I should reply to such wags and lies? If I were to put down my foot on then, I would crush out their lives. I give them a chance to fly away and live.' He made quite a heavy remark. I am saying...
Mirza Nasir Ahmad:	I had said that there is a big difference.
Mr. Yahya Bakhtiar:	No, whatever the difference may be, as far as I have understood, he had also ignored the challenge, and he had even said in contempt: 'I refuse to take notice.'

Mirza Nasir Ahmad:	He had got the punishment for his contempt. He, on the other hand, had said: 'No wise person can ever accept such a challenge.'
Mr. Yahya Bakhtiar:	No. He had said that if such and such condition is fulfilled, then he will accept the challenge. If... he had stipulated a condition. Anyway, here we have a case of denial and curse, and there is also a curse...
Mirza Nasir Ahmad:	A prophecy had been published with regard to him, after his refusal.
Mr. Yahya Bakhtiar:	Everything is mentioned in here.
Mirza Nasir Ahmad:	No, not everything. This is just a report, after all...
Mr. Yahya Bakhtiar:	And I am saying that at the time of the curse, he had said: 'You invoke a curse, and I invoke a curse, that whoever is a liar, shall die.' He died. Then he said to Maulwi Sanaullah: 'You invoke a curse and I shall also invoke a curse.' He prayed to Allah: 'O Allah! He is vexing me. Let him, who is a liar, die from cholera and the plague.' I am drawing the parallel.
Mirza Nasir Ahmad:	I have understood that you are drawing a parallel. I would like to say that after drawing my own parallel, I will submit it.
Mr. Yahya Bakhtiar:	No. I just wanted to draw your attention.
Mirza Nasir Ahmad:	Yes, fine, it has been noted.
Mr. Yahya Bakhtiar:	Yes. On this line. Thank you very much, Sir. Now Maulana will ask you some questions regarding interpolation.
Mirza Nasir Ahmad:	We had promised to provide a book regarding this, 'Mubahathah Rawalpindi'
Mr. Yahya Bakhtiar:	Yes.
Mirza Nasir Ahmad:	'Aik Ghalat Fahmi ka Izalah'
Mr. Yahya Bakhtiar:	This has also come on the record. From this...
Mirza Nasir Ahmad:	And you had also said something about a Photostat of Al Fadhl...
Mr. Yahya Bakhtiar:	Yes. Thank you very much. I had a small copy only.
Mirza Nasir Ahmad:	Yes, yes. We have got all of it copied.
Mr. Yahya Bakhtiar:	I am saying this, lest there is any misunderstanding. Now, the last page of this...
Mirza Nasir Ahmad:	You had... pardon?
Mr. Yahya Bakhtiar:	I had sent that note.
Mirza Nasir Ahmad:	Yes. I have received it.
Mr. Yahya Bakhtiar:	Thank you, Sir. Nothing more.
Mirza Nasir Ahmad:	You had mentioned that Ansari Sahib would put a question regarding interpolation – interpolation regarding the meanings of the Holy Quran or its actual wording?
Mr. Yahya Bakhtiar:	He just said 'concerning interpolation'. Because he was the one who dealt with this subject.
Mirza Nasir Ahmad:	No, what I meant to say is that there are some basic matters that I would like to explain in the beginning. And after that...
Mr. Yahya Bakhtiar:	That is up to you. You, any member of your delegation... as far as Mr. Speaker's rule is concerned that the leader is to speak when he is in a position to do so, and if he feels like he is not able to do so, due to being unwell, like Maulana Sadruddin Sahib, he is an old man. He cannot hear. He cannot answer. For situations like this, he said that any alternate should take his place. You, ma sha Allah, are very well

	able to talk...
Mirza Nasir Ahmad:	I can also hear. I only...
Mr. Yahya Bakhtiar:	Remains that if you think that he is prepared, that he will deal, then I think there is no need for it. After all, you are a Hafiz also, and...
Mirza Nasir Ahmad:	He will do it.
Mr. Chairman:	I think, my observation is that it would be better if the reply is by the witness himself.
Mr. Yahya Bakhtiar:	There is another complication, too, Sir.
Mr. Chairman:	My observation is based on the ground that the Committee has authorized the Attorney-General to put the question only and, as far as Tahreef-e-Quran (interpolation of the Qur'an) is concerned, since we had ourselves acknowledged that the knowledge of the Attorney-General in Arabic text is not so good as in others, so, for the Arabic text, the help of Maulana Zafar Ahmad Ansari had been obtained.
Mr. Yahya Bakhtiar:	That is what I submitted to Mirza Sahib...
Mr. Chairman:	That is the reason.
Mr. Yahya Bakhtiar:	...That I am not competent to deal with this question and Mirza Sahib is fully competent to answer. And if he asks any member of the Delegation, the difficulty is that he will have to be given oath and he will have to second his evidence. So, to avoid that...
Mirza Nasir Ahmad:	No, oath would take barely five seconds.
Mr. Chairman:	No, we are getting help of Maulana Zafar Ahmad Ansari only because Maulana Ansari can speak fluently Arabic. That is the reason. If the Attorney-General had been fully conversant with the Arabic language, the question would have been put by the Attorney-General. Now it is up to the witness. The weight attached and the responsibility... the witness himself has been replying...
Mirza Nasir Ahmad:	Yes. The responsibility shall rest with me.
Mr. Chairman:	Listen to me for a minute. If the answer is by the Chairman, it would be better.
Mirza Nasir Ahmad:	But if you permit it, he will speak?
Mr. Chairman:	He can speak. But I am still saying that if you speak yourself, it would be of a better authority, it would have more weight, and there would be more responsibility to it.
Mirza Nasir Ahmad:	When I am taking the responsibility, and when I think that he should speak, instead of me... If you permit.
Mr. Yahya Bakhtiar:	Alright then. We have got no objection. I have explained my position.
Mirza Nasir Ahmad:	No, the actual decision has to be made by the Chair.
Mr. Yahya Bakhtiar:	Mr. Chairman had said that...
Mr. Chairman:	That will carry more weight because, in ten days, all answers have come from the witness himself. The members of the Delegation are there to help the witness. SO, it would be better. We cannot force the witness to reply to any question. So, on the same pretext, it would be better if the witness himself replies because witness is more conversant than the members of the Delegation, it is presumed. It would be better.
Mr. Yahya Bakhtiar:	It is left to your discretion.

Mr. Chairman:	It is up to the witness
Mr. Yahya Bakhtiar:	It is left to your discretion.
Mirza Nasir Ahmad:	It is alright then.
Mr. Chairman:	Yes, Maulana Zafar Ahmad Ansari
Maulana Zafar Ahmad Ansari:	You wanted to explain some basic matters first?
Mirza Nasir Ahmad:	Yes. I am going to mention some basic matters. These basic matters are about the topic of interpolation in the meanings. 'Tahreef' means to change, to alter something. And in case of altering, changing or interpolating the meaning of the Holy Qur'an, it is necessary that one determines first any particular interpretation or meaning. Only then an interpolation of that meaning becomes possible. If no interpretation is determined, then the question of changing it not even arises. Or, if we have a look at the principles of interpreting the Holy Qur'an (Usool-e-Tafseer), then we could see what principle has been violated. Anyway, I am just stating my opinion, everything else, making a decision, will have to be done by you. According to my understanding, there are seven criteria for the proper interpretation of the Holy Qur'an. The first criteria is the Holy Qur'an itself. The Holy Qur'an is the Word of Allah. This universe is called عالمين in Arabic. It has been created by Allah. It is His act. And Surah Mulk tells us that you will not see any inconsistency or flaw in Allah's acts. Inconsistencies or flaws in Allah's Word are not possible. It is not possible that some Ayaat of the Holy Qur'an state one thing, and some other Ayaat state another thing. Hence, the first criteria of a correct interpretation of the Holy Qur'an is that it is not contradicted by any other interpretation. That was point a. And the next is that the interpretation should be supported by other Ayaat from the Holy Qur'an. Point one. I keep it short, so that not too much time is spent on that. The second criteria is the interpretation that has reached us from the Seal of Prophets, Hazrat Muhammad ﷺ, in a way that we deem to be authentic. I am saying this because it has reached us through different narrators, after evidence from the Holy Qur'an itself, these traditions, the interpretations of the Holy Qur'an that the Holy Prophet ﷺ had made himself, that can be traced back right to him, traditions that are accepted and considered as authentic by every Muslim. These traditions form the second criteria. The third criteria is the interpretation given by the noble companions. Our literature contains also the interpretations that can be traced back to the noble companions. They are given this preference because many of the companions had spent a very long time in the company of the Holy Prophet ﷺ, and during this long time, they learnt the Holy Qur'an from him. Some spent less time, some were of extraordinary intelligence, or bearing outstanding individual traits. But the actual thing is that they had heard the Holy Prophet ﷺ, they had benefitted from his grooming. This is why we consider the statements that the companions had made regarding the interpretation of the Holy Qur'an as the third criteria, provided they have reached us through authentic sources.

The fourth criteria are statements made by saints and the righteous of this Ummah. On another occasion, I had briefly interpreted one Ayat of the Holy Qur'an:

(Arabic text not contained in original document - translator)

Right from the first day, there had been such saints and other righteous people in the Ummah of Hazrat Muhammad ﷺ, who had acquired knowledge from Allah Most High, and then explained and interpreted the Holy Qur'an in order to resolve some issues pertaining to their own times. This is also one criteria. We shall also have an appreciative look at the interpretations made by the righteous from among this Ummah. This is our fourth criteria.

The fifth criteria is of a technical nature. No interpretation of the Holy Qur'an can be considered as correct when it takes any word of the Holy Qur'an in a sense that is not according to the established rules and meanings of the Arabic language. There is no doubt that the Arabic language is very deep. At times, a single word can have five meanings, at times a word can have ten, even fourteen meanings, or perhaps even more. Right now, I can think of fourteen only. Or, any interpretation giving a meaning of any certain word that is by no means acceptable to the rules of the language, as this word is never ever used in this sense. So, this is technical. And if it is acceptable, according to the rules of the language, not necessarily without reservations, but, if judged according to our other standards, it still is passable, then it will be accepted. But if there is no room at all for it in the Arabic language, then we will have to reject it.

The sixth standard is a comparison of Allah's Word and His Actions, that is, the scientific side. Once, there had been an objection that religion is against science, or that science is against religion. This is not what we believe. We believe, Muslims believe, everyone believes, that this universe, this creation of the worlds is an act of Allah Most High. So, no interpretation can be done that appears to bring about a contradiction in Allah's Word and his Acts. For example, if anyone holds that the Holy Qur'an tells us that... I am just giving an example, in this example I am saying something that is apparently wrong, but I am doing so, just to clarify the point... if someone argues from the Holy Qur'an that the moon is 100 billion miles away from the earth, on the theoretical side, and science tells us that this is not correct, that the actual distance is such and such, so, if someone brings an interpretation that contradicts Allah's work, then it is to be rejected. During interpretation, one has to maintain an agreement between His words and His acts.

Seven are done. I had just written that at the end. I had begun that, I mean talking about interpolation regarding the meaning. I mean, when we talk about interpolation of the meaning, we must first determine a meaning. And this determining cannot be done so easily. Until the Day of Judgement, there shall be ever-new issues man has to face, and then the Holy Qur'an, that is supposed to help man – we firmly believe that – will come and solve those problems. Hence, limiting the scope of the Holy Qur'an at any time, saying that that and only that is the meaning of the Holy Qur'an that a human being is to take, is not right, provided this meaning does not go against the demands of reason. These are the limits, these are the standards, that ought to be kept in mind while discussing the

	issue of interpolation in the meaning of the Holy Qur'an. This is what I wanted to say. Now, please take oath from Maulwi Sahib.
Mr. Chairman:	The question may be put, then we will see who replies, whether it is the witness who replies or it is delegated to any member of the Delegation.
Maulana Zafar Ahmad Ansari:	Sir, before coming to the interpolation regarding the meaning of the Holy Qur'an, I would like to present an example of interpolation concerning the actual wording of the Holy Qur'an: (Arabic, not contained in the original – translator) Surah Hajj, here the words 'مَنْ قَبْلَكَ' had been removed, and thus it had been printed in Roohani Khazain, Izalah-e-Awham, published by 'Shirkatul Islamiyah', Rabwah. Thus it had been printed in 1958. And in an old print of Izalah-e-Awham, written by Mirza Ghulam Ahmad, it is printed in the same way, that is, there are many mistakes about which we can think that...
Mr. Chairman:	Only the question may be put, not the argument.
Maulana Zafar Ahmad Ansari:	Alright. But I may explain, Sir? I can explain it?
Mr. Chairman:	You can explain.
Maulana Zafar Ahmad Ansari:	Alright. Then I am leaving all those things about which one can assume that they did not happen intentional, but that they were indeed mistakes only. Now, here one word has been taken out that forms the basis for the doctrinal differences of Muslims and Ahmadis, that is that there had been messengers before you (□), that there shall not come any afterwards. By taking out the word 'قَبْلَكَ' one creates room to allow the coming of any other prophets afterwards. This is a fundamental matter of faith. This is why I have selected just one example of interpolation regarding the actual words – we have only little time, so, as far as interpolation concerning the wording is concerned, I shall contend myself with just that.
Mr. Chairman:	That is all.
Maulana Zafar Ahmad Ansari:	I think I should read all.
Mr. Chairman:	No. Ask turn by turn. One by one. Is the witness not prepared to answer this question and wants some member of the Delegation to answer it?
Mr. Abul Ata (a member of the delegation)	Now I would like to say...
Mr. Chairman:	No. First I am putting it to the witness. Is the witness not prepared to answer this question?
Mirza Nasir Ahmad:	Yes. I want Mr. Abul Ata to answer this question.
Mr. Chairman:	Then you will have to state as to why you do not want to answer this question. Then I will ask the member of the Delegation to reply. You will have to tell the reason.
Mirza Nasir Ahmad:	If I remembered correctly, the Chair had given permission before we had left.
Mr. Chairman:	I had not given it. Only when the question has been put and the answer is to be given by the other member of the Delegation, then the Witness has to give some

	reasons also.
Mirza Nasir Ahmad:	That means, I will have to explain for every question?
Mr. Chairman:	No. If there is one answer to all the questions concerning interpolation...
Mirza Nasir Ahmad:	As for interpolation of words...
Mr. Chairman:	If you can reply, then do so. Alright.
Mirza Nasir Ahmad:	I shall answer anyway.
Mr. Chairman:	Alright.
Mirza Nasir Ahmad:	I don't think there is any harm if Mr. Abul Ata is replying.
Mr. Chairman:	No. You have to give your reasons.
Mirza Nasir Ahmad:	If you permit
Mr. Chairman:	There must be reasons.
Mirza Nasir Ahmad:	The interpolation that has been attributed to the founder of the movement? Out of all his talks and writings, everything that had been written during his time, or copies of the Qur'an that had been printed during the time of the Khaleefah, and all the translations, if we take just a single incident that speaks of a mistake that must have happened during composing the books of the founder of the Ahmadiyya Movement, and if we ignore the scores of prints and translations of the Holy Qur'an that the Ahmadiyya Jamaat has published, then this is, I think, not right. After all, the book from which he had cited the omission, has been reprinted again and again, but he had seen just one pf the prints.
Mr. Chairman:	Maulana Sahib! The answer has come. The answer has come.
Maulana Zafar Ahmad Ansari:	I have given two reference, no, actually three. But one does not mention the year. However, there is Izalah-e-Awham, an old edition, and Roohani Khazain, published by Shirkatul Islamiyyah, Rabwah, in 1958. After that, there is Aaina-e-Kamalaat, by Mirza Ghulam Ahmad, published by Sadr-e-Anjuman-e-Ahmadiyya, Rabwah, 1970.
Mr. Chairman:	There is a definite reply by the witness, that in all the Quran Majeeds published by Jamaat-e-Ahmadiyya, there is no omission of this word. There is a definite reply by the witness. So, if it is not there, the question must be coupled with a book.
Maulana Zafar Ahmad Ansari:	I had not said that this has happened in any copy of the Holy Qur'an. Rather, I had said that the Ayat of the Holy Qur'an had been thus quoted in a book. And if there is need for any further argument, this is so in all three editions.
Mr. Chairman:	Do you have the book with you?
Maulana Zafar Ahmad Ansari:	It is a Photostat copy.
Mr. Chairman:	Yes. Reply.
Mirza Nasir Ahmad:	We have published and distributed hundreds and thousands of translations of the Holy Qur'an. Our children read it. We have got editions without translation, for memorization. Our children use it. This mistake has not appeared anywhere. If there had been any mistake, it would have been mentioned in Al Fadhl. If you want me to get it mentioned there, I shall get it done. These are just typographic errors, things like these keep happening.
Mr. Chairman:	Next question. Now we break for Maghrib. We will re-assemble at 7:30. The Delegation is permitted to leave. The honourable members may keep sitting.

	<i>(The Delegation left the Chamber)</i> Maulana Mufti Sahib, please be seated. We need some consultation. Maulana Abdul Hakeem Sahib! You have come today, please be seated. Ansari Sahib! How many questions are there, approximately... one second, please... concerning interpolation of the Holy Qur'an?
Maulana Zafar Ahmad Ansari:	I think, since the House has decided that the matter has to be finished today...
Mr. Chairman:	No, not you, just tell me how many, approximately?
Mr. Yahya Bakhtiar:	Today, there is nothing left now. I will request the House that...
Mr. Chairman:	No, I am asking him how many questions there are approximately left.
Maulana Zafar Ahmad Ansari:	...I shall do the following, I shall take an example of an interpolation concerning the meaning...
Mr. Chairman:	Yes, fine.
Maulana Zafar Ahmad Ansari:	And then I shall read out some examples of Ayaat which he had been taken to apply to himself.
Mr. Chairman:	That would be better. After that, we carry on one session from 7:30, 7:45 to 8:45. Then, after fifteen minutes break, we will finalize it.
Mr. Yahya Bakhtiar:	Yes, no, there is no need of it. I think we will finish in one hour's time.
Mr. Chairman:	Yes, alright.
Mr. Yahya Bakhtiar:	Let us continue no further.
Mr. Chairman:	No, but for finalizing it, then all the members must make up their mind for anything whatever, if any omissions are left out.
Mr. Yahya Bakhtiar:	That we will think now; and let me know if they want to ask any question.
Mr. Chairman:	Yes. So this break will be utilized for that purpose. Thank you very much. And we meet at 7:30.
<i>(The Special Committee adjourned for Maghrib prayers to meet at 7:30p.m.)</i>	
<i>(The Special Committee re-assembled after Maghrib prayer, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	
Mr. Chairman:	Please send Qasuri Sahib here. Maulana Abdul Haqq! Please, all of you listen for a moment.
Maulana Abdul Haqq:	I would like to say that Maulana Ansari Sahib had said: (Arabic text not contained in original – translator) من قبلک is not mentioned in the three books. There had been a second and third edition of them – these newer editions also do not contain the phrase من قبلک . This amounts to their having changed the actual wording. If they insist that this is a mistake, then how come the same mistake...
Mr. Chairman:	May I say that he had replied to two points. One, he had said that this has not happened in the Qurans printed by them. Second, he had admitted that these words are really missing. He said that this must be a printing error. Hence, the point you are trying to prove, has been proven. You tried to prove that they had omitted a word of the Holy Qur'an. Remains the question why they did so, for which purpose they did so. There is no need to probe deeper into this matter. One thing you made him admit, that indeed, this book...
Maulwi Mufti	I would like to say that they very well aware of the book in question. In spite of

Mahmood:	that, they did not make any corrections in the second edition. Then, in 1970, in the Indian edition, no correction had been made, either. The objection is only that much: Why did they allow the mistake to remain?
Mr. Chairman:	You had put the question, he had said that it was a printing error. He had not said that they had perceived the mistake. This means, the mistake had been made again, and then a third time. This is not a mistake, this had been done on purpose. This is a matter of discussion. You had made your point, that the word is missing in the book.
Mr. Muhammad Haneef Khan:	This will not be clear. This has been discussed. It has been discussed. If it has happened in three books, then they must know about it.
Mr. Chairman:	We can ask this question. Yes, one second, one second. Yes, Maulana Zafar Ahmad Ansari Sahib! Maulana Sahib! You wanted to say something? Should we call them, or would you like to say something?
Maulana Zafar Ahmad Ansari:	No. it is just that during prayer-time, many people were saying that this matter of Quranic interpolation should be discussed in detail.
Mr. Chairman:	Alright.
Maulana Zafar Ahmad Ansari:	I then said that yesterday Chairman Sahib said that there are four culprits in the whole House who desire to prolong the session, and that the remaining House wants the session to be over; so I had no choice but to conclude after giving just one or two examples, because the Attorney-General also has some more questions to ask, and I also have got some other questions to ask. You had said that I shall ask only about the Arabic matter, and that I will have to hand over the remaining questions to the Attorney-General.
Mr. Chairman:	Alright. You may ask. You may content yourself.
Maulana Zafar Ahmad Ansari:	Two things cannot go together. That every matter is probed into, and that yet the session is concluded.
Mr. Chairman:	No, Maulana Sahib, you need not to worry. You may ask the questions which you think will help you in attaining your objective – whether they are five, or ten, or fifteen – without any pressure of time.
Maulana Zafar Ahmad Ansari:	Thank you very much.
Mr. Chairman:	Yes. And if it is not concluded today, we will carry it over to tomorrow.
Members:	Alright.
Mr. Chairman:	Yes. Alright then.
Mr. Muhammad Haneef Khan:	We are ready for tomorrow.
Mr. Chairman:	Day after tomorrow can't be. On one day you are saying one thing, and on the other day, you are saying something else.
Syed Abbasi Husain Gardezi:	Can we put our questions?
Mr. Chairman:	You can put your questions through the Attorney-General, not on your own. Those that are left...
Mr. Muhammad Haneef Khan:	Mr. Chairman! On part of the members, I would like to bring to your notice, that the members are willing to sit. If any... I would like to say on part of the members,

	that...
Mr. Chairman:	I will ask the members at ten o'clock tonight.
Mr. Muhammad Haneef Khan:	...we have no objections if any important matter is to be asked.
Mr. Chairman:	Not rightnow, Khan Sahib! Not now. After two hours are over, I shall ask. That is the proper time. Call them. No, they say that's it. In the morning they say one thing, and at noon another. Call them, yes, call them. Normal time, yes, normal. <i>(The Delegation entered the Chamber)</i>
Mr. Chairman:	Yes, Attorney-General through Maulana Zafar Ahmad Ansari.
Maulana Zafar Ahmad Ansari:	Respected Sir! I had elucidated the question I had just put – I had not said that the Qurans that are published by you have got this problem. I had not seen them. I can't say if that problem is there, or not. But the book 'Izalah-e-Awham', that is being published since quite some time, and of which there had been several editions, Mirza Sahib had said, Mirza Ghulam Ahmad, that Allah shall not let him remain in error. But when an Ayat of the Holy Qur'an is misprinted in this manner, and this mistake is not pointed out to him in his lifetime, then this is indeed astonishing. The people who came after him, were also ordained by Allah. They too, were not made to realise that mistake. And it is a strange coincidence that the word that has been omitted is exactly that which forms the basis for our differences. The greatest difference is the question whether there can be any other prophet after the Holy Prophet ﷺ or not. Anyway, this mistake remained throughout. I saw the edition of 1970, even that edition contained that mistake. I did not say that this mistake is contained in the copies of the Holy Qur'an that you give your children to read. I had not seen that, anyway. Now...
Mirza Nasir Ahmad:	Sir, Mr. Chairman! May I reply to this?
Mr. Chairman:	Yes, you may.
Mirza Nasir Ahmad:	The book which is being referred to, has got an index in which the Ayat is written correctly. Number two, none of our literature regarding which you say that by leaving these words an argument is formed that makes the basis for our differences, actually contains such an argument. The argument that you are mentioning, that by omitting these words from the Ayat, is not used a single time in our literature, neither in Izalah-e-Awham, to which you are referring, nor anywhere else.
Mr. Chairman:	Yes.
Maulana Zafar Ahmad Ansari:	The elucidation made by Mirza Sahib is his answer. I was coming to this point. The phrase من قبلك that had been omitted, or the meaning of which had been changed, this had given rise to the whole issue. Now I am briefly touching the aspect of interpolation with regard to the meaning. The initial Ayaat of Surah Baqarah <i>(Arabic text not contained in the original – translator)</i> Here, it is mentioned quite clearly in the Holy Qur'an, then Muslims are required

to believe in the Holy Prophet ﷺ, and in all the prophets that had been before him, and there are 24, 25 similar Ayaat in the Holy Qur'an, which refer to 'prophets before you, books before you.'

Although there was no real need for saying, since all injunctions are mentioned in the Holy Qur'an, The Holy Prophet ﷺ is an embodiment of the attributes of all the former prophets. But Allah Most High has set up a system of apostlehood, that came to a conclusion through the Holy Prophet ﷺ. This is why He had said again and again 'before you', but never ever 'after you'. Now here, as far as I have understood, this expression had not been used. Whereas it would have been required to accept the injunctions of any later-coming prophet as well, if one's success in both worlds were to depend on it. However, nothing like this had been said. Now here, as far as I have understood, this expression had not been used. Hence, another expression had been used to accommodate this meaning:

(Arabic text not contained in the original – translator)

The Urdu translation of this I have just seen. Otherwise, I had the English translations by Chaudheri Zafarullah and Mirza Basheeruddeen Sahib with me. Also some by Christians and Jews. The word آخرة had been translated as 'Hereafter' or 'Hereinafter'. But since these translations do not accommodate the coming of another prophet, one cannot help but to think that Chaudheri Zafarullah had translated the word آخرة intentionally as

'And our firm faith in that which has been foretold and is yet to come',
That is, as 'in that which has been foretold and is yet to come.'

Similarly, Mirza Basheeruddeen Sahib wrote:

'And they have firm faith in what is yet to come.'

Mirza Nasir Ahmad:	Whose translation is this?
Mr. Chairman:	The second that had been read?
Mirza Nasir Ahmad:	The one that you had read last, the last one.
Maulana Zafar Ahmad Ansari:	It is by Mirza Basheeruddeen Mahmood Sahib, the one with commentary.
Mirza Nasir Ahmad:	He had not attempted any translation.
Maulana Zafar Ahmad Ansari:	Pardon?
Mirza Nasir Ahmad:	He had not done any English translation of his own.
Maulana Zafar Ahmad Ansari:	He had: 'And they have firm faith in what is yet to come.'
Mirza Nasir Ahmad:	No, no, I mean the English translations, he had not done them himself. Someone else had done them. I am just correcting the wording. Remains the answer, that I shall give.
Maulana Zafar Ahmad Ansari:	Now some translations...nowadays the translation by Arbury is considered as a widely accepted English translation. He writes: 'And have faith in the Hereafter.' Chaudheri Muhammad Akbar Sahib translates it thus: 'And firmly believe in the Hereafter.' Abdullah Yusuf Ali Sahib translated:

	'Have the assurance of the Hereinafter.' Marmaduke Pickthall translated: 'And are certain of the Hereafter.' Bill's translation is: 'And of the Hereafter... who believe in the Unseen and are convinced of the Hereafter.' George Sale's translation...
Mr. Chairman:	Yes, the question is complete. The question is that a different translation and a different interpretation has been put by the Jamaat. Yes.
Maulana Zafar Ahmad Ansari:	Yes. And as a consequence, Mirza Basheeruddeen Mahmood wrote some lengthy explanatory notes, and from there... should I read it?
Mirza Nasir Ahmad:	No, it is here. Read it, sure.
Maulana Zafar Ahmad Ansari:	Here Mirza Basheeruddeen gives the following footnote: الآخرة – what is yet to come – is derived from آخر. They say آخرة, that is, he put it آخره, آخره. He put it back, he put it behind, he postponed it. The word الآخرة which is the feminine of الآخر, that is, the last one, or the latter one, is used as an epithet or an adjective opposed to الاول, that is, the first one. الآخر, with a different vowel point in the central letter, means the other, or another اقرب. The object which the adjective الآخرة in the verse qualifies, is understood; most commentators taking it to be الدار, the last abode. The context, however, shows that here the word understood is الرسالة الآخرة, the message or revelation which is to come. It is longer than that. It is, as though, here a concession has been worked out, that something is still to come. Muslims believe, that now there shall be neither any other prophet, nor any other heavenly book, nor revelation, nor shall Jibreel come again. Here, the word آخرة has been translated in a way to create room for the coming of yet another prophet, for yet another book, for yet another revelation. This is hence an interpolation of the meaning, as seen from my point of view and from that of the common Muslims, that changes the basic creeds of the Muslims.
Mirza Nasir Ahmad:	So, what is the question for me?
Mr. Chairman:	The question is simple, very simple, that in the light of the other translations by the different people, who have been mentioned by the witness, a different interpretation has been put by Ch. Muhammad Zafarullah Khan, and it has been tried that, for one word, it is proved that Nabis will come even after the Holy Prophet ﷺ. This is the question in a nutshell.
Maulana Zafar Ahmad Ansari:	Nabis and Divine Message.
Mr. Chairman:	Yes. That is all. Now the witness will reply.
Mirza Nasir Ahmad:	For one, I think many of the English translators whose translations you had read out, were Christians...
Maulana Zafar Ahmad Ansari:	I said that some were Christians, some were Muslims.
Mirza Nasir Ansari:	Yes, Muslims and Christians. The second question is...
Maulana Zafar Ahmad Ansari:	Even a Jew. He also translated it as 'Hereafter'.

Mr. Chairman:	One second, Maulana Sahib. Wait a little.
Mirza Nasir Ahmad:	The second question is whether the translation that had been done is according to the rules of the Arabic language, or not, whether the Arabic language, which I had mentioned to be one standard for the correct interpretation of the Holy Qur'an, accommodates these meanings, or not. If it does, then one will need any other ground to refute the given interpretation. The third point is whether the Holy Qur'an has used the word آخر and آخرة only in the sense of 'Hereafter', or also in any other sense. If these words had clearly and definitely been used in other senses as well, that means, clearly and definitely in any other sense than 'The life Hereafter', then we will have to consider that other meanings can apply here, as well, provided there is no other obstacle. And: (Arabic text not contained in original –translator) Here the word آخرة and the word اولى had been interpreted as follows in the different Tafseers. One meaning of آخرة that had been given, and that is correct also according to the diction of the Holy Qur'an. Like I had said that this word had been used with regard to Pharaoh. Tafseers before ours, took it in the sense of 'other word'. And the Tafseer here. This too, differs from the first interpretation. And I had said with regard to correct interpretation of the Holy Qur'an, that one has to keep the door to new, different opinions in the Holy Qur'an open, in the light of its Ayaat. The former scholars had accepted this fact: (Arabic not included in original – translator) This is from Tafseer Hidayatul Bayan, by Imam Abu Muhammad Sherazi. Who had passed away in 606 A.H... اقترَب السَّع . There are many other reference as well, but rightnow, just one will be enough.
Mr. Chairman:	Next.
Maulana Muhammad Zafar Ahmad Ansari:	Yes, no. something needs to be said on this.
Mr. Chairman:	Yes, you can ask. If there is need for further explanation.
Maulana Muhammad Zafar Ahmad Ansari:	Mirza Sahib! The point is, if we take the literal meaning of a word, then we will get many meanings and senses in which this particular word is not being used anymore. There are many other examples, too. If we take 'Hadith', then the technical meaning will be different, and the way we use it in our day to day communication will be different. This is not the question. The point is that the principles that you had stated, are correct in their own right. But the question is, has in the past 13, 14 hundred years, any acknowledged, authentic exegete of the Holy Qur'an, or great scholar of the Arabic language, used the word آخرة in this sense? Or any of the Imams, or Muslim scholars? Or is it a completely new concept? And if it is a new concept, is it such that it brings about a rift in the Ummat, making two Ummats from one Ummat? I mean, not just a sectarian difference, but two distinct Ummats, by opening the door to prophethood. And when a prophet comes through this door, one Ummat would follow him. This is the basic point, where the Muslim Ummat differs from Mirza Sahib's Ummat. This is a very major, very fundamental issue. If you authorise it by referring to earlier

	exegetes, then it will have to be seen to which extent these exegetes are reliable. Whether or not the word آخره has been used in any other meaning – well you know better than me that some Arabic words have got fifty different meanings. But these meanings apply within a certain context...
Mr. Chairman:	Let this be answered. Then you can put the next question. The question is: whether this interpretation has been previously put in 1300 years? If so, by whom? Or this interpretation has been put for the first time? This is your question.
Mirza Nasir Ahmad:	If your statement means that there can be no meaning to the Holy Qur'an, but what has been mentioned by the former exegetes, then this is not what we believe. Number one...
Mr. Chairman:	It solves the problem, it solves the problem. Let... You can explain, the witness can explain further.
Mirza Nasir Ahmad:	The next point is, that if we are given time, we would look up meanings like the one we had given, from the interpretations of the earlier exegetes.
Mr. Chairman:	Yes, the witness will be allowed to produce it. Yes. next question
Maulana Zafar Ahmad Ansari	In this regard, I would like to say that in the past 1400 years, the mainstream of our elders, of the earlier generations, the exegetes, did not interpret it in this manner. This meaning does not bring about just a minor difference. It is a very fundamental matter. If it was just a minor difference, it would not be considered as important enough to raise this point. But the difference it makes is that it causes the Millat-e-Islamiyah to be divided into parts. Either one part is Kafir, or the other. It makes a big difference.
Mr. Chairman:	That is an argument.
Maulana Zafar Ahmad Ansari	No, what I am saying is that it should have been stated by a considerable number of reliable exegetes...
Mr. Chairman:	That is, that is, Ansari Sahib, a question of argument, because it is admitted that they have put this interpretation. So, to support it, they will produce some authority. Next question.
Maulana Zafar Ahmad Ansari	Alright, Sir!
Mirza Nasir Ahmad:	The... reference in support of new meanings, we have got it with us: Al Fawzul Kabeer; here it is: 'But beneficial...the earlier people had two views regarding Allah's word. One, that it resembles Dua, and two, that it resembles magic. May Allah forgive us! However, a whole new world of meanings had been opened to this poor servant, apart from what has been narrated so far. Once, Allah Most High had kept His Beautiful names, great signs and blessed prayers in my lap and said that these are open for everyone. Open for everyone – this is Our gift.' So, as far as new meanings are concerned, we can provide thousands of references. And as far as this Ayat is concerned, it does not mention prophethood at all. The meaning and Tafseer of the Ayat as you had read it, does not mention anything of opening a door to any kind of prophethood. Remains revelation, inspiration, communication with the Divine – with regarding to the latter, the whole Ummah is agreed that the door to communicating with the Divine Being is

	not closed. And it is our belief, as well as that held by many righteous of this Ummah –though different from your belief- that right from the beginning to the end, as a result of the blessings of the Holy Prophet ﷺ, this door will always remain open. And this is the mark of distinction that had been bestowed upon this Ummat, that which makes our Ummat different from that of other prophets.
Mr. Chairman:	Next question.
Maulana Zafar Ahmad Ansari:	No, there is one thing that you had said. There might be no difference as far as those words are concerned. The difference begins when we talk about revelation. That means, there had been many saintly persons who enjoyed communion with the Divine; this is something else. The point of difference is revelation, ‘wahy’. ‘Wahy’, revelation, is a term with a particular meaning in the Islamic Shariah. If you pick up an English dictionary, you will see that the word ‘revelation’ has got a particular technical meaning attached to it. It means that Allah’s word descends upon His bondmen. This is the point of discussion. The door that is open here, for another person, another one to bring a Message from the Divine Being. Others, Muslims, believe, that there no other message that Muslims would be forced to obey, is still to come. If any saintly person receives inspiration, then this relates to him only. The Ummat is not bound to abide by it. This is the difference.
Mirza Nasir Ahmad:	And if anyone...
Mr. Chairman:	No, no, no.
Mirza Nasir Ahmad:	...is inspired to ‘hold fast unto the Qur’an’, then, according to you, the Ummat would not be obliged to abide by this?
Mr. Chairman:	No, I don’t want to enter in this. The question was that the Ayat was read out, the translation was read out and the answer has come. Next question, yes. This sort of debate will not be allowed. Yes, next. (Pause)
Maulana Zafar Ahmad Ansari:	Sir, one thing, it is actually all about a lack of time.
Mr. Chairman:	No, you can ask, certainly. We shall regulate the lack of time.
Maulana Zafar Ahmad Ansari:	I want to ask a question for the sake of clarification. There are many Ayaat about which Mirza Sahib had said that they had been revealed to him. I shall present just some of them. That means, they had not been revealed to the Messenger of Allah ﷺ, but to him. The way this has been said, seems to be quite disrespectful to the Holy Prophet ﷺ.
Mr. Chairman:	The first question would be...
Maulana Zafar Ahmad Ansari:	Pardon?
Mr. Chairman:	...first question would be: whether it was said by Mirza Ghulam Ahmad that certain Ayaat were revealed to him? This would be the first question. Then we will go into the second.
Maulana Zafar Ahmad Ansari:	I just, I just...
Mr. Chairman:	Yes.
Maulana Zafar	I just... an Ayat...

Ahmad Ansari:	
Mr. Chairman:	Yes, yes.
Maulana Zafar Ahmad Ansari:	I am just telling the translation of an Ayat, Sir. The Ayat is: (Arabic text not contained in the original – translator) I am telling how Mirza Basheeruddeen had translated it...
Mr. Chairman:	This is page number?
Maulana Zafar Ahmad Ansari:	Page number 54-55 of his translation. (Pause)
Mr. Chairman:	Which Surah?
Maulana Zafar Ahmad Ansari:	Aal-e-Imran.
Mr. Chairman:	Aal-e-Imran, 54. Ayat?
Maulana Zafar Ahmad Ansari:	82, 83, 84
Mr. Chairman:	On page 54, or from 51-67?
Maulana Zafar Ahmad Ansari:	Yes. Their translation, English translation, have you got it?
Mr. Chairman:	Yes, I have got it.
Maulana Zafar Ahmad Ansari:	I am reading the Urdu translation.
Mr. Chairman:	Alright, fine. Eighty?
Mirza Nasir Ahmad:	Eighty-two?
Mr. Chairman:	Eighty-two.
Maulana Zafar Ahmad Ansari:	Eighty-two, eighty...
Mr. Chairman:	And remember the time when Allah took... This is it, right? Yes, read it, read!
Maulana Zafar Ahmad Ansari:	Shall I read the Ayat?
Mr. Chairman:	Yes, fine, it has been read. Carry on.
Maulana Zafar Ahmad Ansari:	Shall I read the translation?
Mr. Chairman:	Yes.
Maulana Zafar Ahmad Ansari:	And remember the time, when Allah took a firm promise from all the prophets of the people of the book, that whatever book and wisdom has been given to you, then there comes to you a Messenger to complete the word with you, that you shall surely believe in him and help him. Then He said: 'Do you acknowledge this, and accept this responsibility from me?' and they said: 'We acknowledge.' He said: 'Be witness, and I am also a witness along with you. And a person who turns away after this promise, such are indeed evil-doers. Now I would like to briefly say something about this translation. As far as I understood: (Arabic not contained in the original - translator) Has been translated as: 'Then there comes to you a Messenger to complete the

	word' I think that on other occasions it has been translated as 'who verifies'; that is, there is nothing that has been incomplete and that he completes, but rather one who confirms and verifies. Anyway. Here: (Arabic not contained in the original - translator) This translation has been given under the title 'Ahd-e-Manzoom' in Al Fadhl, and it is almost correct: 'God took a promise from all prophets that when I shall give you Book and Wisdom, then there comes to you a messenger who verifies, you shall all believe in him and aid him. He said: Do you acknowledge this firmly? They said: 'We acknowledge.' God said: 'Be witness, I too, shall be witness, and whoever turns away after this promise, such an evil-doer shall be disgraced.' Next come these verses: 'When you took the promise from all prophets, God took the same prophet from Mustafa. From Nooh and Khaleel, and Kaleem and Messiah, From all was taken a firm promise. Congratulations, the Promised one of this Ummat has come, The one meant in the nations' promise has come. Let the Muslims now fulfil their promise Let each of them be a grateful slave today. This has come in Al Fadhl, vol. 11, nr. 67, dated 26th February 1924.
Mirza Nasir Ahmad:	1924?
Maulana Zafar Ahmad Ansari:	Nineteen twenty-four, yes.
Mirza Nasir Ahmad:	Yes, yes, 1924.
Maulana Zafar Ahmad Ansari:	Now...
Mirza Nasir Ahmad:	Who wrote this poem?
Maulana Zafar Ahmad Ansari:	This poem does not contain the name of the poet. Now, two things had been mentioned in there. One is that a promise had been taken from the Messenger of Allah ﷺ as well, that if there comes a prophet after you, you shall assist him, help him, follow him? And if you fail to do so, you will be an evil-doer. May Allah protect us! This is, I think, too big a blasphemy for any Muslim to imagine. First of all that this Ayat has been presented as though a promise has been exacted from all the prophets, including the Holy Prophet ﷺ, that the Holy Prophet ﷺ had also been among them, and that the object of this promise, the prophet who was still to come, should have been Mirza Ghulam Ahmad. There is so much that has been put wrong and blasphemous. This is truly painful. This has been published in Al Fadhl, 21st September 1915: 'Allah has taken a promise from all the prophets, that when I shall give you Book and Wisdom, then there comes to you a prophet, confirming all what you have got of Book and Wisdom, that is, this Messenger shall be the Promised Messiah who shall confirm the Qur'an and the Ahadith, and he shall not bring a new Shariah,

	that then, o Prophets! You all shall surely believe in him, and support him in every manner.' Here it is as though the Messenger of Allah ﷺ has been declared a follower of Mirza Ghulam Ahmad... that is, it is difficult say if this has been brought about by logic – that when Mirza Ghulam Ahmad comes...
Mirza Nasir Ahmad:	The meaning you are putting to it, amounts to disgrace. There is no such meaning implied. It has grieved me a lot to hear this from you.
Maulana Zafar Ahmad Ansari:	Look: When you took the promise from all prophets, God took the same prophet from Mustafa. When anyone turns away from this promise He shall be an evil-doer, facing disgrace. This comes before...
Mirza Nasir Ahmad:	'When anyone turns away'...using this in connection with the Holy Prophet's name – may Allah protect us! I have been really hurt by this statement of yours.
Maulana Zafar Ahmad Ansari:	Mirza Sahib, I am not the one who has written this poem!
Mr. Chairman:	There are two questions; they have been coupled. One is: a different interpretation of this Surah, 82-83, by the use of word 'testifying' or 'fulfilling'. According to the generally accepted traditions and principles of the Muslims, it shall be 'testified', but according to the interpretation put, 'it shall be fulfilled by another person who will come later on.' This is your question, and the poem is secondary.
Maulana Zafar Ahmad Ansari:	And that, Sir, Prophet Muhammad ﷺ is not included in it.
Mr. Chairman:	Yes. Then a man will come who will fulfil that. Yes, the witness may reply.
Mirza Nasir Ahmad:	And if our literature mentions anything of helping the Messenger and coming to his assistance, then does this refer to the Noble Prophet ﷺ?
Maulana Zafar Ahmad Ansari:	So, has this promise then been taken from the Holy Prophet ﷺ, that he should come to his own aid? 'God took the same prophet from Mustafa...'
Mirza Nasir Ahmad:	No, I am not saying that. Listen, please, listen to me. I am sorry that I was not in a position to understand your point...
Mr. Chairman:	First let us talk about the Holy Qur'an. Yes. After that, we can talk about the poem, whether it relates to that or not, that is second question.
Mirza Nasir Ahmad:	Now the poem. The point is that anyone who is not an Ahmadi, might misunderstand it. But those who are Ahmadi, will take it only in the sense that the Founder of the Movement, as he had himself mentioned several times, is nothing but a humble, most humble slave of the Noble Prophet ﷺ. Every Ahmadi, young old, male female, believes this. No one dares anything else. Ever since I heard you give this interpretation, I am extremely upset.
Maulana Zafar Ahmad Ansari:	I have not given any kind of interpretation. Look, if this is supposed to refer to helping the Messenger of Allah ﷺ, then why had this promise been taken from him ﷺ as well? Let me read it to you once more:

	'When you took the promise from all prophets, God took the same prophet from Mustafa.'
Mirza Nasir Ahmad:	Completely independent from these details, because the answer to this is very detailed – I would have to bring ten, fifteen books. Who had said that a person cannot come to his own aid? There is nothing like that in the Holy Qur'an. Rather the Holy Qur'an teaches to 'help yourself', and similar teachings are found in the Ahadith. The point you had brought up is just not right.
Mr. Chairman:	Next question.
Mirza Nasir Ahmad:	And if you want to, then we shall present all the writings by the Promised Messiah.
Mr. Chairman:	Alright.
Maulana Zafar Ahmad Ansari:	Your answer is that a promise had been taken from the Holy Prophet ﷺ that he should help himself.
Mr. Chairman:	This has been covered now.
Mirza Nasir Ahmad:	A promise had been taken from the messengers that they should tell their Ummats about a great Messenger – the Seal of Prophets Hazrat Muhammad ﷺ who is to appear amongst them, and that they should come to his help whenever he appears. In this regard, I shall send the collection of Khutbas that relates to the building of the Holy Ka'bah. In it you will read that Hazrat Ibraheem <i>alahissalam</i> had worked for ages on his Ummat to get them to accept the Noble Prophet ﷺ. Hence, I think it is not right when that what we tell our young and old ones, day in day out, is misinterpreted like that.
Mr. Chairman:	Next question
Maulana Zafar Ahmad Ansari:	Now comes a long sequence from Haqiqatul Wahy that I intend to read - this also mentioned in other books, namely revelations that descended to Mirza Sahib: (Arabic not contained in original – translator) 'A matter is about to descend that shall gladden you'. After that comes: (Arabic not contained in original – translator) Now these are Ayaat that were revealed to the Messenger of Allah ﷺ on the occasion of the Truce of Hudaibiyah, as everyone knows. I am just giving a few examples: (Arabic not contained in original – translator) Here the word بِإِذْنِهِ has not been mentioned. Translation: 'And he calls to God, and a shining lamp.' After that comes the following concerning the honour of having ascended to heaven (Mi'raj) that was the lot of Allah's Messenger ﷺ: (Arabic not contained in original – translator) He drew close to God. Then He inclined towards His creation, and the distance between God and creation was like that between two bows.' I could not understand what 'inclined towards creation' is supposed to mean here, but Mirza Sahib claimed that this had been revealed to him. Then comes the famous Ayat concerning Mi'raj: (Arabic not contained in original – translator) Here it is only up to: (Arabic not contained in original – translator)

	'And pure is the One who made you travel by night.' And onwards comes something regarding Hazrat Adam <i>alahissalam</i>: (Arabic not contained in original – translator) No, this is regarding Hazrat Ibraheem <i>alaihissalam</i>: (Arabic not contained in original – translator) 'I shall make you an Imam for the people' Now, he says that this had been revealed with regard to him. Anyway, this is from his book 'Haqiqatul Wahy'. All... I am leaving out the parts in between, but... (Interruption)
Mr. Chairman:	I will request Sayid Abbas Hussain to talk privately to Ansari Sahib when he has finished the question.
Maulana Zafar Ahmad Ansari:	I am leaving out some text before and after, I mean such text as is not from the Holy Qur'an, otherwise: (Arabic not contained in original – translator) I don't think this is an Ayat from the Holy Qur'an. Onwards comes: (Arabic not contained in original – translator) 'Tell them: If you love Allah, then follow me, God will love you.' This is what Allah Most High tells His Messenger □. After that comes an Ayat regarding which not only Muslims, but also non-Muslims know that Allah had meant it for the Holy Prophet □ alone: (Arabic not contained in original – translator) Now, Mirza Sahib claims that this Ayat had been revealed with regard to him. (Arabic not contained in original – translator) Onwards also comes an Ayat from the Holy Qur'an. The beginning Ayaat from Surah Fath are: (Arabic not contained in original – translator) 'I shall grant you a manifest victory. So that Allah may forgive you all your sins, those that were before and those that were after.' (Arabic not contained in original – translator) This he had added by himself. (Arabic not contained in original – translator) This is what Hazrat Yusuf <i>alaihissalam</i> had said to his brethren, when he prevailed. After that, Allah Most High had revealed Surah Kawsar to His Messenger □: (Arabic not contained in original – translator) This is supposed to be an Urdu revelation: 'Much of My peace be upon you.' (Arabic not contained in original – translator) This might not be an Ayat from the Holy Qur'an, but after that comes an Ayat: (Arabic not contained in original – translator) Then another one: (Arabic not contained in original – translator) Then comes some Urdu revelation: 'Two signs shall appear'

	Then comes an Ayat from the Holy Qur'an (Arabic not contained in original – translator) Then another one: (Arabic not contained in original – translator) Then another one: (Arabic not contained in original – translator) Then comes: (Arabic not contained in original – translator) No, this is not an Ayat. (Arabic not contained in original – translator) And so on, in similar manner. This appears to be an unending series. As an example, I have...
Mr. Chairman:	Yes, example, that is, but...what is the question? What is the question?
Maulana Zafar Ahmad Ansari:	The question is that this is an open interpolation of the Holy Qur'an – he states that those Ayaat which Allah had addressed to the Holy Prophet Muhammad ﷺ are addressed to him, that he had thus been addressed, that he had been given Al Kawsar. Then, same about the last Ayat of this Surah: (Arabic not contained in original – translator) 'Your enemy shall be without posterity.' Similarly, Allah had said about the Holy Prophet ﷺ: (Arabic not contained in original – translator) 'And We have raised your fame.' This too, I mean, I have not found the exact spot, but Mirza Sahib said that this Ayat had also been revealed with regard to him. And there are countless other verses: (Arabic not contained in original – translator) Now here Allah says about him, taking an oath by the Wise Qur'an, that he is indeed from among the Messengers. So, I think that this should suffice as example.
Mr. Chairman:	Yes. So, the question is...
Maulana Zafar Ahmad Ansari:	Yes. There is one more question. The Holy Qur'an contains a statement by Hazrat Isa <i>alahissalam</i>: (Arabic not contained in original – translator) 'And I give you glad tidings of a messenger after me, whose name shall be Ahmad.' It is agreed by all that this refers to the august being of Allah's Messenger ﷺ. But Mirza Sahib says that this refers to him.
Mr. Chairman:	Is it finished?
Maulana Zafar Ahmad Ansari:	I think these examples should suffice.
Mr. Chairman:	The question is that where the Holy prophet ﷺ himself has been addressed, Mirza Sahib has taken it to himself, this is the question in short. Yes.
Mirza Nasir Ahmad:	As far as I have understood, the question is that the Ayaat of the Holy Qur'an had not been revealed to any member of the Ummat-e-Muhammadiyah. Have I got this right?

Mr. Chairman:	No. His question was that there are some Ayaat which had been especially addressed to the Holy Prophet ﷺ, and Mirza Sahib claimed that they had been addressed to him. This was the question.
Mirza Nasir Ahmad:	The question here is that there are some Ayaat of the Holy Qur'an that concerned the Holy Prophet ﷺ and with regard to which the Founder of the Ahmadiyya Movement said that they had been revealed with regard to him...
Mr. Chairman:	With regard to him.
Mirza Nasir Ahmad:	... and not with regard to Muhammad, the Messenger of Allah ﷺ.
Mr. Chairman:	No, no, no...
Mr. Yahya Bakhtiar:	If I am permitted?
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	There can be two meanings. Either Mirza Sahib said that they had been repeated for him, that the same applies to him...
Mr. Chairman:	Yes, this can be also, this can be interpreted also.
Mr. Yahya Bakhtiar:	Once they had been revealed to him ﷺ, and then they were repeated. For him (Mirza Sahib), that he is also a prophet. I repeat, that Allah Most High said this with regard to him. Then Maulana Sahib...
Maulana Zafar Ahmad Ansari:	In some editions. With some additions.
Mr. Yahya Bakhtiar:	And then there were some alterations in between, something added.
Mr. Chairman:	No, it is definite that this is not the case. There are some definite occasions, for example فتح مدين has clearly been revealed at the time of Hudaibiyyah...
Mr. Yahya Bakhtiar:	No, he is saying that these Ayaat had been revealed there, but he also says that on such and such occasion they had been revealed to him as well.
Mr. Chairman:	Yes, alright.
Mr. Yahya Bakhtiar:	Then comes some other matter, and then comes some other Qur'anic revelation in between.
Mr. Chairman:	Yes, the witness may reply.
Mirza Nasir Ahmad:	As far as the revelation of Qur'anic Ayaat upon the righteous people of this Ummat is concerned – the literature of the Muslim Ummat is full of such narratives. I am giving you some examples. In Futoohul Ghaib comes that Shaikh Abdul Qadir Jilani had been inspired several times with those Ayaat that had been revealed with regard to Hazrat Musa's <i>alaihissalam</i> exalted position: (Arabic text not contained in original – translator) Futoohul Ghaib, treatise nr. 6, printed by... it is a Hindu name, I am not able to read it... Similarly the Ayaat mentioning Hazrat Yusuf's <i>alaihissalam</i> high rank were inspired: (Arabic text not contained in original – translator) In Hazrat Maulwi Abdullah Ghaznawi Amritsari's inspirations comes: (Arabic text not contained in original – translator) 'This Ayat is about the Holy Prophet ﷺ, but it has been inspired to me as well.'
Mr. Chairman:	So, the answer is that Ilham (inspiration)...

Mr. Yahya Bakhtiar:	My point is: you accept that Mira Sahib had said this? Then after that the explanation...
Mirza Nasir Ahmad:	I accept that, according to the general, accepted principles of the Muslim Ummat, Ayaat of the Holy Qur'an can descend upon the Awliyaa, and that the Ayaat that he had read, if they had been read correctly, had descended upon Mirza Sahib.
Mr. Chairman:	Alright. The question is answered. The next question.
Mirza Nasir Ahmad:	Now I...yes.
Mr. Chairman:	Yes. Now the witness can explain.
Mirza Nasir Ahmad:	In the same night in which Maulwi Abdullah Ghaznawi Amritsari received this inspiration: (Arabic text not contained in original – translator) He was also inspired thus: (Arabic text not contained in original – translator) And the third time: (Arabic text not contained in original – translator) In those days, he was also inspired with this: (Arabic text not contained in original – translator) And then Maulwi Abdullah Ghaznawi Amritsari received this inspiration: (Arabic text not contained in original – translator) This is concerning the Holy Prophet ﷺ. Maulwi Abdullah Ghaznawi Amritsari says that it had been inspired to him in those days: (Arabic text not contained in original – translator) It has been inspired. I am grieved that the writer had made some mistakes in the choice of words. This had been written by hand, gathered, compiled: (Arabic text not contained in original – translator) That which is about the Holy Qur'an, that 'the Holy Qur'an is descending upon you, do such and such', this injunction is meant for the Holy prophet ﷺ, and he had received it as an inspiration. In Delhi, he received this inspiration: (Arabic text not contained in original – translator) Then three times this one: (Arabic text not contained in original – translator) This is about Hajj. This has been inspired to the Holy Prophet ﷺ, and it has been inspired to Abdullah Ghaznawi as well. And there had also been this inspiration: (Arabic text not contained in original – translator) The Holy Prophet ﷺ had been addressed: 'Allah shall give you that with which you shall be pleased'. The idea of a saturation point is thus communicated in the Arabic language. Another inspiration: (Arabic text not contained in original – translator) And this is Al Fadhl... yes?
Mr. Yahya Bakhtiar:	What is the difference between Ilham (inspiration) and Wahy (revelation)? Did Mirza Sahib receive inspiration or revelation? This is one matter. The second is: you mentioned that Maulwi Abdullah Ghaznawi received inspiration apart from Qur'anic Ayaat. Has there been anything from him about this?

Mirza Nasir Ahmad:	Yes, yes. There had been something from him also.
Mr. Yahya Bakhtiar:	Yes, then explain that as well.
Mirza Nasir Ahmad:	I am telling you something in this regard. Once, one of our scholars happened to have some free time. I told him to study the books of the righteous elders, and to gather references to 'Wahy', 'Ilham', 'Kashf' (disclosure of unseen matters) and 'Ruya' (dreams). He filled four big registers with such references, and handed them to me. There must be thousands more in our literature. The statement that our elders neither believed in a descending of revelation, or Ilham, or Kashf, or Ruya, has thus been proven wrong by our history. But, for example, last year, one of our Pakistani newspapers had published a Fatwa. The paper is a leading one, but the Fatwa just a small one. Anyway, that Fatwa said that a Muslim cannot see true dreams. Now, things like these, harm Islam. They do not benefit Islam. Anyway, I am leaving that. That point about 'Ahmad', right, 'Ahmad'...
Mr. Yahya Bakhtiar:	No, what I was saying, Mirza Sahib, is whether he had received Wahy or Ilham, because that what has been mentioned here is a parallel...
Mirza Nasir Ahmad:	I am answering this. 'Muslim' is a book of Hadith and the Messenger of Allah ﷺ: (Arabic text not contained in original – translator)
Mr. Yahya Bakhtiar:	He will not reply on behalf of Mirza Sahib, right? I am asking you, did Mirza Sahib say whether he received Wahy or Ilham?
Mirza Nasir Ahmad:	Mirza Sahib is saying the same as 'Muslim'.
Mr. Yahya Bakhtiar:	Alright then.
Mirza Nasir Ahmad:	اوحى الله تعالى (Allah has revealed). (Arabic text not contained in original – translator) Here it says that Allah shall reveal to Hazrat Isa <i>alahissalam</i> at the time of his second coming, that two powers of the world shall get so strong, that others will not be able to wage war against them through material means. And that hence he should tell this Ummat, that instead of waging war, they should turn to Allah and keep praying to him. And that Allah shall destroy the enemy, as per the prophecy, without the Ummat having to fight a material war with them. It is one of the conditions for Jihad, that one should be at least half as strong as the enemy. Only then it will be a rightful Jihad, otherwise not. This Hadith is found in Muslim. Allah Most High has, the Messenger of Allah ﷺ has used the word 'Wahy' with regard to the coming of the Messiah. In fact, the difference is only one of belief, whether one believes that Wahy can still come, or not. We hold that Wahy can still come, and the saints who were before us, also received Wahy. The Holy Qur'an tells us that the honey bee has received Wahy. It also tells us that Hazrat Isa's <i>alahissalam</i> disciples received Wahy. This is a part of the Qur'anic diction. And recent research tells us that when the honey bee lays an egg, it knows exactly whether this egg contains a female bee or a male one. It keeps these eggs in different places inside their hive. Now, one idea has come up. It is not a matter of discussion, whether this idea is right or wrong, as this would most probably be a lengthy discussion – whether Wahy can come, or not. Some people say that right from the beginning to now, amongst the righteous elders as well as amongst us, Wahy can come. Others

	say that Wahy cannot come. Among those who hold that Wahy cannot come, there are some who say that Ilham might take place. And there are some who say that neither Wahy, nor Ilham can take place. Rather...there is a phrase concerning Wahy that is not coming to my mind rightnow. That is, leaving the words Wahy and Ilham...it was just hovering in my mind. Anyway, now I cannot recall it. Then there is another thing, 'Ilqaa', and there are also things besides 'Ilqaa'. This is how it has always been in this Ummat.
Mr. Yahya Bakhtiar:	I just wanted you to clarify whether Wahy can come even after Mirza Sahib? What do you think?
Mirza Nasir Ahmad:	Yes, it can come.
Mr. Yahya Bakhtiar:	Ilham and Wahy?
Mirza Nasir Ahmad:	Whether it be Ilham or Wahy.
Mr. Yahya Bakhtiar:	Wahy can also come?
Mirza Nasir Ahmad:	As for Ilham and Wahy, the Shariah has...
Mr. Yahya Bakhtiar:	No, can there be Wahy even after that?
Mirza Nasir Ahmad:	The door to Wahy has never been closed, nor shall it ever be closed.
Mr. Yahya Bakhtiar:	That is sufficient.
Mr. Chairman:	Maulana Zafar Ahmad Ansari
Mirza Nasir Ahmad:	It never had been before. The point about 'Ahmad' that had been raised still needs to be answered.
Mr. Chairman:	Yes, please.
Mirza Nasir Ahmad:	He had mentioned that 'Ahmad' had been used with regard to himself, whereas the Founder of the Movement interpreted it as referring only and only to the Holy Prophet ﷺ, and to him by means of reflection and shadow. Like yesterday, after two verses had been read, a third had also been read which then made the matter clear. Now, here is an excerpt from Al Fadhl, 10th August, with reference to Najmul Huda, which had been authored by the Founder of the Ahmadiyya Movement: 'These people, that is, messengers, prophets, Abdal (a kind of high-ranking saint) and saints, got some of their insights and knowledge and blessings through scholars, spiritual dignitaries and other beneficiaries. But Whatever our Prophet Muhammad ﷺ had got, was right from the Divine Being. Whatever he had received, he had received it from there. The other's hearts would not be so full of praise for the Divine Being, as the heart of our Prophet Muhammad ﷺ, because he was under God's special patronage in every affair. This is the reason why none of the prophets of messengers had been given the name 'Ahmad' before: because none of them had proclaimed Allah's unity and His praise as had the Messenger of Allah ﷺ. And unlike the Messenger of Allah ﷺ, they had not received knowledge direct and without any intermediary. The affairs of the former ones were nor directly under God's patronage, nor were they directly supported in their affairs. Apart from the Holy Prophet, there can be no Mahdi and no Ahmad in the full and perfect sense. And this is a mystery which can be comprehended only by the heart of an Abdal. No one else can understand this.' Well, he further said with regard to his inspirations and the prophets, and the Qur'anic Ayaat under discussion... 'Baraheen-e-Ahmadiyya', page 488-489 tells us:

	'The meaning obtained from these words is one of subtleties and Divine blessings which every perfect believer can attain by following the Best of Messengers ﷺ. And the real subject of all these Ayaat is the messenger of Allah ﷺ. All others are included in these Ayaat only as a matter of consequence – through his blessings. And this ought to be remembered at all instances, that all praise the that occurs in the inspirations of a believer (i.e. things like Rahmatul-lil-Alameen, and other things – he is explaining them here) is in fact in praise of the Holy Prophet ﷺ. A believer is included in this praise to the degree to which he follows the Holy Prophet ﷺ, and that too, only because of Allah's grace, otherwise no one deserves to receive such blessings.'
Mr. Yahya Bakhtiar:	This writing is prior to his claim to prophethood?
Mirza Nasir Ahmad:	This is for all times. As often as... no, I have read an excerpt.
Mr. Yahya Bakhtiar:	No, I am just asking here...
Mr. Chairman:	Maulana Zafar Ahmad Ansari! Next question.
Mirza Nasir Ahmad:	Yes, this...
Mr. Chairman:	Is there still something left?
Mr. Yahya Bakhtiar:	Sir, I had asked whether this was prior to the claim of prophethood or after it.
Mirza Nasir Ahmad:	Yes. This was after the claim. That was after it. One before, one after, now, that which I am going to read: It has been made manifest for me – it has been made manifest for me (now, after mentioning revelation and the like), that all this is due to the blessed act of following the Last of Prophets ﷺ.
Maulana Zafar Ahmad Ansari	Sir! Now the difference between Wahy and Ilham is being discussed, and again, we are pressed for time.
Mr. Chairman:	Go on with your subject.
Maulana Zafar Ahmad Ansari	The point here is that in the terminology of the Holy Shariah, and in the science of terminology as such, a particular meaning had been given to the word 'Wahy'. This word had been used in the Holy Qur'an with regard to a honey bee, but also with regard to Shaytan, as well as others. But now, since a particular meaning has been attached to it, and if you want me to, I shall give some references from dictionaries, including English and Urdu. For example, in Muheetul Muheet comes: (Arabic text not included in original – translator)
Mirza Nasir Ahmad:	Please excuse me, kindly mention the year in which the book from which you read had been written, thus things will become clearer regarding to what you had just asked.
Maulana Zafar Ahmad Ansari	The year in which it was written, this is then... Right. This is Kashshafu Istilahatil Funoon', vol. 2, page 1533...
Mirza Nasir Ahmad:	In which era had it been written?
Maulana Zafar Ahmad Ansari	Let me tell you. It had been printed in Calcutta, in the year 1862.
Mirza Nasir Ahmad:	Alright.
Maulana Zafar Ahmad Ansari	On page 1533 comes...
Mirza Nasir Ahmad:	Yes, I was just saying, because the date also tells us a lot.

Maulana Zafar Ahmad Ansari	Then there is Firhang-e-Aasifiyah, which is probably the most reliable Urdu dictionary. And Mirza Sahib's books were also written in Urdu...
Mirza Nasir Ahmad:	An Urdu dictionary?
Maulana Zafar Ahmad Ansari	Firhang-e-Aasifiyah.
Mirza Nasir Ahmad:	It is stating which meaning the word Wahy has got in Urdu?
Maulana Zafar Ahmad Ansari	No. I had told you the Arabic meanings. Now I am telling the Urdu ones.
Mirza Nasir Ahmad:	There is no need for Urdu. Many words are used in Arabic in one sense, and in Urdu in another sense.
Maulana Zafar Ahmad Ansari	Alright. You can see both meanings. In Urdu, 'Wahy' refers to that kind of speech or command that God communicates to His prophets. Hence, in Firhang-e-Aasifiyah, the following meaning was written for 'Wahy': 'God's command that descends upon the messengers.' Now let me quote from some less high-ranking dictionaries.
Mirza Nasir Ahmad:	No, no, it will be better if you do not quote it.
Maulana Zafar Ahmad Ansari	No, anyway, it is an Urdu...
Mirza Nasir Ahmad:	Alright. It has been quoted.
Maulana Zafar Ahmad Ansari	There is no better dictionary than this one, or more authoritative, till now.
Mr. Chairman:	Maulana! First ask the question concerning the subject. Come back to your own subject.
Maulana Zafar Ahmad Ansari	Very well. Now, we hold that there is a difference. Saints receive inspirations. But the basic point is that when someone receives inspiration, then will it be obligatory to abide by it, or not? This is where the difference lies. A person might say: I have been inspired, it has been revealed to me, whatever. The topic concerning revelation continues. Look. The latest 'prophet' Khwaja Muhammad Ismaeel Almaseeh al Maw'ood, he keeps receiving revelation. His group, Jamaatus-Sabiqeen is established in Mandi Bahauddin, district Gujrat. He had received Wahy: مبارک ہو دے تہانوں
Mr. Chairman:	This question is not allowed.
Maulana Zafar Ahmad Ansari	No, I am not putting a question. I am saying that there had been several claims regarding 'Wahy' in this sense. Actually, when someone says that he is receiving Wahy, then those who do not believe in it, will be Kafir, they will be outside the fold of Islam, they will be doomed to hell. Thus, this thing gets a new kind of importance. As far as Mirza Sahib's revelations are concerned...
Mr. Chairman:	Sir, first complete the topic about interpolation of the Holy Qur'an. Then...
Maulana Zafar Ahmad Ansari	No, look, this goes together. It will not work like that. From these excerpts it is apparent that His Holiness the Promised Messiah declares his inspirations to be the word of God. 'And their rank is, due to their being the word of God, just like that of the Holy Qur'an and the Torah and the Injeel. If anyone denies them, he will be outside the

	fold of Islam.’ If it is the same rank... I am giving the reference. Al Fadhl, Qadian, vol 22...
Mirza Nasir Ahmad:	This is repeated. The different meanings that we give to this statement I had already explained to the Attorney-General
Maulana Zafar Ahmad Ansari	I think that this was perhaps not quoted. Now I am coming to another point.
Mr. Chairman:	Maulana Sahib! This question will be channelized through Attorney-General. (Interruption) This question will be channelized through Attorney-General. Your question is about interpolation in the Holy Qur’an.
Maulana Zafar Ahmad Ansari	No, then the point will remain incomplete. This is why this point is mentioned here, that there is something besides the Qur’an, we think the Qur’an is just that much. Now...
Mr. Chairman:	Then ask a definite question.
Maulana Zafar Ahmad Ansari	Alright. Look, I am just reading out a reference...
Mr. Chairman:	Put a definite question. You will save your time and the time of the House.
Maulana Zafar Ahmad Ansari	I am putting a definite question: Had Mirza Basheeruddeen...
Mr. Chairman:	You had come up with Mandi Bahauddeen in between.
Maulana Zafar Ahmad Ansari	No, well, anyway. I had just said that the revelation still continues. It happens every day. But we do not concern ourselves with it, right? With regard to this statement by Mirza Basheeruddeen Sahib, I would like to know: ‘Does Shara’i Nabi mean that he first brings some word (of God)? The Messenger of Allah ﷺ was a shara’i nabi, which means that he had brought the Holy Qur’an. And His Holiness the Promised Messiah <i>alaihissalam</i> was a non-shara’i Nabi. And this means that he had not brought the Qur’an first. Otherwise, he would have brought the Qur’an as well. If he had not brought, then how come God says that he was given the Qur’an before he was made to stand up. Onwards comes: ‘Then it needs to be seen that when a Prophet is coming, whether knowledge about the former prophet can be obtained through him. That is the reason why there is now no other Qur’an but the Qur’an that His Holiness the Promised Messiah had presented. And there is no Hadith but the Hadith that is seen through the light of His Holiness the Promised Messiah. And there is no prophet, but the one that appears through the light of His Holiness the Promised Messiah. Similarly, the being of the Holy Prophet ﷺ shall be witnessed through his being, it shall be seen in the light of His Holiness the Promised Messiah. If anyone desires to see him independently, then he will not see anything. Similarly, if anyone looks at the Qur’an in this manner, it will not be a case of يَهْدِي مَنْشِ يَشَاءُ (He shall guide whomever He wills) for him. Rather it will be a matter of يَضِلُّ مَنْ يَشَاءُ (He shall misguide whomever He wills). Now, onwards...

Mirza Nasir Ahmad:	Where is this from?
Maulana Zafar Ahmad Ansari	From a Friday Khutba by Mian Mahmood Sahib, Khaleefah of Qadian. It has been cited in Al Fadhl, vol. 12, number 4, dated...
Mirza Nasir Ahmad:	But there is no Al Fadhl in your hands. Has it been taken from any book?
Maulana Zafar Ahmad Ansari	Yes.
Mirza Nasir Ahmad:	Then, without checking... our experience...
Maulana Zafar Ahmad Ansari	Alright. In other words, you will have a look at it. If not, then not. But...
Mirza Nasir Ahmad:	What is the name of the book that you have got?
Maulana Zafar Ahmad Ansari	No, this I shall... you
Mirza Nasir Ahmad:	What is the harm in telling me?
Maulana Zafar Ahmad Ansari	...Al Fadhl... no, there is no harm. It is a book by Burney Sahib.
Mirza Nasir Ahmad:	Yes, yes, the book by Burney Sahib.
Maulana Zafar Ahmad Ansari	Now, the difficulty is that whatever revelation had been sent is Qur'an, and then this Qur'an is to be recited as well.
Mr. Chairman:	Put a definite question on this.
Maulana Zafar Ahmad Ansari	What I am saying is that the Qur'an that we have got, do you think it is complete? Is it sufficient to believe in it and to follow it? Or is there any other Divine Qur'anic message?
Mr. Chairman:	The question is simple...
Mirza Nasir Ahmad:	I make the Qur'an that I hold in my hands witness to my statement that we do not have any other book than it.
Maulana Zafar Ahmad Ansari	Alright. Then is the point stated in the excerpt that I had just read not correct?
Mirza Nasir Ahmad:	I cannot say anything yet about this excerpt. Whether Burney Sahib had quoted correctly or not.
Maulana Zafar Ahmad Ansari	That is, even if he has quoted it correctly, you would not consider it as the correct point of view?
Mirza Nasir Ahmad:	I shall, I shall not accept it until I have seen it.
Maulana Zafar Ahmad Ansari	Alright.
Mr. Chairman:	Next question. The answer has come.
Maulana Zafar Ahmad Ansari	Sir! Here, too, are some Arabic passages. Although they are not Ayaat from the Holy Qur'an. Because you had said so, I shall do it. One point is, what is your definition of the Sahabah Kiram <i>radiallahu anhum</i> ? I am giving several point, you can answer them together. The Mother of the Faithful...
Mirza Nasir Ahmad:	No, give them separately.
Maulana Zafar Ahmad Ansari	Very well then. What is the definition of 'Sahaba'? The Muslims hold that they are those people who had seen the Holy Prophet ﷺ in a state of faith...
Mr. Chairman:	Put a question and let him answer. You are giving the interpretation yourself.
Maulana Zafar	No, no, I am just telling that the Muslims... yes...

Ahmad Ansari	
Mr. Chairman:	No, alright. The Muslims, that is Muslims, that is to know everybody. You want the interpretation of the witness on that point. Why are you telling the interpretation of other people on that? Yes, the witness may reply.
Mirza Nasir Ahmad:	The question is: What is the definition of Sahaba?
Mr. Chairman:	What is it according to you?
Mirza Nasir Ahmad:	What is the definition of Sahaba according to us? The definition of Sahaba is those fortunate beings who had been a companion to the Holy Prophet ﷺ during their lives, and who had benefitted from his company.
Mr. Chairman:	Next.
Maulana Zafar Ahmad Ansari	Yes, those who were around Mirza Sahib, who had seen him, you do not consider them as Sahabah?
Mirza Nasir Ahmad:	No, we say: He met the Sahaba when he found me. (Arabic text not included in original – translator) And ... means one who meets. In a metaphorical way. In the light of this Ayat from the Holy Qur'an, we say that he had met the Sahaba in a certain way.
Maulana Zafar Ahmad Ansari	Look, please have a look at the Khutba-e-Ilhamiyah: (Arabic text not included in the original – translator)
Mirza Nasir Ahmad:	'Met the Sahaba...
Maulana Zafar Ahmad Ansari	One who enters my Jamaat, has entered the Jamaat of Allah's Messenger ﷺ.
Mirza Nasir Ahmad:	(Arabic text not included in the original – translator) How does this approximately translate here in the Ayat of the Qur'an?
Maulana Zafar Ahmad Ansari:	I don't know, but this...
Mirza Nasir Ahmad:	I am reading the Ayat. (Arabic not contained in the original – translator) Is not this the approximate translation?
Maulana Zafar Ahmad Ansari:	Anyway, I am not considering this to be the translation. You are saying so.
Mirza Nasir Ahmad:	Yes, we think it so.
Maulana Zafar Ahmad Ansari:	Alright. According to us, Sahaba are only those who had seen Hazrat Muhammad ﷺ in a state of faith. Apart from that, there are no other Sahabah. With regard to the definition you had mentioned, I asked whether those who had seen Mirza Sahib, who had spent time with him, are also called Sahaba or not?
Mirza Nasir Ahmad:	We call them Sahaba in the same sense in which the Holy Qur'an calls them so.
Mr. Chairman:	Next question.
Maulana Zafar Ahmad Ansari:	Whom do you call 'Ummul Mumineen'?
Mirza Nasir Ahmad:	According to us, they are the servants of the Azwaj-e-Mutahharat, and mothers of those who believe in the Promised Messiah.
Mr. Chairman:	Next question.
Maulana Zafar Ahmad Ansari:	Does 'Masjidul Aqsa', the mosque from where the Holy Prophet ﷺ ascended heaven, refer to any mosque in Qadian?

	There are several mosques by that name. 10, 15, 20. Tipu, I mean Tipu Sultan, one of our valiant fighters – his mosque was also named Masjidul Aqsa.
Maulana Zafar Ahmad Ansari:	There is also one in Qadian?
Mirza Nasir Ahmad:	Also in Qadian. There is also one in Qadian. And there are many others.
Mr. Chairman:	Next question.
Maulana Zafar Ahmad Ansari:	No, sir! I was talking about the mosque from which the Messenger of Allah ﷺ had ascended heavens. Is that in Qadian or not?
Mirza Nasir Ahmad	It is there where you think it is.
Maulana Zafar Ahmad Ansari:	It is not in Qadian?
Mirza Nasir Ahmad:	No.
Mr. Chairman:	Next question.
Maulana Zafar Ahmad Ansari:	No, should I show it?
Mr. Chairman:	No, he says...
Maulana Zafar Ahmad Ansari:	Well.
Mr. Yahya Bakhtiar:	Alright. Mention the reference.
Mr. Chairman:	If there is any.
Maulana Zafar Ahmad Ansari:	I am doing so.
Mr. Chairman:	Alright.
Maulana Zafar Ahmad Ansari:	How do you interpret the term 'Panjtan'? Who is included in the 'Panjtan'?
Mirza Nasir Ahmad:	Panjtan means five bodies, that is, five personalities. There can be different meanings attached to it – the literal meaning suggests five families. But we... the Muslim Ummah, often uses the term Panjtan in a certain meaning. And we too, use this term in this meaning. And the Jamaat-e-Ahmadiyya has used it in another meaning as well, and there is no shara'i restriction, that a Persian term could not be used in a different, newer sense than the old established one.
Maulana Zafar Ahmad Ansari:	I am sending you a Shajarah, containing some Ayaat from the Holy Qur'an. It is entitled: (Arabic text not contained in the original – translator)
Mirza Nasir Ahmad:	It had been entitled thus for the sake of blessing.
Maulana Zafar Ahmad Ansari:	And the verse goes like this: They have mourning, we rejoice! Holy is the One who is the Best and Guide. A bit lower comes: Spring has come in Autumn – There are flowers in my garden. And another verse reads thus: These five that make up the generations of leaders (These) are the Panjtan on which is built

	If you want me to, I can give it to you.
Mirza Nasir Ahmad:	No, I remember these verses.
Maulana Zafar Ahmad Ansari:	Very well
Mirza Nasir Ansari:	And: These are the Panjtan on which is built. His Holiness the Promised Messiah...no, the point... shall I answer? If your question is not finished yet, then I beg your pardon. This says that Allah had told him, through Wahy, that: (Arabic text not contained in the original –translator) Your generation shall be cut from your ancestors, and it shall continue to live through you. In this poem, he said that that his descendants, the descendants of his family shall continue to live through these five people. It doesn't mean anything more than that.
Mr. Chairman:	Next.
Maulana Zafar Ahmad Ansari:	99 of Allah's names are very well-known and famous. Similarly, people have deduced from the Ahadith and from other traditions 99 names for the Holy Prophet ﷺ. Does Mirza Ghulam Ahmad also have 99 names?
Mirza Nasir Ahmad:	I do not know about this, nor was I ever interested in this.
Mr. Chairman:	Next. You had asked about Masjid-e-Aqsa, you have asked about the reference.
Maulana Zafar Ahmad Ansari:	Yes. One reference was Khutba-e-Ilhamiyah. It says: 'Masjid-e-Aqsa refers to the mosque of His Holiness, the Promised Messiah, which is situated in Qadian, with regard to which the Baraheen-e-Ahmadiyya contain Allah's statement: (Arabic text not contained in the original – translator)
Mirza Nasir Ahmad:	يجعل فيه
Maulana Zafar Ahmad Ansari:	يجعل فيه . And the word مبارك, which has been used as object and subject, is according to the word in the Holy Qur'an: باركنا حوله . There is no doubt that Qadian has been mentioned in the Holy Qur'an. Allah Most High said: (Arabic text not contained in the original – translator) With regard to this Ayat: One interpretation it got is the one which is well-known among the scholars, namely: That this is a description of the Holy Prophet's ﷺ spatial ascension. But there is no doubt that he had also an ascension in the dimension of time, the purpose of which was to show the perfection of the Holy Prophet's ﷺ sight and insight into hidden matters, and also to prove that the blessings of the Messianic age are in fact his own blessings, that came into being through his attention and courage. This is why, in a certain way, the Messiah is a manifestation of him. And this ascension, i.e. the perfection of sights and insights with regard to the end of this world, which is usually interpreted as the Messianic age. And the ascension in which the Messenger of Allah travelled from the Holy Mosque in Makkah to Masjid-e-Aqsa – Masjid-e-Aqsa here refers to the mosque situated in the east of Qadian, which has been named as 'Mubarak' in the word of God.'

Mirza Nasir Ahmad:	This is correct.
Maulana Zafar Ahmad Ansari:	This is Khutba-e-Ilhamiyah, 22 to...
Mr. Chairman:	Next question.
Mirza Nasir Ahmad:	The matter is... am I allowed to answer?
Mr. Chairman:	Yes, you may explain.
Mirza Nasir Ahmad:	There are two things remarkable in the excerpt that you had just read. One is that in our Islamic literature, Masjid-e-Aqsa refers to that mosque behind which the Jews had done quite some mischief, etc. May Allah's curse befall them. That we have accepted. That is, His Holiness the Promised Messiah <i>alaihissalatu was salam</i> did, and we did as well. The founder of the movement that this Ayat: (Arabic text not included in the original –translator) That the Miraj... there is another difference. Now that we have come to Miraj, we ought to mention some details regarding this. The Ummat knows of one Isra, and of one Miraj. The Ayat you had read, <i>سبحان الذى اسرى</i>, refers to that part of the miraculous journey which is known as Isra. There is the widely known and accepted Miraj as well. Apart from that, the Messenger of Allah ﷺ was made twice witness of Allah's overwhelming magnificence. At first, the term Masjid-e-Aqsa applied to what is commonly known as Masjid-e-Aqsa. According to us, there had been a spiritual Miraj as well. That is, his witnessing the last days of his Ummat. This is also a kind of Miraj. This meaning I shall now refer to. One is Miraj-e-Makani, that is a spatial kind of Miraj, and one is Miraj-e-Zamani, a Miraj during which the dimensions of time had been passed. The mosque which is known to all of us, is the first credible application of the disclosures made during the Holy Prophet's ﷺ Miraj-e-Makani. The whole Ummat is agreed on this. We also do not differ in this regard. This is our common heritage. But then there has been a Miraj-e-Zamani as well. That is, the one during which the Messenger of Allah ﷺ had been made to see the end of times, that is, his sight was extended till Judgement Day. There are many details to this, I shall not go into them. Anyway, we believe that during this zenith of spiritual sight, the Messenger of Allah ﷺ had been given knowledge with regard to this time. This is the time in which the founder of the movement appeared as the Mahdi. We are his followers. We hold that the Messenger of Allah ﷺ, saw the Mahdi with his own eyes, during the zenith of spiritual sight that was reached on the occasion of the Miraj-e-Zamani, and that he also saw his mosque, regardless of the fact that our opponents say that he had seen someone else and not the founder of the movement.
Mr. Chairman:	Next question.
Maulana Zafar Ahmad Ansari:	This is 'Mukashifat-e-Mirza'. But we do not have the book with us. If you would still admit it?
Mirza Nasir Ahmad:	What is the name of the book?
Maulana Zafar Ahmad Ansari:	Mukashifat-e-Mirza.
Mirza Nasir Ahmad:	Mukashifat-e-Mirza
Maulana Zafar	This had been written by someone else. It contains some references.

Ahmad Ansari:	
Mirza Nasir Ahmad:	Who is the author? Who wrote Mukashifat-e-Mirza?
Maulana Zafar Ahmad Ansari:	Some other gentleman...
Mirza Nasir Ahmad:	No, no, who wrote it?
Maulana Zafar Ahmad Ansari:	Some Malik Manzoor Ilahi.
Mirza Nasir Ahmad:	Is he an Ahmadi?
Maulana Zafar Ahmad Ansari:	I do not know about that, but...
Mirza Nasir Ahmad:	Yes, alright. This much is enough. Please go on.
Maulana Zafar Ahmad Ansari:	This book contains one of Mirza Sahib's Mukashifats (disclosures): 'During Kashf, I was shown the graveyard which God had named 'Bahishti Maqbarah' (heavenly graveyard).' And then there was an Ilham: (Arabic text not contained in original – translator) 'There is no graveyard on earth that could compete with this graveyard.' Anyway. In your book... there was not enough time. We would like to know whether this is your point of view?
Mirza Nasir Ahmad:	It is not our point of view. We hold that there is only one final resting place that is worth the name, as they say in English, and that is the tomb of the Holy Prophet ﷺ.
Maulana Zafar Ahmad Ansari:	Bahishti Maqbarah? (Heavenly grave[yard])?
Mirza Nasir Ahmad:	Yes, pardon? No, no. Bahishti Maqbarah exists, but it does not have that status. That is what I am saying...
Maulana Zafar Ahmad Ansari:	There are similar passages, for example...
Mirza Nasir Ahmad:	And... I have not finished yet. 'The mosque of Mujaddid Alf Thani is equal to that of the Holy Prophet ﷺ.' This is from 'Tareeqa-e-Mahmoodiya', a translation of 'Rawza-e-Qayyoomiyah', p. 68, printed in Fareedkot: 'The Messenger of Allah ﷺ said: In the whole world, there are only three mosques worthy of being visited, because they truly deserve to be honoured and respected: The Holy Mosque in Makkah, the Prophet's ﷺ Mosque and Masjid-e-Aqsa. But...' Yes, pardon? Yes, I know: ..but the mosque of Mujaddid Alf Thani had been given a status equal to that of those three mosques by some of those people who are affiliated with it. Then there came a voice from heaven that proclaimed that the mosque of Mujaddid Alf Thani is better than all mosques on earth, save for the Holy Mosque in Makkah, the Prophet's ﷺ mosque and Masjid-e-Aqsa. This is the fourth most holy mosque on earth. The reward that people who pray in the first three mosques get and the reward that people who visit the fourth mosque for the sake of Tarbiyah (i.e. Islamic grooming), are equal.'

	So, the status of Bahishti Maqbarah is not the same. Its very concept is different. If you want me to, I shall mention a couple of them.
Mr. Chairman:	Next question.
Maulana Zafar Ahmad Ansari:	There are two verses in Durr-e-Thameen...
Mirza Nasir Ahmad:	In Urdu?
Maulana Zafar Ahmad Ansari:	Durr-e-Thameen, which...
Mirza Nasir Ahmad:	Durr-e-Thameen is in Urdu, Farsi and Arabic. Are these two Urdu verses?
Maulana Zafar Ahmad Ansari:	They are in Urdu, they are in Urdu.
Mirza Nasir Ahmad:	If the Urdu Durr-e-Thameen happens to be with the librarian, then could he please give it to me?
Maulana Zafar Ahmad Ansari:	No, these are two very well-known verses. You will know them. 'The land of Qadian is now truly hallowed It became sacred land due to the throngs of people The Arabs pride themselves in their Holy Land You, o earth of Qadian, are the pride of the Ajam (non-Arabs).' These are the verses.
Mirza Nasir Ahmad:	They are by His Holiness the Promised Messiah <i>alaihissalam</i> ?
Maulana Zafar Ahmad Ansari:	I had not said so.
Mirza Nasir Ahmad:	These are verses from the Durr-e-Thameen?
Maulana Zafar Ahmad Ansari:	Durr-e-Thameen, page...
Mirza Nasir Ahmad:	No, no, whose Durr-e-Thameen? Who is the poet?
Maulana Zafar Ahmad Ansari:	This had been printed in Al Fadhl, 25 th December 1932.
Mirza Nasir Ahmad:	Yes, in Al Fadhl. Durr-e-Thameen is a collection of His Holiness's Urdu poetry, and it does not contain the second verse at all.
Maulana Zafar Ahmad Ansari:	It has been printed in Al Fadhl, 25 th December, 1932.
Mirza Nasir Ahmad:	We shall see it, then it will become clear. The internal evidences of this verse have got much to tell.
Maulana Zafar Ahmad Ansari:	Very well. Now, in Aina-e-Kamalat comes: 'People go for regular and optional Hajj, but the reward of this place exceeds that of optional Hajj' That is with reference to Qadian...
Mirza Nasir Ahmad:	..which Hajj?
Maulana Zafar Ahmad Ansari:	'...but the reward of this place exceeds that of optional Hajj.'
Mirza Nasir Ahmad:	What is 'optional Hajj'?
Maulana Zafar Ahmad Ansari:	Any Hajj that is performed other than the obligatory Hajj.

Ahmad Ansari:	
Mirza Nasir Ahmad:	That is, after having performed the obligatory Hajj.
Maulana Zafar Ahmad Ansari:	There is another quotation in Al Fadhl: 'When...'
Mirza Nasir Ahmad:	Yes. I shall answer this, then.
Maulana Zafar Ahmad Ansari:	No, no, there are two, three quotations concerning the same topic.
Mirza Nasir Ahmad:	Alright.
Maulana Zafar Ahmad Ansari:	This seems to be about the annual Jalsah (convention): 'Since this Jalsah abounds in this kind of blessings, it entitles the one attending it to more reward than performing an optional Hajj. Hence, every member of the Jamaat is bound to have a sincere yearning for it.' This also goes in the same direction: 'Allah Most High has appointed a <i>Zilli</i> Hajj, so that the people whom He wants to work for the progress of Islam, may also include poor ones, i.e. Muslims from India.' There are many other references regarding this topic, but one of them is: 'The same injunctions that apply during Hajj, apply during this Jalsah, too.' (Arabic text not contained in the original – translator) 'Even the appearance during this Jalsah ought to be the same.' I would like to know, what is meant by '<i>Zilli</i> Hajj'? What do you think about it, and is it better to go to Qadian than to go for Hajj?
Mirza Nasir Ahmad:	Yes, I... may I answer it if it is finished?
Maulana Zafar Ahmad Ansari:	Yes, of course.
Mirza Nasir Ahmad:	His Holiness (Mirza Ghulam Ahmad) had said that according to the Ahmadiyya Jamaat, it is Fardh to perform Hajj, and that there is a great reward for performing Hajj. And when the conditions are fulfilled, i.e. when there is no danger in the way, etc. – this is found in our books of Fiqh – then the members of the Ahmadiyya Jamaat will have to perform Hajj. This is one thing he had said. The other thing he had said... and this is correct, I am accepting it, that according to us, hajj is a pillar of Islam, and that it is a great sin when one who can perform Hajj, fails to do so. I mean, this is a point where we are agreed. The second thing that he had said is that there are optional Hajj. An optional Hajj is the Hajj that... the Hajj of a person who had, till then performed Hajj not only a single time. That which you are attributing to us, who had not performed it a single time, only a single time, and now does not perform Hajj again, not once throughout his lifetime, because Hajj is Fardh only once in a lifetime, if he never ever performs Hajj again, I mean optional Hajj, but stays in his village, with his oxen and plows the land, and utters profanities, as it is quite common in our villages, and then, there is another person who had never been obliged to perform Hajj, and who goes, not to the places of Hajj, but a place where he can learn about Allah and His messenger ﷺ, and where he gets a chance to reform himself, then this is a very good opportunity that ought to be availed. Ahmadis should do so.

	This is our belief...
Mr. Chairman:	Next.
Mirza Nasir Ahmad:	...and as far as our former literature is concerned, it tells us also quite much. In 'Tazkiratul Awliyaa' comes: 'One year, after Abdullah had performed Hajj...' Tazkiratul Awliyaa is a very famous book, this quotation is taken from there: 'One year, after Abdullah had performed Hajj, he fell asleep for a little while in the Holy Mosque. In his dream, he saw two angels that were talking to each other. One of them asked the other: 'How many people had come to perform Hajj this year?' The other replied: 'Six hundred thousand'. The other asked: 'The Hajj of how many had been accepted?' None. When I heard this, I got anxious. I thought that all those people came from far-flung places, putting up with so many difficulties – are really all their efforts wasted? One of the angles said: 'In Damascus, there is a cobbler, who is known by the name Ali bin Al Moofasq. He had not come for Hajj... but his Hajj has been accepted. (He had not come for Hajj, but yet his Hajj had been accepted.) And because of him, all those six hundred thousand people have been forgiven as well. When I heard this, I sat up. I thought: I ought to go to Damascus and visit this person. Once in Damascus, I looked for his house. When I called, a man came out. I asked him: 'What is your name?' He replied: 'Ali bin Al Moofasq.' I said: 'I would like to tell you one thing.' He replied: 'Go ahead.' He asked: 'What are you doing by profession?' He replied: 'I am a cobbler.' Abdullah then told him the dream. Then the cobbler asked for his name. He replied: 'Abdullah bin Mubarak (<i>rahmatullahi alaihi</i>). Upon hearing this reply, the cobbler uttered a shriek and fainted. When he came to his senses (the same person who had not gone for Hajj, but whose Hajj had nevertheless been accepted), Abdullah bin Mubarak asked him to tell him about himself. He said: 'This year, I intended to go for Hajj, but one day my pregnant wife perceived the smell of food from our neighbour's house. She asked me to go over and to request a small quantity of food. When I went there, I was told by the neighbour: 'My children did not eat since seven days and nights, my wife had not eaten anything. Nothing. Today I saw a dead donkey. I cut some of the meat and cooked it. The food will not be halal for you. When I heard this, I felt burning all over. I gave him three hundred Dirhams altogether and said: 'Spend them. This is our Hajj.' After this incident, the incident he had been shown during Kashf, that a person who had not even gone for Hajj, had his Hajj accepted, and because of that... this has come. If we go into details, we will come across many things that would make a person's Iman fresh and strong. I have just told you what our belief is.
Mr. Chairman:	Next, Maulana Zafar Ahmad Ansari.
Maulana Zafar Ahmad Ansari:	Well, this was with regard to the <i>Zilli</i> Hajj. Here is a quotation from the Barakat-e-Khilafat. Mirza Basheeruddeen Mahmood Ahmad said, in his Khutba during the annual Jalsah: 'Today is the first day of the Jalsah. Our Jalsahis just like Hajj. Allah Most High had

	appointed Hajj for the development and progress of the believers. Today, the Hajj might be beneficial for us Ahmadis from a religious point of view, but the actual purpose of Hajj, that is the development and progress of the people, cannot be achieved through it, because the places of Hajj are controlled by such people who consider it as permissible to kill Ahmadis. This is why Allah Most High had appointed Qadian for this great purpose. Just as vulgarity, evil-doing and fights are forbidden during Hajj, they are also forbidden during the Jalsah.’ This is Barakat-e-Khilafat...
Mirza Nasir Ahmad:	Page 52.
Maulana Zafar Ahmad Ansari:	Yes.
Mirza Nasir Ahmad:	Page 52
Maulana Zafar Ahmad Ansari:	Yes. He is bringing it.
Mirza Nasir Ahmad:	The Fourth Khutba, Hajj.’
Maulana Zafar Ahmad Ansari:	Well, no. This is something else.
Mirza Nasir Ahmad:	No, yours is a different reference. No, I made a mistake.
Maulana Zafar Ahmad Ansari:	He is looking for it.
Mirza Nasir Ahmad:	Yes. Alright. I am answering this.
Maulana Zafar Ahmad Ansari:	Yes, yes, alright.
Mirza Nasir Ahmad:	Yes. As you had read first, there was mention of optional Hajj. As far as the obligatory Hajj is concerned, we do believe that it ought to be performed. I have not finished yet. Abul Ala Maudoodi Sahib, Hazrat Abul Ala Maudoodi Sahib had said about the obligatory Hajj: ‘In order to attain the full benefits of Hajj, the centre of Islam ought to have been in the hands of one who works towards a worldwide power. One who lets each year flow good and fresh blood through the heart of the world. A mind who would try to spread the message of Islam through those hundreds and thousands of God’s representatives that throng the holy land. And if not that, then there should be at least be a perfect model of Islamic life (i.e. in the Holy Mosque and in Makkah Mukarramah), so that the Muslims of the world could refresh every year their lesson of religiosity by visiting that place. But unfortunately, there is no such thing. Since ages, the Arabs are steeped in ignorance. From the days of the Abbasids to the Ottomans – the rulers of every age would, for the sake of their political interests, pull each other’s legs, rather than making the Arabs progress. They have lowered the Arabs into unprecedented depths – with regard to knowledge, morals, culture, everything, and left them there. As a consequence is the land from where once upon a time the light of Islam had spread all over the globe, again close to the same ignorance that had prevailed before Islam. Now, there is neither Islamic knowledge, nor Islamic morals, nor an Islamic way of life. People come from far-flung areas, full of faith – filled with joy that they are visiting

	the Holy Land. But once they reach there, they witness everywhere ignorance, filth, greed, immodesty, worldliness, immorality, poor administration of affairs. They see the residents of that place in low, unbecoming conditions. Thus, the whole lofty structure of their expectations tumbles down like a card-house...' I am not reading further. The point is that the Ahmadiyya Jamaat says that there is an obligatory Hajj. All the Muslims have to perform it. It is also obligatory on the Ahmadiyya Muslims. But after having performed the obligatory hajj, there is a centre from where Islam is brought to the world. Now, after a person has performed Hajj and Umrah, after he has fulfilled his obligation in this regard, he ought to come to Qadian, to listen to the words of Allah, to ponder about the things that are happening in the world, and about the ensuing consequences, to witness the blessings that Allah causes to descend because of Islam. And I think there is nothing objectionable in this.
Mr. Chairman:	Maulana Zafar, now...
Mirza Nasir Ahmad:	Maulana Abul Ala Maudoodi Sahib's...
Mr. Chairman:	...is there any other question regarding Quranic interpolation?
Maulana Zafar Ahmad Ansari:	Yes.
Mirza Nasir Ahmad:	And there are thousands of Hajis in our Jamaat.
Maulana Zafar Ahmad Ansari:	No, let this matter be a bit more clarified.
Mr. Chairman:	No, ask your questions.
Maulana Zafar Ahmad Ansari:	No, there ought to be a bit more clarification. The reference he had made to the other saint was irrelevant. The second question is that he had said there are many evils. Had he then mentioned any other place where Hajj is to be performed? Like, he had said that Allah has appointed Qadian as place for it. Had he said that also about Lahore and Sialkot?
Mr. Chairman:	No, this will not...
Mirza Nasir Ahmad:	No, he had not said any such thing.
Maulana Zafar Ahmad Ansari:	There is a big difference.
Mr. Chairman:	This... no, from one question, ten questions. No, the witness can... Maulana...
Maulana Zafar Ahmad Ansari:	Look, our main objection is that had Allah appointed Qadian for this activity, for Hajj? Is it counted among the Sha'aair-e-Ilah? A place like no other has been appointed for Hajj.
Mr. Chairman:	The witness has explained that they consider Hajj as Fardh, and this is the other place, other than that. This they have categorically said. And when they have said it, then why on one question go on insisting for...
Maulana Zafar Ahmad Ansari:	Yes. Very well.
Mr. Chairman:	That is all.
Maulana Zafar Ahmad Ansari:	Sir! In Baraheen-e-Ahmadiyya, p. 558, Mirza Sahib mentions his Baitul Fikr and Baitul Zikr: (Arabic text not contained in original – translator)

	Now this: من دخله كان آمنا . This is an Ayat from the Holy Qur'an that refers to the Holy Mosque, the Masjid-e-Haram in Makkah. Now, Mirza Sahib's fitting this Ayat on his Baitul Fikr and Baitul Zikr... I mean an Ayat that has been used for the Baitullah, the Masjid-e-Haram, that من دخله كان آمنا , using it for the Baitul Fikr and Baitul Zikr, which he...
Mirza Nasir Ahmad:	Yes, I have understood your question.
Maulana Zafar Ahmad Ansari:	I shall... 'Baitul Zikr refers to the mosque that has been constructed at the side of the courtyard...' And the last sentence states the characteristics of the above mentioned mosque: '...the letters of this add up to the date on which this mosque has been built, which is... etc. etc. This is my short question.
Mirza Nasir Ahmad:	The point is, you say that the Messenger of Allah ﷺ has been appointed only to make a small place in the city of Makkah. And I am saying that Makkah is a symbol for similar places all over the world. Everywhere, there ought to be such places which are: من دخله كان آمنا . A place where, whoever enters it, shall be safe from all kinds of fear - in the same manner, according to the same pattern, in the same fashion, and according to the same principles. This من دخله كان آمنا is a lesson that has been taught. And the Ahmadiyya Jamaat as well as others before them, had acted according to it. Our whole history abounds in places thus mentioned. Remains the matter of blessings. These are not found here. However, the peace and security have been reproduced.
Mr. Chairman:	The Delegation is... just a minute. The Delegation will wait in the Committee Room for 10, 15 minutes. In the meantime, we will discuss certain matters. If need be, then tomorrow's time will be given, otherwise...
Mr. Yahya Bakhtiar:	Sir, I am just going to ask one question... Let me have the Mahzar Namah ...because, I think, if they are not wanted again...
Mr. Chairman:	No, then I am going to call them again after 15 minutes, after 15 minutes.
Mirza Nasir Ahmad:	If we have to come back, then please wait.
Mr. Chairman:	15 Minutes. We will do it after that. They will be coming here.
Mr. Yahya Bakhtiar:	Alright, fine. They will be waiting in the room. We will discuss certain matters and if they are needed tomorrow, we will give them tomorrow's time; otherwise we will ask one or two questions, get their signatures and then we will thank them. This is what I am... just about ten minutes.
Mr. Chairman:	Muhammad Haneef Khan. Let them wait in this room. I will send for them. (The Delegation left the Chamber) One second, please. The reporters may also leave for 10 minutes. They can rest for ten minutes. We will call them after ten minutes. (The reporters left the Chamber) If they like, then they may keep sitting. They are part of the House. If they like they can keep sitting. If they want, they can have a rest of ten minutes. And no tape. (Pause)

Mr. Yahya Bakhtiar:	One question here and then answer.
Mr. Chairman:	One question. Yes, call them. I will request the honourable members to... <i>(The Delegation entered the Chamber)</i> <i>(Interruption)</i> Only... I call the House to order. Only three questions will be put. Then certain instructions about clarification will be asked. It won't take more than 10/15 minutes. Yes, Mr. Attorney-General. One shall be asked by Maulana Zafar Ahmad Ansari, and... yes.
Maulana Zafar Ahmad Ansari:	One question is that the Minar-e-Maseeh about which has been mentioned in the traditions, that Hazrat Isa <i>alaihissalam</i> shall descend on it, in Damascus... in your books comes that Mirza Sahib had a Minar like this constructed. What is your position regarding this?
Mirza Nasir Ahmad:	Yes?
Maulana Zafar Ahmad Ansari:	...that he had one such Minar constructed in Qadian, that he had put Qadian at level with Damascus. Is it so? You...
Mirza Nasir Ahmad:	Yes, yes. Damascus is a city made from bricks, and it also carries some religious associations. That which has been mentioned in the Hadith, that he shall descend near Damascus, I mean the coming Messiah, the founder of the movement had told us that this does not refer to the city of Damascus, which has been constructed of bricks, rather, it refers to the associations that come up in minds of the Muslim Ummah with regard to Damascus. And he got this Minar constructed as a symbol. Otherwise, this Minar has got no sanctitude to it. It is nothing but a sign, a symbol.
Maulana Zafar Ahmad Ansari:	Could you explain how Qadian relates to Damascus?
Mirza Nasir Ahmad:	Yes, there is one. There are actually quite many, not all of them are in my mind rightnow. But one is that Damascus had been a centre of Christianity, and it has been understood that the Expected Messiah is to counter Christianity – from the Eastern side. Eastern here again has got a spiritual meaning, that is, from the side from where the light of Islam shall shine forth. And once I was asked by someone about the purpose of prophetic commission. I said: Let me tell you in the words of the founder of the movement. He said: 'The purpose of my commission is to break the cross that had broken the bones of the Messiah and hurt his body, through the strength of irrefutable arguments.' So, the relation is due to Damascus being close to a centre of Christianity.
Mr. Chairman:	Yes, Mr. Attorney-General.
Mr. Yahya Bakhtiar:	Mirza Sahib! I would like to draw your attention to the Mahzar Namah, page 189. Some members perceived some relevance issue there. The remaining part of the answer is clear. Here you say...
Mirza Nasir Ahmad:	189?

Mr. Yahya Bakhtiar:	189.
Mirza Nasir Ahmad:	189.
Mr. Yahya Bakhtiar:	'A short, sympathetic reminder by His Holiness, the Founder of the Ahmadiyya Movement' In this comes: 'O people, understand it well that with me is the hand that shall be faithful to me until the end. If your men and women, your young and old, your big and small shall pray all together for my destructions, even if they do so in prostrations till their noses fall off, and their hands are rubbed away, even then God shall not listen to their prayers.'
Mirza Nasir Ahmad:	Yes.
Mr. Yahya Bakhtiar:	Do you consider this as a threat, or an appeal, what is it? What was the relevance?
Mirza Nasir Ahmad:	This is neither a threat, nor any desire. You will understand yourself why I am using the expression 'neither a threat, nor any desire'. It had just been a very humble appeal, that people should leave whatever differences there are between them and him up to God. And that I believe, that if you leave it up to God, my prayers shall be accepted, I shall be successful, and your prayers shall not be accepted. And the purpose for which I had been ordained, that is, to make Islam prevail, shall be achieved through me, and Islam shall prevail all over the world.
Mr. Yahya Bakhtiar:	Alright, that's it. I had been asked, so I mentioned it.
Mirza Nasir Ahmad:	Yes, yes, alright.
Mr. Yahya Bakhtiar:	Now, Sir, shall I ask one more question?
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	Mirza Sahib, several questions were asked in the course of these two weeks, and if you want to add anything in reply to any of the answers which you have given, you may kindly do so, because, I think, we have no more questions to ask. It is only fair...
Mirza Nasir Ahmad:	Yes, I have understood. I mean, I am not making any complaint, I am just stating a fact, when I say that these eleven days during which I was cross-examined, two days ago, there had been eleven days of cross-examination, which means, approximately sixty hours before, I was told the questions and then I was cross-examined. And the state of my mind is such that I neither know whether it is day or night. There are other things I have to do. I have to worship, I have to make Dua, there are so many other things. Some questions were in my mind, about which I think that they should be put. But now, they are not there. Now, benefitting from the permission you gave me, there is just one thing I want to say: If I could only open up the depths of my heart to you, then you would see there nothing the love which I and my Jamaat have for Allah, who had presented Islam to the world, and love for the Seal of Prophets, Hazrat Muhammad ﷺ. Thank you.
Mr. Yahya Bakhtiar:	I have no more questions.
Mr. Chairman:	That is all.
Mr. Yahya Bakhtiar:	I have no more questions to ask, Sir.
Mr. Chairman:	Any honourable member, through the Attorney-General?

Mr. Yahya Bakhtiar:	Last, I would like to say to Mirza Sahib that he must be very tired, and that my condition is just the same...
Mirza Nasir Ahmad:	Definitely.
Mr. Yahya Bakhtiar:	...about the books...
Mr. Chairman:	And for the members also. For the members, I must...
Mr. Yahya Bakhtiar:	This is the honour of your House
Mr. Chairman:	I must recognize the patience of all the parties, and, above all, the honourable members who were had as judges to examine all the aspects of this problem and they were looking, they were helpful. Now, I have certain observations to make before I allow the Delegation to withdraw: 1. All the references which have been given or which have been quoted before the House and have not yet been supplied, may be supplied in a day or two, or three. And if there has been any question which has not been answered or any reference which cannot be sent to the Committee, which have remained outstanding, just remained unanswered by mistake or by omission, by the Attorney-General or by the witness, that may be sent back. The Delegation may be called any time, before this recommendation is concluded, for further clarification, if need be.
Mr. Yahya Bakhtiar:	It would not happen.
Mr. Chairman:	It will, it may. The Delegation may be asked, through... writing or through other means, for further elucidation or further clarification of any point which comes during the course of the debate or argument in the Committee of the House.
Mirza Nasir Ahmad:	Thank you. Yes?
Mr. Yahya Bakhtiar:	...report, in the course of argument...
Mr. Chairman:	In the course of arguments...
Mr. Yahya Bakhtiar:	...they need further clarification...
Mr. Chairman:	...they may be asked.
Mr. Yahya Bakhtiar:	...they write to you and ask for that...
Mr. Chairman:	...they can ask through a Commission or may be sent by a query or may be... Next point which I want to make clear is that there shall be no disclosure of the proceedings of the Committee for any purpose or for any comments till we release all the evidences which have been recorded. Till then, there cannot be reporting of even the comments as to how the proceeding continued and what was the purpose, what was the object, what was the... in no manner can any comments be made by the... members of the...
Mr. Yahya Bakhtiar:	Any comments on this...
Mirza Nasir Ahmad:	Yes. There should be no disclosure.
Mr. Chairman:	There should be neither disclosure, nor any comments regarding this.
Mirza Nasir Ahmad:	Yes, yes, no disclosure or comments, etc. We shall just discuss amongst ourselves.
Mr. Chairman:	Amongst themselves, the Delegation can discuss among themselves any time, but not with others, because that would prejudice the results. And secrecy is to be

	strictly...
Mirza Nasir Ahmad:	Yes. We, for our part, are very careful. We shall be cautious also in the future, in sha Allah.
Mr. Chairman:	Secrecy...
Mr. Yahya Bakhtiar:	This restriction applies to all.
Mr. Chairman:	Secrecy is to be maintained till the last. And with these words, the Delegation is permitted to withdraw.
Mirza Nasir Ahmad:	I think that I might not have the right to say anything, but even if that is so, I still say that I am grateful to everyone here. You were very kind and considerate with us. As-Salamu alaikum wa rahmatullahi.
Mr. Chairman:	Thank you very much. <i>(The Delegation left the Chamber.)</i> The reporters are allowed to withdraw. No tape. And for day after tomorrow, at 10. Thank you very much.
<i>(The Special Committee of the whole House adjourned to meet at ten of the clock, in the morning, on Monday, 26th August 1974)</i>	

12TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Tuesday, the 27th August 1974

PROCEEDINGS

OF

THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA

Tuesday, the 27th August 1974

The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Madame acting Chairman (Dr. Mrs. Ashraf Khatoon Abbasi) in the Chair.

RECITATION FROM THE HOLY QUR'AN

Madame Acting Chairman:	Yes, Mr. Attorney-General, have you to say anything before we call the delegation? Have you to say anything before we call the delegation?
Mr. Yahya Bakhtiar:	No, Madame, I think they should be called.
Madame Acting Chairman:	Yes, call them. (Pause)

AGENDA FOR THE DAY'S SITTING

Sahibzadah Safiullah:	Respected Madame Chairman!
Madame Acting Chairman:	Please don't call them.
Sahibzadah Safiullah:	No, it is just a trifle
Madame acting Chairman:	Very well.
Sahibzadah Safiullah:	The agenda for today's meeting had not been distributed, nor have we been given any notice. We had contacted each other by telephone, only that way we learnt that a meeting had been scheduled for today.
Madame acting Chairman:	No. That a meeting is scheduled for 27 th had been told beforehand.
Sahibzadah Safiullah:	No, that with 27 th , whether there shall be a meeting, had not been finally decided.
Madame acting Chairman:	It had not been decided?
Sahibzadah	It had been said that we shall see, we shall decide upon it.

Safiullah:	
Madame acting Chairman:	Well, 27 th ... I shall tell the secretary... 27 th ...
Sahibzadah Safiullah:	It had not been decided.
Madame acting Chairman:	...had been decided.
Sahibzadah Safiullah:	No, it had not been decided...
Maulwi Mufti Mahmood:	...whether they shall come in the morning session or in the evening session. It was thought that maybe the Parliament might have a meeting in the morning of 27 th , and that, in that case, they should be called in the evening. So, we were not aware whether the meeting is to be held in the morning, or not.
Madame acting Chairman:	Yesterday the meeting had been mentioned.
Maulwi Mufti Mahmood:	Yesterday...
Professor Ghafoor Ahmad:	It would have been alright, had it been a meeting of the Special Committee, but there had been a joint sitting as well.
Madame acting Chairman:	You had left yesterday, staging a walkout.
A member:	In fact, he had left early, so he did not know.
Maulwi Mufti Mahmood:	If we walked out, then still, they should have told us. At least inform – that we are to come tomorrow, we would have come.
Madame acting Chairman:	You did get the information, this is why you are here, after all. That is it. The point is, only such questions are to be asked as had been decided by you in the Steering Committee. (Pause)
Maulwi Mufti Mahmood:	We found out only by calling, contacting the secretariat.
Madame acting Chairman:	Well then, we shall see.
Maulwi Mufti Mahmood:	I mean, it has not been convenient. That is it, nothing else.
Madame acting Chairman:	No, we shall see that afterwards. (Pause) When the Parliament had adjourned sine die, right then Mr. Speaker had announced that the Special Committee shall have its meeting, tomorrow, at ten.
<i>(The Delegation entered the Chamber)</i>	

**REPLIES TO QUESTIONS IN CROSS-EXAMINATION BY A MEMBER OTHER THAN THE HEAD OF THE
DELEGATION**

Madame acting	Before we proceed, the request from the delegation is that because Maulana
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Chairman:	Sadrudin will not be able to reply all the questions, therefore, if we allow them, someone else will reply your question, of course, on oath, and the responsibility will be taken by Maulana Sadrudin. So, if the Committee allows, we will allow them.
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OATH BY THE DELEGATION

Madame acting Chairman:	Maulana Sahib! You will be taking the oath now, and whoever will reply on your behalf will also be taking the oath. The oath is in front of you. But no matter who from among your delegation will reply, the responsibility of the answer will rest with you. It will be as though you had answered the question. Tell him that. (Pause) Maulana Sahib, did you understand? Then ask him. And please tell that also to whichever delegate is going to reply. (Pause)
Maulana Sadrudin (Witness, Leader of the Ahmadiyya Jamaat, Lahore)	I swear, knowing Allah to be Ever-Present and All-Seeing, that whatever I am going to say, shall be the truth.
Mr. Abdul Mannan Umar	I swear, knowing Allah to be Ever-Present and All-Seeing, that whatever I am going to say, shall be the truth.
Madame acting Chairman:	(Pause)
	Shall only one from among you reply, or two?
Maulana Sadrudin	Just one.
Madame acting Chairman:	(Pause)
	One.
Madame acting Chairman:	(Pause)
	Your answers shall be verbal. But if you have to give any reference, then you may read it out...
Maulana Sadrudin	I shall...
Madame acting Chairman:	...you can read it out.
	Or, if there is a lengthy answer, you can submit it here. Whatever. If there is a lengthy answer, or if you need to elucidate any answer. Now, let the Attorney-General begin.

CROSS-EXAMINATION OF THE LAHORE GROUP DELEGATION

Mr. Yahya Bakhtiar:	Maulana Sadrudin Sahib! Please tell us a bit about yourself. When were you born, when did he join the Ahmadiyya Jamaat, what services did he render, a short biographical sketch, so as to maintain the record. If you could begin with that.
Mr. Abdul Mannan Umar:	(Witness on behalf of the Ahmadiyya Jamaat, Lahore) Sir, Maulana Sadrudin Sahib, please give a brief biographical sketch, when did you join the Jamaat, where

	did you acquire your education, what happened.
Mr. Yahya Bakhtiar:	From the date of your birth onwards.
Maulana Sadruddin:	From when?
Mr. Yahya Bakhtiar:	From your birth onwards.
Mr. Abdul Mannan Umar:	From your birth.
Maulana Sadruddin:	Alright.
Mr. Abdul Mannan Umar:	He had been educated in Sialkot. When had he joined the Jamaat, what services did he render, did go to England and Germany
Maulana Sadruddin:	They call me Sadruddin. I am a resident of Sialkot. There, in the Mission High School, I acquired my education till Interns. After that, I got my F.A. from another college, the Mission College. Then I went to Lahore where I did my B.A. Two years after that, I did my B.T. I was appointed as District Inspector. After that, I was kept as a professor in the Training College. From there, I went to Qadian. I had got an invitation from Qadian, that I should go there. A bright future was awaiting me. But it had not come once to my mind that I was giving up a bright future by going to Qadian. There, within five years, I built a school that became renowned in the whole district. The pupils were morally and physically strong. That school had produced some high-ranking players for games like football, hockey, etc. And when our teams played hockey, football etc. during the annual Jalsah in Gordaspur, all district officials would come to watch them. The pupils got a first class sports education and they would also fetch rewards. Then I got a chance to go to England. In the first few years, I converted hundred English men and women to Islam. This spirit I had developed by staying in the service of His Holiness the Promised Messiah – that we have to show the world the prevalence of Islam. Back then, I was subordinate to the English. A subordinate enters their homeland and preaches there Islam in their own language, and within three years, hundred men and women accept Islam. After one or one-and-a-half years I got another chance to go to England. Within one-and-a-half years, another fifty, or sixty English men and women had accepted Islam. Then I came back. Sometime later, in 1924, I had a chance to go to Germany. There I built a mosque, and with the assistance of a German scholar, I translated the Holy Qur'an into German. I knew the German language, but just as a precaution, I kept a scholarly German Muslim with me. I wrote the German translation of the Holy Qur'an and a detailed Tafseer in German, and got them published. This had a great effect on the German people. There are several differences between the English people and the Germans. The Germans like and respect the people of the East, and due to the lofty teachings of the Holy Qur'an, many German men and women accepted Islam. Thus, parts of my life were spent in Europe, and parts here. I had set up an exemplary high school that outdid a school in Lahore, a school that had been set up by the English. The Punjab elite, all of them sent their children there. And in

	that school, those children acquired not only an English education, but also an Islamic one, and they were provided with a practical example of living according to Islam. This is my personal history in short. I pray that Allah may let His blessings descend upon this gathering. (Pause)
Mr. Yahya Bakhtiar:	Maulana, you did not mention your date of birth... or if you could mention the year, approximately, just to give us an idea.
Maulana Sadruddin:	I was born in 1881, in Sialkot.
Mr. Yahya Bakhtiar:	In which year did you go to Qadian? You mentioned that you had gone to Qadian.
Maulana Sadruddin:	In 1905
Mr. Yahya Bakhtiar:	When did you pledge allegiance to Mirza Ghulam Ahmad?
Maulana Sadruddin:	In 1905 (Pause) Here I would like to point out that His Holiness Mirza Ghulam Ahmad did not take a pledge that required one to acknowledge him as a prophet. He just required one to pledge to live a life according to the Islamic teachings. He would not claim any such thing, not at all. If he had been a prophet, it would have been his duty to enjoin me to accept him as a prophet. But he was not a prophet. Not at all.
Mr. Yahya Bakhtiar:	Maulana! I...
Maulana Sadruddin:	Prophethood ended with Muhammad ﷺ, the Messenger of Allah.
Mr. Yahya Bakhtiar:	Maulana, I shall ask you some questions regarding that later on, if you give me the chance. (Pause) When did your Jamaat begin to have differences with the Qadiani Jamaat, and regarding which issues? (Interruption)
Madame acting chairman:	I would request the honourable members to keep their voices low.
Mr. Abdul Mannan Umar:	Now, how are we to reply...
Mr. Yahya Bakhtiar:	Yes, you can reply on his behalf.
Mr. Abdul Mannan Umar:	The question was when the Jamaat-e-Ahmadiyya Lahore began to have its differences with the people who are now in Rabwah, regarding this, I would like to say...
Mr. Yahya Bakhtiar:	And also regarding which issues.
Mr. Abdul Mannan Umar:	And also regarding which issues. I would like to submit that the differences began in 1914, when, after Mirza Sahib's demise, the first Khaleefah Maulana Nooruddin had passed away, too. Perhaps some people think this way, but the basis for the actual differences was that the people who are now known as the Ahmadiyya Anjuman Ishaat-e-Islam Lahore, were not at all willing – as you had just heard

from Maulana Sahib, who had pledged allegiance to Mirza Sahib, that the life we shall live, shall be in accordance to the Holy Qur'an, and the guidance given by the Holy Prophet Muhammad Mustafa ﷺ, and the beautiful sample set by him. We had never considered him as a prophet, or called those who do not believe in him 'Kafir', or considered them as outside the pale of Islam. We had never adopted the position that he had brought a new religion, which is being introduced to the world. We had never let any such thought –that would make Mirza Ghulam Ahmad's existence one that has nothing to do with Islam, or that would place him outside the Ummat of the Leader of all Prophets, Muhammad ﷺ - cross our mind, nor had we ever presented any such thoughts to the world. We had always shown him as one who lives his life in servitude to the Holy Prophet ﷺ. We have not given him any independent status. He himself ever thought or claimed anything like that, nor had he ever enjoined his Jamaat to think anything like that, nor had those attached to him ever any such notions.

Essentially, the differences were based on three things. One is that the Leader of all Prophets, Muhammad Mustafa ﷺ has been viewed as the last and final Prophet, by Mirza Ghulam Ahmad himself as well as his followers. Whatever kind of prophethood, or whatever one might call it, Mirza Ghulam Ahmad was nothing beyond a servant of the Holy Prophet ﷺ, nothing that would exceed his teachings. Nothing that would exceed the teachings of the Holy Qur'an. Let me cite a verse by Mirza Ghulam Ahmad, the words of which are:

مسلمان را مسلمان بازکردن

This was his mission, this was his work. This teaching was to turn Muslims into real Muslims, to enjoin them to live according to the example set by the Holy Qur'an and that set by Muhammad ﷺ, and to create a group of people who would consider it their life-blood to serve the interests of Islam, who would spread the radiance of the name 'Muhammad' ﷺ everywhere in the world. This was the mission.

In 1913, the first foreign mission of this Jamaat had been set up in Woking. The head of this mission was Khwaja Kamaluddin Sahib. He was a known figure of this world. His lectures had impressed the world. He was not living in seclusion. His thoughts were not secret, hidden thoughts. Have a look at all the papers, all the literature of this age. Have a look at his speeches. Nowhere will you find anything that would tell you that this mission in Europe was any different from Islam, that he had preached any new religious concepts. Khajah Sahib had gone there. In '13, as I had said already. Back in those days, the Jamaat upheld that Mirza Sahib had not been a prophet, that denying him does not constitute Kufr, that by not believing in him, one was not out of the pale of Islam, and that anyone who would attach himself to Mirza Sahib, would make his life-mission what has been mentioned in the Holy Qur'an in these words:

(Arabic text not contained in the original – translator)

That there should be a group among the Muslims who dedicate themselves to the service of Islam. This movement was meant to be solely for the service of Islam. It was not to promote any new religion or new apostleship, or new religious ways in any way whatsoever. So, the basis for the first difference I have just explained,

that we have never ever considered Mirza Sahib as a prophet or messenger – neither during his lifetime, nor after his lifetime, nor at any other stage.

The second difference is based on the following, that according to us, no matter how high-ranking a person might be, or whatever great claims he might have made, or however high he may be to Allah, he will nevertheless be a humble servant of Allah's Messenger ﷺ, he will nevertheless continue to be inside the circle of Islam, whatever you might call it, because the name:

(Arabic text not contained in the original – translator)

Everybody can use it for that.

We, you, might use a different word. Urdu has got a different word. Every language of the world has got a different word, when it is being translated. But the concept, the spirit, the reality behind the word remains the same. Hence, no matter how high-ranking a person might be, he can never be anything more than a servant to the Holy Prophet Muhammad ﷺ, and that this is what Mirza Sahib had claimed, that he was Muhammad's ﷺ servant.

Now look, a person who is a servant of Muhammad ﷺ, what difference does it make if one accepts him or not? He never said, never said during any period, that a person who denies his claims, is out of the pale of Islam. This is our second difference, that we, although we believe in his claim, although we accept him, we do not give him any such status or rank that would give him any role beyond Islam, or beyond the servitude to Muhammad ﷺ, the acceptance or rejecting of which would constitute a part of faith. We do not consider accepting him as a part of faith.

The third difference is that Mirza Sahib used to teach that when a person affirms لا اله الا الله محمد رسول الله, then no matter how many sins, transgressions, evil deeds, whatever mistakes he might have committed, he will be a sinner, for sure, he will be taken to account, will be liable to punishment, but he will not be outside the pale of Islam. In other words, we do not subscribe to the notion that a Muslim can be called a Kafir. This is our third difference with the people of Rabwah, that with regard to other Muslims, no matter whether they belong to the Ahl-e-Sunnah wal Jamaah, or Ahl-e-Tash'ee, and among them, whatever sect or group, or affiliation or colour – we do not consider them as out of the fold of Islam. Rather, a major part of our life, the lives of our elders had been spent on preparing literature enjoining Muslims not to call each other Kafir. Regarding this, kindly allow me to explain you the viewpoint held by the Lahori Jamaat regarding the Takfeer of Muslims (declaring Muslims as Kafir).

As far as the Takfeer of Muslims is concerned, we firmly hold in word and deed, as I had stated already, not just since today, but since more than ten years, since the tumults in 1953, no actually ever since our inception – and this is also a basic point in our manifesto. In the headings of the papers that are published through our Silsilah, we write these words: 'We do not subscribe to the Takfeer of Muslims'.

And this is also a basic point in our manifesto, that it is an outrageous act, a sin and a crime to declare any reciter of the Kalimah, any of the People of the Qiblah to be a Kafir. This destroys the unity of the Islamic world and strengthens the hands of the enemy. The Holy Qur'an tells us:

(Arabic text not contained in original – translator)

When a person manifests the signs of Islam and greets you with Salam, then do not say 'You are not a believer'.

The Messenger of Allah ﷺ was reported to have said the following – this Hadith is contained in Bukhari and Muslim, it is agreed upon, so there is no chance of its being wrong:

(Arabic text not contained in original – translator)

'When a Muslim calls his brother Kafir, then Kufr will befall either of them as punishment.'

Likewise, in another Hadith has been stated:

'Do not decry the people of the Qibla as Kafir.'

The Ayat from the Holy Qur'an and the Ahadith show how much Allah and His Messenger dislike it that any Muslim should be called Kafir and what a great punishment, namely that the person who does so, shall himself become involved in Kufr, had been prescribed for this act. Why is there such a harsh punishment? The reason for this is to keep the Muslims away from committing an act that is bound to destroy the unity of the Muslims. In a Hadith comes:

(Arabic text not contained in original – translator)

This has been recorded by Imam Bukhari. That means: 'A person who prays like we do, and eats the animals slaughtered by us, is a Muslim whom Allah and His Messenger ﷺ have granted security.'

When there are clear statements in the Holy Qur'an and the Sunnah, then it is not right to talk bad about others, to think badly about them, to follow ambiguous matters, to bring up all kinds of doubts and to declare others as infidels. The Seal of Prophets ﷺ had said:

(Arabic text not contained in original – translator)

'On the Day of Judgement the size of the Ummat-e-Muhammadiyah will be a source of pride for me.' Anything that would lead to a reduction in the size of this Ummat, anything that would reduce the numbers of those who believe in him, is not proper. We have come to this world to make believers, not to make Kafirs.

We believe, that the Muslim Ummat had faced many afflictions. There had been many internal turbulences. During the days of Hazrat Abu Bakr Siddiq *radiallahu anhu* a group of Muslims had refused to submit its Zakat in the Baitul Maal. Hazrat Uthman *radiallahu anhu* was martyred by people who called themselves Muslims. There had been fraternal warfare between Hazrat Ali and Hazrat Muawiyah *radiallahu anhu*. But how pure were the souls of those blessed beings! Hazrat Hyder *radiallahu anhu* had, in spite of vehement opposition, said something that serves as a beautiful pattern for us, namely that these are our brethren who have revolted against our Caliphate. But still we do not call them Kafir. These are the words of that rightly guided Khaleefah in whose person overt and covert Khilafah had been combined.

Respected Sir! It was the Khawarij who had first labelled Muslims as Kafirs. After that, labelling others as Kafirs had progressed by leaps and bounds. Not even great saints and high-ranking scholars were safe from such Fatwas. If we were to count Muslims on basis of these Fatwas, then there would barely be a living being in this

	world who could be considered as within the pale of Islam. If we want to have a look at the vast numbers of Fatwas that describe others as Kafirs, then we just need to look at the many Fatwas of Kufr that Muqallideen had issued against Wahhabis and Deobandis. The views that Shiite scholars hold regarding Sunnis need not to be stated here. Who does not know what kind of Fatwas the Ahl-e-Hadith had issued against the Barelvis and Badayoonis. In short, every sect considers members of other sects as infidels. We do not want – this is also our school of thought – we do not want to present you with this pile of Fatwas, so as to waste your precious time. Fatwas adorned with stamp and seal you can get in the market – in whatever quantity you desire.
Madame acting Chairman:	You had asked about the things on which your differences are based.
Mr. Abdul Mannan Umar:	I said that the point on which we differ is that according to us, it is not permissible to label a Muslim as a Kafir. A person who... Our way of thinking is the same as that of Imam-e-Azam, Imam Abu Haneefah <i>rahmatullahi alaihi</i>, that if there are 99 aspects of Kufr in a person, and only one aspect of faith, even then we will not call him a Kafir. This is the point where we differ with the people of Rabwah. With this, I have explained to you three points of difference. The fourth difference which we have with the people of Rabwah is that we do not accept the kind of Khilafah after Mirza Sahib that is propagated by the people of Rabwah, which has got the distinct touch of a Khilafah subsequent to prophethood. The Khilafah that we subscribe to, is the Khilafah of the learned elders. And their Khilafah is what we have based our organization upon. We hold that there is no need for any system that fulfils a political function. That which we uphold, does not accommodate any kind of party that works underground for political ends. We hold this to be impermissible. We also do not take Khilafah in a sense that a person, in spite of having not been ordained by Allah, in spite of being full of faults and mistakes, should be given a position in which he is to rule over everybody else, and to demolish the very structure of democracy. We do not interpret Khilafah in this manner. This is the fourth point regarding which we differ from the Rabwah people.
Mr. Yahya Bakhtiar:	Maulana! Please talk first about the last point you had mentioned. I am coming to that. Then I shall ask some further questions. You had said that you are against a dictatorship kind of Khilafah. One that gives a simple human being as powerful as in the Rabwah setup. Are you saying this on the basis of experience, or do you perceive it to be this way now? When did you feel that there was a person who indulged in dictatorship, and you began to oppose him?
Mr. Abdul Mannan Umar:	Sir, may I answer?
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	Respected Sir! Our opinion is based on the directions of His Holiness Hazrat Mirza Sahib, on the directions that he had given his Jamaat in 1905.
Mr. Yahya Bakhtiar:	No, you have not understood my question. When did this difference appear, on which date, on which occasion?

Mr. Abdul Mannan Umar:	In 1914.
Mr. Yahya Bakhtiar:	Which dictator was there in 1914, who gave you the feeling that his dictatorship is not right, and that you should separate yourself from his party?
Mr. Abdul Mannan Umar:	In 1914, Maulana Nooruddeen passed away, and Mirza Mahmood Ahmad adopted the stance that the Jamaat ought to have an independent head, who ought to be the Khaleefah. This he said in 1914. We had not accepted this, not because we had witnessed some incidents of his inclination to dictatorship, but rather we were against this idea as a matter of principle, because Mirza Sahib's directions told us that he had set up an Anjuman (an organization) to act after him. This Anjuman he had set up already during his lifetime, and he had said that this Anjuman is to regulate the affairs of the Jamaat according to the majority of votes.
Mr. Yahya Bakhtiar:	This Anjuman that was to regulate the affairs of the Jamaat according to the majority of votes, had appointed Hakeem Nooruddeen as the first Khaleefah, is that correct? There had been no dictatorship then?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	He was Khaleefah according to the principles?
Mr. Abdul Mannan Umar:	Totally according to the principles. I further want to say that the whole Jamaat viewed him as the most pious and most knowledgeable person. Mirza Sahib had written with regard to him: This person is truly my follower – reflecting my teachings just as the pulse reflects the heartbeat. But he was also the president of the Anjuman, right from the first day, he did not become president afterwards. He did not become president when he became Khaleefah in 1914, rather, he had been president ever since 1905. He had never run the Anjuman as a dictator would.
Mr. Yahya Bakhtiar:	No, this is what I am saying. Maulana Sahib, please listen carefully. You have prepared your speeches in advance. You are not listening to the question. Kindly listen to my question first, and then answer. After that you may, no doubt, share whatever you have written. What I was saying is that after the demise of the first Khaleefah, Hakeem Nooruddeen, and prior to the election of Mirza Basheeruddeen Mahmood, you had separated yourself from the party. Is that correct?
Mr. Abdul Mannan Umar:	No, no. We did not separate prior to the election. After Mirza Sahib, we... this happened at the time when Hakeem Nooruddeen passed away.
Mr. Yahya Bakhtiar:	But he passed away, and the elections were held. Both matters happened at the same time, this is what I am saying.
Mr. Abdul Mannan Umar:	Yes, yes, absolutely.
Mr. Yahya Bakhtiar:	So, immediately after his demise...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...you separated. Neither had you experienced Mirza Basheeruddeen Sahib's dictatorship, nor did you follow him.

Mr. Abdul Mannan Umar:	No, this Jamaat never followed him.
Mr. Yahya Bakhtiar:	Yes. So, you had never witnessed his dictatorship?
Mr. Abdul Mannan Umar:	Yes, I had seen it.
Mr. Yahya Bakhtiar:	No, I mean, the subordinates of this Jamaat had never been his subordinates, had never pledged allegiance to him?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	So you could not have been affected by his dictatorship. You just had seen it, observed it, like I myself or anyone else might have.
Mr. Abdul Mannan Umar:	No, he had – I had said that Mirza Shaib had left directions. He had violated point 18 of those directions.
Mr. Yahya Bakhtiar:	When?
Mr. Abdul Mannan Umar:	At the time when he said: 'I am acting as Khaleefah.' He said also: 'From now on, my orders will be as binding on the Anjuman as they were during Mirza Sahib's lifetime.'
Mr. Yahya Bakhtiar:	No, there had been no elections at that time?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	He had said that before the elections?
Mr. Abdul Mannan Umar:	No, at the time of the elections, he had...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	That's when all these things occurred.
Mr. Yahya Bakhtiar:	No, did he say that before or after being elected?
Mr. Abdul Mannan Umar:	No, also before, but the resolution had been changed later on.
Mr. Yahya Bakhtiar:	After the election?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	No, before the election, when you left...
Mr. Abdul Mannan Umar:	Yes, he voiced his view also before the elections.
Mr. Yahya Bakhtiar:	He had voiced his view, so, who had elected him, and why?
Mr. Abdul Mannan Umar:	Yes?
Mr. Yahya Bakhtiar:	When he had expressed these views, why was he elected and by whom?
Mr. Abdul Mannan Umar:	No, he had expressed his views while being in the Jamaat.
Mr. Yahya Bakhtiar:	No, I said that when he had expressed such views while being in the Jamaat, and a body of the Jamaat had to elect him...
Mr. Abdul Mannan Umar:	No, the Jamaat had to elect him as a body. There was no electoral college.

Umar:	
Mr. Yahya Bakhtiar:	No, I mean, why was he elected then? (To Mirza Masood Sahib) You tell, if you know. You tell him. Yes, well, yes. Speak through him, because otherwise everyone will have to take the oath separately.
Mr. Masood Beg Mirza:	Do I have permission?
Mr. Yahya Bakhtiar:	No, the committee gives permission, but just tell this.
Mr. Masood Beg Mirza:	Knowing Allah to be Ever-Present, All-Seeing...
Mr. Yahya Bakhtiar:	If you could tell your name also, so that it appears on the record, who has made this statement.
Mr. Masood Beg Mirza:	Knowing Allah to be Ever-Present, All-Seeing, I shall, by my faith, say nothing but the truth.
Mr. Yahya Bakhtiar:	And your name please?
Mr. Masood Beg Mirza:	Yes. My name is Masood Beg Mirza. I am the secretary of our Anjuman.
Professor Ghafoor Ahmad:	I would like to request the gentleman who is answering, to briefly introduce himself, when he joined, then things would be easier for us.
Mr. Masood Beg Mirza:	Very well. Sir, the person who has rightnow the honour of addressing you, goes by the name Masood Mirza Beg. I am the secretary of the Anjuman. I am a retired professor of the education department. And presently, I am serving the Anjuman, as I had done before also. The question that has been put is a very pertinent one. I shall briefly answer it. The question has been fully right. Not that my brother has not been capable of answering it – all I am saying is that I might be able to answer it briefly. Sir had asked what kind of dictatorship we had witnessed in Mirza Basheeruddeen, and that the whole Jamaat had elected him. Well, Sir! Mirza Sahib had passed away. In 1908. from 1908 to 1914, in the year in which Hazrat Maulana Nooruddeen Sahib had passed away, in those years, the foundation for our differences had been laid. The belief regarding prophethood also came into being in those days. And there had been writings by Mirza Mahmood Ahmad, labelling the Muslims as Kafir, although Mirza Sahib had not been Khaleefah yet. Hazrat Maulana Nooruddeen had said once or twice that the issue of Kufr is a very delicate one, and that our 'master' has not understood it yet. It is correct that at the time of election, he had been elected with quite some majority. There had also been some fraud. This is true. And people, relatives of Hazrat Maulana Nooruddeen, had travelled, put in quite some effort to prepare people. And since Hazrat had a son, it was quite easy to make a choice. But the members of the Lahore Jamaat, Maulana Muhammad Ali and others, wanted to maintain the unity of the Jamaat. They wanted to maintain it. They used to say that there should be no discord in the Jamaat. And 'Mian' Sahib used to say that we do not accept your set of beliefs. Regarding prophethood and labelling others as Kafir. This is the answer to your question, Sir. The dictatorship was that according to Mirza Sahib's testament, the Anjuman was to be followed, it was to

	govern. Hazrat Mirza Sahib had willed that 'after me, this Anjuman shall be the successor of God's Khaleefah. Whatever the Anjuman decides through a majority vote, shall be considered as decided.' This was Mirza Sahib's testament. And in 1905, he set up the Anjuman. Hazrat Maulana Nooruddeen was made its president, and he kept himself aloof from all affairs. He said: 'Whatever the Anjuman decides on majority basis, shall be right. However, as long as I am alive, arrangements should be made to inform me regarding the decisions that had been taken. If Allah has hidden any of His wisdom in these decisions, I might explain it to you. But after me, every decision is to be taken on majority basis. Well, the first thing Mirza Basheeruddeen Mahmood Ahmad had done in April 1914, was to abrogate this resolution.
Mr. Yahya Bakhtiar:	You are right. I am not talking about later on. After he had been elected...
Mr. Masood Beg Mirza:	Yes, yes.
Mr. Yahya Bakhtiar:	...he said that you separated already before that.
Mr. Masood Beg Mirza:	No. he had never said that.
Mr. Yahya Bakhtiar:	No, no, you did not separate before, you separated after the elections?
Mr. Masood Beg Mirza:	After the elections. After the elections, in April, he had passed that resolution, and the Lahori Anjuman came into being in May 1914. When the Lahore people had no other choice, when they saw that it is difficult to pull on with him, then they came to Lahore.
Mr. Yahya Bakhtiar:	Had there been any other candidate for the election?
Mr. Masood Beg Mirza:	There had been no other candidate.
Mr. Yahya Bakhtiar:	No, any other candidate who thought about what the members of your Jamaat thought...
Mr. Masood Beg Mirza:	Yes.
Mr. Yahya Bakhtiar:	...that he should be Khaleefah.
Mr. Masood Beg Mirza:	Sir, there had been no other proposal...
Mr. Yahya Bakhtiar:	No...
Mr. Masood Beg Mirza:	...just one name had been proposed. Everyone said 'Congratulations, congratulations.'
Mr. Yahya Bakhtiar:	No, I am asking you, please...
Mr. Masood Beg Mirza:	Yes.
Mr. Yahya Bakhtiar:	...listen to my question.
Mr. Masood Beg Mirza:	Sir!
Mr. Yahya Bakhtiar:	You had mentioned that there had been some fraud as well.
Mr. Masood Beg Mirza:	Yes.

Mr. Yahya Bakhtiar:	Apart from Mian Mahmood, had there been anyone who thought that it would be better if so-and-so would be our Khaleefah, or had there be no one?
Mr. Masood Beg Mirza:	There had been no other candidate.
Mr. Yahya Bakhtiar:	No, I am not talking about an actual candidate...
Mr. Masood Beg Mirza:	People always think of one or the other.
Mr. Yahya Bakhtiar:	Yes, so...
Mr. Masood Beg Mirza:	A servant of Islam, who had been secretary of the Anjuman right from the beginning, Maulana Muhammad Ali Sahib. He had been superior in knowledge, senior in age and experience – Mirza Mahmood Ahmad was just 19 years old then – at the time of the election, he was 25 – at the time of Mirza Sahib's demise he was 19. Sorry, then his age was 25. He was a young man. Maulana Muhammad Ali had much experience. Some people thought that Maulana Muhammad Ali might be in a better position to lead. However, Maulana Muhammad Ali never tried for candidacy.
Mr. Yahya Bakhtiar:	No, I have not said that. After that, when he wanted Maulana Muhammad Ali to become Khaleefah, he separated himself from the Jamaat?
Mr. Masood Beg Mirza:	Sir! He had not separated because of that, because Maulana Muhammad Ali had not been clearly elected. He had, as I had said already, tried before that for one, one and a half months to bring about agreement and unity. He used to say that your changing Hazrat's will was not a good thing to do. And your beliefs – Mirza Mahmood Ahmad Sahib used to say: 'Pledge allegiance to me, stay here, pledge allegiance.' He used to reply: 'We cannot pledge allegiance to you, because we have pledged allegiance to Hazrat Mirza Sahib. Those who have pledged allegiance to Mirza Sahib, do not think it necessary to pledge allegiance to you.' And there has been a point about administration as well. He had abolished a basic point, a fundamental clause, clause 18.
Mr. Yahya Bakhtiar:	When had he done so?
Mr. Masood Beg Mirza:	In April 1914.
Mr. Yahya Bakhtiar:	When was he elected?
Mr. Masood Beg Mirza:	In March 1914.
Mr. Yahya Bakhtiar:	In that period, Maulana Muhammad Ali had pledged...
Mr. Masood Beg Mirza:	Maulana Muhammad Ali had not pledged allegiance, but he stayed in Qadian.
Mr. Yahya Bakhtiar:	No, why? Because then the clause had not been abolished.
Mr. Masood Beg Mirza:	I, I am explaining. This was because...
Mr. Yahya Bakhtiar:	Please, go ahead.
Mr. Masood Beg Mirza:	Let me present you a quotation from a newspaper 'Al Hilal' of those days...
Mr. Yahya Bakhtiar:	First reply, please.

Mr. Masood Beg Mirza:	It contains the answer. Yes, these words are the very answer: 'During those days...this group was split into two fractions, over the issue of labelling Muslims as Kafir. One group... the basis was the issue of Takfeer (denouncing as Kafir)...'
Mr. Yahya Bakhtiar:	In which year was this 'Al Hilal' published?
Mr. Masood Beg Mirza:	Sir, the paper from which I quoted is dated 20 th March 1914. This is why I said that this contains, or most probably contains the answer to your question: 'Jamaat... During those days...this group was split into two fractions, over the issue of labelling Muslims as Kafir. One group held that non Ahmadis are Muslims, even though they do not believe in Mirza Sahib's claims. The other group, however, held that those who do not believe in Mirza Sahib are absolute infidels. انا لله وانا اليه راجعون (To Allah we belong and to Him we return.) The head of this latter group is Sahibzadah Basheeruddeen Mahmood. This group had declared him to be the Khaleefah, but the first group does not accept this. Maulwi Muhammad Ali M.A. had published a writing regarding this, in which he voiced his opinion, though still living in Qadian, with amazing courage and boldness, where the leaders of the other group had not. In fact, this is an incident which will always be considered as a highly remarkable incident of that year. So, Sir, I was saying that the basis of differences was the issue of Takfeer (denouncing as Kafir), that of Nubuwwat, and Mirza Basheeruddeen Mahmood's notion that the Khilafah is to be run like a dictatorship. This is also why he had occasionally advised Maulana Nooruddin not to do like this or like that, but to take the Khilafah as well as all financial affairs fully into his hands.
Mr. Yahya Bakhtiar:	Please mention whether Maulana Muhammad Ali had pledged allegiance to Hakeem Nooruddeen?
Mr. Masood Beg Mirza:	Yes, he had.
Mr. Yahya Bakhtiar:	Then why did he say that he had pledged allegiance to Mirza Sahib, and this is why he will not pledge allegiance to Mirza Basheeruddeen? You said that....
Mr. Masood Beg Mirza:	I, I... regarding this, I would like to say something. Maulana Sahib had himself answered this. He said: 'I had pledged allegiance to Mirza Sahib and after that I pledged allegiance to Maulana Nooruddeen. Neither of them had exhorted me to label Muslims as Kafir. But Mirza Basheeruddeen Mahmood does so. This is why, keeping this in view, I cannot pledge allegiance to him. If Mirza Sahib, Mirza Mahmood Sahib, would give up this notion, I would not refuse to pledge allegiance to him. (Pause)
Mr. Yahya Bakhtiar:	You mentioned that the issue of Takfeer began to rise in 1906 or 1908, or...
Mr. Masood Beg Mirza:	No, not in 1906 or 1908, only after Mirza Sahib's demise.
Mr. Yahya Bakhtiar:	After 1908.
Mr. Masood Beg Mirza:	Yes.
Mr. Yahya Bakhtiar:	And who had started it?

Mr. Masood Beg Mirza:	Who actually began it, is quite an interesting historical discussion. From the information that we have, it seems that a person, Zaheeruddeen Arupi initiated this. In 1911, he began to voice such opinions. He was also most probably the one to present Mirza Sahib's prophethood – now, this is just an assumption – from this, most probably, Mirza Sahib had deduced this idea, moulded it according to his own thoughts, and then spread it.
Mr. Yahya Bakhtiar:	Let me direct your attention towards some of Mirza Sahib's followers. Before that, there are some questions, which, if you could answer them, would make things easier. What does 'Kufr' mean? I am asking you simply, whether it is 'one who denies'?
Mr. Abdul Mannan Umar:	Yes, I would like to say...
Mr. Yahya Bakhtiar:	No, no, I understand. But the meaning is the same, right?
Mr. Abdul Mannan Umar:	No, let me tell you. The word 'Kufr' is used in two ways in the Islamic literature, and these two uses are also found with Mirza Sahib. In a Hadith comes that a person who intentionally leaves the prayer, becomes a Kafir. But this is not Kufr in the technical sense. The word that is used in the technical sense, please pardon me, is 'كفر دو كفر'. These are Arabic words. This means that a person continues to remain within the circle of Islam, but he is not a Muslim in the real sense. The spirit of Islam is not fully enclosed in such a person. In this sense, the word Kufr...
Mr. Yahya Bakhtiar:	He is a kind of sinner...
Mr. Abdul Mannan Umar:	...but the real use of 'Kufr', the real meaning of it, is that one denies the prophethood of Muhammad ﷺ and the Kalimah Tayyiba لا اله الا الله. It can be used in the actual, technical sense only in this way.
Mr. Yahya Bakhtiar:	If a person denies the prophets that are mentioned in the Holy Qur'an, then he will not be a Kafir?
Mr. Abdul Mannan Umar:	The matter is that the Holy Qur'an begins with these words: (Arabic text not contained in the original – translator) That in order to be a Muslim, it is necessary to believe in what has been revealed to Muhammad ﷺ and what has been revealed before him. These words come right in the beginning.
Mr. Yahya Bakhtiar:	I say, is it necessary to believe in the prophets that are mentioned in the Holy Qur'an?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	If one does not believe in them, one will be a Kafir. Now, Mirza Sahib claimed to have been the promised Messiah. Do you accept him as such?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Hazrat Isa <i>alaihissalam</i> ...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...was a prophet of Allah...
Mr. Abdul Mannan Umar:	Yes.

Umar:	
Mr. Yahya Bakhtiar:	...and had to come to this world again?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	His prophethood had not come to an end in the meantime?
Mr. Abdul Mannan Umar:	In this regard, I would like to request you to let me explain you the Jamaat's viewpoint concerning this issue in detail. We believe, and we prove our views from the Holy Qur'an, the Sacred Ahadith and the statements of the elders of this Ummah, namely that the Messiah had been sent رسولاً الى بني اسرائيل (As Messenger to the Children of Israel), and that he had died a natural death. And the Ahadith which say that towards the end of time, there shall, in the shape of the Promised Messiah...
Mr. Yahya Bakhtiar:	Maulana...!
Mr. Abdul Mannan Umar:	...of the Nazarene Messiah...
Mr. Yahya Bakhtiar:	Let me tell you that there is no need to go into the details, no matter whether this is done physically or in any other way, these are your mutual differences. I am not talking about that. But there is no denying that he is to come in one way or the other?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	So, when he is coming in any way, physically, form heaven, or in the shape of any other human being who comprises all the necessary virtues, when he comes, will he be a prophet or not?
Mr. Abdul Mannan Umar:	Let me tell you...
Mr. Yahya Bakhtiar:	This is what I am asking.
Mr. Abdul Mannan Umar:	Yes. Ahem...
Mr. Yahya Bakhtiar:	Has his prophethood come to an end?
Mr. Abdul Mannan Umar:	Yes. Let me tell you. The Holy Prophet ﷺ had mentioned the second coming of the Messiah. The words in Saheeh Muslim are that 'he shall be a prophet of Allah.' But if the same Messiah is to come, will he come with actual prophethood? If that is so, then this would be in contradiction to Hazrat Muhammad's ﷺ finality of prophethood. According to our knowledge, our belief, no matter in which shape the Messiah shall come – whether he shall be the same messiah or any other one, he will be nothing more than a saint. But if anyone thinks that the same Messiah will come, then no one can bring prophethood after Muhammad ﷺ. If he is deemed to have got real prophethood, then we consider a person who holds this to be one who denies the finality of prophethood. And we hold that Mirza Sahib... No old or new prophet can come after the Holy Prophet ﷺ. But since the Holy Prophet ﷺ had used the expression 'Nabiyullah' for him, we hold, due to the respect we have for this pure and holy being, that it must refer to a metaphorical kind of prophethood, though not the real one, in the same way in which some

	saints had been given the honorary appellation of 'Anbiyaullah'. Prophethood can appear in this sense. But not in the actual, the real sense, that there can be any independent prophet after Muhammad ﷺ; this is not admissible according to us. And we...
Mr. Yahya Bakhtiar:	No, now, Maulana! Maulana! The question which arises now, is that Mirza Sahib claimed to be the Promised Messiah...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...and you say that yes, he was the Promised Messiah. And you also say that he was not any kind of prophet...
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	...whether you call it literal prophethood, baroozi prophethood...
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	...zilli prophethood...
Mr. Abdul Mannan Umar:	No, not at all.
Mr. Yahya Bakhtiar:	...majazi prophethood...
Mr. Abdul Mannan Umar:	I...I...would like to say clearly that we do not subscribe to any kind of prophethood. That which has been called <i>zilli</i> and <i>baroozi</i> are not types of prophethood. These words have been used for one who is not a prophet, and I shall... you...
Mr. Yahya Bakhtiar:	Mirza Sahib...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	No. When Mirza Sahib had used the word 'Nabi' for himself...
Mr. Abdul Mannan Umar:	Yes, he did it in the sense in which the earlier people used this word, that is, in the sense of Muhaddith, one who talks (to God). Let me show you Mirza Sahib's writing...
Mr. Yahya Bakhtiar:	No, I will ask you about this.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	We have seen the writing which has been cited here already.
Mr. Abdul Mannan Umar:	Yes. With regard to your question, I was saying that regarding the one that is to come, people wonder whether he is a prophet, or not?
Mr. Yahya Bakhtiar:	Explain.
Mr. Abdul Mannan Umar:	Regarding this, the coming Promised Messiah – this is a book by Mirza Sahib...
Mr. Yahya Bakhtiar:	What is the date?
Mr. Abdul Mannan Umar:	Yes, this is Anjam-e-Atham. This is the name. in this, he says: 'The name of the coming Promised Messiah, as it had been uttered according to authentic knowledge by the prophetic tongue, is that of Nabiullah, and that is in a metaphorical sense, as it is also used by the honourable Sufis in their writings, to denote a person who communicates with the Divine. Otherwise, how could it be

	possible that there be any other prophet after the Seal of Prophets, after the Last of Prophets? This has been written by Mirza Sahib, from which is clearly understood that Mirza Sahib, and we, emulating him, refer to the coming Promised Messiah as 'Nabi' in the metaphorical meanings, not in the actual meanings, except for that of Muhaddith. Other than that, the word 'Nabi' has never been used in the literal meanings.
Mr. Yahya Bakhtiar:	Now, Maulana! Please provide another definition, namely that of 'Kufr'. And talking to Allah, being talked to by Him, there are two things, one is Ilham, the other is Wahy. What is the difference between Wahy and Ilham?
Mr. Abdul Mannan Umar:	Sir! The Holy Prophet ﷺ is reported to have said that prophethood has come to an end, but that the door to Mubashshirat (glad tidings) is still open. The word Mubashshirat is used, as explained by the saints, to true dreams, Wahy, Ilham, Kashf, and the like. And according to us, although on one side the door to prophethood has been closed after the Holy Prophet ﷺ, but on the other hand, God's act of still communicating with His servants has not come to an end. We hold that Allah still communicates with His special servants through true dreams, Ilham, Wahy and Kashf.
Mr. Yahya Bakhtiar:	I would like to know, what is the difference between dreams, Kashf, Ilham and Wahy? Please explain this a little, so the important questions which will be asked later on...
Mr. Abdul Mannan Umar:	I would like to submit that according to us Wahy and Ilham are no doubt different words, but that we have always used them for Mirza Sahib and saints before him and scholars of divinity in one and the same sense. However, some people differentiate between Wahy and Ilham. This is their particular terminology. We do not use it. We hold that Wahy and Ilham are synonymous. The state of Wahy and Ilham can be described thus, that when a person is asleep, he sees – what we commonly call 'a dream'. But at times, a person is awake, and he sees something far beyond walls and distances. This might become clearer when I illustrate it with an example. Hazrat Umar <i>radiallahu anhu</i> was once giving a Khutba in the Holy Prophet's ﷺ mosque, when, out of a sudden, he exclaimed: (Arabic text not contained in original – translator) The people were amazed to here this statement during the Khutba, as it did not relate to the Khutba at all. After the Khutba, Hazrat Abdur Rahman bin Awf <i>radiallahu anhu</i> went to him and asked him what had happened. He replied: 'Nothing. I was giving the Khutba, when I was suddenly overcome by Kashf. In this state, I saw the Muslim armies that were fighting near the Syrian border. I saw that Sariyah, the commander of the Muslim army, who lead them in the fight against the Romans, and I saw that a small fraction of the Roman army was lying in ambush behind the mountain, waiting to attack the Muslims from their rear. I could not bear this, so I exclaimed: 'Look behind that mountain!' Then this condition parted from me and I continued with my Khutba.' After this incident had taken place, a caravan brought news from the war to Madeenah. The letter the people of the caravan carried mentioned all major events. It also mentioned that

	on Friday, at the time of the Friday prayer, a voice was heard, cautioning the leader of the Muslims to mind the rear of the mountain, and that the voice was that of Hazrat Umar Farooq <i>radiallahu anhu</i>. And that the leader, when he looked behind the mountain, indeed saw a small band of Romans, trying to attack from the back. The leader consequently took his men to the mountain, and thus they were saved from defeat, that this was how Allah had protected them. Now look, this what happened to Hazrat Umar <i>radiallahu anhu</i> was Kashf – he himself was in Madeenah, but yet he saw what was going on at the Syrian border. And Hazrat Umar said whatever he said in the Holy Prophet's ﷺ mosque, but his voice was heard by Sariyah, hundreds of miles away, and he acted according to what he had heard. Regarding that which is called Wahy and Ilham, we hold that just like I am talking to you – my voice is reaching your ears, it reaches you from outside yourself, it is not just a mere thought or imagination, but an external, audible voice; similarly, in case of Wahy and Ilham a person actually hears the voice of God, perceives it as an external voice. He hears words, and these words have got a meaning, and much information is conveyed to him. The best words to describe this condition are 'Mukalamah Mukhatabah Ilahiyah' (Dialogue and Communication with the Divine Being). This is what Wahy and Ilham mean to us. At times, this takes places from 'behind a veil', and at times through the agency of an angel...
Mr. Yahya Bakhtiar:	No, no, Maulana, what I am asking, is Wahy...
Mr. Abdul Mannan Umar:	We hold...
Mr. Yahya Bakhtiar:	No...
Mr. Abdul Mannan Umar:	...that they are synonymous.
Mr. Yahya Bakhtiar:	According to you, they are not, otherwise...
Mr. Abdul Mannan Umar:	Yes, some people have...
Mr. Yahya Bakhtiar:	Yes, yes.
Mr. Abdul Mannan Umar:	Some people have made a difference between Wahy and Ilham. They think that Wahy is peculiar to the prophets only, whereas Ilham is more common. This however, is only what a few people think. We do not think it to be so, and Mirza Sahib himself had also not made any difference between both things in his more than 80 books. (Pause)
Mr. Yahya Bakhtiar:	Please state whether there are any possibilities of a mistake in Ilham, or not?
Mr. Abdul Mannan Umar:	No. Ilham are the words of God. There cannot be any mistake in that, not at all. But since the one who hears those words happens to be human, and since humans are prone to make mistakes...
Mr. Yahya Bakhtiar:	I am asking...
Mr. Abdul Mannan Umar:	...it is possible that some deductive errors, or errors with regard to comprehension occur.
Mr. Yahya Bakhtiar:	And similar in the case of Wahy...

Mr. Abdul Mannan Umar:	...there can be no error in Ilham.
Mr. Yahya Bakhtiar:	Can there be any such error in Wahy?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	In both?
Mr. Abdul Mannan Umar:	In both.
Mr. Yahya Bakhtiar:	Madame, shall we have a break for tea? And then we can continue; about 12 o'clock, twelve past 12.
Madame Acting Chairman:	The delegation is allowed to leave and then come back at 12. We will call you at 12, after the tea break.
Mr. Yahya Bakhtiar:	Around 12, quarter past twelve then.
Maulana Sadruddeen:	Alright. Thank you.
Madame Acting Chairman:	The members may kindly keep sitting. <i>(The Delegation left the Chamber)</i> <i>(Pause)</i> The members can have a break for tea for 15 minutes. Have you got to say anything?
Mr. Yahya Bakhtiar:	No, nothing.
Madame Acting Chairman:	We can break for fifteen minutes and come back at about 12 o'clock...
Mr. Yahya Bakhtiar:	About...
Madame Acting Chairman:	...for tea break, for tea.
<i>(The Special Committee adjourned for tea break to meet at 12:00 noon)</i>	
<i>(The Special Committee re-assembled after tea-break, Madame Acting Chairman (Dr. Mrs. Ashraf Khatoon Abbasi) in the Chair)</i>	
Madame Acting Chairman:	I would like to submit to the members of the Assembly the following: You all know that we would like to finish as soon as possible. We have a break of fifteen minutes and take forty-five minutes (to return). This way, the quorum will not be completed. Hence, I would like to request you, also today in the evening, to put up with the trouble for two, three days, and come on time. As we all want this matter to finish as soon as possible. Yes, call them. And I would further like to submit that if you want to talk to each other in here, then do so in a low voice. There is too much disturbance. <i>(The Delegation entered the Chamber)</i> Yes, Attorney-General!
Mr. Yahya Bakhtiar:	Maulana! I was asking you about Wahy and Ilham. You had said that according to you, there is no difference between these two, but that there are some people who are making a difference. I had further asked you whether there can be any mistake in these two. You had said that the receiver...

Mr. Abdul Mannan Umar:	...there can be Ijtihadi mistakes
Mr. Yahya Bakhtiar:	Yes. There can be. If any prophet receives Wahy, can he also make any such mistake?
Mr. Abdul Mannan Umar:	Alright.
Mr. Yahya Bakhtiar:	This, you... is it possible that there had been any mistake regarding Mirza Sahib's Wahy?
Mr. Abdul Mannan Umar:	I had submitted already that there can be no mistake regarding the Wahy itself.
Mr. Yahya Bakhtiar:	No, but the receiver, Mirza Sahib, he might have made a mistake, that...
Mr. Abdul Mannan Umar:	Yes, yes, yes. Mirza Sahib might have made some Ijtihadi mistakes.
Mr. Yahya Bakhtiar:	Because he was a normal human being, not a prophet.
Mr. Abdul Mannan Umar:	Absolutely.
Mr. Yahya Bakhtiar:	Absolutely. (Pause) You had said that within the circle of Islam, any person who belongs to the Ummat of the Holy Prophet ﷺ, might have committed mistakes, any kind of mistakes, but this will not cause him to be ousted form the circle of Islam, as long as he believes in the Holy Prophet ﷺ, as long as he believes in the Oneness. Now arises the question: What if anybody believes someone to be a prophet whereas he is not. Will such a person be a Kafir?
Mr. Abdul Mannan Umar:	Regarding this, I had requested you to allow me a little time to explain you our viewpoint regarding declaring anyone as Kafir. We had submitted that if a person is a Muslim, if he recites the Kalima Tayyibah, but if at the same time, he shows 99 aspects of Kufr, we will still not declare him as a Kafir. And if a person claims to be a Muslim and a prophet then – and this is what we are agreed upon – he cannot be a Muslim. If he was a Muslim, he would not claim prophethood. This is why I would like to put Mirza Sahib's writing before you...
Mr. Yahya Bakhtiar:	No, there is no need. I think – you can keep the writing – I just want to make the position clear, so that the further questions may be put easily...
Mr. Abdul Mannan Umar:	Yes, yes, I would like to say...
Mr. Yahya Bakhtiar:	...if, for example, a person says: 'I do not believe in Hazrat Isa <i>alaihissalam</i> , but I do believe in the other prophets. I am a Muslim, but I do not believe that Hazrat Isa was a prophet. Would such a person be a Kafir from the Muslim point of view, or not?
Mr. Abdul Mannan Umar:	Regarding this, a corrective expression had been used: (Arabic text not contained in original –translator) Implying the opposite. But what is called Kufr-e-Haqeeqi (real Kufr)...
Mr. Yahya Bakhtiar:	Such a person shall not be out of the pale of Islam?
Mr. Abdul Mannan Umar:	Yes. Because he believes in the Holy Prophet ﷺ. There can be any interpretation...

Umar:	
Mr. Yahya Bakhtiar:	Yes, in spite of...
Mr. Abdul Mannan	...anyone explaining it...
Umar:	
Mr. Yahya Bakhtiar:	...a prophet, who is a true prophet...
Mr. Abdul Mannan	Yes.
Umar:	
Mr. Yahya Bakhtiar:	...being denied, in spite of that, such a person shall continue to remain in the circle of Islam. Is this your viewpoint?
Mr. Abdul Mannan	Yes. If he accepts Muhammad, the Messenger of Allah ﷺ...
Umar:	
Mr. Yahya Bakhtiar:	Yes, he...
Mr. Abdul Mannan	Yes.
Umar:	
Mr. Yahya Bakhtiar:	...circle... so, if anyone considers an imposter, or anyone who claims to be a prophet although he is not, as a real prophet, then, according to your point of view, such a person will not be outside the circle of Islam, if he believes in Muhammad, the Messenger of Allah ﷺ...
Mr. Abdul Mannan	Yes. Kindly permit me to explain. We hold that a person who is within the circle of Islam, who fully admits to be a Muslim, who believes in <i>laa ilaha illallah</i> , can never be a claimant of prophethood. These are two opposite matters.
Umar:	
Mr. Yahya Bakhtiar:	No, no, I am not saying this...
Mr. Abdul Mannan	Yes, no...
Umar:	
Mr. Yahya Bakhtiar:	... I am not referring to Mirza Sahib's claims. I am just asking a general question...
Mr. Abdul Mannan	Yes.
Umar:	
Mr. Yahya Bakhtiar:	...that if today a person would claim to be a prophet, whereas we Muslims hold that there can be no other prophet after the Holy Prophet ﷺ. Today this person is making such a claim – anywhere is Mandi Bahaudeen, or anywhere else, and there are two, four or more people with him, who confirm that 'Yes, he is a true prophet. We believe in him. He is an Ummati Nabi, he belongs to the Ummat of the Holy Prophet ﷺ, but he is nevertheless a true prophet.' So, what about the person regarding whom we think that he is not a prophet, and what about those who call him a true prophet, can these people continue to be Muslims? Will they be Kafirs, or will they not be Kafirs? (Pause)
Mr. Abdul Mannan	Sir, I have understood the question. You are asking that when a person claims to be a prophet, and another believes in this claim, whether such a person becomes a Kafir or not? I might have understood it correctly. Regarding this, I would like to say that we are basically vehement opposed to declare a Muslim as Kafir. Regarding this, our point of view is the same, as I had already stated, as that of Imam Abu Haneefah, namely if there are 99 chances of Kufr in a person, and only one chance of his being a believer, he should not be labelled as a Kafir.
Umar:	

	Our stance, regarding this, is what Imam Ghazali <i>rahmatullahi alaihi</i> had mentioned in his book 'Al Ihtisaa': 'If, after the commission of Allah's Messenger ﷺ, anyone considers the coming of another messenger as permissible, because the Holy Prophet had said: لا نبي بعدى (there shall be no prophet after me), and whereas the Holy Qur'an had referred to him as Khatam-e-Nabiyeen, and if such a person thinks that the word 'Nabi' used in the Hadith is the counterpart to 'Rasool' (Messenger), and the word 'Nabiyeen' used in the Holy Qur'an refers only to the messengers of firm resolve, that is, that there shall be no more such messenger after the Messenger of Allah, but that the coming of common prophets has not been negated. (This person is making an interpretation, giving an explanation). If it was said that the word 'Nabiyeen' is general, then he would reply that is possible to turn the general into a particular. Calling such an interpretation false and void, seen from the mere words, would be (according to Imam Ghazali) impermissible, because the words make an indication in that direction. Apart from that, they make such analogies and deductions from the Holy Qur'an, that are even more far-fetched than those interpretations. But such a person can be rebuffed by saying that we know, on basis of Ijma' (consensus) and through other supporting sources that the statement لا نبي بعدى means that the door to prophethood and messengership has been closed forever, after the Holy Prophet ﷺ, and that Khatam-e-Nabiyeen refers to prophets in an absolute sense. Anyway, we get to know in a certain way that these words do not allow any kind of interpretation or particularization. This proves that this person merely denies Ijma', and one who denies Ijma' is usually not considered as Kafir.' Remains the issue of one who claims to be a prophet. This is a quite delicate situation, as you had said that the claim is false. Who is to decide this? Mirza Sahib clearly stated in this regard: 'We consider one who lays claim to prophethood as a Kafir and a liar.'
Mr. Yahya Bakhtiar:	This is what I had asked you, whether a person who lays claim to prophethood becomes a Kafir, or whether he stays a Muslim?
Mr. Abdul Mannan Umar:	Yes... I had said... I am putting Mirza Sahib's own words before you: 'Can such a wretch who lays claim to messengership and prophethood, still believe in the Holy Qur'an?'
Mr. Yahya Bakhtiar:	Whose reference is this?
Mr. Abdul Mannan Umar:	This has been mentioned in Mirza Sahib's book 'Anjam-e-Aatham', on page 27. In the annotation, he writes: 'Can such a wretch who lays claim to messengership and prophethood, still believe in the Holy Qur'an? And can a person who believes in the Holy Qur'an, and who believes the Ayat 'وَلَكِنْ رَسُولُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ' to be the word of Allah, claim that he is a prophet and messenger after the Holy Prophet ﷺ?' This is it.
Mr. Yahya Bakhtiar:	You are right regarding this. I was just asking that if any person claims to be a prophet and messenger after the Messenger of Allah ﷺ, whether you consider such a person as a Kafir or not?
Mr. Abdul Mannan	Regarding Kufr... Kufr is based on denying the Messenger of Allah ﷺ. I have

Umar:	mentioned my point of view already, that Kufr is based on denying the Holy Prophet ﷺ, and that far-fetched interpretations cannot form a basis for Kufr. When any person makes an ambiguous statement in this direction, then this does not lead to Kufr, and neither is it proven from any source that this leads to Kufr. This is Imam Ghazali's school of thought.
Mr. Yahya Bakhtiar:	Maulana! Now I am asking you a question. If a person believes in the Messenger of Allah ﷺ, calls himself a Muslim, but at the same time says that he does not believe in any other prophet of those who are mentioned in the Holy Qur'an, says that they are all liars, would such a person be still a Muslim, according to your viewpoint, or would he be considered as a Kafir?
Mr. Abdul Mannan Umar:	Yes, yes, I have already stated that this falls in the category of كفر دون كفر.
Mr. Yahya Bakhtiar:	But as long as he shows even one aspect of Islam...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...he will not be a Kafir. Out of the circle of Islam...
Mr. Abdul Mannan Umar:	He will be a real Kafir. This is كفر دون كفر. I had said that there are two aspects of Kufr. One is where a person is indeed a Kafir, but he is not out of the pale of Islam...
Mr. Yahya Bakhtiar:	Yes, yes, right.
Mr. Abdul Mannan Umar:	...this is another kind of Kufr. Actual Kufr. That is, denying لا اله الا الله محمد رسول الله
Mr. Yahya Bakhtiar:	No. He does not deny...
Mr. Abdul Mannan Umar:	This is what I had said.
Mr. Yahya Bakhtiar:	The messengership of the Holy prophet ﷺ, one who does...
Mr. Abdul Mannan Umar:	...believe in his messengership...
Mr. Yahya Bakhtiar:	...believe in it, but not in the other prophets...
Mr. Abdul Mannan Umar:	...in this case we shall say that he has fallen into كفر دون كفر.
Mr. Yahya Bakhtiar:	He has become an absolute Kafir?
Mr. Abdul Mannan Umar:	كفر دون كفر means that...
Mr. Yahya Bakhtiar:	Minor category?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Minor category?
Mr. Abdul Mannan Umar:	Yes, yes, absolutely.
Mr. Yahya Bakhtiar:	He will be a sinner, but not a Kafir?
Mr. Abdul Mannan Umar:	Absolutely, absolutely.
Mr. Yahya Bakhtiar:	A sinner. Yes, this...

Mr. Abdul Mannan Umar:	In the minor category.
Mr. Yahya Bakhtiar:	And when a person claims prophethood, according to your opinion, and he says that he is an Ummati, then such a person will be a sinner, but not a Kafir?
Mr. Abdul Mannan Umar:	No, I had just said, I had given one of Mirza Sahib's references, that according to us, being a Muslim, no person can make such a claim.
Mr. Yahya Bakhtiar:	If he does, I mean, if he makes such a claim...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...let me give you an example...
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	...if he makes such a claim, will he be a Kafir, or not?
Mr. Abdul Mannan Umar:	Here is would like to quote a statement by Imam Shafii. He says: 'Hazrat Umar... once, a person came to Hazrat Umar... Hazrat Umar had got a report regarding a certain person that he is not a Muslim from the core of his heart, and that he only appears to be a Muslim. Hazrat Umar approached that person, telling him that he had received this kind of report, and whether it was true that he was only apparently Muslim, and that he was not a real Muslim. In short, that he became only Muslim in order to gain access to the rights of a Muslim. Instead of a reply, that person asked in turn: 'Sir, does Islam deprive such people of their rights who have accepted Islam only apparently? Does Islam not have any door open for them?' Hazrat Umar replied to this: 'Islam has left a way open for them.' And after that, he kept quiet.' This has been mentioned in the sixth volume of Imam Shafii's Kitabul Umm.
Mr. Yahya Bakhtiar:	No, here you are going into yet another category, namely that such a person is a hypocrite, a person who apparently becomes a Muslim, but not from the bottom of his heart. This is a kind of hypocrite. The question that I had asked you about a person who believes with a good, virtuous intention, who honestly believes that he is a prophet and an Ummati...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...who truly believes to be a prophet, who is not without this belief, who is himself convinced...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...that there can be more prophets...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...after the Holy Prophet ﷺ, who, in spite of this Hadith, in spite of this Ayat from the Holy Qur'an, believes that there can be more prophets, and that he himself is a prophet and an Ummati, and who claims to be a prophet. Such a person will be considered as a sinner by you, but not as a Kafir?
Mr. Abdul Mannan Umar:	Let me tell you. Sir had said that a person is an Ummati but at the same time, lays

Umar:	claim to prophethood. According to my understanding, an Ummati is a person who totally follows the Shariah brought by Hazrat Muhammad ﷺ. Such a person is called nothing else but Ummati. Ummati and Nabi are two opposite terms. This is like someone says: It is day and night at the same time. A person claims to be an Ummati on one hand, to be Hazrat Muhammad's ﷺ dedicated servant, and on the other hand, he claims to be a prophet – this is a contradiction in terms, these two things can never be brought together.
Mr. Yahya Bakhtiar:	But if they still were brought together, a person...
Mr. Abdul Mannan Umar:	I mean, I would like to say...
Mr. Yahya Bakhtiar:	Mirza Sahib! I am asking you a question. A person recites the Kalima لا اله الا الله محمد رسول الله and claims to be a prophet...
Mr. Abdul Mannan Umar:	We had said that from a rational point of view, this is simply impossible. Either he is not claiming prophethood, or (if he does) he is no Muslim.
Mr. Yahya Bakhtiar:	If Musailmah...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...Musailmah Kazzab...
Mr. Abdul Mannan Umar:	It was any one of those two options.
Mr. Yahya Bakhtiar:	What is the position regarding Musailmah Kazzab?
Mr. Abdul Mannan Umar:	Yes, Musailmah Kazzab...
Mr. Yahya Bakhtiar:	He recited the Kalima, but also claimed to be a prophet.
Mr. Abdul Mannan Umar:	No. I am explaining Musailma Kazzab's position, sir! During the days of the Holy Prophet ﷺ, he had – not for any religious, but rather for a political, a wholly political reason – embraced Islam, and he had said: 'I believe in you – let half of the territory be ruled by you, and let me rule over the other half.' The Messenger of Allah ﷺ told him that this was unacceptable, and that this (prophethood) was not any political affair. Then, during the days of Hazrat Abu Bakr, he revolted against the Islamic government. It was not just a matter of creed. It was because of his phantasy of bringing any part of the country under his control that he revolted, and that was also why Hazrat Abu Bakr <i>radiallahu anhu</i> had to send the Muslim army to fight him.
Mr. Yahya Bakhtiar:	Had he been labelled as Kafir?
Mr. Abdul Mannan Umar:	No, no, no...
Mr. Yahya Bakhtiar:	Had a person who recited the Kalima been labelled as a Kafir?
Mr. Abdul Mannan Umar:	Let me tell you. This attack was not because of his having been labelled as a Kafir. It was because of his revolt.
Mr. Yahya Bakhtiar:	No, I have understood that. But I am asking whether he had been labelled as a Kafir, as a liar?
Mr. Abdul Mannan Umar:	Yes, 'Kazzab' (liar) was a part of his name.

Mr. Yahya Bakhtiar:	Yes. This is what I was saying, Kazzab, Liar.
Mr. Abdul Mannan Umar:	Pardon?
Mr. Yahya Bakhtiar:	Kazzab means liar.
Mr. Abdul Mannan Umar:	Yes, Kazzab.
Mr. Yahya Bakhtiar:	So, a person who, in spite of reciting the Kalima...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Only Allah knows the condition of the heart. You yourself had said that Hazrat Umar <i>radiallahu anhu</i> had said that even people who are not Muslims from the core of their hearts, have got a place in Islam; even people who become Muslim only for political reasons, can be accommodated.
Mr. Abdul Mannan Umar:	Yes, I had related this statement by Hazrat Umar <i>radiallahu anhu</i> .
Mr. Yahya Bakhtiar:	So, Musailmah then continued to be a Muslim. Why had he been called a liar?
Mr. Abdul Mannan Umar:	There is a big difference between being a liar and being a Kafir.
Mr. Yahya Bakhtiar:	He had not been a Kafir?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	He was not considered as a Kafir?
Mr. Abdul Mannan Umar:	He was a liar, though.
Mr. Yahya Bakhtiar:	No, had he been considered as a Kafir?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Had Musailmah Kazzab been considered as a Kafir by the Muslims, or not?
Mr. Abdul Mannan Umar:	I am afraid I was not quite able to express my point of view...
Mr. Yahya Bakhtiar:	No, I...
Mr. Abdul Mannan Umar:	...I would like to say...
Mr. Yahya Bakhtiar:	Just reply to this.
Mr. Abdul Mannan Umar:	The claim made by Musailmah Kazzab was not that which is commonly mentioned. He claimed that he had been given a legislating prophethood. The injunction of the Holy Qur'an...
Mr. Yahya Bakhtiar:	This is another matter. Maulana, look! You are now going into the issue of legislating prophethood and non-legislating prophethood.
Mr. Abdul Mannan Umar:	No, I am just clarifying Musailmah's position.
Mr. Yahya Bakhtiar:	I am saying that he professed the Kalima. After that, he claimed to be a prophet. This is a different matter, what category of prophethood he claimed...
Mr. Abdul Mannan Umar:	He had not category...

Umar:	
Mr. Yahya Bakhtiar:	No, I am saying that he had claimed prophethood...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...said, with his own mouth...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...that he professes the Kalima
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Thus, he had been an Ummati.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	And he claimed prophethood. Did the Muslims consider him as a Kafir, or not?
Mr. Abdul Mannan Umar:	Please, listen to me. (Pause) I had said that a person who understands the reality of the Kalima, the reality of لا اله الا الله محمد رسول الله, can never ever lay any claim to prophethood. This amounts to combining two complete opposites. That a person be an Ummati, and lays a claim to prophethood. Both things can never be brought together. This I had already said before. Then I had quoted Mirza Sahib as follows: ‘Can such a wretch who lays claim to messengership and prophethood, still believe in the Holy Qur’an?’ No, he does not. And can a person believe in the Holy Qur’an and in the Ayat: (Arabic text not contained in the original – translator) Believing them to be the word of Allah, and can he yet say that he is a prophet and a messenger after the Holy Prophet ﷺ? This makes our viewpoint quite clear. We do not believe in any category of prophethood, that is, do not think that this kind of prophethood is still possible, whereas that kind is not. We absolutely do not believe in any kind of legislating, non-legislating, Ummati, Zilli, Baroozi kind of prophethood. We do not have any such types. This is why we do not say any such thing about Musailmah Kazzab. He had claimed to be a true prophet, in competition with the Holy Prophet ﷺ; he declared that consuming liquor and committing Zina was lawful. He even abrogated the absolute obligation of offering the prayer. He had written some ‘Surahs’ as counterparts to the Holy Qur’an and some like-minded mischief-mongers... convinced a group to become his followers. From this point of view, this person is a Kafir, because of which I had said to you that we know a claimant of prophethood to be a Kafir and a liar...
Mr. Yahya Bakhtiar:	Maulana!
Mr. Abdul Mannan Umar:	...because he laid claim to prophethood, because of that, we know him to be a Kafir and a liar.
Mr. Yahya Bakhtiar:	He claimed to be a prophet, so you consider him as a Kafir, as a liar?

Mr. Abdul Mannan Umar:	Absolutely...
Mr. Yahya Bakhtiar:	Then, if...
Mr. Abdul Mannan Umar:	...because he claimed prophethood.
Mr. Yahya Bakhtiar:	No, if today a person would make such a claim...
Mr. Abdul Mannan Umar:	Yes!
Mr. Yahya Bakhtiar:	...it would be a false claim...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...from our point of view, from a Muslim's point of view...
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	...he would be a liar...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...would he be a Kafir, or not?
Mr. Abdul Mannan Umar:	Regarding this, I think that if we were to talk completely clear, then perhaps my viewpoint will become clearer as well. I mean, is there any example, or is this a hypothetical question?
Mr. Yahya Bakhtiar:	No, First I am asking you about the general principle...
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	Yes. Look, Since we have got a principle regarding this, the Muslims have got one, that there can come no other prophet after the Holy Prophet ﷺ
Mr. Abdul Mannan Umar:	Yes, right, claimant.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	This is also our principle, that there can be no other prophet after the Holy Prophet ﷺ.
Mr. Yahya Bakhtiar:	You said that it is one of your principles, that there can be no other prophet after the Holy Prophet ﷺ...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...and anyone who makes such a claim will be a liar.
Mr. Abdul Mannan Umar:	The claimant to prophethood will be a Kafir and a liar.
Mr. Yahya Bakhtiar:	Absolutely. 100 percent.
Mr. Abdul Mannan Umar:	Absolutely. We have used the word, Mirza Sahib...
Mr. Yahya Bakhtiar:	Those who do not accept him as prophet...
Mr. Abdul Mannan Umar:	Yes.

Mr. Yahya Bakhtiar:	Will they also be Kafir?
Mr. Abdul Mannan Umar:	Those who believe in him?
Mr. Yahya Bakhtiar:	Those who believe in that false prophet...
Mr. Abdul Mannan Umar:	I have already said that according the scholars of the Ummat, the word Nabi does not result necessarily in the Kufr of a person. Kufr applies when a person denies the Holy Qur'an, when he brings a new Shariah, when he directly claims to have got a prophethood...
Mr. Yahya Bakhtiar:	Maulana! You are going into the details.
Mr. Abdul Mannan Umar:	Yes, I will not be able to make myself clear without that.
Mr. Yahya Bakhtiar:	No, no, you are clarifying very well, yes.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	But you are going too much into detail. I first want to get laid down the very rudimentary principles, because, as long as these are not decided, the further questioning process will be troublesome.
Mr. Abdul Mannan Umar:	No, I think...
Mr. Yahya Bakhtiar:	Well, I had said that if a person lays a false claim to prophethood, he becomes a Kafir. Those who believe him, will not be Kafir. Will those who call a Kafir 'Nabi', not become Kafir? You had said so. The details and reasons you can tell later...
Mr. Abdul Mannan Umar:	No, I had not stated the reasons. I had merely said that merely due to using the word 'Nabi', one cannot issue a Fatwa of Kufr.
Mr. Yahya Bakhtiar:	No, I am not talking about using the word 'Nabi'. That would bring us to the issue of Baroozi and Majazi. These matters you will explain in detail, concerning Mirza Sahib. Listen, I am just talking generally. A person says: 'I am a Nabi, I am a Rasool...'
Mr. Abdul Mannan Umar:	I had said, right, that I would ask such a person what concept he has got of prophethood, of Nubuwwat.
Mr. Yahya Bakhtiar:	No. He is saying: 'I am a prophet, I am a messenger....'
Mr. Abdul Mannan Umar:	It is a matter of concept, right.
Mr. Yahya Bakhtiar:	Leave the thing about 'Majazi'...
Mr. Abdul Mannan Umar:	No, I would not ask him about 'Majazi'. I would ask him, that he is using an Arabic word, you are using an Arabic word, I ought to know...
Mr. Yahya Bakhtiar:	He says: 'I am receiving Wahy from Allah. And that Wahy is just as that of the Holy Prophet ﷺ...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...and I am a prophet, and I am a messenger.' That's what that person says.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	So, what would you say about him?

Mr. Abdul Mannan Umar:	I say that the scholars of this Ummat have also used the word 'Nabi' for people who are not prophets. The scholars of this Ummat have used the word 'Rasool' for people who are not messengers...
Mr. Yahya Bakhtiar:	No, if they... look...
Mr. Abdul Mannan Umar:	No, the word 'Nabi' exists. Look, if I say... you want me to say that one who uses the word 'Nabi' is a Kafir, whereas this is not what it means.
Mr. Yahya Bakhtiar:	Alright. Tell me something else. I am getting direct...
Mr. Abdul Mannan Umar:	Yes, this is the best thing.
Mr. Yahya Bakhtiar:	You do not believe in Mirza Sahib as a prophet?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	And your difference with the Rabwah party is that they believe in him as a prophet?
Mr. Abdul Mannan Umar:	It is not like that.
Mr. Yahya Bakhtiar:	Look, you had...
Mr. Abdul Mannan Umar:	It is not like that.
Mr. Yahya Bakhtiar:	...said in the beginning that if it was not for that difference, there would be no difference.
Mr. Abdul Mannan Umar:	No, there are differences.
Mr. Yahya Bakhtiar:	Yes, but these are...
Mr. Abdul Mannan Umar:	No, they, we do not subscribe to any kind of prophethood. They are making some loose interpretations in this regard...
Mr. Yahya Bakhtiar:	No...
Mr. Abdul Mannan Umar:	...they explain it.
Mr. Yahya Bakhtiar:	But then, Maulana, you do somehow subscribe to it. If they say something about 'Baroozi', 'Majazi'... if poetry is brought in between, then you say that this kind of words has been used, but that he had not been a real prophet.
Mr. Abdul Mannan Umar:	Of a non-prophet.
Mr. Yahya Bakhtiar:	Yes, of a non-prophet.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	This means that there is no difference in your interpretation and the one used by the people in Rabwah.
Mr. Abdul Mannan Umar:	This is, as far as I can understand...
Mr. Yahya Bakhtiar:	Look... you must know about this, must know more about this...
Mr. Abdul Mannan Umar:	No, this...

Mr. Yahya Bakhtiar:	...these are your differences.
Mr. Abdul Mannan Umar:	You had discussed with them for ten days...
Mr. Yahya Bakhtiar:	No, no...
Mr. Abdul Mannan Umar:	...you must have more knowledge. What I would like to request...
Mr. Yahya Bakhtiar:	You are disputing with them since 70 years. I had merely discussed with them for ten days. Please state the following, they consider him as a 'Nabi', and you to, deem him to be a 'Nabi' of sorts, but not a legislating one, rather a Baroozi one. The words which had been used, are actually words by which do not mean 'Nabi', as you say, and that he had used them in any other sense, in the sense of 'Awliyaa', in the sense of 'Muhaddith'. You said that the words denoting 'Nabi' had been used –in which sense had they been used...?
Mr. Abdul Mannan Umar:	I would like to say...
Mr. Yahya Bakhtiar:	...where lies the difference?
Mr. Abdul Mannan Umar:	This is a superb question, I think it is going to solve the whole issue. The Ummat is acquainted with two definitions, two explanations of the word 'Nabi'. One is that a Nabi is someone who brings a new Shariah, one who attains the station of closeness to Allah directly; that a Nabi is someone who abrogates the former Shariah, wholly or partially. This is one explanation of Nabi. Then there is another explanation of Nabi. Namely that this refers to a person who frequently converses with the Divine Being. These are two separate...
Mr. Yahya Bakhtiar:	This would be a non-legislating...
Mr. Abdul Mannan Umar:	No, not at all.
Mr. Yahya Bakhtiar:	Legislating and non-legislating.
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	Not legislating and non-legislating...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	...rather, there are two different definitions of prophethood. Not two types, that is what I am saying is, I am talking about two definitions...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	...one definition of prophethood, of nubuwat is that of a legislating Nabi, who brings the Shariah. One is, that he does not do so. Neither does he abrogate the former Shariah, nor does he leave the limits of being one of Hazrat Muhammad's servants. Rather, he is being talked to by Allah just because of this servitude. Such a person is also called a 'Nabi'. These are two definitions of Nabi. This is why, when you had asked me to tell you whether a person who claims to be a prophet or believes in any such (self-acclaimed) prophet, becomes a Kafir, or not. Now, because I have got two definitions of this Ummat, I would like to request you to

	please let me know in which sense you are using the word Nabi?
Mr. Yahya Bakhtiar:	I shall then clarify what I mean. I think of two kinds of prophets. One is Hazrat Musa and the other Hazrat Isa <i>alaihimassalam</i> . Hazrat Musa <i>alaihissalam</i> was a prophet who had been given a Shariah, and as far as I know, Hazrat Isa <i>alaihissalam</i> had not been given a Shariah. Is that correct?
Mr. Abdul Mannan Umar:	I do not think that it is correct like this. I think, Hazrat Isa <i>alaihissalam</i> had got his prophethood directly, and not because of his following Hazrat Musa <i>alaihissalam</i> .
Mr. Yahya Bakhtiar:	He was not in his Ummat?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	He was not a member of Hazrat Musa's <i>alaihissalam</i> Ummat?
Mr. Abdul Mannan Umar:	No, this is the very difference I had been talking about. One definition of 'Nabi' is that a person gets this blessing (of prophethood) directly. Hazrat Isa <i>alaihissalam</i> had gotten it directly, and not as a result of following anyone. This is why I would like to submit that the whole matter has got nothing to do with legislating prophets and non-legislating prophets. We hold that there are two definitions of 'Nabi' in the Islamic literature. There are two definitions for 'Nabi' In Mirza Sahib's books. First of all, when you ask whether a person who claims prophethood becomes a Kafir or not, we need to see according to which definition this person claims to be a prophet...
Mr. Yahya Bakhtiar:	First, first I shall ask you whether there is any Hadith according to which the Messenger of Allah ﷺ had said: There shall be 30 liars in this Ummat – each of whom shall claim to be a prophet, whereas I am Khatam-un-Nabiyeen; there shall be no prophet after me.
Mr. Abdul Mannan Umar:	This refers to that definition of prophethood that I am about to mention.
Mr. Yahya Bakhtiar:	No, had he said that there shall be liars in this Ummat?
Mr. Abdul Mannan Umar:	Certainly.
Mr. Yahya Bakhtiar:	So, if any such liar comes...you say that the question of his being a part of the Ummat and a prophet not even arises.
Mr. Abdul Mannan Umar:	Yes. I had said this regarding Musailma Kazzab. He claimed to have brought a Shariah as well.
Mr. Yahya Bakhtiar:	No, there is no mention of Shariah.
Mr. Abdul Mannan Umar:	No, he claimed to have received a new Shariah.
Mr. Yahya Bakhtiar:	No. In a Hadith...look, Maulana! This says: 'In my Ummat...'
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	That is, such a person shall be an Ummati.
Mr. Abdul Mannan Umar:	Yes. But a liar.
Mr. Yahya Bakhtiar:	...there shall be 30 liars.
Mr. Abdul Mannan Umar:	Yes, alright, fine.

Umar:	
Mr. Yahya Bakhtiar:	So, if there is any such liar who says: 'I am not a legislating, not a shara'i Nabi, I am just an Ummati prophet...'
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	...and he claims prophethood...
Mr. Abdul Mannan Umar:	Yes, regarding this I had replied that here, since 'Nabi' is an Arabic word, one needs to see what exactly that person means, when he says: 'I am a Nabi.'
Mr. Yahya Bakhtiar:	No, first it would mean that if he says it in a particular sense, this would be permissible?
Mr. Abdul Mannan Umar:	Yes, it would definitely be permissible, because the saints in our Ummat had themselves said so. Look, I shall...
Mr. Yahya Bakhtiar:	No, that is alright. I have understood that.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...I have understood. So, if a person says: 'I am a Nabi', then he should do so in the sense that he is receiving Ilham from Allah, that he gets Wahy from Allah, but that he is not having any Shariah.
Mr. Abdul Mannan Umar:	...and 'whatever I am receiving is due to my being a true servant of the Holy Prophet.'
Mr. Yahya Bakhtiar:	Yes, this... this kind of Nabi would be acceptable?
Mr. Abdul Mannan Umar:	No, well, I had said that one would have to define 'Nabi'. I think that the true definition of 'Nabi' is...
Mr. Yahya Bakhtiar:	You do not think that to be a Nabi?...
Mr. Abdul Mannan Umar:	Yes. In my opinion, the definition of 'Nabi'...
Mr. Yahya Bakhtiar:	...although he says 'I am a Nabi'?
Mr. Abdul Mannan Umar:	Yes. This is not the actual definition of Nubuwwat. He will not be a Nabi. This is our belief.
Mr. Yahya Bakhtiar:	Mirza Sahib had said in 'Haqiqatul Wahy' – I am reading page 30, then we shall see – in the annotation...
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	Here the question naturally arises that there had been many prophets in the Ummat of Hazrat Musa <i>alaihissalam</i> . Under such circumstances, Hazrat Musa <i>alaihissalam</i> would be of course the most superior. The answer to this is that all the prophets that had ever been, had all been selected by the Almighty. Hazrat Musa <i>alaihissalam</i> had nothing to do with this. But in the Ummat, there had been – through the blessings of following the Holy Prophet ﷺ thousands of saints who happened to be Ummatis as well as prophets.'
Mr. Abdul Mannan Umar:	They had been so in the actual sense.
Mr. Yahya Bakhtiar:	This category is not one of 'Nabi'?
Mr. Abdul Mannan Umar:	No

Umar:	(Pause)
Mr. Yahya Bakhtiar:	Now I would like to bring your attention...
Mr. Abdul Mannan Umar:	Please allow me to say a word...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	Let me share Mirza Sahib's words with you. I had submitted again and again that the meanings of Rasool and Ummati are different. When he writes: I am a Nabi and I am an Ummati, then Mirza Sahib himself says regarding this that the meanings of Rasool and Ummati are different. Well, the meaning of Ummati is perfectly clear. We need to see in which sense the word Nabi has been used. The words Nabi is being used in the sense of Muhaddith, in the sense of having a relation with Allah, of His descending...
Mr. Yahya Bakhtiar:	Now, Maulana! The question has become fully clear. When you call him Nabi, you actually mean Muhaddith.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	In which sense do the people of Rabwah use it?
Mr. Abdul Mannan Umar:	Well, regarding this, I would like to say...
Mr. Yahya Bakhtiar:	...because Mirza Sahib's legacy is before you. And the same legacy lies before them as well. The same writings, everything.
Mr. Abdul Mannan Umar:	I would like to say that it has been stated in a Hadith...
Mr. Yahya Bakhtiar:	Or, it is also possible that these are contradictory writings. You are depending on one, and they rely on another.
Mr. Abdul Mannan Umar:	Yes...
Mr. Yahya Bakhtiar:	...or is it not like that?
Mr. Abdul Mannan Umar:	I would like to say that this is absolutely, absolutely – I am telling you the gist of my life-long study, that there is no divergence in Mirza Sahib's writings regarding the topic of Nubuwwat. Until his demise in May 1908, he maintained the same stance he had adopted in the beginning. And in the writing he had published in a common newspaper, a couple of days prior to his demise, he had adopted the same stance that he had adopted right from the first day in Izalah-e-Awham, or even before that, in Tawzee'u Maraam, etc. Saying that he had not made any claim at a particular time, and that he changed this afterwards, that there had been an evolution of sorts, that he had begun to make claims after further study... regarding this I would like to say that we hold there had been no such evolution, nor had there been any contradiction, nor change. The stance he had in the beginning, his saying 'I am conversing with the Almighty, and the Almighty is conversing with me', he retained to the end. The way some people define this kind of 'prophethood', by referring to one who has got it as <i>Zilli Nabi</i> and <i>Baroozi Nabi</i> , is not really a definition of prophethood. This is the stance he had adopted even on the last day. As far as possible, we neither deem that there is any kind of

	deficiency, nor discrepancy, nor change in Mirza Sahib's writings, and we also do not think that there had been any kind of evolution.
Mr. Yahya Bakhtiar:	You have not elucidated in which sense the people of Rabwah consider him to be a prophet?
Mr. Abdul Mannan Umar:	Would it be not more appropriate to ask them directly with regard to their beliefs? This is one of our basic...
Mr. Yahya Bakhtiar:	No, no, look, this is a question which does not in the least interfere with anyone's personal matters...
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	...the whole Millat is wondering...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...that there is one group who says that Mirza Sahib was a prophet. You say: 'No. He was not a prophet in the sense in which you people say he was. We disagree with you on that.' Now, in which sense did they take it when you began to differ with them? And what is the difference between your and their interpretation? What interpretation makes a person a Kafir when he adopts it? This is the question.
Mr. Abdul Mannan Umar:	I would like to submit that I would like to say, that we would like to submit to your honourable members that it is a completely wrong approach to interfere with the followership of a certain person or group. No matter how much I might have researched, no matter how much I might be clear myself, but this does in no way give me the right to make a judgmental statement about the beliefs of others...
Mr. Yahya Bakhtiar:	No, no, Maulana, you have not understood me. Here the nation faces a major issue. You know that no one wants to get involved into such matters or quarrels. But the Assembly has no other choice but to ask this question. It has to find a solution to this issue. And you can help the Assembly in this matter, because of your knowledge, because of your experience. I do not say that you should label them as Kafir. Nor do I say that you should not label them as Kafir. I am just asking a question concerning the differences between you and them, and you yourself had said that they are interpreting the word 'Nabi' differently from you. So, I am asking whether they continue to be Muslims in your eyes, on basis of how they interpret 'Nubuwwat'.
Mr. Abdul Mannan Umar:	I would like to submit that it would be a great misfortune for our country if we decide upon a people's beliefs only by accepting the explanations that others have to offer regarding these beliefs, without listening to what they themselves have got to say.
Mr. Yahya Bakhtiar:	No, I am not accepting. I am just saying that the Assembly has to ask questions on every aspect. It is also reading relevant matter by itself. It is thinking. The members had gone through many books. They had not just listened to the people from Rabwah. There are also some scholars present. The Assembly knows their viewpoint, too. They should also become acquainted with your point of view. Only then they can come to any conclusion, as to why there are so many differences

	between you. If Mirza Sahib was a prophet in a sense different from the Ummat, if Nabi here does not mean more than Muhaddith, and if they also think that, then there ought to be no differences between you...
Mr. Abdul Mannan Umar:	Let me explain...
Mr. Yahya Bakhtiar:	...but if there is any difference, then please provide the details. And whether you consider them as Muslims on account of this difference, or not?
Mr. Abdul Mannan Umar:	I would like to say that it is in the interest of this country that I should say to you, Sir, that if this way was to be opened up, that we decide upon a groups beliefs by listening to how others explain these beliefs, without listening to what they themselves have got to say, then this would lead to many difficulties; it would open the door to decrying others as Kafirs. Who knows what kind of interpretations an outsider might make... this is why, according to my viewpoint...
Mr. Yahya Bakhtiar:	Maulana Sahib! I am speaking quite clear. If I were to ask you whether Parsis are Kafirs, would you still say: 'No, we are all Pakistanis, I do not want to say anything about that'?
Mr. Abdul Mannan Umar:	No, you would not ask this. You would ask: 'What are the beliefs held by the Parsis?' This would be your question.
Mr. Yahya Bakhtiar:	I am asking you the same. In which sense do they...
Mr. Abdul Mannan Umar:	You should ask them about their beliefs...
Mr. Yahya Bakhtiar:	No...
Mr. Abdul Mannan Umar:	...why are you asking me about their beliefs? You can ask me about my beliefs. Their beliefs you should ask from them. Then you can decide. I am not in favour of having Zaid decide about my beliefs, and having Bakr decide about Zaid's beliefs. You should make such a law about beliefs. I would like to request that you take a declaration from every sect in which they expound their beliefs.
Mr. Yahya Bakhtiar:	No, who had decided regarding Musailma Kazzab? Had he made this decision himself, or had anyone else made it?
Mr. Abdul Mannan Umar:	I do not understand.
Mr. Yahya Bakhtiar:	One person is falsely claiming prophethood...
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	...will it be left up to him to decide whether his statement is correct or not? Or will this decision be made by someone else? Will anyone else think: 'What is this person saying?'
Mr. Abdul Mannan Umar:	I had submitted that when a person makes such a claim – whether true or false is not subject of discussion; it is not at all a matter of discussion whether his claim is true or false – when a person makes such a claim, we should not at all try to decide whether his claim is true or false.
Mr. Yahya Bakhtiar:	That is fine, you are right regarding that...
Mr. Abdul Mannan Umar:	...if he claims prophethood, he is a Kafir and a liar.

Mr. Yahya Bakhtiar:	And those who believe in him, are they also Kafirs?
Mr. Abdul Mannan Umar:	We have not seen... we do not discuss their beliefs.
Mr. Yahya Bakhtiar:	No, fine, I was just talking about matters of principle. That what I was principally saying, am saying, that no...
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	...that you... Would those who believe in a person who claims prophethood be Kafir?
Mr. Abdul Mannan Umar:	I would like to repeat the same point regarding prophethood, that since some people use the word 'Nubuwwat' in another sense...
Mr. Yahya Bakhtiar:	Maulana, one thing has become fully clear, that you have mentioned two types of prophethood...
Mr. Abdul Mannan Umar:	No, not two types...
Mr. Yahya Bakhtiar:	Two definitions?
Mr. Abdul Mannan Umar:	Yes, no, no. I had not mentioned two types?
Mr. Yahya Bakhtiar:	You had not mentioned two definitions?
Mr. Abdul Mannan Umar:	Yes. The definition of a 'Haqiqi Nabi', an actual prophet...
Mr. Yahya Bakhtiar:	Yes, right.
Mr. Abdul Mannan Umar:	...and that of a 'Ghair Nabi', a non-prophet, for whom the word 'Nabi' is used nevertheless.
Mr. Yahya Bakhtiar:	Do you refer to Mirza Sahib as a prophet in this sense, or does he refer to himself as a prophet in this sense?
Mr. Abdul Mannan Umar:	Pardon?
Mr. Yahya Bakhtiar:	In the sense of 'non-prophet'...
Mr. Abdul Mannan Umar:	Yes. As I...
Mr. Yahya Bakhtiar:	...you say that the word which he had been using, does not refer to an actual prophet, but is rather used in the sense of Muhaddith?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	And they consider him as a prophet in the real sense, or do they consider him to be a Muhaddith as well? In which sense do they consider him as a prophet? Because you are having differences regarding this. This is why I am saying this. You...
Mr. Abdul Mannan Umar:	No, let me explain...
Mr. Yahya Bakhtiar:	Regarding this, you say 'I am not going to answer this.'
Mr. Abdul Mannan Umar:	No, I...
Mr. Yahya Bakhtiar:	Because there are two parties. Both are Mirza Sahib's followers, in one sense or

	the other. You say that you are differing on some fundamental issues. This difference has to do with elections, because who becomes Khaleefah and who not is an important issue. And your difference regarding the issue of 'Nabi'... in which sense do they consider him as Nabi, so that you differed with them?
Mr. Abdul Mannan Umar:	Let me explain. I had said that there are two kinds of definitions in vogue. I had also said that the two definitions of 'Nabi' do not imply two different kinds of prophets. One of these definitions is the actual definition. A lion is an animal, we use the word 'lion' for it. The word 'lion' denotes a wild beast. But at times, we use the word 'lion' to describe a brave person. We do not say that the word 'lion' as got two definitions. The definition remains the same.
Mr. Yahya Bakhtiar:	No, Maulana, please tell me, if the lion who is not a real lion, would say: Look! My face looks just like that of a lion. I have got paw-like hands, I have got teeth like a lion. I am the picture of a lion, and I combine all the virtues of a lion in myself. What would you say about him?
Mr. Abdul Mannan Umar:	This is quite right. This is our point of view. If he says: I am a lion, I got paws, I am a beast, I am such and such', then we would take the same step that I had mentioned earlier, that anyone who claims to be a prophet after the Holy Prophet ﷺ is a liar and a Kafir. But the word 'Nabi' would not have been used here.
Mr. Yahya Bakhtiar:	No, no, I am talking about a lion.
Mr. Abdul Mannan Umar:	Yes, absolutely right.
Mr. Yahya Bakhtiar:	There is a real lion...
Mr. Abdul Mannan Umar:	The peculiarities...
	...and a fake lion. But his followers say 'Yes, he was a real one. He had all the virtues of a real lion.'
Mr. Abdul Mannan Umar:	If the characteristics of Nubuwwat are acknowledged with regard to him, if all the prerequisites and conditions of Nubuwwat are fulfilled, then we would say that he is a claimant to actual Nubuwwat. But if one does not acknowledge the traits and characteristics of a lion in him, and yet one says: 'Call him a lion, use the word 'lion' for him', then this would not imply a use of the word in its actual sense. It would be an implied meaning instead. So, what is now our difference with them? This was your question. Regarding this, I would like to say the descending of Divine Communication to a mortal is not the real definition of Nubuwwat. And their opinion... Rather, this carries a sense of Muhaddithiyat. This is our point of view. No, sir! Exactly this happens to be the actual definition of Nubuwwat, and this word has not been used in a sense of Muhaddithiyat. This is our and their...
Mr. Yahya Bakhtiar:	You mean that a Nabi in the real sense is one who brings a Shariah, and one who does not is not a Nabi?
Mr. Abdul Mannan Umar:	Not a Nabi. Absolutely.
Mr. Yahya Bakhtiar:	...I had said before that Hazrat Isa <i>alaihis salam</i> had not brought a Shariah
Mr. Abdul Mannan	No, I had (mentioned) three conditions...

Umar:	
Mr. Yahya Bakhtiar:	You had directly said...
Mr. Abdul Mannan Umar:	No, I had mentioned three conditions of Nubuwwat: 1. That he brings a Shariah, a new Shariah, and that he had got this reward directly, that he brings a new Shariah, that he had got this reward directly, and that God had called him a Nabi. This is an essential condition. These are the things because of which a person...
Mr. Yahya Bakhtiar:	Look, Maulana, look!
Mr. Abdul Mannan Umar:	Any part of the former Shariah...
Mr. Yahya Bakhtiar:	Yes, this is one...
Mr. Abdul Mannan Umar:	You had given the example of Hazrat Ali <i>radiallahu anhu...</i> of Hazrat Maseeh. I had said that Hazrat Maseeh is a prophet in the real sense; there is absolutely no difference between him and the former prophets...
Mr. Yahya Bakhtiar:	Alright, you...
Mr. Abdul Mannan Umar:	...because there had been no mention of his being legislating. The Holy Qur'an tells us regarding Hazrat Maseeh: (Arabic text not included in original – translator) He had abrogated some parts of the former Shari'ahs. So saying that he had been any other kind, no, the same three conditions that I had mentioned. Directly. I had mentioned that he had not become a Nabi due to his having followed the Shariah of Hazrat Musa <i>alaihissalam</i> . He either is to bring a new Shariah, or abrogate the old one.
Mr. Yahya Bakhtiar:	No, this would then mean that you consider Hazrat Isa <i>alaihissalam</i> as a prophet who brought a Shariah, or not? Was he not non-legislating?
Mr. Abdul Mannan Umar:	(Arabic text not included in the original – translator)
Mr. Yahya Bakhtiar:	No, I am asking whether...
Mr. Abdul Mannan Umar:	Yes, I have already said that the only difference I perceive between him and Hazrat Musa <i>alaihissalam</i> is that in the Shariah that had been given to Hazrat Maseeh, much had been adopted from the Shariah of Hazrat Musa <i>alaihissalam</i> .
Mr. Yahya Bakhtiar:	But the Holy Prophet ﷺ had also adopted much matter. This question...
Mr. Abdul Mannan Umar:	Yes, no, no...
Mr. Yahya Bakhtiar:	Look, this is the Word of Allah. Mistakes had crept into it. The Holy Prophet ﷺ rectified them.
Mr. Abdul Mannan Umar:	No, it is not like that...
Mr. Yahya Bakhtiar:	Pardon?
Mr. Abdul Mannan Umar:	...it is not that he had taken anything from the Torah or the Injeel and adopted it. The Holy Prophet ﷺ had received directly from Allah...
Mr. Yahya Bakhtiar:	No, I am not saying this. Rather, Allah sent the same message to him that He had sent there before...
Mr. Abdul Mannan Umar:	No, it is not like that. There is a difference.

Mr. Yahya Bakhtiar:	They had made a difference. Otherwise, there had been no difference in Allah's message.
Mr. Abdul Mannan Umar:	No, there is a difference. There are many points in this Shariah that had not been given to the former people.
Mr. Yahya Bakhtiar:	Yes, no, this is alright...
Mr. Abdul Mannan Umar:	...the Holy Prophet ﷺ...
Mr. Yahya Bakhtiar:	...but both were the message of Allah...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Look, on this...
Mr. Abdul Mannan Umar:	Absolutely.
Mr. Yahya Bakhtiar:	...both had got it directly...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...so, any message that Hazrat Isa <i>alaihissalam</i> had received...
Mr. Abdul Mannan Umar:	...he had received it directly.
Mr. Yahya Bakhtiar:	...and if any other person would get such a message...
Mr. Abdul Mannan Umar:	Absolutely.
Mr. Yahya Bakhtiar:	...would he then also be a prophet?
Mr. Abdul Mannan Umar:	He is a prophet because of that.
Mr. Yahya Bakhtiar:	Now, we had been talking about a lion. About a real lion and about a fake lion.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	A real lion, and a person who claims to be...
Mr. Abdul Mannan Umar:	No, not about a real lion and a fake lion, but about using the word 'lion' in the literal and in the implied sense.
Mr. Yahya Bakhtiar:	Yes, like, for example, the 'Lion of Bengal', the 'Lion of Punjab'.
Mr. Abdul Mannan Umar:	Yes, yes, right, absolutely.
Mr. Yahya Bakhtiar:	And those, well, leave them...
Mr. Abdul Mannan Umar:	Yes, absolutely.
Mr. Yahya Bakhtiar:	...because there is no difference between them. I am not talking about that. But there is one thing. One thing is there, you see it and think: What is this? This looks like a glass. You then say: What are the attributes of a glass? It is any kind of shape in which you can keep some water or any other thing. It might be big or small. It might be of one shape or the other. It might be made of glass or any other material. When it has got all these attributes, it will be a glass. A prophet, a Nabi, is also just a human being. A Muhaddith is also a human being. This common

	factor is found in them right from the beginning. Afterwards, one of them says that he is receiving Wahy from Allah. And the other one, the one whom you call Muhaddith, also says that he is receiving Wahy from Allah...
Mr. Abdul Mannan Umar:	No, there is a big difference between the two. Mirza Sahib had...
Mr. Yahya Bakhtiar:	I was not talking about Mirza Sahib...
Mr. Abdul Mannan Umar:	Pardon?
Mr. Yahya Bakhtiar:	Rightnow, I am not talking about Mirza Sahib. I am talking just generally.
Mr. Abdul Mannan Umar:	I think that there are many types of Wahy. One type is that which is called 'Wahy Matloob' - the Wahy of the Holy Qur'an. This is peculiar to the Holy Prophet ﷺ. This type of Wahy is discontinued until the Day of Judgement. Neither can there be any Ilham of this type, nor any Wahy. Nor can anyone get the Wahy which is known as Wahy Nubuwwat, the Wahy of Prophethood. This door is closed. In no way do we think that Mirza Sahib had received any such Wahy, or that it had been of the same kind or same rank as that which had been given to the Holy Prophet ﷺ. Not at all.
Mr. Yahya Bakhtiar:	No, no, I do not want to go into these details.
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	I just want to ask you that when you say that there are two people...one Muhaddith, Mujaddid, Wali, righteous person, human being, and the other a prophet of Allah, look, do you say that both receive Wahy? Do you say that?
Mr. Abdul Mannan Umar:	Regarding that I had said that they cannot receive the Wahy of Nubuwwat.
Mr. Yahya Bakhtiar:	They cannot receive the Wahy of Nubuwwat.
Mr. Abdul Mannan Umar:	Yes, no. Not at all. I explain...
Mr. Yahya Bakhtiar:	No, no, I was asking that, in case...
Mr. Abdul Mannan Umar:	No, they cannot receive the Wahy of Nubuwwat.
Mr. Yahya Bakhtiar:	And if a person says that he is receiving the Wahy of Nubuwwat...
Mr. Abdul Mannan Umar:	Yes, absolutely.
Mr. Yahya Bakhtiar:	...that would then...
Mr. Abdul Mannan Umar:	Then he would be a claimant to prophethood.
Mr. Yahya Bakhtiar:	He would be. Then onwards, I still...
Mr. Abdul Mannan Umar:	He would be a Nabi. I just would like to...
Mr. Yahya Bakhtiar:	No...
Mr. Abdul Mannan Umar:	...please permit me...Mirza Sahib said: 'If one was to assume that Wahy descended just a single time, and if Hazrat Jibreel had just brought a single sentence and then it would cease, then still this event

	would negate the Finality of Prophethood. The Seal of Prophethood would have broken, and Wahy and messengership would descend again. And in this case it does not matter whether much or little had been sent down. Every wise person will understand that if Allah is Truthful, One, and that He had given a promise in the Ayat of Khatamun-Nabiyeen, and that this had been thoroughly elucidated in the Sacred Ahadith, that after the Holy Prophet's ﷺ demise, Hazrat Jibreel <i>alaihissalam</i> had been forbidden to bring any more Wahy, for all times to come, that all these things must be true and correct. We deem it against the Finality of Prophethood that even a single phrase of Wahy Nubuwwat should descend. That Hazrat Jibreel <i>alaihissalam</i> brings a single phrase of Wahy Nubuwwat to a person, and that that person should say: 'This has been revealed to me.' About such a person we would say that he is a claimant to prophethood, and after the Holy Prophet ﷺ, we would not even accept the descending of a single sentence.'
Mr. Yahya Bakhtiar:	Fine. Now please explain the following: Mirza Sahib had founded his Jamaat and told the people to pledge allegiance to him. What was his purpose in doing so? Did he want to create a separate Ummah, or a new Muslim sect, or was it just a group that was to serve...
Mr. Abdul Mannan Umar:	Sir, I would like to say that when Mirza Sahib founded his Jamaat, he definitely did not intend to create a new Ummah, from this...
Mr. Yahya Bakhtiar:	Or to create a sect...
Mr. Abdul Mannan Umar:	Let me explain...
Mr. Yahya Bakhtiar:	...of Muslims?
Mr. Abdul Mannan Umar:	He did not want to create anything that would lead to differences and division among the Muslims, or that would open the door to labelling Muslims as Kafirs. I shall state some conditions. From these conditions you can easily deduce what Mirza Sahib's purpose was when he founded this Jamaat. In one place, he says: 'There are two objectives in the founding of this Jamaat. One is to establish a relation with Allah. To make people virtuous, to enable them to follow the beautiful example set by the Holy Prophet ﷺ, to serve the Holy Qur'an, to fully enforce to teachings of the Holy Qur'an upon one who becomes a true servant, a true Ummati, a true follower of Muhammadur-Rasoolullah ﷺ. And the second objective in founding this Jamaat is to spread Islam in the world, and to brighten up the world with the brilliance of Muhammadur-Rasoolullah ﷺ, and to bring all those who are not yet in the service of Muhammadur-Rasoolullah ﷺ, who are not yet aware of لا اله الا الله, who do not know about Allah's Oneness, who are not familiar with Islam, to bring them into the fold of Islam.' Maulana Sahib will corroborate my statement – he had gone to Europe, first to England, then to Germany – you can take his testimony that even there, he had never ever presented Mirza Sahib as a prophet, nor presented him in a way to make him appear as an independent human being, who has nothing to do with the service of Muhammadur-Rasoolullah ﷺ. When we go there, we do so to make new Muslims. And, Sir, apart from that, I had stated in front of you that the pledge of

	allegiance...
Mr. Yahya Bakhtiar:	Yes, we have read that.
Mr. Abdul Mannan Umar:	...there are ten conditions to the pledge of allegiance...
Mr. Yahya Bakhtiar:	We have seen the ten conditions.
Mr. Abdul Mannan Umar:	...to which I would like to bring your attention.
Mr. Yahya Bakhtiar:	We have seen them, we have seen them. They are on the record.
Mr. Abdul Mannan Umar:	No, I just would like to direct your attention to one matter.
Maulana Sadruddin:	He (Mr. Abdul Mannan Umar) had said something with regard to myself. I had gone to England twice, and had converted many English to Islam. But I had never mentioned Mirza Sahib in any private gathering, because I do not consider Mirza Sahib as the founder of Islam. Muhammadur-Rasoolullah ﷺ brought us Islam...
Mr. Yahya Bakhtiar:	Maulana...
Mr. Abdul Mannan Umar:	I was preaching Islam...
Mr. Yahya Bakhtiar:	Maulana! There are many...
Mr. Abdul Mannan Umar:	...I had not even mentioned Mirza Sahib's name.
Mr. Yahya Bakhtiar:	Please forgive me my impudence, but many people think that if you had mentioned him, many would not have accepted Islam. They became Muslims only because you talked about Islam. We...
Mr. Abdul Mannan Umar:	I was saying something...
Mr. Yahya Bakhtiar:	But just leave this.
Mr. Abdul Mannan Umar:	No, in this regard... to believe that there had been taken any other name but that of Islam would have hampered the spread of Islam, and that we did not mention it because of that, that we had not mentioned it due to any interest... with utmost respect, I beg to say that this is not correct. – We had gone abroad the first time in 1913. Our very first mission had been established in England, in 1913. The beliefs held by Khwajah Kamaluddin Sahib, his speeches – this is not any concealed matter.
Mr. Yahya Bakhtiar:	No, this...
Mr. Abdul Mannan Umar:	This was not done due to any interest.
Mr. Yahya Bakhtiar:	You are right. When Khawjah Sahib was going...once during Mirza Sahib's lifetime, there had been a programme that he should be going...
Mr. Abdul Mannan Umar:	No, I had mentioned 1913.
Mr. Yahya Bakhtiar:	I know this.
Mr. Abdul Mannan Umar:	Mirza Sahib had passed away in 1908.
Mr. Yahya Bakhtiar:	Yes. But before that, there had been a plan that someone should be sent, during

	Mirza Sahib's lifetime.
Mr. Abdul Mannan Umar:	Not Khwajah Sahib. Some people.
Mr. Yahya Bakhtiar:	Yes. So, during those days, when he was told that there should be no mention of Mirza Sahib, he had said that then it would not be the same thing.
Mr. Abdul Mannan Umar:	Yes. Let me explain...
Mr. Yahya Bakhtiar:	Had there been any such thing, or not?
Mr. Abdul Mannan Umar:	Yes. There had been some Maulwi Insha Allah Sahib from Lahore. He had said: 'We shall support you financially. We shall... You should set up a mission abroad. This way, we will work together towards the spreading of Islam. Now, if it would have been the way you said, then we should have accepted that offer then and there. We would have got financial support and we would have earned ourselves a reputation. New vistas would have opened up for us. But we rejected. What was the reason? From this is learnt that we neither desired to cheaply earn ourselves any reputation, nor to make money. Why did we reject? It happened thus – the matter has been printed, it is not any secret affair. The whole discussion is contained in the files of the 'Review' – we said, they had said: 'Sir, when going there, do not present the interpretation of the Holy Qur'an that you have got from Mirza Sahib. Rather, present the interpretation that we give to you.' That is quite a strange thing; we consider a person as one who is close to Allah, we believe that Allah is guiding him, that he has got knowledge regarding the deeper meanings of the Holy Qur'an, that he interprets the Holy Qur'an in a depth that is not found with others, and yet we have undertaken it not even to mention the name of that person there! This is what I wanted to say.
Mr. Yahya Bakhtiar:	No, you say 'we...' I had asked whether Mirza Sahib himself had objected, or anybody else?
Mr. Abdul Mannan Umar:	This incident took place during Mirza Sahib's lifetime.
Mr. Yahya Bakhtiar:	Had he himself raised that objection...
Mr. Abdul Mannan Umar:	He was not part of this conversation. This conversation had taken place between Khwajah Sahib and Maulwi Insha Allah.
Mr. Yahya Bakhtiar:	And Maulwi Insha Allah as well as Maulana Muhammad Ali were agreed...
Mr. Abdul Mannan Umar:	No. There is a printed statement by Maulana Sahib...
Mr. Yahya Bakhtiar:	Alright...
Mr. Abdul Mannan Umar:	...that we have...
Mr. Yahya Bakhtiar:	I just put this question by the by.
Mr. Abdul Mannan Umar:	Yes. So, what I was saying is that the interpretation of the Holy Qur'an which we thought – I am giving you an example, we do not have any secrets – I am giving you an example, that we do not believe in the coming of any prophet after the Holy prophet ﷺ. Now, this is our interpretation, which is not liked by some people. Some people say that a former prophet can come, but not a new one. Now, there

is a difference of opinion regarding our interpretation and theirs. Regarding going there, we would never say: Oh! We have received a bit of money, now let us go there and tell the people that any of the former prophets can come. We would give the interpretation which we consider as correct. And that is that the Holy Prophet ﷺ had been the Seal of Prophethood in a complete and perfect manner. There is absolutely no form of prophethood that would appear after the Holy Prophet ﷺ. This is why we do not talk about new and old there. There we state that every kind of prophethood has come to an end.

I was saying that we had not presented Mirza Sahib as an independent personality. We had not presented him as a human being after whom new interpretations of Kufr and Islam would come into being, after whom a new society would come into being after whom a new way of life, a new religion and a new Millat would come into being. We never said anything like that over there. You had asked: 'What was Mirza Sahib's purpose in establishing this Jamaat?' I had replied that there were two purposes. One, to bring man out from vice; two, to spread Islam in this world. And for this, he had laid down some conditions for the pledge of allegiance, these conditions are available on your record, you have seen them already. I just want to draw your attention to two matters: One: what is the objective here? That a person should consider religion and the honour of his religion and its sympathies, that he should consider Islam as more precious to him than his wealth, honour, children and all other near and dear ones. This was one objective. And there are ten conditions of the pledge, nine of which are going in this direction, and only the tenth condition states why we have pledged allegiance to Mirza Sahib, why we have affiliated ourselves to him, of which kind our affiliation to him is. I shall repeat these words in front of you. The tenth condition is:

'The pledger of this solemnly states to abide by this undertaking of brotherhood for the sake of Allah with this most humble bondsman (i.e. Mirza Ghulam Ahmad Sahib) for the rest of his life, and that the bonds of fraternity which he had pledged in this undertaking of brotherhood shall be given such a high rank, the like of which shall not be found in all other worldly relations, affiliations and states of services.'

This is the objective in Mirza Sahib's pledge, Mirza Sahib's objective in establishing this Jamaat, the purpose for which he had set up this Jamaat. And regarding which – as I had stated already – he had not driven the Jamaat towards any kind of dictatorship. Rather, the Anjuman had been based on that which we call Shura, advisory council, mutual consultation, which had been enjoined in the Holy Qur'an: *وامرهم شورى بينهم* – and their affair is one of mutual consultation. The rules and regulations are registered with the government, and they state the same objectives: propagation of the Holy Qur'an, propagation of Islam, propagation of Muhammadur Rasoolullah ﷺ, serving Islam, serving humanity, serving education. All these things are our purposes and objectives, for the sake of which we had gathered around Mirza Sahib.

Mr. Yahya Bakhtiar:

I would like to put a little question to you, then you... yes, I had asked you whether establishing the Jamaat was not for the sake of founding a separate Ummat, or...

Mr. Abdul Mannan

No, not at all!

Umar:	
Mr. Yahya Bakhtiar:	...or to create a new sect among the Muslims, it was not that, either? A sect had come into being, nevertheless.
Mr. Abdul Mannan Umar:	The word 'Firqah' (sect) is also used in the sense of Jamaat. I would not say that...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	...because in 1901, the government had held a census. The census had also a field for different sects. So, I shall tell you our technical name, our legal name, under which we present ourselves: Ahmadiyyah Muslim Sect. This is the registered name which we had chosen in the census of 1901.
Mr. Yahya Bakhtiar:	Mirza Sahib had given you directions that you should enter your name like that?
Mr. Abdul Mannan Umar:	Yes. Yes, these are Mirza Sahib's words...
Mr. Yahya Bakhtiar:	Now, please state...
Mr. Abdul Mannan Umar:	...Ahmadiyyah Muslim Sect.
Mr. Yahya Bakhtiar:	...what are your religious and social relationships with all other Muslims, as per Mirza Sahib's directions and guidelines?
Mr. Abdul Mannan Umar:	With regard to other Muslims, as I had stated already, if we...
Mr. Yahya Bakhtiar:	According to his guidelines.
Mr. Abdul Mannan Umar:	Yes. If we had abided right from the beginning by what Mirza Sahib had said, that is, all Muslim countries, then perhaps we would not have to face the difficulty in which we find ourselves at present. Mirza Sahib's point of view was, as I had said already, that if a person calls himself a Muslim, then – only due to some differences with him – do not fall into any such differences with him which would result in some kind of religious calamity for you. But differences were continually on the rise. I remember an incident that had taken place in those days, let me tell you about it. Maulwi Husain Batalwi was alive during those days. Mirza Sahib had suggested to him: 'Look, you people abuse us, keep us from going to mosques. When any of us dies, you do not let him be buried in your graveyards. If any of us enters a mosque, you drive him out, beating him. All this weakens Islam. Make a treaty with us for seven years. What kind of treaty? Just give us an opportunity to serve Islam, and then have a look at the results. If we do not cause Islam to prevail in the world in an unprecedented manner, if we do not cause it to spread in parts of the world where the name of Muhammadur Rasoolullah has not reached yet, if we do not cause the people in these areas to fall to the feet of Muhammadur Rasoolullah, and do not bring about a tremendous change in this world, then you may get hold of our throats. This is what Mirza Sahib had suggested back then. We still suggest this to the people. We are always ready for it. I would like to say that in consequence of establishing this Jamaat, the Ahmadis had never caused any religious sectarianism, religious strife, or religious mischief.

	You can see this in our whole history.
Mr. Yahya Bakhtiar:	No, no, I had not said that. Look, I had not said that the Ahmadis had caused any kind of mischief. Look, Maulana, I...
Mr. Abdul Mannan Umar:	You had not said so.
Mr. Yahya Bakhtiar:	No. What I was saying is that when Mirza Sahib had set up his Jamaat...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...no matter if we consider it as a Firqa (sect) or Jamaat, the people were engaged in Tableegh, or considered it as their duty. This resulted in quite strong reactions on part of the Muslims. You had said that they would not allow your dead to be buried in their graveyards, would not let you come to their mosques, they started to persecute the Ahmadis in a way. From your point of view...
Mr. Abdul Mannan Umar:	A part of them.
Mr. Yahya Bakhtiar:	Yes, but why, after all?
Mr. Abdul Mannan Umar:	This was because...
Mr. Yahya Bakhtiar:	...what had Mirza Sahib said that caused them to be so infuriated?
Mr. Abdul Mannan Umar:	That I shall tell you, sir! Anyone's getting angry, anyone's getting so displeased, so enraged, and taking such steps does not necessarily stem from having been provoked by any horrendous act on the part of anyone else. In our country, people fight over such trifles as saying 'Ameen' aloud during the prayer, or raising the index finger during Tashahhud, and the like, which are all...
Mr. Yahya Bakhtiar:	No, Maulana, you are right regarding that. I am not saying this. When a person is angry, he might say anything. Later on, he reconsiders what he had done. But this thing is going on continuously since the past 70, 80 years...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...that there is such a strong reaction against the Ahmadis. Otherwise, you are completely right when you say that all Muslim sects decry others as Kafirs. But there had never been any such reaction like 'Do not pray together, do not marry, do not shroud them, do not marry them.' What was the reason for such a reaction?
Mr. Abdul Mannan Umar:	Sir, with utmost respect I would like to say that I am not agreeing to these two points. There had been no such riots before 1953. There had been minor incidents, but they did not affect the whole country, as had been seen in the findings by the Muneer Enquiry Committee...
Mr. Yahya Bakhtiar:	No, I think that during Mirza Sahib's days – as far as I had read about the condition then, and I shall share them with you as well, whether you agree with those matters, or not – as long as there had not been thorough police protection, Mirza Sahib was not able to give a speech anywhere. And it was not the Christians or Arya Samaj who were fiercer in their opposition, but the Muslims. And that although there had been a stage when he had been a hero for the Muslims, a

	stage when he debated with the Arya Samaj, answered them, when he answered the Christians. But when he made his claim – you think he had not made any such claim – anyway, the impression that the Muslims had got, was that he had said: I am the Mahdi, I am the Promised Messiah, or, I am a prophet, or an Ummati Prophet. After that, there had been quite a sharp reaction.
Mr. Abdul Mannan Umar:	Respected Sir! I would like to submit that Mirza Sahib's words which you had quoted are in 'Tawzeehul Maraam', and they belong to his earliest writings. That is, this book comes after Baraheen-e-Ahmadiyyah. Saying that back then Mirza Shaib had not said any such thing – well, he had said them back then as well. Secondly, you said that he did not have the permission to give any speech, that he could not make any public appearance...
Mr. Yahya Bakhtiar:	No, no, he did have permission, but there was need for police protection.
Mr. Abdul Mannan Umar:	No. Here I dare to differ. Let me relate to you the circumstances of two journeys. Most probably in 1904, Mirza Sahib had gone to Jhelum. There was no army, no police, no protection. There had been no gathering of Mirza Sahib's followers, nothing. Mirza Sahib would just come, and thousands of people would gather around him and listen to him. Hence, saying that...
Mr. Yahya Bakhtiar:	It might have happened at times, but not in general.
Mr. Abdul Mannan Umar:	No. let me relate you an incident.
Mr. Yahya Bakhtiar:	No, I just...
Mr. Abdul Mannan Umar:	There had been an incident in Sialkot, and another in Lahore. One of his writings had been read, and Mirza Sahib had been present himself as well. This writing had been published in many languages of the world, explaining the philosophy of Islamic principles. This was read. And the moderator at that time, the person who presided, the representatives of various newspapers who were present at that time...
Mr. Yahya Bakhtiar:	Look, we know about this. You are talking about 1896. I am not talking about that. I will give you some reference stating how many police were present during the meeting at Lahore, how many were present at Amritsar, how many were present at Lahore.
Mr. Abdul Mannan Umar:	No, there had been only one incident at Delhi, where...
Mr. Yahya Bakhtiar:	Anyway, that is another matter. You...
Mr. Abdul Mannan Umar:	This was another matter. This was more of a debate.
Mr. Yahya Bakhtiar:	We will have...
Mr. Abdul Mannan Umar:	Yes, right. But...
Mr. Yahya Bakhtiar:	...break?
Mr. Abdul Mannan Umar:	I was saying that Mirza Sahib...
Mr. Yahya Bakhtiar:	Now you...
Mr. Abdul Mannan Umar:	This is not important.

Umar:	
Mr. Yahya Bakhtiar:	Then later, later.
Madame acting Chairman:	Rightnow we shall take a break.
Mr. Yahya Bakhtiar:	We shall take a break for lunch.
Madame acting Chairman:	Come back at 5:30. The Delegation...
Mr. Yahya Bakhtiar:	5:30, 5:30.
Madame acting Chairman:	The Delegation is allowed to leave. You will have to come at 5:30 p.m. Book? Is it yours? Close the door. Yes, leave it. Members are requested to keep sitting. No, you can go. <i>(The Delegation left the Chamber)</i> The Attorney-General has to say anything? Any member wants to say something?
<i>(The Special Committee adjourned for lunch break to meet at 5:30 p.m.)</i>	
<i>(The Special Committee re-assembled after lunch break, Madame Acting Chairman (Dr. Mrs. Ashraf Khatoon Abbasi) in the Chair)</i>	
Madame Acting Chairman:	Yes, call them. <i>(The Delegation entered the Chamber)</i> Yes, Mr. Attorney-General.
Mr. Yahya Bakhtiar:	I was asking you that wherever Mirza Sahib went to give a lecture, he had to face quite fierce opposition, but why should any person who had not claimed prophethood, or with regard to whom there is no misunderstanding, face such opposition? You had said that no, there had been only once some opposition, when he had gone to Delhi. And that there was no opposition in the other places. He could address the people only under police protection, and it was very rare that he would address people without police protection. Regarding this, you had said that he had gone to Jhelum. He had not gone to Jhelum to give any lecture or to hold a rally. He had gone there because of some court matter. He did not give any lecture there. Apart from that, as far as Lahore is concerned, you had said that he had given a lecture there in 1896. But he had not been present during this lecture.
Mr. Abdul Mannan Umar:	He was present.
Mr. Yahya Bakhtiar:	No. According to the record that I have got, he was not. He was not there himself. Anyone had read out there his lecture on his behalf. He was present during any other lecture. Perhaps you are indicating...
Mr. Abdul Mannan Umar:	This is known as 'Lahore Lecture', 'Lecture of Lahore'...
Mr. Yahya Bakhtiar:	Yes. This is another one. He was present then.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Mirza Basheeruddeen Mahmood Sahib, who had written his biography: 'Ahmad, the Messenger of the latter days'... this had been written originally in Urdu and

	had then been translated. I am not saying that everything he writes is correct. But he describes the scene of that lecture in Lahore like that: ‘Since it had been known by experience that wherever he went, people of every religion and sect displayed a keen animosity towards him...’ Every sect, followers of every religion were inimical towards him: ‘Especially the so-called Mussalmans.’ Particularly those who call themselves Muslims, or who claim to be Muslims. ‘The police authorities had on the occasion made very admirable arrangements for his safety.’ Now, let me read to you what these arrangements were. When he left, after having addressed the participants of the rally, he says: ‘They had, therefore, taken special precaution to ensure the safety of the Promised Messiah on his return journey from the lecture hall. First rode a number of mounted police. Then came the carriage bearing the Promised Messiah. This was followed by a member of policemen on foot. After them, there rode a number of mounted men. Thereafter walked another party of policemen. Thus was the Promised Messiah escorted back to his residence with the greatest possible care.’ Now, you will see that wherever Mirza Sahib went, whether it be Delhi, or Amritsar, there were similar circumstances. Wherever he gave his lectures, there was a large number of policemen. And Mirza Basheeruddeen Sahib has one particular complaint, that in places where there were no European policemen, the local police would not take so many pains. So, I was asking you, what was the reason that the Muslims had turned so much against him? If you say that he had not claimed prophethood, that he was a Muhaddith, and there is no doubt that before his claim a great number of Muslims respected him and that he had rendered quite some services. But when he claimed to be Mahdi, the Promised Messiah, or a Nabi, then there was immense opposition. You say that there had been neither any opposition to these claims, nor had there been any fights, nor was there any misgiving regarding that, and that all that started after 1913, 1914.
Mr. Abdul Mannan Umar:	What I would like to say, what I was saying, is that when anybody is opposed, the reasons for this opposition do not necessarily lie with this person. And likewise it is not necessary that that person makes any claim that is not correct. We have got some history as to when Mirza Sahib made that claim. We have got a background to that. Sir! I have got the reference of one of Mirza Basheeruddeen’s books with me. I would like to point out that I do not consider him to be in the least reliable, nor do I think this book to be an authentic reference...
Mr. Yahya Bakhtiar:	No, no. Look, Mirza Sahib! I do not mean that. It is possible that it is incorrect. I did say so. And I am saying that we do not have any evidence which would reject this. A person was present at a certain time, going with his father. He was respectful of his father, but at the same time he says that no matter where his father went, the people abused him.
Mr. Abdul Mannan Umar:	When his father died, he was at most 19 years old. You can guess what his age must have been at the time when the incident described by him had taken place.
Mr. Yahya Bakhtiar:	No, but even when a child is just eight years old, or ten years old, he still realizes

	that there are police parties around. And he is also getting evidence that when Mirza Sahib is giving a lecture, there is much need for police.
Mr. Abdul Mannan Umar:	What I was saying is that the incident referred to is not a proof. The next thing I would like to say is that Hazrat Mirza Sahib had been born on 13th February 1835. From 1866 to 1868, he lived in Sialkot. The position there was that Maulana Sirajuddeen Sahib, father of Maulana Zafar Ali Khan from the newspaper 'Zameendar', was also there during these days. His evidence was that Mirza Sahib had spent his life there like a pious, religious-minded person. Please permit me to go a bit into history – you had mentioned him, this is why I had to quote – and Allamah Iqbal's teacher, Shamsul Ulamaa Maulana Meer Hasan Sahib was also there during those days, he had also given evidence regarding Mirza Sahib's work. His evidence was not only that Mirza Sahib was a pious, righteous saintly person, but that he had an immense eagerness to promote the cause of Islam. That he spent a great part of his time in studying the Holy Qur'an, or debating with the Cristians, etc, or in proving the truthfulness and superiority of Islam. After that, from 1880 to 1884, his literary life began. He wrote his magnum opus which contained the largest number of his inspirations and prophecies. I am pointing out in particular that this was the book in which he mentioned many of his inspirations and revelations. This was the point where opposition should have started, but it was not like that. Rather, big, influential leaders, like Maulana Muhammad Batalwi had, quite at length– I shall not take too much of your time – praised this book, and called it one of the greatest works in the past 1300 years. If revelation and inspiration, which – as I had said already – were claimed by Mirza Sahib right from the beginning. This he claimed right from the first day, and this he claimed until the last day. This claim is relevant. Revelation and inspiration take place, as per his claim. The person who receives them, publishes them. But when a great scholar praises...
Mr. Yahya Bakhtiar:	Look, we have not heard from anyone else, apart from this scholar, what is the matter?
Mr. Abdul Mannan Umar:	Pardon?
Mr. Yahya Bakhtiar:	The Rabwah group who had come before had also given Batalwi Sahib's reference, that he had praised the Baraheen-e-Ahmadiyya a lot.
Mr. Abdul Mannan Umar:	Let me mention another person...
Mr. Yahya Bakhtiar:	No, I am saying that we have no doubts regarding that...
Mr. Abdul Mannan Umar:	No, I am telling you about another great human being: Shaikhul Hadith Maulana Nazeer Husain.
Mr. Yahya Bakhtiar:	They had also mentioned him, they had also mentioned him.
Mr. Abdul Mannan Umar:	Perhaps the name...
Mr. Yahya Bakhtiar:	Yes, they had mentioned him.
Mr. Abdul Mannan Umar:	This is why they had... I shall mention another name.

Mr. Yahya Bakhtiar:	No, no, this is not the point here. Look...
Mr. Abdul Mannan Umar:	My point is that if his claim had been so provocative as to enrage the people, and as far as we... from the beginning to the end...
Mr. Yahya Bakhtiar:	Look, look, sir! This is a very simple matter. A person writes a book, works hard on it for four, five years – the book has got four or five volumes – in general the Muslims living in our country are not literate. Only few people know how to read. So, who would read such a big book? Maybe five, ten people, or perhaps hundred? The people did not know about you. But when a person publishes an advertisement: 'I am a prophet', the people start to think: 'What is this?' I am saying 'what is this?' because out of a sudden... that person had rendered services as well. I agree with you that the Muslims appreciated him a lot because of his standing up to the Christians and the Arya Samaj. And out of a sudden, they became completely opposed to him, so much that profanities are being hurled at time, wherever he goes. What for police protection? If that person had not claimed prophethood, then what was the reason that the Muslims got so infuriated?
Mr. Abdul Mannan Umar:	I would like to say...
Mr. Yahya Bakhtiar:	You say that the Muslims had not been angry. That is something else. If you say that there were not opposed, then this is also something else. If you agree that it had all started from those days, and that it had started quite forcefully...
Mr. Abdul Mannan Umar:	I would like to point out that I am not highlighting the greatness of his book 'Baraheen-e-Ahmadiyyah'. This is not my point. My point is that Mirza Sahib had claimed from the beginning to the end to be 'inspired by Allah', to be addressed by and in communication with the Divine. This claim he had made right on the first day. He spent his whole life with this claim, and he passed away with this claim. The reason which I am saying this is that if these beliefs, these claims, this inspiration, this communication with the Divine, which he had claimed, was so provocative, then if not the people – you had said that the people back then where not literate – then let me mention the high-ranking scholars of those days, the high-ranking leaders, I am mentioning an influential group of people of those days – they had seen the book, and it was not that they had ignored it. They had commented on it. They had expressed their views upon seeing this book. And I would like to say that this is a book for which there had been thousands of advertisements – keep in mind the time, 1880 – 1884 – thousands of advertisements in the English and Urdu language. And copies thereof – I found that out during my travel to England and America – are still kept in the libraries in those countries. So, these things show that this book had not remained unknown, that the people had no knowledge about it. This book had been seen by big leaders and the common man, the barely literate lot and the great scholars. And his claim, his inspiration and revelation is contained in that book. But yet, there had been no provocation. After that, let me tell you, Sir! In 1893, the largest religious party then, the Anjuman Himayat-e-Islam, held a rally in Punjab. And whom had it chosen to

	preside over the rally? Mirza Sahib's most illustrious follower, Maulana Nooruddeen. He was presiding over the rally, and in this rally, he explained parts of the Holy Qur'an. He gave a very detailed lecture in that rally. If it had been the same matter with him, then these people could not hold any rally at all, or address the public. He would have been so vehemently opposed...
Mr. Yahya Bakhtiar:	Look, I am talking about Mirza Sahib. You are going in another direction.
Mr. Abdul Mannan Umar:	I am talking about an incident in Mirza Sahib's life. I am talking about his most illustrious follower.
Mr. Yahya Bakhtiar:	No. Do not talk about his followers. It would be better if you would stick to Mirza Sahib.
Mr. Abdul Mannan Umar:	So, even in those days, the Jamaat 832 r bottom. After that, in 1896, there had been a rally of 'Religions of the World', in which Mirza Sahib's essay had been read. Now look, in spite of his claims and beliefs – although he was not there himself – his essay had been read. Mirza Sahib's thoughts had been shared. Mirza Sahib's representation of Islam had been explained. So, if his thoughts were so very much unbearable, then what is the matter? The matter is that his essay had been listened to with great interest and attention, and in complete silence. After the reading, the people kept their tongues moist by praising it. So, if a person was a Kafir, faithless, if he had evil beliefs, if he would propagate false claims and evil thoughts, then why would the Muslims listen to him? Saying that he had not been given representation anywhere, that there had been no one to listen to him...
Mr. Yahya Bakhtiar:	Sir! I had been asking you why he had been opposed. Just tell me that.
Mr. Abdul Mannan Umar:	I am coming to that. I was just about to say that. It was in 1900. From England, there had come a priest, Le Froye. He had raised quite a storm through Christian missionary work in Punjab. He had started a lecture series 'Living prophet, innocent prophet'. This had caused so many problems that the people had again resorted to Mirza Sahib. They had requested him to stand up to that priest. That priest had set up himself in the church that was near to the blacksmiths' gate in Anarkali, Lahore. There he had started. But then, that person ran away from there, but Mirza Sahib followed him, until he had to move on to Karachi, and from then on to Bombay, and then, at last he left the country. And he had come with the claim that within a couple of years only, he would bring the Muslims of the subcontinent into the fold of Christianity (may Allah protect us!) The people had made Mirza Sahib their representative on this occasion. Sir, I admit that some people had called him Kafir, and it had also been submitted to Father Le Froye that...
Mr. Yahya Bakhtiar:	Alright. I now agree that no one had opposed him. Now let me ask the next question. I agree that no one had opposed him!
Mr. Abdul Mannan Umar:	No, I have not said that no one had opposed him.
Mr. Yahya Bakhtiar:	I am asking the next question. If you intend to answer every question like that, then it will become quite difficult, because, sir! We have heard all this already. We have heard each of those discussions. We have heard about each of those debates. We have read each of those references. The past fifteen days had been

	spent with that. This is why we did not wish to trouble you.
Mr. Abdul Mannan Umar:	We did not know about this, since the proceedings were secret.
Mr. Yahya Bakhtiar:	No, I am saying this because if this...
Mr. Abdul Mannan Umar:	I would like to say that my point is not...
Mr. Yahya Bakhtiar:	His Lahore lecture had already been discussed. The other lectures had been discussed, each and every priest, each and every Anjam-e-Atham, all the promises to Abdullah Atham – we have heard all these stories already.
Mr. Abdul Mannan Umar:	I am not relating these stories. I am telling you about my stand...
Mr. Yahya Bakhtiar:	All I was asking is that if he...
Mr. Abdul Mannan Umar:	...why he had been opposed?
Mr. Yahya Bakhtiar:	...was a hero in those days, why had he been suddenly opposed?
Mr. Abdul Mannan Umar:	Regarding this, I would like to say that, Sir! Opposition does not always necessitate a person to present some beliefs which leads others to opposing him. Like I had said already, he had presented his beliefs, his stand already during the days of Baraheen.
Mr. Yahya Bakhtiar:	Alright then. I was asking you another question. What I was asking is: How were your social relations with the other Muslims actually? You had said that the Ahmadiyya constitutes a separate sect, and that they were entered as such in the census, in 1901. What were the relations between the remaining Muslims and the Ahmadiyya Muslims during Mirza Sahib's days? I am not talking about today, that Mirza Basheeruddeen...
Mr. Abdul Mannan Umar:	During Mirza Sahib's days, relations were as follows, Mirza Sahib's eldest son, Mirza Mahmood Ahmad's first marriage had been... there were two daughters. One of these daughters had been married to Mirza Mahmood Ahmad, and the other to his Khaleefah, Asadullah Khan, who had no affiliations with the Jamaat. And he was father of these two daughters. He was one of the founding members of this Anjuman. One of the first 14 members. He was not a common person. He was a great personality...
Mr. Yahya Bakhtiar:	Was he a member of the Jamaat?
Mr. Abdul Mannan Umar:	He was a member of the Jamaat, a senior member. One of his daughters had been married to an Ahmadi, and the other daughter was married to another Ahmadi. A non-Ahmadi, who did not belong to the Jamaat, has nothing to do with her getting married. So saying...
Mr. Yahya Bakhtiar:	No, I am asking you, I had just asked you, I had not said anything yet...
Mr. Abdul Mannan Umar:	I was just stating what the matter was.
Mr. Yahya Bakhtiar:	Yes. So, you have no objection in case an Ahmadi girl marries a non-Ahmadi Muslim?
Mr. Abdul Mannan Umar:	Only on one ground. You know that in matters of marriage, many things have to be looked into, way of thinking, equality of rank, etc. But this is not a religious

	issue. It is not a religious issue. It is a social issue. You and we, we all look into many matters when it comes to marriage. We try to ensure that the marriage does not take place somewhere where the only reason for differences between husband and wife lie in different religious beliefs. From this point of view, we certainly shall be cautious. And this is how every individual would act. But if a person does not believe in Mirza Sahib, then we would not think that this is so great a crime as that no marriage could be conducted with him. This is not our stand. And many of our senior people had contracted marriages with families who do not believe in Mirza Sahib. And their girls have gone to families, who believe in Mirza Sahib. So, this is not from a religious point of view. Now let us come to the social point of view, like funerals, etc. Now the funeral, etc. remains. Right, there is also a religious part to it. But much of it is social. Regarding this, I would like to say that Mirza Sahib's stance, and that of our own Jamaat is that we... let me put the Photostat of a letter before you. The writer of this letter is an illustrious member of our group, namely Maulana Nooruddeen. And he is not writing his own words, rather, he is writing the words of Mirza Sahib. He writes: 'It is permissible to pray behind those who are not opposed and who are not spreading mischief, and who offer the prayer for Allah the Bounteous.' These are Mirza Sahib's words...
Mr. Yahya Bakhtiar:	You...
Mr. Abdul Mannan Umar:	...this is one of Mirza Sahib's letters that I just presented.
Mr. Yahya Bakhtiar:	What does 'who are not opposed' mean?
Mr. Abdul Mannan Umar:	Let me tell you. 'Who are not opposed' means that he is not bent on rioting or spreading mischief. That he is not abusive, that he does not badmouth others, that he does not do anything that would affect social affairs due to religious differences, and would thus cause difficulties.
Mr. Yahya Bakhtiar:	But those who oppose Mirza Sahib, who badmouth him, are those who do not accept him as prophet and who do not believe in his claims.
Mr. Abdul Mannan Umar:	Not necessarily. There is a great number of people, if you allow me, I shall tell you, that there are many high-ranking Muslims who actually praise Mirza Sahib, and saying that one who does not subscribe to Mirza Sahib's beliefs necessarily also talks bad of him, is not correct. This is why, sir, if you permit me, I will say...
Mr. Yahya Bakhtiar:	No, you have already said quite much...
Mr. Abdul Mannan Umar:	Sir! Dr. Sir Muhammad Iqbal is a very illustrious personality. After him, there had sprung up differences amongst us. Maulwi Ghulam Muhyiuddeed Qasoori's statement and research in this matter had already been presented in the Muneer Enquiry Report. He had stated that he had pledged allegiance to Mirza Sahib in 1897, five years after his claim, and this matter had been printed in Nawae Waqt, 15 th November 1953.
Mr. Yahya Bakhtiar:	Who had pledged allegiance?
Mr. Abdul Mannan Umar:	Sir Muhammad Iqbal.

Mr. Yahya Bakhtiar:	Sir Iqbal had?
Mr. Abdul Mannan Umar:	Yes. Then...
Mr. Yahya Bakhtiar:	Can I ask you a question?
Mr. Abdul Mannan Umar:	Sir!
Mr. Yahya Bakhtiar:	Because you are not letting me talk. If you would please...
Mr. Abdul Mannan Umar:	Please forgive me. There is a little...
Mr. Yahya Bakhtiar:	If you would listen to me just for a little while, that the references which you have...
Madame Acting Chairman:	(To the witness) Please speak slowly.
Mr. Yahya Bakhtiar:	You had given some references regarding the denial of Mirza Sahib's prophethood. That is enough. After 1901, after that. So, when you provide these references, or read out some references, you are reading or providing only such references as support your stand. You are not giving any reference that are not in your favour.
Mr. Abdul Mannan Umar:	No, sir! My stand is, as I had already said...
Mr. Yahya Bakhtiar:	What I am asking is: you had mentioned that Allamah Iqbal had said so at the time of his demise. I am not saying what Allamah Iqbal had said thirty years later...
Mr. Abdul Mannan Umar:	I shall tell that.
Mr. Yahya Bakhtiar:	No, in your own reply...
Mr. Abdul Mannan Umar:	No, I shall certainly say that Allamah Iqbal...
Mr. Yahya Bakhtiar:	Maulana Maudoodi had written a whole book, you are not mentioning that.
Mr. Abdul Mannan Umar:	I shall certainly mention it.
Mr. Yahya Bakhtiar:	Did you cite a single phrase of what Maulana Maudoodi had said?
Mr. Abdul Mannan Umar:	No, sir. But I shall certainly state his viewpoint.
Mr. Yahya Bakhtiar:	No, I had asked whether you...
Mr. Abdul Mannan Umar:	If I...
Mr. Yahya Bakhtiar:	You are not letting me finish. I am asking you about the answer that you had submitted. In this you had stated that Allamah Iqbal had said something. You had taken a single statement. Maulana Maudoodi had said something. You had taken one of his statements. There is no mention of what he had said afterwards. Allamah Iqbal had pledged allegiance in 1895. In 1911, Allamah Iqbal had praised him, saying that he had been a great thinker of Islam. Then, in 1930, he found out about what great wrong had been committed, what this man had said. Then in 1934, he found out more. Then he said that no, this is a completely different affair. You are not stating that first he had said so (and later something else). I am a

	lawyer, I am going to court. I have got a case there. Three points go against me, and four points are in my favour. If I know the least bit about my profession, in fact, any lawyer who knows the least bit about his profession, will present the points that go against him, as well as those that are in his favour – this is a court – and then he says that this means so-and-so, and that this does not apply to his case, that this can lead to some misgivings, and that this applies to the case. You are mentioning Allamah Iqbal, that he had pledged allegiance, but you are not mentioning that when Pundit Nehru had come to govern, in 1935-36, there were many followers of Qadian who took out rallies for him. They said that he is going to be a native messenger. On that, Allamah Iqbal jumped up and began to oppose them. You do not mention that. Hence, do not mention any person who had opposed you a great deal, do not take just a single of his statements, thinking that this is going in your favour, do not say that Allamah Iqbal had pledged allegiance, because this is of no benefit. And also do not present us with such references as go in your favour, without presenting us those that are not going in your favour. Because you are supposed to help us here, to make the right decision. And this is the reason why you had been requested to come and tell something. And on this, you start to hold speeches as soon as I put my question. The result is, that the actual question remains unanswered. I had just asked you a very simple question: What are your social relations? You had said: We permit marriages, an Ahmadi girl may marry a non-Ahmadi Muslim. It is correct, even Muslims try to find a suitable family. This is a completely different consideration. You have no objection to this. This point we have noted.
Mr. Abdul Mannan Umar:	I would like to say... I was not given a chance to say.
Mr. Yahya Bakhtiar:	No, you shall have your chance. First you reply to my question.
Mr. Abdul Mannan Umar:	I shall try.
Mr. Yahya Bakhtiar:	You were talking about marriage. I am asking you about the following: after Mirza Sahib's demise, during the time of the first Khaleefah, an Ahmadi gave his daughter to a non-Ahmadi in marriage. As a consequence, the first Khaleefah removed him from his post as Imam, ousted him from the Jamaat, and did not accept his repentance throughout the six years of his Khilafah, although he had repented again and again. This is mentioned in Anwar-e-Khilafah. You might not accept this, but is it a fact or not? Is it a reality or not?
Mr. Abdul Mannan Umar:	Let me tell you, sir. Anwar-e-Khilafah has also been written by Mirza Mahmood Ahmad Sahib...
Mr. Yahya Bakhtiar:	No, that is correct. I am saying...
Mr. Abdul Mannan Umar:	No, I need to see that narrative, whom this incident involves, who that person is, that his repentance had not been accepted for six years. And what happened after those six years? Who is that person? What is this incident?
Mr. Yahya Bakhtiar:	For six years. And he was just the Khaleefah.
Mr. Abdul Mannan Umar:	No, whom does it involve?

Mr. Yahya Bakhtiar:	He was a Muslim.
Mr. Abdul Mannan Umar:	We should know about this.
Mr. Yahya Bakhtiar:	In other words, no such thing has happened, as per your understanding?
Mr. Abdul Mannan Umar:	No, no, how can I say that as long as I have not seen it?
Mr. Yahya Bakhtiar:	No, no, do you know of any such incident?
Mr. Abdul Mannan Umar:	Sir, I had said that as long as I do not get the full incident...
Mr. Yahya Bakhtiar:	This is what I am saying, have you heard about any such thing, or not?
Mr. Abdul Mannan Umar:	No.
Madame Acting Chairman:	The honourable member should...
Mr. Yahya Bakhtiar:	Look, if you consider this, there are discussions the way lawyers make them. We are not doing this. That there should first be a proof to the case, then we talk. I am just...
Madame Acting Chairman:	Mr. Attorney-General, don't you have the name of that person?
Mr. Yahya Bakhtiar:	Whatever I have got, is given in Anwar-e-Khilafah. They have not mentioned the name of the person. But may be given there in that. We can find it out.
Mr. Abdul Mannan Umar:	No, I do not know of any such name.
Mr. Yahya Bakhtiar:	No such incident?
Mr. Abdul Mannan Umar:	Yes, I have never heard of any such name.
Mr. Yahya Bakhtiar:	Well. Now tell me the following, the social...
Mr. Abdul Mannan Umar:	Yes, the social... if kindly permit me to talk. I had not mentioned Allamah Iqbal because I had seen one or two of his statements. I had mentioned him because of his social relations, that Allamah Iqbal - his vehement opposition began only much later. Had this opposition been because of Mirza Sahib, or because of his beliefs, then, well, Hakeem Sahib was around for such a long time. He knew about the beliefs. Yet he pledged allegiance. From this is learnt that he had pledged allegiance in spite of the beliefs. Opposition came up later. I definitely want to mention his opposition. Opposition came up and so vehement in nature, that it compelled him to write books. This is my stand, sir! That people had not taken up opposition in Mirza Sahib's presence, in his lifetime, but that later on, there had been conditions, combined factors because of which people, who first were in favour of Mirza Sahib, had left him afterwards. This is my stance. The second thing I want to say is that Allamah Iqbal himself had been a staunch opponent of the Jamaat, but his nephew was a member of the Jamaat, his brother was a member of the Jamaat, his father was a member of the Jamaat. They did not have any spoilt relations. The same Allamah Iqbal whose brother had been in the Jamaat, considered him like a father. So, saying that different beliefs had a

negative impact on social relations, is simply not correct. Bad people had bad relations. Good people, people with understanding and insight, had not spoilt their relations. I had given Allamah Iqbal's example, because in his family, the relations between the brothers, and the relation with his nephew had not been affected. They had excellent relations. This is the reason why I brought up his name.

I was also saying that if their relations, their beliefs had been so very bad, then should it not have been that when that person made his claim – I had said that no one rose a voice against it – well, in between, there had been a time of individual opposition, what I am denying is that there had been a country-wide opposition, except for '53, and except for the current circumstances. This opposition was not so fierce or terrible. I am saying this for the sake of comparison. I am not saying that the Jamaat had not been opposed at all. I myself had said that there had been some people, some neighbourhoods, where they were not allowed to enter the mosques, where their dead bodies were left to spoil. I am admitting that. There had been conditions like that. And there had been difficulties because of that. But I had said that, neither beliefs nor claims had caused any country-wide opposition. As per my knowledge, there are only two such examples. Then, when Mirza Sahib had passed away – I am not talking about the Jamaat, I am talking about the Muslims, who had not shared his beliefs – look at them! Maulana Abul Kalam Aazad says:

'What a great personality! A person whose pen and tongue were magic, whose mind was home to the most amazing thoughts, whose gaze was a temptation and voice a means to raise the dead, with whose fingers were entwined the strings of revolution, whose fists were like electrical battery. That person who had been for thirty years an earthquake and tempest to the religious world, who had been like the tumult of Judgement Day, waking up those sleeping in sweet repose, has left this world empty-handed. This bitter death, this poisonous cup which enshrouds a dying person with layers of dust, has become an expression of bitterness on hundreds and thousands of tongues. This blow of fate had, by taking a living soul, killed countless yearnings and desires, and shall be remembered for a very long time in the echoes of mournful obituaries. Mirza Ghulam Ahmad's demise was not unworthy of leaving behind a lesson. And such people, who bring about a religious revolution, or changes in their world, are not coming often into this world. There are only few of such chosen sons of history. But when they come, they bring about a revolution in this world. After Mirza Sahib's death, the educated and enlightened Muslims felt – in spite of the immense differences that sprung up among his followers, that a great personality has left them forever.'

These were the impressions by Maulana Abul Kalam Aazad and his followers. Similarly...

Mr. Yahya Bakhtiar:	Which question are you answering?
Mr. Abdul Mannan Umar:	I am saying that his beliefs were not such as to affect social conditions of the country, or because of which the educated lot of the country would have to fear that this person might cause an uproar...
Mr. Yahya Bakhtiar:	This question has come to an end, Sir. Now I would like to ask you some details. I had asked what the social relations were like. You said that intermarriage was

	permitted. Now, here again I would like to read an excerpt from Mirza Basheeruddeen Sahib's book Ahmad... He is saying something. If it is wrong, then say that you refute this. This is in the year 1915-16. He writes: The same year 1898... 'The same year, with a view to strengthen the bonds of the Community and to preserve its distinctive features, he promulgated rules regarding marriage and social relations and forbade Ahmadis to give their daughters in marriage to non-Ahmadis.' That is, in 1898, Mirza Sahib had, in order to strengthen the relations within his sect, given orders that Ahmadi girls are not to marry non-Ahmadis. Can you say, with reference to your literature, that you had ever refuted this?
Mr. Abdul Mannan Umar:	Sir! I would like to say that Mirza Mahmood Sahib's writings, his books, his related history of any kind, are not only incapable of being used as any proof, but, please forgive me for saying so, are dangerously misleading.
Mr. Yahya Bakhtiar:	No, I had only said as much as that a person, his own son, who also happened to act as Khaleefah, had said something about Mirza Sahib, and that there had been a controversy regarding his temperance in Al Fadhl and your own newspapers, and we see that since 1914 to date, this controversy continues, that Mirza Sahib had or had not said any such thing. Now, when he says something so substantial as that a non-Ahmadi Muslim cannot marry an Ahmadi girl – he says that in 1915, 1916, there ought to be anything in your literature that this is wrong?
Mr. Abdul Mannan Umar:	I am probably not in a position to explain it fully and correctly. I had said that Mirza Basheeruddeen Sahib's wife's sister had been married to Mirza Basheeruddeen Sahib's...
Mr. Yahya Bakhtiar:	I have understood this. I am asking whether this was Mirza Sahib's order, or not?
Mr. Abdul Mannan Umar:	It is obvious that this statement is wrong.
Mr. Yahya Bakhtiar:	It is wrong?
Mr. Abdul Mannan Umar:	Absolutely wrong. Practice shows this. The happenings in his own household show that this is wrong.
Mr. Yahya Bakhtiar:	Alright. Now tell me about the prayer. Are you offering it together with the other Muslims? When there is no Imam from among your own Jamaat, then do you pray behind any ordinary Muslim or not?
Mr. Abdul Mannan Umar:	Sir! I had said that Mirza Sahib had enjoined us that as long as a person does not become a Kafir by himself, is to be considered as a Muslim, and that we should pray behind him. There is moreover the saying of the Holy Prophet ﷺ that when a person calls a Muslim 'Kafir' then that 'Kufr' falls back on him. And one should make the Imam from one's own following. When a person declare another person, who is, according to our understanding, a believer and a Muslim as Kafir, then, according to the saying of the Holy Prophet ﷺ, this Kufr has fallen back on him. If the scholars were to take back their Fatwa and say that Mirza Shaib was not a Kafir, then we too, would not call anyone who recites the Kalima 'Kafir', and we too, would be ready to pray behind them.
Mr. Yahya Bakhtiar:	JazakAllah, you have said something very good. Now I am asking you one more

	question. The issue regarding Qaid-e-Azam, that Chaudheri Zafarullah had not joined his funeral prayer, had led to quite some controversy. You are not linked to Chaudheri Sahib and the others, though. But had there been any funeral prayers in absentia for Qaid-e-Azam, led by any of your Imams?
Mr. Abdul Mannan Umar:	Sir, we had offered.
Mr. Yahya Bakhtiar:	You had offered. Alright.
Mr. Abdul Mannan Umar:	And not only his, but that of many others also, like, for example, Sir Agha Khan.
Mr. Yahya Bakhtiar:	But the Rabwah people do not do that, do they?
Mr. Abdul Mannan Umar:	Sir, regarding them...
Mr. Yahya Bakhtiar:	They had said... Alright. Now, please tell, if the Imam had not given any such Fatwa, would you pray behind him?
Mr. Abdul Mannan Umar:	Yes. We have got a published Fatwa by Hakeem Nooruddeen. He had said that when you go to Makkah, or Europe, or any other place where there had been no Fatwa against us, we should offer the prayer. So we offer it.
Mr. Yahya Bakhtiar:	And also state that when a person has not given a Fatwa to that effect, or when he belongs to a sect that had not given any such Fatwa, when such a person dies, do you offer the funeral prayer for him?
Mr. Abdul Mannan Umar:	Yes, absolutely.
Mr. Yahya Bakhtiar:	And when he has given such a Fatwa, then you do not offer?
Mr. Abdul Mannan Umar:	That is because then we would violate the saying of the Holy Prophet ﷺ. We do not give any Fatwa regarding this.
Mr. Yahya Bakhtiar:	How far is it correct that Mirza Sahib had two, three... two sons who had not pledged allegiance to him? Who had not become Ahmadi?
Mr. Abdul Mannan Umar:	Please continue.
Mr. Yahya Bakhtiar:	No, is it correct that Mirza Sahib had two such sons?
Mr. Abdul Mannan Umar:	Mirza Sahib had five sons. The eldest was Mirza Sultan Ahmad. Mirza Sultan Ahmad had become Ahmadi before he passed away.
Mr. Yahya Bakhtiar:	Had there been any other son who had not become Ahmadi?
Mr. Abdul Mannan Umar:	Yes. There had been a Fadhl Ahmad Sahib.
Mr. Yahya Bakhtiar:	He was not an Ahmadi?
Mr. Abdul Mannan Umar:	The question of his being an Ahmadi not even arises. His relations with his father were so dangerous...
Mr. Yahya Bakhtiar:	I am asking you a simple question. Why are you bringing up other things in between? Had he become an Ahmadi or not? The reason why he had not...
Mr. Abdul Mannan Umar:	No, he had not become an Ahmadi. But the funeral...
Mr. Yahya Bakhtiar:	I am coming to the funeral as well. I have noted all the details. This is what we do,

	and nothing else. Had Mirza Sahib participated in his funeral?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	Had Mirza Sahib said 'He was a very obedient son of mine?'
Mr. Abdul Mannan Umar:	He had also said that in matters of religion, he had formed a union with certain people and that that union was not pleasing to God.
Mr. Yahya Bakhtiar:	What union?
Mr. Abdul Mannan Umar:	In Mirza Sahib's family, there had been one household...
Mr. Yahya Bakhtiar:	I am asking if he had given any Fatwa against Mirza Sahib?
Mr. Abdul Mannan Umar:	No, Sir. There had been no Fatwa. His domestic affairs...
Mr. Yahya Bakhtiar:	That's enough. Leave those matters. We were talking about a Fatwa. You say that you do not pray behind people when they have given a Fatwa. I had said that a son had been born to him. That son grew up to be very obedient and righteous. He had not become an Ahmadi. Then he dies. He had not given any Fatwa, but yet, Mirza Sahib had not offered his funeral prayer.
Mr. Abdul Mannan Umar:	Sir, like I said, that was not because Mirza Sahib had said something like that. Let one word by Mirza Sahib be shown according to which he had not offered the funeral prayer because 'he had not believed in me'. Let one such word be shown in the whole literature?
Mr. Yahya Bakhtiar:	What was the reason then?
Mr. Abdul Mannan Umar:	Bad relations
Mr. Yahya Bakhtiar:	Relations? What relations were there with the deceased? With his own child? He had said that his son had been a very obedient one?
Mr. Abdul Mannan Umar:	This objection can be raised. But this does not have to mean that he had not offered the funeral prayer because of religious reasons, because he had not believed in him. There is no example for that.
Mr. Yahya Bakhtiar:	Look, look, sir! A simple matter. On one side, we have got Mirza Sahib's statement that his son was very righteous and obedient...
Mr. Abdul Mannan Umar:	I don't think the word 'righteous' has been mentioned there.
Mr. Yahya Bakhtiar:	Obedient?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Obedient. Obedient and righteous are the same thing, right?
Mr. Abdul Mannan Umar:	No. There is more meaning to it.
Mr. Yahya Bakhtiar:	But then he himself called him obedient. Then he dies, and Mirza Sahib had not participated in his funeral prayer.
Mr. Abdul Mannan Umar:	Look, there are two things. There are many people who die in Lahore and Rawalpindi, and I will not participate in their funeral prayer, or attend it. But when a person deduces from this...

Mr. Yahya Bakhtiar:	No, this is a different matter, that in Lahore...
Mr. Abdul Mannan Umar:	Show me just one statement that Mirza Sahib had said: 'I am not offering his funeral prayer, because he had not believed in me.'
Mr. Yahya Bakhtiar:	Leave this. I had said to you that he had not become an Ahmadi, I had told you that he was obedient, and I had told you that Mirza Sahib had not offered his funeral prayer. We do not need any further evidence. If you have anything to say, then you may do so.
Mr. Abdul Mannan Umar:	I was saying that their relations had turned so sour, social relations, that he had not participated because of that.
Mr. Yahya Bakhtiar:	Then I would like to say one more thing. Mirza Sahib had told him to divorce his wife. Mirza Sahib had also said: 'I will divorce your mother, because you are not trying to make Muhammadi Begum marry me.' Is this correct? Was this the reason?
Mr. Abdul Mannan Umar:	Sir, now that the matter concerning Muhammadi Begum has come up...
Mr. Yahya Bakhtiar:	You say that there had been other reasons.
Mr. Abdul Mannan Umar:	...I will be allowed to speak.
Maulana Shah Ahmad Noorani Siddiqui:	It is time for prayers.
Mr. Abdul Mannan Umar:	First it had been objected that he said: Divorce your daughter...wife. Sir, this incident is very similar to...
Mr. Yahya Bakhtiar:	We still have got five minutes. Still five minutes more.
Madame Acting Chairman:	Alright. There are five minutes.
Mr. Abdul Mannan Umar:	It has been objected that he said: 'Divorce your wife.' These are domestic affairs. A father knows better what characteristics his son's wife ought to have. He should have that much right.
Mr. Yahya Bakhtiar:	No. I do not want to go that much into details. This was the reason? There was no other reason?
Mr. Abdul Mannan Umar:	No, no, this was not the reason.
Mr. Yahya Bakhtiar:	Then leave it. Just mention the reason.
Mr. Abdul Mannan Umar:	I was saying that there was a family that was distantly related to Mirza Sahib. The moral, religious, condition of this family was very lacking, in Mirza Sahib's view. This is why Mirza Sahib tried to make them mindful of religion – just as he tried with people outside his family. This is why he tried to acquaint this family with religion, with Islam, with the Holy Prophet ﷺ. But these people had almost become atheists. They were insensitive to any kind of well-meant advice and counsel.
Mr. Yahya Bakhtiar:	Are you talking about Muhammadi Begum's family, or any other family?
Mr. Abdul Mannan Umar:	Yes.

Mr. Yahya Bakhtiar:	You are indirectly saying the same thing. Again you are bringing up domestic affairs. Are you talking about Mirza Ahmad Baig?
Mr. Abdul Mannan Umar:	I was saying that you had asked about Muhammadi Begum...
Mr. Yahya Bakhtiar:	You are talking about Mirza Ahmad Baig?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	It is the same thing that I am saying: 'No, this is a domestic affair.'
Mr. Abdul Mannan Umar:	No, I had said that it is the same thing.
Mr. Yahya Bakhtiar:	We have studied all this already, sir! This is why I had said that their domestic affairs had been very troubled, they had almost become atheists, they were distancing themselves from Islam, and Mirza Sahib had said that if they would give Muhammadi Begum to him in marriage, they would get closer to Islam, and their troubles would come to an end.
Mr. Abdul Mannan Umar:	No, sir. It had not been like this.
<i>(At this stage Madame Acting Chairman vacated the Chair which was occupied by Mr. Chairman (Sahibzada Farooq Ali))</i>	
Mr. Abdul Mannan Umar:	It had not happened like this. It was rather that Mirza Sahib had said: 'I shall show you a token of mercy or punishment, because mere counsel and advice is not bringing you to the straight path.' And Allah's signs are such that people – if they indeed see a sign from Allah – are affected by it. This is a starting point.
Mr. Yahya Bakhtiar:	No, this is alright, yes, but look! Sir, the matter is, I am interrupting you again and again, because all these matters had already been brought up in great detail. Now the question is, had Mirza Sahib had been annoyed because son had not divorced his wife? And Mirza Sahib, alright, a father knows best what his daughter in law should be like, I agree with you regarding that. But had Mirza Sahib been annoyed because of that, and was this the reason why he had not offered the funeral prayer?
Mr. Abdul Mannan Umar:	No, sir. I had said that I had not come across any history regarding - at least – but if you know, it would be a source of great pleasure for me – (to learn the reason) why Mirza Sahib had not offered the funeral prayer, if he had ever stated it. AS per my knowledge, sir...
Mr. Yahya Bakhtiar:	You do not know of any reason?
Mr. Abdul Mannan Umar:	I had said that their domestic affairs were troublesome.
Mr. Yahya Bakhtiar:	For which reason?
Mr. Abdul Mannan Umar:	There were many reasons. Many issues.
Mr. Yahya Bakhtiar:	Look, when a son does not obey his father, the father gets angry.
Mr. Abdul Mannan Umar:	Right. I shall give you some examples. There is one incident that took place some 70, 90 years ago. You might want to ask me about the details of what had happened in the house. I might say that the relations had turned sour.

Mr. Yahya Bakhtiar:	But you do not know about that?
Mr. Abdul Mannan Umar:	No. I had said that the relations were poor. I know this.
Mr. Yahya Bakhtiar:	They had poor relations with one another?
Mr. Abdul Mannan Umar:	But this was not the reason.
Mr. Yahya Bakhtiar:	No, look, I – it is time for prayer – I am going to say something to you. You should keep in mind one thing. On one hand, you say that they had poor relations, that the father was angry and that he had not offered the funeral prayer. On the other hand, you report the same father to have said: ‘he was obedient, but I am not offering the funeral prayer.’ How are you going to reconcile these reports? Think about this, and then we can discuss after the prayer.
Mr. Chairman:	And break for Maghrib. The Delegation to come back at 7:30. The honourable members may keep sitting. The Delegation is permitted to leave, to come back in the House at 7:30. You may go. Come back by 7:30. (The Delegation left the Chamber) The House to meet at 7:30.
<i>(The Special Committee adjourned for Maghrib prayers to re-assemble at 7:30)</i>	
<i>(The Special Committee re-assembled after Maghrib prayers, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	

EVASIVE ANSWERS AND PREPARED SPEECHES BY THE WITNESS

Mr. Chairman:	I would like to know from the Attorney-General about the procedure, because I have just arrived. I do not know what has happened in the morning.
Mr. Yahya Bakhtiar:	Sir, I am making super-human efforts to ask him some questions...
Mr. Chairman:	No. Any difficulty? I have only requested the Attorney-General to guide me if the Chair's assistance is needed.
Mr. Yahya Bakhtiar:	Sir, what happened this morning...
Mr. Chairman:	...because I am totally blank as to what they have said and how the questions have been put.
Mr. Yahya Bakhtiar:	Sir, I just briefly explain. This morning, I asked him some questions about Mirza Sahib's claim. He was not answering and avoiding, so I left the subject with a view to come back to the subject. Again he was avoiding. I left it. I went to a third subject. And now I am coming back to the same subject again. But I have to give up the subject because the man insists on delivering speeches which he has prepared.
Mr. Chairman:	No, we are not here to hear...
Mr. Yahya Bakhtiar:	After all, he has got a right to speak, but he has prepared some speeches...
Mr. Chairman:	But they have to reply to questions.
Mr. Yahya Bakhtiar:	...anticipating certain questions. And actually they should have been examined

	first. And they have prepared those speeches. They would have been very useful to us at that stage. But we are all well-aware of what happened in the course of two weeks. So he is repeating those facts, and, once or twice, I was rather harsh also. I felt sorry that I should not have stopped him, but he would not listen.
Mr. Chairman:	Just, just a minute. And my submission would be, we must try to finish it, if not this night, tomorrow, in the morning session...
Mr. Yahya Bakhtiar:	That is what my efforts...
Mr. Chairman:	...because then our whole schedule and the programme would be upset. By tomorrow morning, we must in the morning session try to finish it.
Mr. Yahya Bakhtiar:	We should sit as far as possible.
Mr. Chairman:	Dr. Muhammad Shafi.
Dr. Muhammad Shafi:	We would like to get their introduction. We do not know who they are, except...
Mr. Chairman:	Let me tell you how they were introduced: Maulana Sadruddeen, Leader of the Jamaat Anjuman Ishaat-e-Islam, Lahore; Mirza Masood Baig, General Secretary...
One voice:	Sir, who is the person with one ear only?
Mr. Chairman:	Pardon?
One voice:	The person with one ear. He is missing an ear. Who is he? He is sitting over there. Look, I am not joking. He is really missing one ear.
Mr. Chairman:	I have shown my ignorance, because I have returned just now. So, I will take some time to have my own impression. So, after nine, we will discuss it.
Sahibzada Safiullah:	Sir!
Mr. Chairman:	Yes, is there no quorum?
Sahibzada Safiullah:	No, sir. I was saying that you had given the first delegation some instructions. And they tried to abide by those instructions. Now, these people do not know about that. Whenever the Attorney-General put a question, they would begin to deliver a speech....
Mr. Chairman:	This is just why I had requested you to guide me. I have no idea how things are going since morning. You...
Sahibzada Safiullah:	I had discussed with the Attorney-General in the Chamber. He has shown me certain difficulties... that questions...
Maulana Shah Ahmad Noorani Siddiqui:	This time the honourable Attorney-General has checked him in the right way.
Mr. Chairman:	Alright.
Maulana Shah Ahmad Noorani Siddiqui:	Now things are going well.
Mr. Chairman:	The Attorney-General had said to me that I will adopt the procedure. If there is any difficulty, then he will ask the Chair to get a definite answer. So, we can call them now. <i>(The Delegation entered the Chamber)</i>

CROSS-EXAMINATION OF THE LAHORE GROUP DELEGATION

Mr. Yahya Bakhtiar:	Sir, I might committing one more impertinence, but I will read out a passage from Mirza Basheeruddeen Mahmood's Anwar-e-Khilafat, how he describes this incident which I had mentioned to you, that Mirza Sahib's son had died, and he had not offered the funeral prayer for him. If you think that there is any mistake, just point out that you do not agree with this part. Now, I am reading it to you. This is Anwar-e-Khilafat, page 91. <u>'Offering the Funeral prayer for non-Ahmadis</u> One question is asked regarding the funeral prayers for non-Ahmadis. There is a difficulty concerning this, namely that His Holiness the Promised Messiah had at under certain circumstances permitted to offer the funeral prayer. (Like you had said, that there is some difficulty). There is no doubt that there are some references from which this can be understood. And there is also a letter with will be taken into consideration. But His Holiness the Promised Messiah himself had not acted in this manner. One of his sons, who had verbally testified him, had died. I still remember that at the time of his death, His Holiness was walking around, saying: 'He was never naughty, rather, he was very obedient to me. Once I was very ill. I lost consciousness. When I came to my senses, I remember having seen him near me, crying due to anguish. He also said that this son of mine had great respect for me. But still, he had not offered his funeral prayer. And that although this son had been more obedient than many an Ahmadi. When there was a quarrel regarding Muhammadi Begum, his wife and her relatives also got involved to this quarrel. Upon this, His Holiness had told him to divorce his wife. He had even written out a divorce and sent it to his father, telling him to proceed as he deemed proper. But yet, when he died, His Holiness had not offered the funeral prayer for him.' One matter worthy of mentioning is the words he uses. He uses the rather uncouth '<i>mara</i>' instead of '<i>wafat</i>', when referring to his death, and he also refuses to use the benedictory phrase '<i>marhoom</i>'. Anyway, this is his point of view. What I am saying is that this is a fact, and I was asking you for the reason behind it. You had said that you will state the reason. On one hand, we was obedient, and on the other hand you say that their mutual relations were so bad that a man of his calibre, a man whom you consider a Muhaddith, had not offered the funeral prayer for his own son!
Mr. Abdul Mannan Umar:	In this regard, I would like to say that Mirza Mahmood Sahib sits at the other end of the bench in this matter. We differ with him in this regard. He wanted to gather some historical points, some references, and by gathering a variety of material, he wanted to give the impression that his followers do right in what they do. Whereas we hold that this kind of behavior is wrong. With utmost respect, I beg to say, sir, if you had brought this party in front of me as a witness...

Mr. Yahya Bakhtiar:	No, I am not presenting a witness. I am presenting realities.
Mr. Abdul Mannan Umar:	Yes. What I am saying is that this book...
Mr. Yahya Bakhtiar:	No, I am not talking about the book. I had said that the word ' <i>mara</i> ' had been used. You would definitely not use it. Leave these things. Is it true or not, that one of Mirza Sahib's sons had died? And is it not also true that he had been obedient? And is it not also true that Mirza Sahib had not offered the funeral prayer for him? After that, you had said that you can name one more reason.
Mr. Abdul Mannan Umar:	Let me tell you, let me tell you. The incidents of this person whom you consider as authoritative...
Mr. Yahya Bakhtiar:	No, no, not that, I... leave that. I had just said to you that...
Mr. Abdul Mannan Umar:	Yes. This should not be presented to us. This is not a proof.
Mr. Yahya Bakhtiar:	Look, we had no other choice but to present it. Because from their books, we learnt what the attitude had been. You can of course say that you reject it. That you reject it to such an extent. Sometimes a person whom you consider a perfect liar, happens to speak the truth by mistake. And sometimes a perfectly honest person happens to make a wrong statement by mistake. Things like these happen. You weigh these things against your teachings, experiences and knowledge, and tell us which thing is correct and which is not. You had accepted that Fadhl Ahmad had been Mirza Sahib's son. You had also acceded that he had not become an Ahmadi. You had acceded that he had died during Mirza Sahib's lifetime. You had acceded that Mirza Sahib had not offered the funeral prayer for him. As the reasons, they say that he had not offered it because his son was not an Ahmadi. You say, no, there had been another reason. Now, please state that reason.
Mr. Abdul Mannan Umar:	I had said that my first course of argumentation is that in the whole literature, Mirza Mahmood had not been able to produce a single reference that states that Mirza Sahib had not offered his son's funeral prayer because he had not been an Ahmadi. There is not a single such reference, not a single example, not a single incident.
Mr. Yahya Bakhtiar:	You had said that you would state the reason?
Mr. Abdul Mannan Umar:	Yes, I am stating it. I just wanted to mention this. Another thing is that the source from which you have taken these incidents, well, it is strange that this book had been printed in 1915, but since then this book had not been printed again, due to its many controversial points. More than half a century has passed. From this is learnt that he had adopted quite a weak stance in this regard. The third point is that it Mirza Fadhl Ahmad had been called 'obedient'. If you – and when he died, if you keep in view the times in which these things occurred, then this issue will probably be immediately resolved. The year in which had been said that he had been 'obedient and good', was probably 1896, whereas his death occurred only several years later. Don't you think that people change throughout the years? Are not their characters bound to deteriorate? The first testimony

	belonged to one era, and the second to another. Hence, it cannot be presented here.
Mr. Yahya Bakhtiar:	Let me read out another reference, from 'Review of Religions'. It is either by the same Mirza Sahib, or by Basheer Ahmad Sahib. He had two sons. Both wrote quite much in those days. I am taking out the reference for you, that is, page 129, or 'Review of Religion.' 'His Holiness the Promised Messiah had permitted only such relations with non-Ahmadis as the Holy Prophet ﷺ had permitted with the Christians. Our prayer had been separated from that of the Non-Ahmadis. It had been made unlawful to give them girls in marriage. It has been forbidden to offer their funeral prayer. So, what is left, that we could do with them? There are two types of relations, religious and mundane. The greatest means for strengthening religious relations is to worship together, and the greatest means for strengthening worldly relations is through marriage. But both have been rendered unlawful for us. If you object that we may take their girls, then let me tell you that we may also take Christian girls. And if you ask why non-Ahmadis are greeted with Salam, then the answer to this is that it is proven from the Ahadith that the Messenger of Allah ﷺ had, at times, returned the Salam of Jews.' SO, I had said that he is saying this again and again. If you hold that this had happened only in 1914, 1915, but not afterwards, then this is possible. But the practice, and the practical experience had been that Ahmadis consider it very bad when an Ahmadi girl is married to a non-Ahmadi. Sometimes it happens, nevertheless, that is a different matter. But the reason for this is that there had been an order by Mirza Sahib, which I had read out to you, and this order dates back to 1898, that Ahmadis should not do such a thing.
Mr. Abdul Mannan Umar:	Sir, the reference that you had read out is by Mirza Basheeruddeen, his younger brother. We reject the things he had said. We hate those things. And you should present some of our literature regarding us. These things are wrong. This viewpoint is wrong. We had separated us from them for this reason. We do not consider their approach as correct. So, saying that Mirza Basheeruddeen had said something, or that Mirza Mahmood Ahmad had said something, are not considered as a proof by us. For us...
Mr. Yahya Bakhtiar:	Now there is another one, that: 'Ahmadiyya Movement stands in the same relation to Islam in which Christianity stood to Judaism.'
Mr. Abdul Mannan Umar:	Sir, whose statement is this?
Mr. Yahya Bakhtiar:	This is by Maulana Muhammad Ali Sahib.
Mr. Abdul Mannan Umar:	No, it is not, sir!
Mr. Yahya Bakhtiar:	I was told that 'Review of Religions'...
Mr. Abdul Mannan Umar:	Not every statement in 'Review of Religions' had been made by him.
Mr. Yahya Bakhtiar:	It is not his? It has been said it is his. I was told so, and this was said in 1906.

Mr. Abdul Mannan Umar:	I had said that...
Mr. Yahya Bakhtiar:	Please note it, have a look at it.
Mr. Abdul Mannan Umar:	I have got a note with me. I don't think it can be shown in 'Review of Religions', that Maulana Sahib...
Mr. Yahya Bakhtiar:	Alright...
Mr. Abdul Mannan Umar:	Now I would like to say something regarding this, to clear up the matter...
Mr. Yahya Bakhtiar:	You have it with you?
Mr. Abdul Mannan Umar:	Some parables are such as...
Mr. Yahya Bakhtiar:	This is of 1906, yes. You probably have it. 'Review of Religions' in English. Maulana Muhammad Ali was the editor, in those days.
Mr. Abdul Mannan Umar:	It is not here. It is not here. Regarding this, I would like to say that sometimes, when a parable is made, it does not necessary imply what is apparent from its words.
Mr. Yahya Bakhtiar:	In the morning you had said that when a Fatwa of Kufr is given, it falls back on the one who uttered it.
Mr. Abdul Mannan Umar:	I had not said this. I had related a Hadith.
Mr. Yahya Bakhtiar:	No, on basis of this Hadith, they had given Fatwas against you. Hence, you are compelled not to offer the prayer with them, or behind them, due to that. Prior to that, you had said that a person who recites the Kalima, is not a Kafir in your sight.
Mr. Abdul Mannan Umar:	Not a real Kafir. He is not out of the pale of Islam.
Mr. Yahya Bakhtiar:	Alright. So there is a category of 'real Kafir'?
Mr. Abdul Mannan Umar:	Yes. I do not remember, perhaps you do – whether I had given the concept of كفر دون كفر.
Mr. Yahya Bakhtiar:	Yes, no, that is alright, so, he is not a real Kafir?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	He continues to be a Muslim, he remains Muslim?
Mr. Abdul Mannan Umar:	Yes. He is a Muslim.
Mr. Yahya Bakhtiar:	But yet, you do not offer the prayer behind him?
Mr. Abdul Mannan Umar:	This is, like I had said, because at times, a person deteriorates morally and spiritually a great deal, so that, although he is still in the pale of Islam... An Imam who leads the prayer, is a kind of representative. He is in front of us during the prayer. He is our leader. If he shows traits regarding which the Holy Prophet ﷺ had uttered such grave warnings, if he violates the injunctions given by Muhammad-ur-Rasoolullah ﷺ, if he disobeys the orders given by Muhammad-ur-Rasoolullah ﷺ, then treating him as though nothing had happened, in spite of his antagonism, would not be alright. But essentially, like I had already said in the beginning, our principle is:

	'It should be well understood that it is not as sinful to call a Kafir thousand times a Kafir, or to remain quiet with regard to him, as it is sinful to call a Muslim Kafir. This is a sin which is far more dangerous than other sins.' These are the words of Imam Ghazali, which I had put before you. He mentioned this in his book 'Al Ikhtisar fil I'taqad'. This is our viewpoint.
Mr. Yahya Bakhtiar:	No, this is alright. You have explained this. Now, please come to another issue, namely that of the status held by a Muhaddith in Islam
Mr. Abdul Mannan Umar:	The status of a Muhaddith in Islam is that he has got a certain relation with the Divine. This relation is different from that of the prophets, rather, he is communicating with the Divine Being, and he has got a special relation with Him.
Mr. Yahya Bakhtiar:	That is, his status is lower than that of a prophet. It is not higher than that?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	Also not equal?
Mr. Abdul Mannan Umar:	No, neither equal, nor higher. Neither higher, nor equal.
Mr. Yahya Bakhtiar:	Because there had been quite many Muhaddiths in Islam. Seen from your viewpoint, one might say about Hazrat Umar Farooq <i>radiallahu anhu</i> that he had been a Muhaddith, and also about Hazrat Ali <i>radiallahu anhu</i> , and many other saintly people, that they had been Muhaddiths. So, you say that Mirza Sahib had also been among those saints and friends of Allah who had been given the status of Muhaddith?
Mr. Abdul Mannan Umar:	Yes. He had been among them.
Mr. Yahya Bakhtiar:	But he had not been given the status of a Nabi?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	And a prophet, by whatever definition...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...by whatever definition – you had mentioned two definitions of 'Nabi'
Mr. Abdul Mannan Umar:	I had given one definition of 'Haqiqi Nabi'. And I had mentioned that one is being used figuratively.
Mr. Yahya Bakhtiar:	...No, I am not going into this. You had explained this already.
Mr. Abdul Mannan Umar:	As there are no 'types' of prophets.
Mr. Yahya Bakhtiar:	No, no, I am not talking about types. You had just mentioned Hazrat Isa and Hazrat Musa <i>alaihimassalam</i> .
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Are both of them prophets?
Mr. Abdul Mannan Umar:	Both of them are prophets.
Mr. Yahya Bakhtiar:	You say that a Muhaddith does not reach their level?

Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	That is enough. This is what I wanted to know from you.
Mr. Abdul Mannan Umar:	Yes. It is absolutely clear that a Muhaddith does not reach their level.
Mr. Yahya Bakhtiar:	If a Muhaddith says: 'Leave the mentioning of Ibn Maryam – Ghulam Ahmad is much better than him.' Then how will you interpret that?
Mr. Abdul Mannan Umar:	Have a look at the context of this verse. This person was completely lost in the grandeur of the Holy Prophet ﷺ. He is saying: you think that a non-Ummati will come to reform this Ummat, that a person from outside will come and do so. But this notion is not correct. Leave this kind of thinking. Only the followers of Muhammadur-Rasoolullah ﷺ are in a position to reform this Ummat. The words used here are 'Ghulam Ahmad', and they resemble his name, but they refer to Muhammadur-Rasoolullah's ﷺ...
Mr. Yahya Bakhtiar:	I have understood. Ghulam Ahmad, one of Ahmad's servants.
Mr. Abdul Mannan Umar:	Ghulam.
Mr. Yahya Bakhtiar:	A servant of Allah.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Why does he claim to be better than a prophet? Look, you yourself tell...
Mr. Abdul Mannan Umar:	Absolutely correct. Regarding this, I would like to say that the meaning conveyed through the verse you had just read out, is: 'Stop mentioning the Son of Maryam. The people back then harboured the hope, that a person from among Bani Israil, a person not belonging to the Ummat-e-Muhammadiyah, will come to reform the Ummat. This is however not correct. The duty to reform had been performed by the Nazarene Messiah on a small scale – a small nation, for a limited period of time. But the circle of activity of Hazrat Muhammad ﷺ encompasses the whole world. He had been invested with a universal prophethood.
Mr. Yahya Bakhtiar:	Sir, look, I am asking you a simple question. He is not making a comparison with Muhammad ﷺ, rather he is making a comparison with an Ummati, with one of his servants. Can any Ummati servant say that he is better than any of the prophets that are mentioned in the Holy Qur'an? Regardless of the context in which he is saying that. Do you think this to be permissible?
Mr. Abdul Mannan Umar:	I had said that 'Ghulam Ahmad' here does not refer to any particular person.
Mr. Yahya Bakhtiar:	It cannot be 'Ahmad'. He had said 'Ghulam Ahmad'
Mr. Abdul Mannan Umar:	No, he is not talking about himself.
Mr. Yahya Bakhtiar:	'Ghulam Ahmad' means 'Ahmad' here?
Mr. Abdul Mannan Umar:	Yes. The Holy Prophet.

Mr. Yahya Bakhtiar:	Yes. I have understood. Alright, now please state what is meant when he says: ایک منہ کہ حسب بشارت آمد عیسیٰ کجاست تابندہ پا بمنبر Here no mention has been made of 'Ahmad'. He is just comparing himself to Hazrat Isa <i>alaihissalam</i> .
Mr. Abdul Mannan Umar:	What kind of comparison? I understand that عیسیٰ کجاست implies that, as I understand it, that the Nazarene Messiah has passed away. He is no longer in this world. He is no longer alive. This is his belief, this is his creed. He believes that Hazrat Isa has passed away. عیسیٰ کجاست – where is Isa? He has died.
Mr. Yahya Bakhtiar:	He has died. The Holy Prophet ﷺ... look, look, sir, listen to me – the Holy Prophet ﷺ has also died.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Would Mirza Sahib yet say that no one can step on his Mimbar? Please consider the answers you are giving.
Mr. Abdul Mannan Umar:	I was just coming to that, yes.
Mr. Yahya Bakhtiar:	He is saying about a prophet, about the prophet Isa: عیسیٰ کجاست تا بندہ پا بمنبر Can a person really be so full of arrogance and self-conceit? Please answer that, will you still say that well, he has died? Has the Holy Prophet ﷺ not died as well?
Mr. Abdul Mannan Umar:	I am presenting his beliefs.
Mr. Yahya Bakhtiar:	No, what he believed is not an issue.
Mr. Abdul Mannan Umar:	With regard to his belief, he...
Mr. Yahya Bakhtiar:	Our belief is that he is alive. According to your belief, he has died. I say that according to this belief, it must be considered that the Holy Prophet ﷺ has also died. But this does not mean that his message no longer remains, that his status no longer remains, he is not a living prophet.
Mr. Abdul Mannan Umar:	There is a difference. According to our viewpoint, Muhammadur-Rasoolullah ﷺ is a living prophet in so far as his mission and his message will continue to last till the Day of Judgement. We do not give this status to the Messiah, although...
Mr. Yahya Bakhtiar:	As far as the message of the Holy Prophet is concerned, you are right. And as for the Messiah – along with Mirza Ghulam Ahmad Sahib... Mirza Ghulam Ahmad Sahib is a human being. He is not a prophet. He must be a very pious human being according to your viewpoint, a Muhaddith, a renovator, and you yourself have said that this is not a status equal to that of a prophet.
Mr. Abdul Mannan Umar:	Absolutely.
Mr. Yahya Bakhtiar:	And yet he says 'who is the prophet who could keep his feet on my Mimbar?' What is the reason for that?
Mr. Abdul Mannan Umar:	I have already said that he point he is actually conveying is that 'the Messiah has passed away, according to my belief. And now, no deceased person can come on a

	Mimbar that had been built for serving Muhammadur-Rasoolullah ﷺ, and for propagating his message.' This is the point he actually conveys.
Mr. Yahya Bakhtiar:	Alright. He has passed away. Now please, listen carefully to the next point: انبياء گرچه بود اند بسے من به عرفان نہ کمترم ز کسی Now, he is saying that there had been many prophets and in the past, and that he does not lag behind any of them with regard to knowledge and cognisance. Are these words spoken by a prophet or by a Muhaddith? And why is he comparing himself to the prophets? Please tell me, how come that again and again – I shall come to the references later, rightnow I am just saying that a person, a Muhaddith, someone who has taken his place near the shoes of the Holy Prophet ﷺ, says himself that 'I am his slave', someone who believes in all prophets, compares himself to the prophets, and whenever he does so, he degrades them and says 'none of them can compare themselves to me'. Please tell me, why would a person who has not claimed prophethood for himself, make such a comparison?
Mr. Abdul Mannan Umar:	I would like to say that everyone's way of expression – even the expression of the Holy Qur'an – has got at times clear and definite meanings, as well as meanings that are allegorical, which are... when you want to explain or interpret the statement of another, then you will find that his definite, his strong statements are his actual viewpoint. You cannot leave these aside. You must have heard our submissions. We are strongly advocating that Mirza Sahib had said: 'I am in no way claiming prophethood. I consider any claimant to prophethood as a liar and as a Kafir. I hold that anyone who claims after the Holy Prophet ﷺ only that much, that Jibril has brought him a single phrase of the prophetic revelation, is a Kafir.' Then that person stands in the mosque, in the House of Allah, and swears not once, but twice that he is not a prophet. After that, some poetic verses of that person are brought, parts of his poetry are presented. With regard to his prophethood, he had thousands of times...
Mr. Yahya Bakhtiar:	Look, Mirza Sahib, Sorry, sir! The matter is that the Assembly is now facing a big problem. One group says that Mirza Sahib was a prophet. An Ummati Nabi, or an inferior kind of Nabi, or a Nabi of any other category. You, on the other hand, say that he was not. There are so many references. In some, Mirza Shaib had said one thing, and in others, he had said something else. We need to clear this position. We need your help. Under these circumstances, you maintain that he had said a hundred times, a thousand times, that he had not been a prophet. This is a problem. This is why we are asking – a person had said many times that he is a prophet, and many other times he had said that he is not a prophet. The evidence turns against him, when he says in his poetry, and says so again and again, that he has got the highest status. This is why I said: انبياء گرچه بود اند بسے من به عرفان نہ کمترم ز کسی This is an immense claim. How can a Muhaddith make such a claim? Then, onwards comes:

	آنچه داد است بر نبی جام داد آن جام را مرا به تمام That is, all prophets had got their cup, but the cup I got was filled more than theirs. Can you look at this claim and still say that he was only a Muhaddith?
Mr. Abdul Mannan Umar:	The question that had been put is that Mirza Sahib is saying on some occasions that he was a prophet, and on other occasions, he says that he was not a prophet. Regarding this, I would like to state a very simple principle. If this principle is applied, all problems will be solved. I had said that the word Nabi has got a literal as well as a metaphorical meaning. If you examine all of Mirza Shaib's writings in the light of this formula, then you will no longer see any contradiction. In those places where he had denied prophethood or messengership, he means that he is not someone to bring a new Shariah; he means that whatever status he got has not been awarded to him due to his service to the holy Prophet ﷺ, but that he had got it directly. He denies that absolutely. He is not in a position to abrogate any former Shariah – he cannot even change an iota in the Holy Qur'an. This is the gist of all his writings in which he had said that he is a prophet. Sometimes, he uses the word in its actual sense, and sometimes in the metaphorical sense, and the metaphorical meaning is different from the literal meaning. Like I had said regarding the word 'lion'. A brave person is called lion. Likewise, Mirza Sahib had used this word to denote his communication with the Divine. His denial is in the sense that he has not brought a Shariah. His denial implies that he has got nothing to do with Muhammadur-Rasoolullah ﷺ. His denial implies that he cannot change even an iota of the Holy Qur'an. But his acknowledgement means only that much, that Allah is talking to him, that He communicates with him.
Mr. Yahya Bakhtiar:	And in that sense he is a prophet?
Mr. Abdul Mannan Umar:	No, Sir! This is not what Nabi means here. He uses it metaphorically.
Mr. Yahya Bakhtiar:	Using it metaphorically, in the sense of <i>Baroozi</i> , in the sense of <i>Zilli</i> ...
Mr. Abdul Mannan Umar:	This is not a kind of Nubuwwat.
Mr. Yahya Bakhtiar:	...not a kind, alright...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...but you call it Nabi, nevertheless?
Mr. Abdul Mannan Umar:	In the sense of... if you replace the word Nabi with 'one who communicates with the Divine Being', and this had been said by Mirza Sahib himself.
Mr. Yahya Bakhtiar:	Alright. Now, please state the following: When had Mirza Sahib said: 'Some Muslims are angry with me since I had used the word 'Nabi' with regard to my own person.'
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	When there was a dispute with Abdul Hakeem Kilanoori...
Mr. Abdul Mannan Umar:	He said that: They may consider it as cut out.

Mr. Yahya Bakhtiar:	They may consider it as cut out – that is, as refuted?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	After that, did Mirza Sahib use this word regarding himself, or not, and why? Please tell me, should a person who happens to be a Muhaddith, a good person, a righteous person, a virtuous person not have the virtue of making clear statements? Should he not refrain from confusing and confounding? Now look at this: ‘Yes, I have made a mistake out of simplicity. This is why this word has been used. The Muslims have been grieved, a misunderstanding has been created. Consider it as amended for the future.’ After this had been concluded, the words Nabi and Rasool had been used again. Now tell me, why?
Mr. Abdul Mannan Umar:	Sir, Mirza Sahib had written: ‘I cannot conceal this word, due to my appointment. But since you people take it to mean something else, and these meanings do not apply to me, I submit that you ought to consider it as amended. Consider it as cut out. Consider it to mean ‘Muhaddith’ instead. The meaning it thus retains shall be that of Muhaddithiyat only.’ Please state whether after saying this, had Mirza Sahib used this word in any other sense than that of Muhaddith? No, not at all. He had never done so.
Mr. Yahya Bakhtiar:	Please tell me one thing, he says that he is a Muhaddith, and that he uses, and shall continue to use the word Nabi in the sense of Muhaddith, whatever the position might have been. Now, when a person denies, when he says that although he is using this word, he does not mean that he is a prophet, of whatever kind...
Mr. Abdul Mannan Umar:	Let me tell you, he does not mean any kind of prophet by that.
Mr. Yahya Bakhtiar:	That is, by the word he is using.
Mr. Abdul Mannan Umar:	All of the former saints have used this word.
Mr. Yahya Bakhtiar:	When any of the saints had used this word, and the people said in reply that they don’t believe in them, would they have become Kafir then?
Mr. Abdul Mannan Umar:	No, not believing in Mirza Sahib does not make anyone a Kafir.
Mr. Yahya Bakhtiar:	He is not becoming any kind of Kafir?
Mr. Abdul Mannan Umar:	No. I have not said this.
Mr. Yahya Bakhtiar:	You talk about two kinds of Kafir. One Kafir in the sense of ‘sinner’. Does a person become a confirmed sinner by not accepting Mirza Sahib as Muhaddith?
Mr. Abdul Mannan Umar:	Yes, he is a sinner because of that, but he has not left the fold of Islam. A person who commits this kind of sin does not leave the pale of Islam. We do not oust him from the Ummat-e-Muhammadiyah...
Mr. Yahya Bakhtiar:	One moment, please.

Mr. Abdul Mannan Umar:	...it is just a sin like that.
Mr. Yahya Bakhtiar:	There are two types of Kufr. One is that a person denies Islam as such...' Please listen to this. I am reading from 'Haqiqatul Wahy'. After that, I shall give you the reference: '...First, one kind of Kufr is that a person denies Islam as such, and does not consider the Holy Prophet ﷺ as Allah's Messenger. Second, the other kind of Kufr is that, for example, he does not believe in the Promised Messiah, and knows him to be a liar, in spite of Itmam-e-Hujjat, although Allah and the Holy Prophet ﷺ had stressed over and over the need to believe in him and to know him as a true person, and although the former prophets had, in their books, emphasized the same. Now, since such a person rejects God's command, it appears, after closer examination, that both kinds of Kufr are actually one and the same kind.'
Mr. Abdul Mannan Umar:	Please read a bit onwards also.
Mr. Yahya Bakhtiar:	'...because that person, in spite of having recognition, has...'
Mr. Abdul Mannan Umar:	I shall read onwards. The matter will then become clear to you.
Mr. Yahya Bakhtiar:	That is, what need is to go beyond that? Page 185.
Mr. Abdul Mannan Umar:	They are looking up the reference. Let me tell you, a little onwards, Mirza Sahib says, he says: 'But even now, I am not calling anyone who recites the Kalima a Kafir.' See? Now it has become clear. In the beginning he says that there are two kinds of Kufr, and in the end, he says the same...
Mr. Yahya Bakhtiar:	... 'There is no difference between the two.'
Mr. Abdul Mannan Umar:	Yes?
Mr. Yahya Bakhtiar:	Have a look at it yourself. See, I am a bit slow at understanding. I have not read those books. I have not read them, I do not quite understand, and I...
Mr. Abdul Mannan Umar:	I shall try to serve to the best of my ability.
Mr. Yahya Bakhtiar:	...I want clarifications. As far as I understand, Mirza Sahib says: 'There are two types of Kufr. One is that where one does not believe in the Holy Prophet ﷺ.' This is one type of Kufr. When one does not believe in the Holy prophet ﷺ, one is a Kafir. 'The second is when one does not believe in the Promised Messiah.' He is also a Kafir. Why is he a Kafir? Because Allah has commanded us to believe in him, because the Messenger of Allah ﷺ has commanded us to believe in him. Hence, both types of Kufr are basically the same. And after that, he says that a little bit of concession should be given. Now he says...
Mr. Abdul Mannan Umar:	No, no, we are not saying this. We are saying that Mirza Sahib's writing states that there are two types of Kufr. From this is learnt that he basically tells us about two

	types of Kufr. From this, one person might falsely conclude that there is no accountability in case of the second type of Kufr.
Mr. Yahya Bakhtiar:	No, no. look, onwards he says: 'One who denies the order of Allah and the Messenger ﷺ, is a Kafir.' If one looks at this closely, then both kinds of Kufr appear to be one and the same.
Mr. Abdul Mannan Umar:	From this is learnt that there is nevertheless need to maintain both types.
Mr. Yahya Bakhtiar:	The result of both will still be the same.
Mr. Abdul Mannan Umar:	There will be one result in parts. Now, I shall come to that...
Mr. Yahya Bakhtiar:	'Because a person who knowingly defies an order of Allah and His messenger ﷺ, and thus, due to the Holy Qur'an and the Sacred Ahadith, defies Allah and His Messenger. Hence, there is no doubt that one who has, after Itmam-e-Hujjat-become liable to Kufr of the first or second kind, will be taken to task on the Day Of Judgement.'
Mr. Abdul Mannan Umar:	Now look, right in the beginning, he says that there are two kinds of Kufr. This stand, which I had mentioned to you earlier – Mirza Sahib also accepted these two types. Now arises the question whether there will be not accountability in case of the second type of Kufr. Whether this is just a superfluous injunction? Whether a person can engage himself in it? This is why he had said that no, there shall be an accountability. And as far as the accountability is concerned, both fall in the same category. This is the ensuing result. Let me present you with the corresponding passage: 'One (kind of Kufr) is that where one denies Islam and does not believe in the Holy Prophet ﷺ as the Messenger of Allah.' This is the original Kufr, which I had discussed earlier. Then there is the other kind of Kufr, for which he gives examples. For example, that means, the other kind of Kufr is a lower degree than that. Let me give you an example: 'The second kind of Kufr is, for example, that a person does not believe in the Promised Messiah, in spite of Itmam-e-Hujjat, in spite of a person having understood that this person speaks the truth, he still holds him to be a liar...'
Mr. Yahya Bakhtiar:	Mirza Sahib, one moment, please! 'After Itmam-e-Hujjat' – does this mean that he speaks the truth?
Mr. Abdul Mannan Umar:	Itmam-e-Hujjat means that...
Mr. Yahya Bakhtiar:	...stated it.
Mr. Abdul Mannan Umar:	...stated it, and another person had provided him with enough material to consider him as truthful. Otherwise not.
Mr. Yahya Bakhtiar:	He had given him all the material, he had given him all the arguments...
Mr. Abdul Mannan Umar:	...and he has become convinced that he is truthful.
Mr. Yahya Bakhtiar:	This does not mean that a lawyer, when he has completed his argumentation in court, one can conclude that he has spoken the truth?
Mr. Abdul Mannan Umar:	No. This is not what Itmam-e-Hujjat means. Itmam-e-Hujjat rather means that all

Umar:	the arguments he had presented...
Mr. Yahya Bakhtiar:	...he had given them all.
Mr. Abdul Mannan Umar:	No, yes. He had not given them all. But they are acceptable to the other party, and the other party still rejects. This is Itmam-e-Hujjat. They are not just acceptable, those arguments, but they ought to be accepted. But he denies still, in spite of having understood that he had been told the truth. This is Itmam-e-Hujjat. So, I was saying that: ‘Regarding whom Allah and His messenger ﷺ had emphasized the necessity to know him as true and to believe in him.’ He had not been declared a Kafir because of not believing in him; he had been declared a Kafir because of not obeying Allah and the Messenger ﷺ. ‘And it has been written in the books of the former prophets...’ ...well, due to his defying the command of Allah and His Messenger ﷺ, he has become a Kafir. If one looks at this closely, then both kinds of Kufr appear to be one and the same, because a person, who, in spite of recognizing the command of Allah and His Messenger ﷺ, does not obey it... ‘In spite of recognizing’. Now look, what a great crime this is! He recognizes and yet denies these orders. This amounts to denying Allah and the Messenger ﷺ. He has nowhere said that such a person does in no way become a Kafir, merely because of his denying Mirza Sahib. ‘He does not believe in spite of clear textual matter – the Qur’an and the Ahadith. There is no doubt that one who has, after Itmam-e-Hujjat become guilty of either the first or second kind of Kufr, will be taken to task on the Day of Judgement. And one regarding whom Itmam-e-Hujjat had not taken place in the sight of Allah, and who is a denier, will also be called a Kafir by the Holy Shariah. We shall refer to him as Kafir only with regard to his not following the Shariah. But nevertheless, Allah shall not take him to task on the Day of Judgement, keeping in view the Ayat: لا يكلف الله نفسا الا وسعها
Professor Ghafoor Ahmad:	Sir! I humbly request that the witness be apprised of the fact that we have been provided with earphones. So, even if they speak at normal volume, their voice reaches us very well. There are loudspeakers in front of them. We have got earphones. We are using them.
Mr. Abdul Mannan Umar:	Which voice?
Mr. Yahya Bakhtiar:	Keep it a bit farther off. Carefully, because they cause some rather unpleasant sound.
Mr. Abdul Mannan Umar:	Yes, yes. Now, Mirza Sahib is saying that no matter whether one commits Kufr with regard to the Kalima Tayyiba or the Promised Messiah, the person who is guilty of it, becomes a Kafir because of Allah’s Messenger ﷺ, and not because of his denying the Promised Messiah. You had not carefully considered these words. This reference requires one to consider that Hazrat Mirza Sahib has not said that denying him amounts to Kufr. He has merely rated such a denial as sin, and one who thus denies him as a sinner. Basically, he has said with regard to those who

	do not believe in him: ‘Right from the beginning, my approach has been...’ I am reading out an excerpt from Mirza Sahib’s writing, sir. ‘Right from the beginning, my approach has been that no one becomes a Kafir or an arch liar only because of his denying me.’ This is, principally, Mirza Sahib’s stand, that no one becomes a Kafir because of denying him. The point that is stated there is ‘ought to be taken to task.’
Mr. Yahya Bakhtiar:	I am going to read another reference. ‘Does one become a Kafir because of not believing in the Promised Messiah?’ This question had been asked. One person had asked whether one you does not believe in you (i.e. Mirza Sahib) becomes a Kafir or not? His Holiness, the Promised Messiah replied: ‘Go to the Maulwis and ask them about one who does not believe in the awaited Mahdi and Messiah. I am that Mahdi and Messiah whose coming has been awaited.’
Mr. Abdul Mannan Umar:	You should ask them to answer this. What are they saying about it? What Mirza Sahib had said, is the stand of the Muslims...
Mr. Yahya Bakhtiar:	That is, they are Kafirs. You say that there is another category of Kafirs. Where has God said that one ought to believe in Mirza Sahib? Is there any reference to this?
Mr. Abdul Mannan Umar:	The discussion is not about believing in Mirza Sahib. It is about the Messiah...
Mr. Yahya Bakhtiar:	No, believing...
Mr. Abdul Mannan Umar:	The question is not one of believing or not believing in Mirza Sahib. Rightnow, we are examining some basic matter. The basic matter is that the Messenger of Allah ﷺ had said: (Arabic text not included in original – translator) Whether one shall be taken to task for not believing in the person who thus comes to this world?
Mr. Yahya Bakhtiar:	Now, please tell me, when anyone does not believe in a Muhaddith, can he become any kind of Kafir?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	By not believing in a Muhaddith?
Mr. Abdul Mannan Umar:	Yes. This will be كفر دون كفر . I had talked quite much about this.
Mr. Yahya Bakhtiar:	Please mention any other Muhaddith than Mirza Sahib, the denial of whom...
Mr. Abdul Mannan Umar:	A person who intentionally gives up the prayer has also been called a Kafir in the sacred Ahadith. But this is more in the sense of sin. And you know that it is a sin. Denying a great personality like Shah Waliullah Sahib, who had himself said: ‘Allah had sent me as the Mujaddid (renovator) of this age.’
Mr. Yahya Bakhtiar:	What does denying, not believing mean? He says: ‘He does not believe in me as a prophet...’
Mr. Abdul Mannan Umar:	No, not as a prophet, not at all. Mirza Sahib had never said that one who does not believe in me as a prophet...

Mr. Yahya Bakhtiar:	It means what you take it to mean.
Mr. Abdul Mannan Umar:	No, Mirza Sahib had never said that one who does not believe in me as a prophet is a Kafir. All such books by Mirza Sahib are available.
Mr. Yahya Bakhtiar:	Let me tell you, through his books.
Mr. Abdul Mannan Umar:	Please take them out.
Mr. Yahya Bakhtiar:	Mirza Sahib had said: 'True is God Who had sent His Messenger to Qadian.' What does this mean?
Mr. Abdul Mannan Umar:	The meaning of this you will find in the writings of all saints. These people use the word 'Rasool' or 'Nabi' also in the metaphorical sense for any non-prophet. And this is how Mirza Sahib had used this word here. Mirza Sahib had also said: 'The word 'Rasool' also includes the meaning of 'Muhaddith'.'
Mr. Yahya Bakhtiar:	And Mirza Sahib had also said that the revelation he receives is as pure and holy as the revelation that descended on the Holy Prophet ﷺ.
Mr. Abdul Mannan Umar:	You ask whether Mirza Sahib had said: 'I receive Wahy just like the holy Qur'an...'
Mr. Yahya Bakhtiar:	'I believe in it in the same way and I believe it to be as pure.'
Mr. Abdul Mannan Umar:	These two words are not there, yes. 'I believe it to be as pure.' This is also not there. Let me tell you what this is. Mirza Sahib is saying that he has got not the least doubt regarding the Wahy he is receiving. He believes it to be absolutely certain: 'It is as though I have some idea, heard some voice, have got some concern, that I am receiving Wahy.' He further says: 'This is not my condition. Rather, just as it is certain that the dawn turns into day, I am convinced that my Wahy is true.' Is it equal to the Holy Qur'an? Is it of similar grandeur and majesty? No way! God forbid! Mirza Sahib had never said that. Nowhere in his writings can you show me any instance where he had claimed that his revelation...
Mr. Yahya Bakhtiar:	You are right when you say that in the Wahy that comes to a Muhaddith, the one who hears it might be subject to error.
Mr. Abdul Mannan Umar:	Yes. The one who hears it.
Mr. Yahya Bakhtiar:	But there can be no mistake on part of Allah?
Mr. Abdul Mannan Umar:	Right, right.
Mr. Yahya Bakhtiar:	This is the actual point. But with regard to a prophet, this question does not arise.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	There might be a mistake. But Mirza Sahib says that he makes no mistake, that he does not have the least doubt...
Mr. Abdul Mannan Umar:	No, there is a big difference between 'mistake' and 'doubt'.
Mr. Yahya Bakhtiar:	Doubt stems from mistakes...

Mr. Abdul Mannan Umar:	No, well, doubt is to wonder whether it is Wahy or not. There is doubt whether it comes from Allah, or not.
Mr. Yahya Bakhtiar:	And according to your understanding, there had been no mistake in Mirza Sahib's Wahy?
Mr. Abdul Mannan Umar:	No, look, I shall try to make a difference between both things. One is that Mirza Sahib is supposed to have said that his Wahy is equal to the Holy Qur'an. He never said so. The other is to say that 'my revelation is certain; I do not have the least doubt regarding it.' This can be illustrated by an example, that a person says during daytime: 'I am certain that it is day.' This does in no way mean that he claims to have brought something equal to the Holy Qur'an. This is not the case. He merely says that he does not have any doubts regarding the Wahy that descends on him. That he considers it to be from God as much as any other Wahy to any other prophet.
Mr. Yahya Bakhtiar:	No. He had said, please listen, I was saying that: 'How can I deny thirty years of continuous Divine Revelation? I believe in this pure revelation just as I believe in all the revelations that came before me.' You can look this up in Roohani Khazain, Haqiqatul Wahy. You say that he had not said what I mentioned to you: As pure as the Wahy that had come to the prophets before him.
Mr. Abdul Mannan Umar:	I had said that Mirza Sahib's revelation...
Mr. Yahya Bakhtiar:	I shall read it out once more: 'How can I deny thirty years of continuous Divine Revelation? I believe in this pure revelation just as I believe in all the revelations that came before me.' (To the librarian) Take out Haqiqatul Wahy, from Roohani Khazaain, vol. 22, page 153: 'In the beginning, I thought: what is my relation to the Messiah, Son of Maryam? He is a prophet, one of those who are near to God. And if any matter of excellence appears in me, then I would consider it as a matter of partial excellence. But later on, when the rain of Divine Revelation began to descend on me, it did not let me continue this belief of mine, and the address of 'Nabi' was unmistakably conferred to me...' (The address of 'Nabi' was unmistakably conferred to me.) It seems like Allah had – naoodhu billah – forgotten to define that this was in the metaphorical sense and not in the real sense: 'The address of Nabi was unmistakably conferred to me, but in a way to make me Nabi in one way, and Ummati in another.' Now, the annotation here, I shall read the annotation as well. In the annotation, he writes: 'It should be kept in mind, that many people are mistaken with regard to my claim, when they hear the word 'Nabi'. They think that I have claimed the same prophethood for myself that the former prophets and messengers had got directly. I have made no such claim. Rather, Allah has, in His infinite wisdom, and in order to prove the great benefit and spiritual perfection of the Holy Prophet ﷺ,

	granted me that rank. This is why I am not just called Nabi, but Nabi in one aspect, and Ummati in another...' In the morning you had said that there can be no such thing as an Ummati Nabi. Onwards, he says: '(And I have included some samples of the Divine Revelation that I am receiving. From these, too, becomes apparent in what relation God has put me to the Messiah, Son of Maryam. How can I deny thirty years of continuous Divine Revelation? I believe in this pure revelation just as I believe in all the revelations that came before me. And I see that Messiah, Son of Maryam, is the last successor to Musa <i>alahissalam</i>, and I am the last successor to the Holy Prophet ﷺ, and the Best of Messengers.' Now, he says that he got the same status in comparison to Hazrat Muhammad ﷺ, that Isa <i>alahissalam</i> had got as a Nabi in comparison to Musa <i>alahissalam</i>. That one was an Ummati there, this one is an Ummati here. That one is legislating and non-legislating, and this one is non-legislating.
Mr. Abdul Mannan Umar:	Three things have been brought up here. This is why I shall try...
Mr. Yahya Bakhtiar:	No, I have said, you have said...
Mr. Abdul Mannan Umar:	I shall reply to these matters separately. The first point is that Mirza Sahib had declared his Wahy to be equal to the Holy Qur'an. I said that it is not equal. And that the quoted passage rather refers to its being beyond any doubt, that it is a certain Wahy. 'I have got no doubts whether it is Wahy, or not.' Hence, have a look at the actual passage in Haqiqatul Wahy, page 211: 'In fact, this matter had been experienced again and again, that Divine Revelation has got a special attribute in calming the heart, and patience is the outcome of certainty with regard to that inspiration. Alas! That there are people who claim to receive inspiration and yet say that their inspirations are not certain, that they do not know if they come from Ar-Rahman or from Satan. The harm of such inspirations exceeds their benefit...' He is saying that he knows very well whether his inspirations as from Ar-Rahman or from Shaytan. He says: '...but I am swearing by the Almighty that I believe in these inspirations just like I believe in the Holy Qur'an and in the other Divine Books. And just as I definitely know the Holy Qur'an to be the Word of God, I also know the words that come to me to be the words of God...' He is not talking about the excellence, he is pointing out the certainty: '...because...'
Mr. Yahya Bakhtiar:	'As pure'
Mr. Abdul Mannan Umar:	'...because I see it accompanied by Divine Radiance and Light...' Now look, this is the second matter. What I mean to say is that Mirza Sahib had not tried to compare his Wahy with the Holy Qur'an. Rather, he stated that the words that are revealed to him, are just as certain and beyond doubt.
Mr. Yahya Bakhtiar:	This literature, regarding which reference...
Mr. Abdul Mannan	Regarding this reference, I had said that...

Umar:	
Mr. Yahya Bakhtiar:	No, the one which you are reading out. Is it your own thought or have you noted it?
Mr. Abdul Mannan Umar:	It is a note. Onwards, Mirza Sahib says...this is his book, Al Huda... on page 22: 'The revelation of the saints does not have the same status as that of the Holy Qur'an.' So, Mirza Sahib's revelation is a revelation of sainthood. It is not one of prophethood. His revelation cannot not have the same status as that of the prophets.
Mr. Yahya Bakhtiar:	You... what I am asking is, why can this not be? That is, there are two kinds of statements from Allah. One is given to a common human being and one to a prophet. Why does it not have that status? After all, it comes from Allah. It is Allah's word. Allah is the source, He is the origin. It should be just as pure, and it should have the same status.
Mr. Abdul Mannan Umar:	No, not the same status. According to our beliefs, no revelation given to any human can match the status of the revelation given to Muhammadur-Rasoolullah ﷺ. No human being, no matter how great, no prophet, no matter how great...
Mr. Yahya Bakhtiar:	Look...
Mr. Abdul Mannan Umar:	...could boast of a revelation at par with that of Muhammadur-Rasoolullah ﷺ.
Mr. Yahya Bakhtiar:	No, sir, let me say something. We have got the Ahadith of the Holy Prophet ﷺ. Now, at times, he talked to a high-ranking person, at times to a poor person, and at times to a vile person. But you would not say that the words he spoke to the vile person have got a lower status than the words he spoke to a high-ranking person. This cannot be.
Mr. Abdul Mannan Umar:	Sir, if there is any place...
Mr. Yahya Bakhtiar:	That is, no matter to whom he spoke, his words have got an equal status. So, when Allah speaks, when He inspires, when He lets Way descend, then we will not say that the status of it got low. Whether Allah had sent his revelation to a Muhaddith, or any other saint, or the Holy Prophet ﷺ, does not make any difference. These revelations are at par.
Mr. Abdul Mannan Umar:	Sir, this is a matter of beliefs. It might be that I am not able to get to you agree to my beliefs. But my belief...
Mr. Yahya Bakhtiar:	This is not intended. Look, we just want a classification.
Mr. Abdul Mannan Umar:	My belief is that Mirza Sahib's Wahy, or that of any other saint, can never be at par with that of Muhammadur-Rasoolullah ﷺ. His revelation is of such a great caliber – let me give you an example. Wahy came to the Holy Prophet ﷺ...
Mr. Yahya Bakhtiar:	This statement: 'I believe in this Wahy just as I believe in all other Wahy...'
Mr. Abdul Mannan Umar:	Regarding its certainty. This is why I had left out the upper part of the reference. But I have read it here. In order to state that this does not refer to greatness. I say...
Mr. Yahya Bakhtiar:	Look, it is just as pure as other revelations, from Allah...
Mr. Abdul Mannan Umar:	In fact...

Umar:	
Mr. Yahya Bakhtiar:	...and I believe in it just in the same way.
Mr. Abdul Mannan Umar:	No, he does not believe in them in the same way...
Mr. Yahya Bakhtiar:	He says...
Mr. Abdul Mannan Umar:	Let me tell you. It has been mentioned before, in the same passage...
Mr. Yahya Bakhtiar:	Before we proceed, please state one matter. Was Islam meant to be a religion for poor, simple people, or was it meant for lawyers?
Mr. Abdul Mannan Umar:	Sir, for simple people like us...
Mr. Yahya Bakhtiar:	For simple people. But the things Mirza Sahib is saying: 'I am a Nabi, I am <i>Baroozi</i> , <i>Majazi</i> , I am not, I am, I am...', what do those things have to do with spreading Islam? Are they not rather meant to confuse? Come, tell me, look, I am a lawyer, I have got an experience of 62 years. Since one month I am working on this, but I have still not figured out what Mirza Sahib is saying. What I mean is...
Mr. Abdul Mannan Umar:	Let me tell you...
Mr. Yahya Bakhtiar:	He had held his speeches for fifteen days, but had not been able to make the point clear. You also say that you could not make it clear. Just think, for God's sake, what the common Muslims are going through? Can there be any greater trial than that? The meaning you are coming to again and again, <i>Baroozi</i> , <i>Majazi</i> , real prophet, metaphorical prophet... this Wahy is pure like this, and not pure like that, and yet you are saying it is a simple religion, a straight forward one, regarding which no question of error arises! Now tell me, he is saying: 'My Wahy is as pure like the one that descended on the former prophets, and I believe in it just as...' You say: 'No, it is like this and like that.' Sir, look, this is quite a confusing matter!
Mr. Abdul Mannan Umar:	That confusion does not always come up in this matter. It depends on how the other person wants to understand it. The Holy Qur'an is very straightforward...
Mr. Yahya Bakhtiar:	But he says that the other people are rather simple.
Mr. Abdul Mannan Umar:	Yes, but many people in the world do not believe in its truth, although it is so very straightforward. The argument that people are confused is hence not valid. The Holy Qur'an is perfectly right, straightforward, easy: (Arabic text not contained in original – translator)
Mr. Yahya Bakhtiar:	Yes. The Holy Qur'an is perfectly right. When it says 'Khatamun-Nabiyeen', we also say that this matter has come to a conclusion, that it is sealed, finished. You say that this is not so. Some say that the door is still open in this matter, others say that it is closed.
Mr. Abdul Mannan Umar:	No. We do not say that.
Mr. Yahya Bakhtiar:	You do not say so, fine. No. there had been the Hadith لا نبي بعدى , that there shall be no prophet after the Holy Prophet ﷺ. You say that there shall be no further prophet. Absolutely correct. And you also say that there shall be people with such

	and such virtues, in the sense of <i>Baroozi</i> , <i>Majazi</i> , but that they shall not be prophets. And that there is nothing wrong if such a person uses the word Nabi for himself. And if another does not believe in him, he will be just a sinner, but not a Kafir. Look, the Holy Prophet ﷺ had not said any such thing. He had simply said that there shall be no other Nabi. The whole day long, since morning you are saying that this was not meant like that, it was meant like that.
Mr. Abdul Mannan Umar:	I had said that there shall be no kind of prophet, no kind of Nabi, neither of this kind, nor of that kind. I had stated my...
Mr. Yahya Bakhtiar:	When he says: 'I am a Nabi, I am a Rasool'?
Mr. Abdul Mannan Umar:	He means to say that he is a Muhaddith, because the people before him had said it in the sense of Muhaddith.
Mr. Yahya Bakhtiar:	Then why does he not just say Muhaddith? Even more so, when he had once said that the Muslims had been deceived, that he had made a mistake, and that his statement is to be amended for the future? And yet, after that, he did the same thing again.
Mr. Abdul Mannan Umar:	This act...
Mr. Yahya Bakhtiar:	This statement, that he has made a mistake, that the people tell him he had made a mistake...
Mr. Abdul Mannan Umar:	No, no, not a mistake...
Mr. Yahya Bakhtiar:	No, I am saying that you had deceived us? 'I had said that there had been a mistake. I did not mean this. Consider it as amended.' The people were pleased with that. And on the next day, he writes the same thing again. This definitely makes the people think what exactly he is trying to say. A man should take a clear position, a stand. A Muhaddith has got a status. Yet, on one side he is saying: I am a Nabi, and then he says he is not. Then he says: 'I meant Muhaddith.' Then he says: 'I will use the word Nabi again.'
Mr. Abdul Mannan Umar:	I would like to say that he only said what others had said as well. Let me give you an example...
Mr. Yahya Bakhtiar:	No, look, we are just talking about Mirza Sahib.
Mr. Abdul Mannan Umar:	Yes, only about him.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	Mirza Sahib had said: 'I am a Muhaddith.' You are asking why he had used the word Nabi, in spite of his having been a Muhaddith? Now I...
Mr. Yahya Bakhtiar:	No, he himself had said: 'Consider it as amended in all of my writings.' After that...
Mr. Abdul Mannan Umar:	Sir, I would like mention a great human being – Shaikh Abdul Qadir Jilani <i>rahmatullahi alaihi</i> – he says: 'The Prophets were given Nubuwwat as a post, whereas we can at best claim it. That is, the name 'Nabi' has not been made permissible for us, although Allah Most High had informed our innermost being of the meaning of His Word and the words of His Messenger...' and he says: (Arabic text not contained in original – translator)

	'The prophets were given the name, they were named through 'Nubuwwat', whereas we were given the honorary appellation 'Nabi'.' Now look, he is a Muhaddith, he is a Waliullah...
Mr. Yahya Bakhtiar:	Alright. He had been given the honorary appellation 'Nabi'...
Mr. Abdul Mannan Umar:	He says...
Mr. Yahya Bakhtiar:	Right. I shall read one more reference...
Mr. Abdul Mannan Umar:	He himself says...
Mr. Yahya Bakhtiar:	Rightnow, just listen to this reference. Mirza Sahib says: 'This series of abundant Divine revelation and other matters of the Unseen are to be peculiar to just one individual of this Ummat. The Awliyaa, Abdaal and Aqtaab that had so far appeared in this Ummat, were not given the lion's share of this blessing. Hence, regarding the bestowal of the name 'Nabi...'
Mr. Abdul Mannan Umar:	'...I was selected.'
Mr. Yahya Bakhtiar:	'...only I was selected.' So, this is not the same status as that of Abdul Qadir Jilani Sahib?
Mr. Abdul Mannan Umar:	His was not such.
Mr. Yahya Bakhtiar:	His was not such. He is saying that he was singled out for this. If this is not the status of another prophet, then, please tell me, what status is it?
Mr. Abdul Mannan Umar:	Sir, it is the status that the Holy Prophet ﷺ had mentioned himself. There is a Hadith in Sahih Muslim, that the Prophet of Allah (Nabiullah) shall come. Now look, he is the Khatamun-Nabiyeen, the One after Whom there shall be no other prophet, and he says this with regard to a saint, with regard to a Muhaddith, a Mujaddid. In the whole treasure of Ahadith, the word 'Nabi' is not found like that. So, what is Mirza Sahib saying? 'Out of all the Awliyaa, Abdaal, Aqtaab, Muhadditheen and Mujaddideen, Muhammadur-Rasoolullah ﷺ had used the word 'Nabi' only for one person – the Promised Messiah. He had not used this word for anyone else.'
Mr. Yahya Bakhtiar:	That is, he became a Nabi.
Mr. Abdul Mannan Umar:	This hints towards this Hadith.
Mr. Yahya Bakhtiar:	Yes, so he became a Nabi.
Mr. Abdul Mannan Umar:	No. He did not become a Nabi.
Mr. Yahya Bakhtiar:	In spite of this?
Mr. Abdul Mannan Umar:	If one would become a prophet by receiving the honorary appellation of 'Nabi', then, as I had said, Shaikh Abdul Qadir Jilani had said that he has given this appellation. But does this mean he had become a Nabi?
Mr. Yahya Bakhtiar:	Sir, we break for tea, because I do not follow this. Can we have five minutes break?
Mr. Chairman:	The House is adjourned for fifteen minutes.

	The Delegation, if they like, can sit here, or, if they like, can come after fifteen minutes, at 9:05. Keep sitting, we will start after 15 minutes. The honourable members can go. At 9:05 we will assemble again. At 9:05.
<i>The Special Committee adjourned for tea break to re-assemble at 9:05 p.m.</i>	
<i>The Special Committee re-assembled after tea-break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
Mr. Chairman:	Yes. Mr. Attorney-General.
Mr. Yahya Bakhtiar:	You had read out Hazrat Abdul Qadir Jilani's statement. According to the translation that had been given to me, he says: 'The Prophets were given Nubuwwat as a post, whereas we can at best claim it. That is, the name 'Nabi' has not been made permissible for us, although Allah Most High had informed our innermost being of the meaning of His Word and the words of His Messenger.'
Mr. Abdul Mannan Umar:	Sir, Syed Abdul Qadir Jilani Sahib's words in Arabic are: 'we were given this Laqab' (honorary appellation).
Mr. Yahya Bakhtiar:	And what is he saying onwards?
Mr. Abdul Mannan Umar:	After that, he says the same that we are also saying, that no one... Syed Abdul Qadir Jilani...
Maulwi Mufti Mahmood:	After that comes: (Arabic text not contained in original – translator) 'The name Nabi has been closed to us. It has been forbidden for us.'
Mr. Abdul Mannan Umar:	I had presented the statement concerning 'Laqab'
Mr. Yahya Bakhtiar:	Then present the remainder also.
Maulwi Mufti Mahmood:	It is written in the same place.
Mr. Abdul Mannan Umar:	Yes, I am talking about this.
Maulwi Mufti Mahmood:	The interpretation of this is: (Arabic text not included in the original – translator)
Mr. Abdul Mannan Umar:	This is what I was saying. This is what I was saying...
Mr. Yahya Bakhtiar:	No, sir. Here Mirza Sahib is saying: 'I was named Nabi and Rasool.' He is not talking about honorary appellations and posts: 'I was named Nabi and Rasool.'
Mr. Abdul Mannan Umar:	'I was addressed as Nabi.' The reference you had read out, well, I have said that through these words, Hazrat Abdul Qadir Jilani <i>rahmatullahi alaihi</i> has not become a denier of the Finality or Prophethood, neither had he claimed prophethood for himself. He believed in the Last Prophet. The reason for stating this, is to show that the saint of the Ummat had used these words for non-Prophets as well as for Muhadditheen. He also belonged to the category of Awliya.
Mr. Yahya Bakhtiar:	He says that it had been forbidden to them.

Mr. Abdul Mannan Umar:	Yes, forbidden. 'Nabi' here... (Arabic text not contained in original – translator) 'We were given this Laqab (of Nabi).
Mauwli Mufti Mahmood:	He has not said 'this Laqab of Nabi'.
Mr. Abdul Mannan Umar:	What Laqab then?
Maulwi Mufti Mahmood:	Not that of Nabi.
Mr. Abdul Mannan Umar:	Then what Laqab?
Maulwi Mufti Mahmood:	That of Awliyaa, that of Qutb, Abdaal, Ghauth, any such Laqab.
Mr. Yahya Bakhtiar:	Call it Awliyaa, or call it anything else.
Mr. Abdul Mannan Umar:	No, this explanation is not mentioned here.
Maulwi Mufti Mahmood:	Onwards comes: (Arabic text not contained in original – translator) Listen to the explanation: 'We were precluded from keeping this name...'
Mr. Yahya Bakhtiar:	And Mirza Sahib says: 'I am a Nabi, according to the Divine Commandment. If I deny this, I shall have committed a sin. When my God has given me the name 'Nabi', how could I deny it? I was named 'Nabi'.'
Mr. Abdul Mannan Umar:	I had said that at times, the word 'Nabi' has been used by the saints, and that this does not refer to actual prophethood. This is why I would like to point out that Maulana Rumi writes in the fifth volume of his Masnawi: او نبی وقت خویش است اے مرید زانکہ ذو نور نبی آید پدید مفرکن درکار نیک و خدمتے تا نبوت یابی اندر امتے He is saying here that a Peer (spiritual mentor) is the Nabi of his time. Now, a Peer is not a Nabi. He is a non-prophet. But Maulana Rumi still says: او نبی وقت خویش است اے مرید (O my seeker! He is a prophet of his time.) Why is he a Nabi? He is not an actual Nabi: زانکہ ذو نور نبی آید پدید. (Because through him the light of Muhammadur-Rasoolullah ﷺ manifests itself.) Then he says: مفرکن درکار نیک و خدمتے. (You ought to exert yourself in this work) تا نبوت یابی اندر امتے (So that you too may attain Nubuwwat while being a member of this Ummat.) That is, a Peer is the Nabi of his time, because the light of the Holy Prophet ﷺ manifests itself through him. This is why he is the Nabi of his time. Hence, a seeker ought to exert himself in service and good deeds so that he may also attain 'Nubuwwat' in the Ummah. Now look, there is the word Nubuwwat and the word Ummat. The Peer had been called the Nabi of his time. But in spite of that, Maulana Rumi did not subscribe to

	the view of a continued prophethood. He believed in the Last Prophet, in the Seal of Prophethood □. The purpose of saying this is that one should not be deceived by words. At times, the word Nabi is used for non-prophets as well. Just take the meaning of it. I have mentioned two meanings. Whenever Mirza Sahib uses the word Nabi, he does it in the sense it is used by the Sufis. But this does not mean that they had got the peculiarities, the special attributes of Nubuwwat. He had never claimed having got any of the special attributes of a Nabi.
Mr. Yahya Bakhtiar:	Now leave this topic for a while. I am asking you another question. You had mentioned the special attributes of a prophet in the morning. And you had also given the definition of 'Nabi'. Mirza Sahib says, in the light of this definition, that he is receiving Wahy, a Nabi is receiving Way, that he is a Nabi, and that one who dies not believe in him is a Kafir. Now, does the definition of Muhaddith include that he receives Wahy and that one who does not believe in a Muhaddith is a Kafir? And that he says: 'I am a Nabi, not a Muhaddith; I have cancelled the word Muhaddith, but I shall still continue to use it.'?
Mr. Abdul Mannan Umar:	I was saying that Mirza Sahib had never said it like this. You had mentioned that he said: 'One who does not believe in me, becomes a Kafir.' One who does not believe. I had replied that he had said: 'One who does not believe in my claim, does not become a Kafir.' I had presented a very clear reference from 'Tiryauqul Quloob', one of his books. From this book, I quoted: 'No one becomes a Kafir only because of denying my claim.' Moreover, he explains why one does not become a Kafir. 'After all, I am also receiving Wahy. A person does not believe in me, then...'
Mr. Yahya Bakhtiar:	Sir? Please tell me, does he not say in 'Aik Ghalat Fahmi ka Izalah': 'The word 'Muhaddith' is not according to my status. The word 'Nabi' should be used for me.'?
Mr. Abdul Mannan Umar:	He had not said that it is not according to his status.
Mr. Yahya Bakhtiar:	No. He was not satisfied with it. I am saying this. Is it right? I am not entering a discussion with you.
Mr. Abdul Mannan Umar:	Sir, no! He had not said that. He had merely said that – from a linguistic point of view – one who enjoys Divine Communication is not called a Muhaddith. This is a linguistic point. It is not a matter of status.
Mr. Yahya Bakhtiar:	The why are you calling him so?
Mr. Abdul Mannan Umar:	Not in the literal sense. In the actual sense. From the linguistic point of view, this word is not correct. The word 'Mukallam', i.e. one to whom God talks, is more suitable. The linguistic...
Mr. Yahya Bakhtiar:	He then becomes a Nabi?
Mr. Abdul Mannan Umar:	No. He does not become a Nabi.
Mr. Yahya Bakhtiar:	But he is ordering that the word Nabi should be used.
Mr. Abdul Mannan Umar:	The word Nabi had been used by me. Look, it has been said:

Umar:	او نبی وقت باشد There is no quarrel regarding the word Nabi. The bone of content is whether a person has got the special attributes of Nubuwwat, or not. I had mentioned four special attributes of Nubuwwat, one of which is Wahy, that is, Wahy Nubuwwat. Mirza Sahib had written more than 80 books. But there is not a single example of his having written that his Wahy is the Wahy of Nubuwwat.
Mr. Yahya Bakhtiar:	He says that his Wahy is as pure as the one that descended on the Holy Prophet ﷺ, and that he believes as much in it.
Mr. Abdul Mannan Umar:	No. This means merely that it is as certain, that he does not have the least doubt regarding its being the word of God. He does not have any concerns that it might be satanic. This is what he had said.
Mr. Yahya Bakhtiar:	No, no, look, this is alright; is there really no doubt that he had received the word of God?
Mr. Abdul Mannan Umar:	Yes, he had received the word of God.
Mr. Yahya Bakhtiar:	There is no doubt. And then he says: 'I believe in it just as I believe in the revelation that had been given to the Holy Prophet. It is just as pure.'
Mr. Abdul Mannan Umar:	But it is not the Wahy of Nubuwwat. Look, Nubuwwat is a category. The Wahy of Nubuwwat...
Mr. Yahya Bakhtiar:	Look, sir, I had requested you to keep my difficulty in mind. I do not understand how a person can say that he is receiving revelation, a revelation that is as pure as that of the other prophets, and that he believes in it as much as he believes in that of the other prophets, and along with that, he also says that he is a Nabi. You say, that he does not use the word 'Nabi' in that sense. Now, we wonder why, when he states that he is receiving Wahy, and that his Wahy is pure, and that he believes in it, and that he is a Nabi, he still says that he is not a Nabi. Please clear this position – why is that so? Why does he say on one hand that he is a Nabi and that he is receiving revelation, and that his revelation is pure, and that he believes in it just as he believes in the Wahy of the other prophets?
Mr. Abdul Mannan Umar:	I had read out the full excerpt. Mirza Sahib said: 'I put the revelation that the Almighty has given to me up to comparison with the Holy Qur'an. If it proves not to match the Holy Qur'an, then I shall discard it, just as a person would discard some rubbish.' This is Mirza Sahib's Wahy in comparison to the Holy Qur'an. He had said that it would then be 'some rubbish'.
Mr. Yahya Bakhtiar:	Please explain the following: if his revelation would not agree with the Holy Qur'an, he said, he would discard it. But what if it does agree with it? What would be the need of it? Why would Allah want to send Wahy to an Ummati? (Break)
Mr. Abdul Mannan Umar:	You said that the revelation of the Holy Qur'an, the Ayaat of the Holy Qur'an, had descended on Mirza Sahib, and why they had descended on him? It is wrong to say that they had descended on the Qur'an, on the Holy Prophet ﷺ. Let me tell you that Ayaat of the Holy Qur'an had been revealed to the saints of this Ummat.
Mr. Yahya Bakhtiar:	I had said that he receives Wahy that is like...

Mr. Abdul Mannan Umar:	What is the need for this?
Mr. Yahya Bakhtiar:	...the Holy Qur'an. The same Qur'anic revelations – I am not saying that he claims that the Ayaat of the Holy Qur'an had descended on him – he says that 'they had been revealed to him, too'. And something had been added to them. That is something else. The Wahy that he received is according to the Holy Qur'an, but it is not the same Ayaat. Then, what is the need for that?
Mr. Abdul Mannan Umar:	What is the necessity, what is the need?
Mr. Yahya Bakhtiar:	Yes. What is the need?
Mr. Abdul Mannan Umar:	The era in which Mirza Sahib had lived, was full of very peculiar trials. Every era has got its peculiar trials. The trial of that era was whether Divine revelation descends, or not? The atheists and heretics propagated that God does not communicate. WE hold this to be the greatest trial of that era. In order to stunt it, Allah Most High had sent a person and revealed His word to him. This included Ayaat of the Holy Qur'an and also other things, but the status, grandeur and majesty thereof, cannot equal that of the Holy Qur'an.
Mr. Yahya Bakhtiar:	If Qur'anic Ayaat are revealed to him...
Mr. Abdul Mannan Umar:	Not even then. Look, Syed Abdul Qadir Jilani <i>rahmatullahi alaihi</i> says: (Arabic text not included in original – translator) 'This Ayat has been revealed to me.' This is an Ayat of the Holy Qur'an, regarding Muhammadur-Rasoolullah. This is mentioned in Futoohul Ghaib, article 28. This kind of Ayaat can still be revealed. Similarly, look, at the time when Mujaddid Alf Thani's son, his youngest son Muhammad Yahya was born, he was inspired with this: (Arabic text not included in original – translator) This is an Ayat of the Holy Qur'an. It descended on this Waliullah. He is not a Nabi. He is a Mujaddid only. This Ayat descended on this Mujaddid: (Arabic text not included in original – translator) This Ayat descended. Because of it, he had named his son Muhammad Yahya. Similarly, Khwajah Meer Dard <i>rahmatullahi alaihi</i> says: (Arabic text not included in original – translator) This is an Ayat of the Holy Qur'an. Hazrat Meer Dard Dehlawi says that it had descended to him. (Arabic text not included in original – translator) This is about Muhammadur-Rasoolullah ﷺ. He says: 'It has been revealed to me.' It is an Ayat of the Holy Qur'an. Khwajah Meer Dard says: 'It has been revealed to me.' Now I shall have the honour of presenting a statement by Hazrat Imam Ja'far Sadiq. He says: 'The whole Qur'an has been revealed to me.'
Mr. Yahya Bakhtiar:	No, I just...
Mr. Abdul Mannan Umar:	I merely wanted to answer the question: What is the need of this? (Arabic text not included in original – translator)
Mr. Yahya Bakhtiar:	No. You have answered my question. I had said that the Wahy that descends on

	him and that is according to the Holy Qur'an, that does not consist of Ayaat, what is the need for them? You had said that Allah had done so, because of the people who thought Wahy can no longer come. This was your answer. Now, please explain the following excerpt a little. It has been taken from 'Aik Ghalat Fahmi ka Izalah'. In it, Mirza Sahib says: 'A couple of days ago, a person informed me that an opponent said to him as objection that you have given pledge to a person who claims to be a Nabi and a Rasool. And the permission for doing so had been given only in terms of denial, although such an answer is not correct. Moreover, the pure Wahy that God lets descend on me, contains the words Rasool, Mursal, and Nabi, not just a single time, but hundreds of times. Because the answer that there are no such words could be correct. Rather, compared with the former times, these words comprise now more clarity and are more expansive.' He himself says that if one says 'you are a Nabi as well' – he had claimed that – 'you will not say 'no', because these words had been used for me.' Onwards he explain – like I had said, that he is making a claim and then denying it as well, then he makes another claim, and denies that as well – well, this is a matter of confusion for us.
Mr. Abdul Mannan Umar:	I would like to say that the excerpts from Mirza Sahib's writings, which had been presented, stretch from the beginning of his calling to his demise. We have not left out any part, any phase, any era of his life. There are reference pointing to his early days, to the middle phase, references from 1901, references from after 1901, and references that had been published right on the day of his demise. And I had said that in all of these writings, he had denied actual prophethood. You had...
Mr. Yahya Bakhtiar:	Look, I shall read out to you from this material. Then maybe the position will be clear. (Break) This is number 6, appendix C, out of the references that you had given. This is dated after 1901. I shall read form that, 6 and 7: 'And another folly is that just to provoke the ignorant people, it is being said that that person had claimed Nubuwwat. Whereas this is nothing but a fabrication. No such claim had been made.' Look, the only claim is: 'From one aspect I am an Ummati, and from one aspect, I am a Nabi, due to the blessings of the Holy Prophet's ﷺ Nubuwwat.' 'I am an Ummati, and I am a Nabi, due to the blessings of the Holy Prophet ﷺ.'
Mr. Abdul Mannan Umar:	I had said that 'Ummati Nabi' refers to non-prophets. Ummati has been used in the actual sense. Ummati Nabi refers to non-prophets. This is a principle.
Mr. Yahya Bakhtiar:	Yes, alright. Keep listening. 'And what great ignorance, folly and swerving from the truth it is to say that he had claimed prophethood. Oh you silly people! My claim to Nubuwwat does not mean that –God forbid- I have stood up in competition to the Holy Prophetﷺ and claim prophethood for myself, or that I have brought any new Shariah. It merely refers to my frequent communication with the Divine, which has resulted from my

	following the ways of the Holy Prophet ﷺ. This is... all.' Then there has been a note by him where he writes: 'We have written again and again that our Holy Prophet ﷺ is the Seal of Prophethood, and that after him, there is neither any kind of independent Nubuwwat, nor can there be any Shariah.' That means, that there can be non-Shari'i prophets, and such that are not independent.
Mr. Abdul Mannan Umar:	No. I had said that one who is not independent is not a prophet. That one who does not have a Shariah, is not a prophet. This is our viewpoint. This is no kind of prophethood. In the sense that such a person is not a prophet. One who is a prophet says that he is a Nabi, a prophet. Why should he say that he is an Ummati? Obviously, when he is adding this word, he intends to say that he is not an actual prophet, and actual Nabi. Rather, this is a negation of prophethood.
Mr. Yahya Bakhtiar:	Our difficulty is that when saying لا نبى بعدى (no Nabi after me) he ﷺ had not said that this does not mean that no Ummati would come. If he ﷺ had said so, then this issue would never have come up. But he had said: 'There shall be no Nabi after me.'
Mr. Abdul Mannan Umar:	We also say the same thing, that there shall be no other Nabi.
Mr. Yahya Bakhtiar:	But you concede to the coming of an Ummati.
Mr. Abdul Mannan Umar:	There shall be Ummati. But there shall be no Ummati Nabi. there is no such thing as Ummati Nubuwwat.
Mr. Yahya Bakhtiar:	Then why has he used this expression again and again?
Mr. Abdul Mannan Umar:	These two words...
Mr. Yahya Bakhtiar:	Again and again, especially when he had said once... For one more time I shall you – I think you must feel bothered by now – that he had said that the people were mistaken, that there had been a misunderstanding. That this expression is not to be used in the future. But why had he used it again?
Mr. Abdul Mannan Umar:	I had explained that he said: 'Since I am receiving Wahy... since my Wahy contains the word 'Nabi', I have no choice but to use this word. I will not conceal it. I will make it manifest. But you people should not misunderstand it. It is in the sense of Muhaddith. And if you dislike this word...'
Mr. Yahya Bakhtiar:	He himself declares that the word Muhaddith does not duly describe him.
Mr. Abdul Mannan Umar:	This is with reference to its literal meaning, not to the technical one. In the technical sense, he is a Muhaddith. Look up the meaning of Muhaddith in the dictionary. Muhaddith does not refer to someone who communicates with the Divine or who receives Divine addresses. He has not said anything wrong. There are dictionaries all over the world. Can anyone prove that this is what the word Muhaddith means? He had just gone into linguistic intricacies. This is an issue of linguistics. He says that if this expression is being used as per its linguistic meanings, then you have no other choice but to say 'Nabi'. And if you use it in the technical sense, then you can say 'Muhaddith'. (Break)

Mr. Yahya Bakhtiar:	You had just mentioned the status of a Muhaddith, and one who does the Tafseer and exegesis of the Holy Qur'an. What is his position in comparison to a common scholar?
Mr. Abdul Mannan Umar:	A common...?
Mr. Yahya Bakhtiar:	...in comparison to a common scholar?
Mr. Abdul Mannan Umar:	He is one who can explain the Holy Qur'an, a scholar of the Divinities can also explain the Holy Qur'an, as well as a Mujaddid, a Muhaddith, and a Waliullah.
Mr. Yahya Bakhtiar:	There is no hinding (<i>note: the original text contains the word hinding. It should be 'binding' however. – Translator</i>) in that?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	Not less, not more?
Mr. Abdul Mannan Umar:	No. It is just as in case of a high-ranking lawyer, whose view is given more importance. A humble person like me, has got no such value.
Mr. Yahya Bakhtiar:	The question I had asked, the position is, that a lawyer...this is the Assembly. It is making laws. They have passed a law. After that, someone comes to me and asks: What does this law mean? Whatever explanation or elucidation I give, shall have no impact.
Mr. Abdul Mannan Umar:	It shall not become law.
Mr. Yahya Bakhtiar:	Yes. It does not mean that the law has changed.
Mr. Abdul Mannan Umar:	Yes. Absolutely not.
Mr. Yahya Bakhtiar:	But when that person goes to court, and the judge there decides that it means such and such, then this will be a meaning which will have to be accepted by the Assembly.
Mr. Abdul Mannan Umar:	Yes, right.
Mr. Yahya Bakhtiar:	If they do not like it, if it is not what they want, then they can make another law. But as far as the verdict of the Judge is concerned, it becomes binding; in so far as he had taken these words in a certain meaning. Now, I am asking you, when a Muhaddith interprets the Holy Qur'an...
Mr. Abdul Mannan Umar:	When he gives a certain meaning to an Ayat of the Holy Qur'an.
Mr. Yahya Bakhtiar:	Yes. He says that 'Khatamun-Nabiyeen' means...
Mr. Abdul Mannan Umar:	When he mentions a certain meaning.
Mr. Yahya Bakhtiar:	...does it then become binding or not?
Mr. Abdul Mannan Umar:	No. I had said that it does not become binding. Let me give you two examples. Maulwi Muhammad Ali had been Mirza Sahib's disciple. Mirza Sahib had understood in the light of the Holy Qur'an that the Messiah had been born without a father. Mirza Sahib wrote: 'The Messiah had been born without a father.' This is what he had understood from the Holy Qur'an. Maulana

	Muhammad Ali had been his disciple. And in his Tafseer – I have it with me...
Mr. Yahya Bakhtiar:	Yes, alright. I have seen it.
Mr. Abdul Mannan Umar:	In his Tafseer he says that he had a father. Now look, he believed him to be a Muhaddith, a Mujaddid, a Waliullah. But he differs with him in matters of Tafseer.
Mr. Yahya Bakhtiar:	No. In the morning you had mentioned an offer that you had received, that your missionary efforts shall receive financial support, but that you are not to explain the Holy Qur'an in the way Mirza Sahib had. You had said that this offer had been turned down. I am asking whether this was because you considered it as binding?
Mr. Abdul Mannan Umar:	No. If you give an explanation, then this will be highly estimated by us. I would say: 'Sir, I shall give preference to this point.' And a simple man, I think the lawyer would say: 'No, sir, this is not necessary.' We hold that Mirza Sahib's Wahy, or his interpretation and explanation of the Holy Qur'an is not binding in the sense that one cannot go against it. I have given a practical example of that, and I shall give one more. Mirza Sahib was once told: 'Today is Eid.' Then he received inspiration: 'Today is Eid.' What comes next? 'Celebrate it if you like, or don't celebrate it, if you like.' Look, this is not binding. Mirza Sahib had never presented his Wahy, his interpretations, his explanations as though they were unalterable, like the Holy Qur'an, and...
Mr. Yahya Bakhtiar:	No. This is not what I have said.
Mr. Abdul Mannan Umar:	...it is not binding. Not in any way binding.
Mr. Yahya Bakhtiar:	I am talking about about his interpretations of the Holy Qur'an, his explanations of the same. Do you consider them as binding or not?
Mr. Abdul Mannan Umar:	No. I have given two examples. We do not consider them as binding.
Mr. Yahya Bakhtiar:	Now look, The Holy Prophet ﷺ had explained the meaning of an Ayat. We have got his Ahadith regarding that...
Mr. Abdul Mannan Umar:	Binding... we absolutely...
Mr. Yahya Bakhtiar:	...it will be binding if it is authentic.
Mr. Abdul Mannan Umar:	Absolutely.
Mr. Yahya Bakhtiar:	So, I am saying that you are not giving Mirza Sahib such a status?
Mr. Abdul Mannan Umar:	No. Mirza Sahib cannot get such a status.
Mr. Yahya Bakhtiar:	Alright. Now tell, is it correct that Islam has given us permission for interpreting the Holy Qur'an? And that after the Holy Prophet's ﷺ demise, no one's interpretation of the Holy Qur'an can be considered as binding?
Mr. Abdul Mannan Umar:	Yes. This is the correct view.
Mr. Yahya Bakhtiar:	Now, what about the people of Rabwah, do they consider it as binding?
Mr. Abdul Mannan Umar:	I cannot say anything about this.
Mr. Yahya Bakhtiar:	Look, you have got some differences with them. If I say that...

Mr. Abdul Mannan Umar:	The point is that so much contradiction...
Mr. Yahya Bakhtiar:	...because...
Mr. Abdul Mannan Umar:	Let me give you one reason...
Mr. Yahya Bakhtiar:	...it is not that I want to increase your differences. We had endeavoured to ask them some questions. They had said: 'We should not be asked about this.' But the point was such that there was not any need, either. They had stated whatever the matter was. So, we are asking to make the differences clear, to see what is the difference, after all? You say that he was a Nabi in the metaphorical sense.
Mr. Abdul Mannan Umar:	When saying that he was a Nabi in the metaphorical sense, we mean that he was not a Nabi.
Mr. Yahya Bakhtiar:	He was not a Nabi. This is why I used the word metaphorical.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	And whether one considers it as <i>Baroozi</i> , or anything else, still he was not a real Nabi, or does the question of his being a real Nabi not even arise?
Mr. Abdul Mannan Umar:	Not at all.
Mr. Yahya Bakhtiar:	They are also saying the same.
Mr. Abdul Mannan Umar:	As far as I have understood you, you mean to ask what, after all, is then the difference between our and their stance?
Mr. Yahya Bakhtiar:	Exactly.
Mr. Abdul Mannan Umar:	Let me tell you the difference. The first and foremost difference, which is indeed a very great difference between us and them, is that no matter how Mirza Sahib's status of Nubuwwat is interpreted, no matter in which sense the word Nubuwwat is taken, we do not think that anyone becomes a Kafir by not accepting Mirza Sahib's status. But their point of view, which they had presented in 1914 and 1915, is that they are Kafirs. This is our...
Mr. Yahya Bakhtiar:	But they are Kafirs of that kind which...
Mr. Abdul Mannan Umar:	No. Their point of view that I had...
Mr. Yahya Bakhtiar:	No. They had said the same thing.
Mr. Abdul Mannan Umar:	No. Not at all.
Mr. Yahya Bakhtiar:	They consider that which you call Kafir as a second category, that of sinner.
Mr. Abdul Mannan Umar:	No. Not at all. I challenge you to show me just one word in their writings of 1914, 1915, 1917...
Mr. Yahya Bakhtiar:	No. I have them with me. 'He is a Kafir. He is a pukka Kafir.' They keep saying this. But what Nasir Ahmad Sahib had been saying is that there are two types. He had used different words.
Mr. Abdul Mannan Umar:	No. He had written that they are out of the pale of Islam.
Mr. Yahya Bakhtiar:	Yes. Then he had given the following explanation, that apart from the pale of

	Islam, there is also a circle of the Ummat of Islam, and that such a person is out of the pale of Islam, but that he continues to be in the Ummat of Islam.
Mr. Abdul Mannan Umar:	Which circle is this? This is above our understanding...
Mr. Yahya Bakhtiar:	We had heard this for the first time.
Mr. Abdul Mannan Umar:	...that there is a circle of Islam, and that there is a circle of the Ummat. At least I am not quite getting it.
Mr. Yahya Bakhtiar:	I had said the same. Ummat, no, he had said a Millat...
Mr. Abdul Mannan Umar:	...has got a circle, and that there is a circle of Islam. We are not quite comprehending this.
Mr. Yahya Bakhtiar:	Look, there is the Ummat. They say, there is the Ummat...
Mr. Abdul Mannan Umar:	We have got nothing to do with their explanations.
Mr. Yahya Bakhtiar:	No. I am saying this, because we were confused. Because we had never heard such a thing before, so we kept reading...
Mr. Abdul Mannan Umar:	Our viewpoint is not confusing. It is perfectly clear. We...
Mr. Yahya Bakhtiar:	We kept reading...
Mr. Abdul Mannan Umar:	We clearly say that he is not out of the pale of Islam. Look, their explanations, more than half a century has passed over those matters...
Mr. Yahya Bakhtiar:	No, I am saying...
Mr. Abdul Mannan Umar:	For example, let me quote one of their statements: 'If a sword was put on both sides of my neck...'
Mr. Yahya Bakhtiar:	We have heard all this from those people.
Mr. Abdul Mannan Umar:	Now tell me, what could be the explanation of this? This is our basic difference with them.
Mr. Yahya Bakhtiar:	I had read this out to them...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...this is by Basheer Ahmad Sahib, from Kalimatul Fasl.
Mr. Abdul Mannan Umar:	From Kalimatul Fasl.
Mr. Yahya Bakhtiar:	'Those who do not consider it as a part of faith to believe in all prophets. Then, as per this Ayat, there are people who believe in Musa, but not in Isa, people who believe in Isa but not in Muhammad ﷺ, and people who believe in Muhammad ﷺ, but not in the Promised Messiah. All these are not just Kafirs, but confirmed Kafirs, and out of the fold of Islam.'
Mr. Abdul Mannan Umar:	This is not in accordance with Mirza Sahib's writings. Mirza Sahib had said that 'No one becomes a Kafir because of his not believing in me.' But here it is said that such a person becomes a Kafir.
Mr. Yahya Bakhtiar:	No, he had said that there is a second category of Kafir. That which you call sinner.
Mr. Abdul Mannan Umar:	No, not this. Let me tell you that it is not the same.
Mr. Yahya Bakhtiar:	He had said so.

Mr. Abdul Mannan Umar:	Alright. I am not saying what is correct and what not. That is for them to know. Sir, our basic difference with them is that Mirza Sahib...
Mr. Yahya Bakhtiar:	He had justed amended. We have got the record of the Assembly.
Mr. Abdul Mannan Umar:	Absolutely. Right.
Mr. Yahya Bakhtiar:	Then what you are saying is that there are no more differences left?
Mr. Abdul Mannan Umar:	Yes. They are amended. This is why I had said that our differences with them stem from the time...
Mr. Yahya Bakhtiar:	But now there are no differences, right?
Mr. Abdul Mannan Umar:	If it will not remain, then it will not remain. The point is that we do not know what they had said in front of you. These were secret proceedings.
Mr. Yahya Bakhtiar:	No. This will come to the light. It will not remain a secret proceeding. They had said so.
Mr. Abdul Mannan Umar:	It would be very kind of you to give some information.
Mr. Yahya Bakhtiar:	It will not remain secret for long. But they has said the same thing, that Kafir in this context means nothing more than sinner.
Mr. Abdul Mannan Umar:	If they make a few more changes, then they will be your and our brethren. We will all be one. But the stand that we have taken, that stand, Sir, is that one may believe Mirza Sahib to have any status one likes...
Mr. Yahya Bakhtiar:	No, should not rather you make some changes, and they make some changes? (Laughter)
Mr. Abdul Mannan Umar:	Yes, our changes, Sir! If you could suggest any changes for us, any such changes that are according to Islam, to the Holy Qur'an, the Holy Prophet ﷺ and the Sacred Ahadith, then we would be only too glad to accept them. Not just the statement of any person. If you present us with anything that is according to the Holy Qur'an and the Sacred Ahadith, then it will be very easy for us to bow to it.
Mr. Yahya Bakhtiar:	Alright. Now, just as there are 'real' Nabis and 'real' Kafirs, are there also 'real' Muslims?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Who are they?
Mr. Abdul Mannan Umar:	Those who accept all the Qur'anic injunctions, who follow the example set by Muhammadur-Rasoolullah ﷺ, who accept what has been said in the Sacred Ahadith, who accept the Sunnah – such are real Muslims.
Mr. Yahya Bakhtiar:	And if, in spite of accepting all these things, a person does not accept Mirza Sahib as Muhaddith, Nabi, or in any other role, what then?
Mr. Abdul Mannan Umar:	He is a Muslim.
Mr. Yahya Bakhtiar:	A real one?
Mr. Abdul Mannan Umar:	No, because he had rejected one of God's commands, one of the great prophecies made by Muhammadur-Rasoolullah ﷺ.
Mr. Yahya Bakhtiar:	No, I am asking you about your viewpoint with regard to this...
Mr. Abdul Mannan	...he is a sinner.

Umar:	
Mr. Yahya Bakhtiar:	A non-Ahmadi cannot be a real Muslim?
Mr. Abdul Mannan Umar:	Sir, no, it is not that a non-Ahmadir cannot be a real Muslim. Our viewpoint is not like that.
Mr. Yahya Bakhtiar:	No. A non-Ahmadi – is he not a real Muslim?
Mr. Abdul Mannan Umar:	I had said that these people deny just one injunction.
Mr. Yahya Bakhtiar:	No, I had not asked you for the reason. I am asking whether they are real Muslims, in spite of this denial?
Mr. Abdul Mannan Umar:	They are not real Kafirs.
Mr. Yahya Bakhtiar:	No. I am not saying that they are Kafirs. I want to go into the larger category.
Mr. Abdul Mannan Umar:	Look, a real Muslim is one, who, in a real sense... a real Kafir...
Mr. Yahya Bakhtiar:	No. You had told this. Look, I, I am a big sinner. But let us assume that I try to fulfil all of Allah's commandments, to do all the good things that a Muslim is supposed to be doing, to fulfil whatever of Allah's commandments there might be, but in spite of that, I say that I do not accept Mirza Sahib, neither as a nabi, nor as a Muhadith...
Mr. Abdul Mannan Umar:	Accepting him is not a prerequisite of Iman.
Mr. Yahya Bakhtiar:	...so I...
Mr. Abdul Mannan Umar:	It is not a prerequisite of Iman.
Mr. Yahya Bakhtiar:	...so I am a real... look, the question is that I am yet not a real Muslim, because you say that I have not accepted one of God's commandments.
Mr. Abdul Mannan Umar:	I had said that a person... we do not consider this as a part of Iman. When it is not a part of Iman, it is not a part of the things one absolutely must believe in. Now, why do we not say that such a person... we say that this is his weakness.
Mr. Yahya Bakhtiar:	Yes, but in face of this weakness, he is not a real Muslim, right? I am asking you about a 'perfect' Muslim.
Mr. Abdul Mannan Umar:	A real...
Mr. Yahya Bakhtiar:	He is not, is he?
Mr. Abdul Mannan Umar:	The stand that we take is, that it is not a prerequisite of Iman to accept Mirza Sahib. By denying Mirza Sahib's claim, the position will be the same. You can take the reverse of that.
Mr. Yahya Bakhtiar:	Look, it will be all the same, whether with denial or acceptance.
Mr. Abdul Mannan Umar:	No. Denial and acceptance are two opposite things.
Mr. Yahya Bakhtiar:	No. Does denial make me 'real'? I do not become 'real' because of that. However, I can become 'real' by accepting. See?
Mr. Abdul Mannan Umar:	It will be the reverse of that.

Mr. Yahya Bakhtiar:	Yes, it will be. If I create all possible virtues the world can imagine in me, just to be a real Muslim, but do not believe in Mirza Sahib as either a Nabi or a Muhaddith, in the sense that you say, then I will not be a real Muslim?
Mr. Abdul Mannan Umar:	The issue is not one of not believing in Mirza Sahib. Any of the things said by Muhammadur Rasoolullah ﷺ – if you...
Mr. Yahya Bakhtiar:	As per your viewpoint, Allah and His Messenger ﷺ ordered us to accept Mirza Sahib?
Mr. Abdul Mannan Umar:	Absolutely. I will not consider one who does not accept a thing decreed by the Messenger of Allah, as real.
Mr. Yahya Bakhtiar:	So your viewpoint is that the commands of Allah and His Messenger ﷺ...
Mr. Abdul Mannan Umar:	Because of the command, not because of Mirza Sahib.
Mr. Yahya Bakhtiar:	No, no, Mirza Sahib... Allah and His Messenger ﷺ said that – I want to clear the position – that Mirza Sahib is the Promised Messiah, and that one must accept him. And I say that I do not accept him. So, will I be a real Muslim?
Mr. Abdul Mannan Umar:	Since...
Mr. Yahya Bakhtiar:	Leave the 'since'.
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	You can explain the 'since' later.
Mr. Abdul Mannan Umar:	I am fearing some confusion, that is...
Mr. Yahya Bakhtiar:	Look, Mirza Sahib, please! I am making a request: first answer the question that I am asking. Then, no doubt, as far as I am concerned, you are free to explain for one hour the reasons. I had only asked you – and I had done that three or four times – that if a righteous person, a saint, a friend of Allah, fulfils all the Divine Commandments, but –as per your stance- he does not fulfil one of them, namely to accept Mirza Sahib as the Promised Messiah, or Muhaddith, will you say that such a person is not a real Muslim? First, just say whether he will be or not.
Mr. Abdul Mannan Umar:	Let me...
Mr. Yahya Bakhtiar:	Look, you never answer. I will have to request the Speaker to tell you to forst answer and then explain. Just say whether such a person can be a real Muslim or not?
Mr. Abdul Mannan Umar:	I was saying that instead of bringing in Mirza Sahib, my stand should be...
Mr. Yahya Bakhtiar:	I have understood that. I had said before that a person – I, let us assume say so, a person accepts all of Allah's commandments...
Mr. Abdul Mannan Umar:	...except for one?
Mr. Yahya Bakhtiar:	...and does not accept one of them...
Mr. Abdul Mannan Umar:	Sir, no, he cannot be.

Mr. Yahya Bakhtiar:	...he cannot be a real Muslim. The second question was that according to you, Mirza Sahib is the Promised Messiah, and Allah commanded to accept him. Can one, who does not accept him, be a real Muslim?
Mr. Abdul Mannan Umar:	He can be, if Itmam-e-Hujjat had not taken place.
Mr. Yahya Bakhtiar:	Just leave the Itmam-e-Hujjat for the time being.
Mr. Abdul Mannan Umar:	No, yes...
Mr. Yahya Bakhtiar:	Let us assume it has taken place.
Mr. Abdul Mannan Umar:	Itmam-e-Hujjat has taken place?
Mr. Yahya Bakhtiar:	It has taken place.
Mr. Abdul Mannan Umar:	Yes, not at all, because he had understood the truth and yet denied it. But if he denies without Itmam-e-Hujjat having taken place, then there is no harm. Then he is a Muslim...
Mr. Yahya Bakhtiar:	No, tell me, the Muslims at present who do not accept Mirza Sahib, the non-Ahmadis – do you consider them as real Muslims?
Mr. Abdul Mannan Umar:	Many, many, many.
Mr. Yahya Bakhtiar:	Real ones?
Mr. Abdul Mannan Umar:	Yes, very much, because you...
Mr. Yahya Bakhtiar:	They do not fulfil Allah's commandment, don't you see that?
Mr. Abdul Mannan Umar:	No, sir, we consider them as such.
Mr. Yahya Bakhtiar:	No, they do not accept one of Allah's commandments.
Mr. Abdul Mannan Umar:	Look, you had left this. You had said that this is futile.
Mr. Yahya Bakhtiar:	No, I am saying that they do not accept one of Allah's commandments.
Mr. Abdul Mannan Umar:	You had left this. My answer to this is that no, they are real Muslims.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	You had taken up Mirza Sahib.
Mr. Yahya Bakhtiar:	Let me tell you that if Itmam-e-Hujjat had not taken place for the members of this Assembly, then it had not taken place for anyone in this world, because we are listening to this since one month...
Mr. Abdul Mannan Umar:	Absolutely correct.
Mr. Yahya Bakhtiar:	...to all of Mirza Sahib's arguments. All of them had been presented.
Mr. Abdul Mannan Umar:	No. If Itmam-e-Hujjat had not taken place at all, then we would never say that they are non-Muslims, or that they are Kafirs.
Mr. Yahya Bakhtiar:	But here, Itmam-e-Hujjat had taken place.

Mr. Abdul Mannan Umar:	Not at all. The correct point of view is that if Itmam-e-Hujjat has not taken place, then they would definitely not be (Kafirs or non-Muslims)
Mr. Yahya Bakhtiar:	And if it had taken place?
Mr. Abdul Mannan Umar:	Yes, then that is alright. I had already explained the meaning of Itmam-e-Hujjat, that one realizes the truth, accepts it as the truth and still says: 'I will not accept it.' This is indeed a very evil thing.
Mr. Yahya Bakhtiar:	Alright. Now please explain this: when Mirza Sahib uses the word 'Muslim' in his writings, and does not mean 'Ahmadis' by that, then does he talk about real Muslims, or not?
Mr. Abdul Mannan Umar:	At times he might well mean real Muslims, and at times not. It depends on that person's condition. Because when he says: 'one who does not accept me', he is talking about hundreds and thousands of human beings. So, we cannot make a decision just by that.
Mr. Yahya Bakhtiar:	Look, in one place, his son whom you reject, mentions something. Just see, what he says. Whether it is correct or not, is for you to judge, but he says: 'From this is learnt that the Promised Messiah...'
Mr. Abdul Mannan Umar:	God knows.
Mr. Yahya Bakhtiar:	Look, I am coming to this. There are several complications in this.
Mr. Abdul Mannan Umar:	Allah knows best.
Mr. Yahya Bakhtiar:	No, no, look, of course Allah knows best. But that what Mirza Sahib is saying...
A voice:	And Allah has not put us in charge of setting up the scales.
Mr. Yahya Bakhtiar:	No, no, let me continue.
Mr. Abdul Mannan Umar:	This is a statement by Mirza Mahmood Sahib?
A voice:	God has not charged us with dividing the people.
Mr. Yahya Bakhtiar:	No. Mirza Basheer Ahmad Sahib. Mirza Basheer Ahmad Sahib is saying: 'At times, His Holiness the Promised Messiah thought that upon seeing the word Muslims being used for non-Ahmadis, the people might be deceived. This is why he had, in order to remove this misunderstanding, used terms like 'people who profess Islam'. Hence, whenever you see the word 'Muslim', take it to mean such people who lay a claim to Islam, and not real Muslims.' This had been mentioned in Tohfa-e-Goleroia, page 18.
Mr. Abdul Mannan Umar:	Mirza Basheer Ahmad Sahib's are neither a proof for us, nor are they correct, nor should they be presented to us. We are against his point of view.
Mr. Yahya Bakhtiar:	No. he says that Mirza Sahib has used this word at times.
Mr. Abdul Mannan Umar:	Yes, but he is wrong. Let me have Mirza Sahib's writing, then I shall say something.
Mr. Yahya Bakhtiar:	I shall get this as well.
Mr. Abdul Mannan Umar:	I am ready for that. I do not consider Mirza Basheer Ahmad Sahib as a proof.
Mr. Yahya Bakhtiar:	He says: 'In order to remove this misunderstanding, used terms like 'people who profess

	Islam.'
Mr. Abdul Mannan Umar:	We are at differences because of writings like this.
Mr. Yahya Bakhtiar:	In Tohfa-e-Goleroya, page 18, he says...
Mr. Abdul Mannan Umar:	What does he say?
Mr. Yahya Bakhtiar:	'...who profess Islam. Then other sects, who profess Islam, will have to be abandoned fully.' He says: '...who profess Islam, will have to be abandoned fully.' This is written on page 18.
Mr. Abdul Mannan Umar:	Page 18 you had said?
Mr. Yahya Bakhtiar:	Yes. There is it written. I don't know if the edition is the same.
Mr. Chairman:	Shall we close for today?
Mr. Yahya Bakhtiar:	Just one or two questions, Sir, on this point.
Mr. Chairman:	All right.
Mr. Yahya Bakhtiar:	Please tell me, who is a 'Murtid' (apostate)?
Mr. Abdul Mannan Umar:	Who is a 'Murtid'?
Mr. Yahya Bakhtiar:	Yes. In Islam?
Mr. Abdul Mannan Umar:	The technical meaning of 'Murtid' applies to a person who has abandoned Islam after having accepted it once.
Mr. Yahya Bakhtiar:	Does this refer to any specific kind of Islam or is this general?
Mr. Abdul Mannan Umar:	The Islam brought by Muhammadur-Rasoolullah, the Islam brought by the Holy Qur'an.
Mr. Yahya Bakhtiar:	Now, Hakeem Sahib had joined the Ahmadiyyah Jamaat, he had pledged allegiance...
Mr. Abdul Mannan Umar:	May I say something before that?
Mr. Yahya Bakhtiar:	No, first let me put my questions, then you...
Mr. Abdul Mannan Umar:	I think the question will not even arise. Then question will be nipped. And the literal meaning of this word is that after choosing one thing, after selecting and accepting one thing, one turns away from it. In the literal sense...
Ch. Jahangir Ali:	Mr. Chairman, Sir, on a point of explanation. Janab, the witness is here to answer the questions of the Attorney-General and, if there is no question, I think he need not explain anything. Therefore he should hear the question of the honourable Attorney-General and then he should speak in explanation or in reply of that question, Sir. If there is no question, then he is not supposed to give any speech or explanation.
Mr. Chairman:	The Attorney-General will raise this objection, if any.
Mr. Yahya Bakhtiar:	I am asking you a simple question: What does 'Murtid' mean in Islam? I am not coming to the literal meanings. We know that the literal meaning is what we call renegade in English, one who crosses over to another religion. Would you call a

	person who crosses the floor a renegade? Things like these are implied in literal meanings. I am talking about a common Murtid, whose punishment is that he is to be stoned to death. I am talking about Murtid in this sense.
Mr. Abdul Mannan Umar:	Yes?
Mr. Yahya Bakhtiar:	The Murtid regarding whom the Holy Qur'an has declared that he is to be put to death.
Mr. Abdul Mannan Umar:	I have not found any such thing in the Holy Qur'an.
Mr. Yahya Bakhtiar:	He is not to be put to death in Islam?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	There is no such ruling regarding him?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	And what is a Murtid?
Mr. Abdul Mannan Umar:	I had said that the technical meaning of this refers to a person who had accepted Islam and then abandoned it. Such a person is called a Murtid.
Mr. Yahya Bakhtiar:	Then what about Abdul Hakeem Sahib? He had been a Muslim, then he became an Ahmadi, then he left Mirza Sahib, did no longer believe him to be a Nabi. There had been some differences...
Mr. Abdul Mannan Umar:	No. This is not the case. Abdul Hakeem Khan Patiala was a doctor... his... he was a Muslim. He had also believed in Mirza Sahib. After that, he had adopted some beliefs that were contrary to Islam. He said that one can be a Muslim even if one does not believe in Muhammadur-Rasoolullah ﷺ. This was his creed. Mirza Sahib had cut off social relations with him. He had excommunicated him from the Jamaat. And in that context, he had used the word Murtid – that a person who does not accept Muhammadur-Rasoolullah ﷺ, who does not deem it a requirement of faith to believe in him, who thinks that one can attain salvation even without believing in him, that such a person is not a Muslim.
Mr. Yahya Bakhtiar:	No, that is in the meaning that Mirza Sahib had said: 'I am Muhammad...'
Mr. Abdul Mannan Umar:	No, no...
Mr. Yahya Bakhtiar:	That he had become 'fanaa fir-Rasool' – annihilated his being in that of the prophet ﷺ, that one who does not believe in Muhammad ﷺ, one who does not believe in him, does not believe in Muhammad ﷺ. And the like. He was not ousted for that?
Mr. Abdul Mannan Umar:	No. He had written a Tafseer of the Holy Qur'an, in which he had said that saying 'Laa ilaha illallah' suffices, and that there is no need to say 'Muhammadur-Rasoolullah'. This was his belief. Mirza Sahib had refuted his views at length. He had written a whole book on this topic, in which he showed that Abdul Hakeem Khan's thinking was not according to Islam.
Mr. Yahya Bakhtiar:	Had Mirza Sahib said so, or had Abdul Hakeem himself also said so?
Mr. Abdul Mannan Umar:	Yes, also Abdul Hakeem. It has been put into print.

Umar:	
Mr. Yahya Bakhtiar:	He had said this?
Mr. Abdul Mannan Umar:	Yes. This is his Tafseer.
Mr. Yahya Bakhtiar:	Is it also correct that he had first been with Mirza Sahib?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	And when Mirza Sahib laid claim to Nubuwwat, this gave rise to quite some discussions in Lahore?
Mr. Abdul Mannan Umar:	No, there had been no discussions with him regarding Nubuwwat. There had been no such discussions.
Mr. Yahya Bakhtiar:	And at his behest, he had said: 'Do not use the word 'Muhaddith' for me'?
Mr. Abdul Mannan Umar:	No. This is not the same Abdul Hakeem. This was another Abdul Hakeem. He was from Lahore, and not from Kalanoor.
Mr. Yahya Bakhtiar:	Yes. He was from Patialah.
Mr. Abdul Mannan Umar:	This is why I had used the word 'Doctor' in the beginning, so that...
Mr. Yahya Bakhtiar:	He had been declared a Murtid, because of that, and not because of the Jamaat, because of his having broken the pledge of allegiance?
Mr. Abdul Mannan Umar:	Who?
Mr. Yahya Bakhtiar:	He.
Mr. Abdul Mannan Umar:	Mirza Sahib had ousted him from the Jamaat because of that.
Mr. Yahya Bakhtiar:	No. He had first pledged allegiance, then he left.
Mr. Abdul Mannan Umar:	No. He had first pledged allegiance, and then Mirza Sahib ousted him.
Mr. Yahya Bakhtiar:	In spite of the pledge?
Mr. Abdul Mannan Umar:	Yes, because of his beliefs. Mirza Sahib could not bear that anyone says such a thing about Muhammadur-Rasoolullah ﷺ, that salvation was possible even without believing in him. This is why he had excommunicated him from the Jamaat and used the word Murtid for him.
Mr. Yahya Bakhtiar:	But, his son states here another reason, namely that he had denied Mirza Sahib.
Mr. Abdul Mannan Umar:	Yes, his son had done may a great thing. Let me tell you about Abdul Hakeem's beliefs. According to him a person who has left Islam, i.e. who has become a Murtid, can still hope for salvation, if he has got left some belief in the unity of Allah. That a person from among the Jews and Christians and Aryans can attain salvation, provided he believes God to be One, in spite of his denying Islam, and in spite of his being an enemy of the Holy Prophet ﷺ. This had been his view. Sir, this is why the word 'Murtid' had been used for Abdul Hakeem Sahib, and this was quite right so. It is quite impossible that one should attain salvation and in spite of one's being an enemy to the Holy Prophet ﷺ. Mirza Sahib could not bear this.
Mr. Yahya Bakhtiar:	At this time, I shall... I read this out to you. It says that Ahmadiyyat... 'Ahmadiyya Movement stands in the same relation to Islam in which Christianity

	stood to Judaism.’ (Review of Religions) This is how Maulwi Muhammad Ali explains the Ahmadiyya Movement. This book is quite common.
Mr. Abdul Mannan Umar:	It would be well if there was some further explanation. You had read the book – was it written by Maulana Sahib himself?
Mr. Yahya Bakhtiar:	By himself.
Mr. Abdul Mannan Umar:	It is by him?
Mr. Yahya Bakhtiar:	It is written there. See for yourself, will you?
Mr. Chairman:	The librarian may hand over the book.
Mr. Yahya Bakhtiar:	Hand over the book, please. Maulwi Muhammad Ali himself...
Mr. Abdul Mannan Umar:	Which ‘Review of Religions’...
Mr. Yahya Bakhtiar:	Well, it is ‘Review of Religions’, the English ‘Review of Religions’ of 1906
Mr. Abdul Mannan Umar:	Sir! Are there any annotations below?
Mr. Yahya Bakhtiar:	(To the librarian) Show him the Mabahithah Rawalpindi. (To the witness) This seems to be your common publication.
Mr. Abdul Mannan Umar:	No. ‘Review of Religions’...
Mr. Yahya Bakhtiar:	The references, the mention, your publication is common, theirs is not.
Mr. Abdul Mannan Umar:	We note it.
Mr. Yahya Bakhtiar:	Yes, note it on there. There are publications from both sides. Both are signed.
Mr. Abdul Mannan Umar:	Yes?
Mr. Yahya Bakhtiar:	This is also signed by both. It bears the sign of Maulana Muhammad Ali Sahib as well.
Mr. Abdul Mannan Umar:	No. I was about to say something. Maulana Sahib was editor back then. At that time, the writings of others were printed as well.
Mr. Yahya Bakhtiar:	No, no, it is written on it that he had said so for himself.
Mr. Abdul Mannan Umar:	This is what I want to see, for myself, to ascertain...
Mr. Yahya Bakhtiar:	Just note it.
Mr. Abdul Mannan Umar:	...only then I can give you my opinion what Maulana Sahib believed, and what his viewpoint was. But as long as this writing is not in front of me, it is difficult for me to say anything.
Mr. Chairman:	Is that all?
Mr. Yahya Bakhtiar:	Sir, the next subject I shall take up in the morning.
Mr. Chairman:	The Delegation is permitted to leave, for tomorrow at 10:00 a.m.
Ch. Jehangir Ali:	Mr. Chairman, before the Delegation leaves, the members want to know the honourable member of the Delegation who is replying on behalf of Maulana Sadruddin, they want to know his introduction, and whether it is true that he is the son of Hakim Nooruddin, Khalifa-e-Awwal?

Mr. Chairman:	Yes, let him state that to the members.
Mr. Abdul Mannan Umar:	The name of this most humble person is Abdul Mannan Umar. My father's name was Hakeem Nooruddin. I had first passed the Maulwi Fadhil exams from the Punjab University, then I went to Aligarh University. I stayed there for six years. From there I passed my M.A. exams. In 1957, I went to Harvard University, to attend an international seminar, as a part of a three members' delegation from Pakistan. I was born in 1910. And a few days ago, I had retired from my post as editor of the Encyclopedia of Islam, which is published by the Punjab University.
Ch. Jehangir Ali:	Maulana Hakeem Nooruddin, who was the first Khaleefah of your Jamaat?
Mr. Abdul Mannan Umar:	Yes.
Ch. Jehangir Ali:	Alright.
Mr. Chairman:	That is all. The Delegation is permitted to leave; to report tomorrow at 10:00a.m. The honourable members may keep sitting.
Maulana Abdul Haqq:	Sir, the delegation had stated something concerning the mentioning of 'Murtid' in the Holy Qur'an...
Mr. Chairman:	Wait a moment.
Maulana Abdul Haqq:	(Arabic text not included in the original – translator) They had said that the Holy Qur'an does not mention the punishment for a 'Murtid'. Now, this is an Ayat from the Holy Qur'an, and Imam Bukhari had cited it as the punishment for a Murtid.
Mr. Chairman:	They will answer this tomorrow. They will reply to this Ayat.
Maulwi Mufit Mahmood:	And also to the Hadith.
Mr. Chairman:	They will answer this also.
Maulana Abdul Mustafa Al Azhari:	Let him also state whether Sir Zafarullah had any share in sending him to that seminar that he had attended, or not?
Mr. Chairman:	No. Disallowed. This question should be processed through Attorney-General. (To the Delegation) You can go, yes, you may go. You are free now, go. Tomorrow, ten o'clock then. (The Delegation left the Chamber)
<i>(The Special Committee of the whole House adjourned to meet at ten of the clock, in the morning, on Wednesday, the 28th August 1974)</i>	

13TH PROCEEDING

OF

**THE SPECIAL COMMITTEE
OF THE WHOLE HOUSE HELD
IN CAMERA**

Wednesday, the 28th August 1974

Mr. C M	National Assembly of Pakistan
PROCEEDINGS OF THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA	
<i>Wednesday, the 28th August 1974</i>	
<i>The Special Committee of the Whole House of the National Assembly of Pakistan met in camera in the Assembly Chamber, (State Bank Building), Islamabad, at ten of the clock, in the morning, Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
RECITATION FROM THE HOLY QUR'AN	

Mr. Chairman:	Should we call them? They may be called. (<i>The delegation entered the Chamber</i>) Yes, Mr. Attorney-General
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CROSS EXAMINATION OF THE LAHORI GROUP DELEGATION	
Mr. Yahya Bakhtiar (Attorney-General of Pakistan):	Sir! You had told us a number of things yesterday, but I, as well as many members of the Assembly, perceive that the position of several issues has not been cleared. Hence, since we had previously received evidence that stands in contradicting evidence, could you briefly clear the position regarding some matters? For example, what is Hazrat Isa's <i>alaihissalam</i> position? Was he a legislating prophet or a non-legislating prophet?
Mr. Abdul Mannan Umar (Witness of the Ahmadiyya Jamaat, Lahore):	Our viewpoint regarding Hazrat Isa <i>alaihissalam</i> is, that he had been given a book, and that he had been given prophethood directly, and not in consequence of having followed Hazrat Musa <i>alaihissalam</i> . But in the technical sense, we do not consider him as a prophet who had been given a complete and new Shariah.
Mr. Yahya Bakhtiar:	He was a non-legislative prophet. But apart from that, had he been given the authority to make some amendments to the Shariah of that time?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	So, the position is that he was a non-legislating prophet, but he had the... to make some amendments, abrogation, or additions to the Shariah.
Abdul Mannan Umar:	Allah Most High had said in the Holy Qur'an: (Arabic text not contained in the original – translator)

	...so that I...
Mr. Yahya Bakhtiar:	That is, he had been given authority. Now please tell me, there is a person who claims to be a Muhaddith, and you consider his claim as true – I am not using the word Nabi, because you say so – and he is receiving the same kind of Wahy as descends upon the prophets, from Allah, and his Wahy is just as pure, and he believes in it in the same way, and after this Wahy, he gives instructions that cause a rift in the Millat, would you accept his instructions? Would this be a new law, just as Hazrat Isa <i>alaihissalam</i> had brought a new law, or not?
Mr. Abdul Mannan Umar:	Sir! Such a law could not be implemented, from the shara'i point of view. But if there is a person who is elucidating the Shariah, explaining it, then he shall have got the right to do so, and this has been acknowledged by all scholars of this Ummat as well as by all Mufasssireen. (Pause)
Mr. Yahya Bakhtiar:	If such Muslim scholars who are considered as saintly and respectable, have done such an interpretation, and if they are unanimous about it, and if the Muhaddith makes a different interpretation – I am talking about Mirza Sahib, just to be clear – then you would consider the interpretation made by Mirza Sahib as binding. Is that correct?
Mr. Abdul Mannan Umar:	If the person in comparison happens to be just a scholar...
Mr. Yahya Bakhtiar:	No, I am talking about all the scholars, of the past 1300 years. If...
Mr. Abdul Mannan Umar:	As per my knowledge, there had been no such incident.
Mr. Yahya Bakhtiar:	No. If after 1300 years...
Mr. Abdul Mannan Umar:	This is a theoretical question. I think this is a mere hypothesis. I think there is no such thing on which the scholars of the past 1300 years had agreed upon. I shall hence present one of Imam Ahmad bin Hanbal's statements: 'One who claims Ijma' claims something wrong.' This is what Imam Ahmad bin Hanbal had said. At least I do not know of any issue upon which the scholars had agreed in the past 1300 years.
Mr. Yahya Bakhtiar:	No. If they were of the opinion that the Ayat referring to 'Khatamun-Nabiyeen' has got a certain meaning, that there can be no kind of Nabi, had there been any misgiving regarding this, Mirza Sahib, that before...
Mr. Abdul Mannan Umar:	I think if I take a little of your time in this regard, that we should not get into hairsplitting about literal meanings. A word has got a certain meaning in one language, and it takes on another meaning in another language. So, if we first determine what the word 'Nabi' is to mean...
Mr. Yahya Bakhtiar:	It means what the Holy Prophet ﷺ had said: لا نبي بعدى...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...I am talking about this meaning...
Mr. Abdul Mannan Umar:	This...
Mr. Yahya Bakhtiar:	...I am not talking about the meaning taken by poets.
Mr. Abdul Mannan Umar:	That is, the Arabic word, right, now, if we come to Urdu...

Umar:	
Mr. Yahya Bakhtiar:	Yes. I am saying in Arabic: There shall be no Nabi after me.'
Mr. Abdul Mannan Umar:	What is a 'Nabi'?
Mr. Yahya Bakhtiar:	That what he □ had meant by it.
Mr. Abdul Mannan Umar:	That is what I want to ask. What would one infer that the Holy Prophet □ had meant by it?
Mr. Yahya Bakhtiar:	A person who claims that he had come from Allah, that Allah had ordained him, that Allah had given him Wahy, and that that Wahy is as pure as that of the prophets. Then that person says again and again that he is a Nabi, that he is a Rasool, a Nabi, a Rasool.
Mr. Abdul Mannan Umar:	I do not think that anyone had explained it in this manner. No one in this Ummat had taken the word 'Nabi' in the meaning stated by you.
Mr. Yahya Bakhtiar:	Then you please tell, in which sense did they take it?
Mr. Abdul Mannan Umar:	The meaning of Nabi... the word Nabi has been used in two senses in the Islamic literature.
Mr. Yahya Bakhtiar:	No. When the Holy Prophet □ said that there shall be no Nabi after him...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...in which sense had he said it?
Mr. Abdul Mannan Umar:	When the Holy Prophet □ had used this word, there had been no explanation to it. The people of this Ummat had explained it. This is why I would like to say how it had been explained. The word Nabi had been used in its actual and real meaning. That is, for a person who has brought a new Shariah from Allah and who abrogates the former Shariah, or some parts of it, or who is not an Ummat of the prophet who had brought the former Shariah, and who has not got this blessing as a result of following another prophet. This is the actual and real meaning of Nabi. However, in Arabic, the word Nabi has been derived from نَبَأ (Naba'), i.e. giving news and information. So, a person who gets knowledge from Allah and informs others of it, is a Nabi in the literal meaning, not in the actual sense, not in the technical sense. In the figurative sense, in the metaphorical sense, one can use the word 'Nabi' for such a non-prophet, such a person who is not a Nabi in the actual and real sense. This is why I had yesterday referred to Maulana Rumi, who had said in his Masnavi: او نبی وقت خویش است اے مرید, that he is a Nabi: او نبی وقت خویش است اے مرید. A Pir reforms others, guides others, calls others towards Allah and the Messenger □. He is an Ummati, but the word Nabi had been used for him, in the figurative, metaphorical, not in the real and actual meaning. And Maulana Rumi was not a Kafir. He was an immensely pious human being. He had not denied the Finality of Prophethood. He believed in the Finality of Prophethood. Yet he says to his Mureed, his disciple: تا نبوت یابد اندر ملتے – so that you may attain Nubuwwat within the Ummat. This does not refer to real and actual Nubuwwat. It refers to the literal meaning, to the figurative meaning, not the actual and real meaning.
Mr. Yahya Bakhtiar:	That should be enough. Mirza Sahib, I had said that I have to ask you many

	questions, and today is our last day, and we will not have time after that.
Mr. Chairman:	I would request the Attorney-General to put definite questions.
Mr. Yahya Bakhtiar:	Sir, I have put definite questions.
Mr. Chairman:	And I will also request the witness to make short and definite answers.
Mr. Yahya Bakhtiar:	He is not in a position to answer any question definitely. That I am sure.
Mr. Chairman:	No, no. We have to confine ourselves to the questions.
Mr. Yahya Bakhtiar:	I will ask him again. (To the witness) So, this means that Mirza Ghulam Ahmad Sahib was a non-real Ummati Nabi?
Mr. Abdul Mannan Umar:	No. I had said that Mirza Sahib had never used the expression 'Ummati Nabi', though he had used the words 'Nabi' and 'Ummati'.
Mr. Chairman:	I think this question has been answered, because what the witness has stated is that every Musalman must keep a copy of a Lughat (dictionary) in his pocket. This is what he says, that he should definitely have a copy of a Lughat in his pocket.
Mr. Yahya Bakhtiar:	He had said: 'I am a Nabi from one aspect and an Ummati from another aspect.'
Mr. Abdul Mannan Umar:	The explanation lies in these very words.
Mr. Yahya Bakhtiar:	Yes. So that means that you consider him as a Nabi, from a certain aspect, and as an Ummat from another aspect.
Mr. Abdul Mannan Umar:	And what is the explanation of this?
Mr. Yahya Bakhtiar:	Just leave the explanation.
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	First answer this point.
Mr. Abdul Mannan Umar:	I had said that he was a Nabi from one aspect, and an Ummati from another. That is acknowledged.
Mr. Yahya Bakhtiar:	You accept and acknowledge this?
Mr. Abdul Mannan Umar:	Yes. We accept and acknowledge this.
Mr. Yahya Bakhtiar:	Now please, explain what has happened to this? Look, first answer the question, then you are at liberty to explain it.
Mr. Abdul Mannan Umar:	What is the explanation here? Mirza Sahib says: 'Listen, this person had been called Ummati as well as Nabi...' The same words – Ummati and Nabi. He has been called an Ummati as well as a Nabi. It has been said that both characteristics shall be found in that person, that of being an Ummati as well as that of Nubuwwat, just as both characteristics are found in a Muhaddith. However, a person who has been endowed with complete Nubuwwat, has got only one characteristic, namely that of Nubuwwat. In short, being a Muhaddith, combines both characteristics. This is why God has called me 'Nabi' in Baraheen-e-Ahmadiyya. So, the explanation will be that 'Ummati' and 'Nabi' actually mean 'Muhaddith'. 'Ummati' and 'Nabi' do not refer to an actual prophet here. An 'Ummati' cannot possess any kind of prophethood. There is no such thing as 'I am one kind of

	prophet, but not another kind.' Ummati and Nabi, both mean non-prophet here, both mean Muhaddith here. I have explained this text.
Mr. Yahya Bakhtiar:	Let me read out another reference to you: 'If the Almighty had not called a person who brings news of the Unseen 'Nabi', then tell me, what else should he be called? If you say that such a person should be called 'Muhaddith', then I tell you that this word does not, according to any dictionary, convey the meaning of disclosing matters from the Unseen.' This is from 'Aik Ghalat Fahmi ka Izalah', from which I had already read several times.
Mr. Abdul Mannan Umar:	Yes. I have read it.
Mr. Yahya Bakhtiar:	Alright.
Mr. Abdul Mannan Umar:	This has been covered yesterday. I shall repeat...
Mr. Yahya Bakhtiar:	No, I am mentioning this only so that the position may become clear.
Mr. Abdul Mannan Umar:	Yes. Alright. Look, if you give me the opportunity, then I shall make the position... (Interruption)
Mr. Chairman:	I will request...
Mr. Yahya Bakhtiar:	You also say that it is not a pre-requisite for a prophet to be legislating.
Mr. Chairman:	I will request let us get out of this Lughat (dictionary, linguistics) This Lughat will not solve the problem.
Mr. Yahya Bakhtiar:	Let him answer again this point.
Mr. Chairman:	Alright.
Ch. Jahangir Ali:	A point of explanation, Mr. Chairman.
Mr. Chairman:	To the Attorney-General.
Ch. Jahangir Ali:	I can address the Chair, Sir, I cannot address the Attorney-General.
Mr. Chairman:	You can talk to Attorney-General or you can send me a chit. If I find it, then you can...
Ch. Jahangir Ali:	No, Sir, my point of explanation should be known to the members of this House.
Mr. Chairman:	No, that methid we have been dealing, trying and we have been practicing for the last month.
Ch. Jahangir Ali:	Sir, I just want to say one thing.
Mr. Chairman:	All the points shall be told to me in private...
Ch. Jahangir Ali:	...that the witness...
Mr. Chairman:	...or we will decide those matters in the absence of the members of the Delegation.
Ch. Jahangir Ali:	No, Sir! I want to say this also for the information of the Delegation...
Mr. Chairman:	No, you need not inform them. My...
Ch. Jahangir Ali:	...that they should reply in the same manner in which they would preach to the masses...
Mr. Chairman:	No, no, one second...
Ch. Jahangir Ali:	If they preach like this to the masses...
Mr. Chairman:	Chaudheri Sahib! Chaudheri Sahib!
Ch. Jahangir Ali:	...then I think...

Mr. Chairman:	Chaudheri Jahangir Ali Sahib, Chaudheri Jahangir Ali!
Ch. Jahangir Ali:	...that no one will ever understand their religion.
Mr. Chairman:	Ch. Jahangir Ali, this is uncalled for.
Ch. Jahangir Ali:	All right, Sir.
Mr. Chairman:	This is wrong. You make a point and then say 'All right'.
Mr. Yahya Bakhtiar:	They have the right to reply.
Mr. Chairman:	(To Ch. Jahangir Ali) No, this is a violation of your own rules that you have formed. Fine, you have made your point. Then you said 'All right'. That's up to you.
Mr. Yahya Bakhtiar:	They have every right to reply. I would only request them to be as brief as possible.
Mr. Chairman:	When the Chair has taken notice of it, the entire House, in so far that the Chair has remarked it, has got the right to say, to put any question.
Mr. Abdul Mannan Umar:	Sir, I was saying that a word has got a technical meaning as well as a literal meaning. For example, the word 'Salah'. When we say 'Salah', the common Muslim immediately understands it to refer to the five daily prayers that we offer. But when we look this word up in the dictionary, then it will not tell us anything about saying 'Allahu Akbar', or folding the hands in a certain manner, or going into Ruku or Sajdah, or standing up, or sitting to recite the At-Tahiyat. Rather, the word 'Salah' is a technical term, which refers to the prayer that we offer. Likewise, there are many other words that people use, and that have got a literal meaning as well as a technical meaning that is different from the literal one.
Mr. Yahya Bakhtiar:	Sir, look, we had discussed this already yesterday. You had stated the matter in detail, and I had said so. We had talked about 'lion', that it has got a real meaning as well as a metaphorical meaning. Now we have come to the Assembly. let me ask you: If there are many people roaming around, and regarding one of them it is said that he is the Speaker, and he himself also says that he is the Speaker, then there will be no doubt as to who that person is. No one will think that 'Speaker' means a loudspeaker here, although a loudspeaker is also called speaker. Similarly, when a person says: 'I get a pure Wahy from Allah. I believe in it just as in (that of) the other prophets.' And when he further says: 'I am a Nabi, I am a Rasool', then, after all that, one is still supposed to look up a dictionary, as all this was supposed to mean something else. This gives rise to some confusion, that is why I was saying...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...that there is need for clarification.
Mr. Abdul Mannan Umar:	In the example you gave, speaker refers only to one person, and that is absolutely correct. But if there were a place where the word speaker has got also other known meanings, and another word...
Mr. Yahya Bakhtiar:	No, you are right. What I want to say is that when a person is a Muhaddith, and when he is accepted as a Muhaddith, when he has got a big status, when he has got a following, and has made his own Jamaat, when he is taking the pledge of allegiance from his followers, and says again and again: 'Look! I receive so much Wahy, and it is such a pure Wahy, and I believe in it just as I believe in the Wahy

	that the prophets got' and at times he says: 'I am a Nabi, I am a Rasool, I am a Nabi, I am a Rasool', then how come you say that he meant what Maulana Rumi had said about messengers, that this is a phraseology of saints?
Mr. Abdul Mannan Umar:	No, we do not say so. He himself said so. We do not say so. And I had referred to Maulana Rumi only because he had done so himself. He says so himself.
Mr. Yahya Bakhtiar:	Then I ...
Mr. Abdul Mannan Umar:	I had...
Mr. Yahya Bakhtiar:	Let me present some more excerpts. If you can throw some light on the matter afterwards, then that would be better. He says: 'And I swear by Allah in Whose hands my soul is, that He has sent me. He had named me 'Nabi', and He had called me 'Promised Messiah', and He had caused three million great signs to appear in order to verify me.' A person says something, taking an oath by Allah, and you consider him as truthful, and after that, he says that this was nothing but poetry. Could you please explain this to us?
Mr. Abdul Mannan Umar:	I had already...
Mr. Yahya Bakhtiar:	He says: Allah has sent me. He has called me Nabi. He has called me the Promised Messiah. He has caused three million signs to appear, in order to verify me. And onwards he says: 'While standing in the Baitullah, I can take an oath that the Wahy that descends on me comprises the words of the same God who had sent His word to Hazrat Musa <i>alaihissalam</i> , Hazrat Isa <i>alaihissalam</i> and Hazrat Muhammad ﷺ.' This gives rise to some confusion, as it seems to contradict your statements. This is why we are requesting you to clarify the matter.
Mr. Abdul Mannan Umar:	Sir, once more I would like to request that when there is a circle in which a word is being used in two meanings, then we ought to probe in which particular meaning a person is using that word in one instance, and in which meanings he is using it in another instance, because both meanings can be found in the literature. I had mentioned that our literature contains one definition of Nubuwwat, that a Nabi is a person who has been given a book, and who is such and such, and such and such...
Mr. Yahya Bakhtiar:	He had said that this is not necessary. In 'Aik Ghalat Fahmi ka Izalah' he had said that he does not necessarily have to be a legislator. I am saying this, I have read out this, because your definition is, right...
Mr. Abdul Mannan Umar:	Sir! Let me present you with an excerpt from Tafseer-e-Mazhari...
Mr. Yahya Bakhtiar:	Rightnow both... I am also talking about Mirza Sahib.
Mr. Abdul Mannan Umar:	No, Tafseer-e-Mazhari is Mirza Sahib's book.
Mr. Yahya Bakhtiar:	No, no, talk about that Mirza Sahib who...
Mr. Abdul Mannan Umar:	Look, I am saying...

Mr. Yahya Bakhtiar:	...whose Nubuwwat is under question. Look, the other is irrelevant. Talk about God, about the Holy Qur'an, or about Hadith. Leave Maulana Rumi, just leave him, because he is not binding on us, whereas the other things are binding on us.
Mr. Abdul Mannan Umar:	Sir, I am not saying that Maulana...
A member:	Point of order, Sir. I would like to say that what he had just read out...
Mr. Chairman:	This is no point of order.
A member:	Yes.
Mr. Chairman:	This is no point of order.
A member:	...calls for another explanation.
Mr. Chairman:	Explanation...
A member:	...he, he had read it out.
Mr. Chairman:	He, he can do that.
A member:	He should give another explanation.
Mr. Chairman:	He can tell the Chair regarding this matter. You have followed the procedure for one month. He should ask him. (<i>Interruption</i>) He should ask him.
Mr. Yahya Bakhtiar:	He himself says that. He is speaking himself.
Mr. Abdul Mannan Umar:	Sir! I had presented Maulana Rumi, I had presented statements by Sayyid Abdul Qadir Jilani in order to show that these things can be found in Islam, or in the literature of the Muslims.
Mr. Yahya Bakhtiar:	No. Yesterday, you had talked about this quite at length. Upon this I had said, as you might remember, that there might be some misunderstanding the gathering in which these two words are used, as you had said, in the technical as well as in the literal sense. And you yourself pointed out that Mirza Sahib had written that some people were displeased with him, and that there had been a misunderstanding, and that hence, all the instances in which he had used the word Nabi should be considered as abrogated, and that the word Muhaddith should be used instead, and that this amendment should be made in all of his books. This is also what Mirza Sahib had said. You had said 'yes, right'. After that, I had said that although he was aware of the misunderstandings that might arise – two words, one word, which has got two meanings, and that he had not meant to say that he was a real prophet, that the people had misunderstood him; he had said that this misunderstanding should be removed, that it should be corrected, that he had made a mistake, but after saying that, he had again and again used the word 'Nabi', knowing very well that the people would misunderstand him. Then he had said that he had done so because the Divine Command compelled him to do so.
Mr. Abdul Mannan Umar:	With due respect, I would like to point out that I had not said so. Nor had Mirza Sahib said that he had made a mistake. This...
Mr. Yahya Bakhtiar:	If not mistake, then simplicity. What was the reason that...
Mr. Abdul Mannan Umar:	Yes, yes. This is right. Why had it happened that...
Mr. Yahya Bakhtiar:	No...

Mr. Abdul Mannan Umar:	Mirza Sahib had never said that this had happened by mistake.
Mr. Yahya Bakhtiar:	Mirza Sahib never said...
Mr. Abdul Mannan Umar:	...nor that it was a mistake. I am saying...
Mr. Yahya Bakhtiar:	He had said... out of simplicity.
Mr. Abdul Mannan Umar:	Yes. I was saying that when a word is being used in two different meanings, and both meanings are contradictory, like in the example 'lion' you had given yesterday, that a person might be called a lion due to his bravery, although he is not a real lion, as he is a human being and not a wild animal. These are two very clear matters. The same is found in Mirza Sahib's statements. He had interpreted the word 'Nabi' in two manners. Both interpretations are contradictory. When Mirza Sahib keeps in view one interpretation, he admits it. When he is confronted with the other interpretation, he denies it. These two things can be found in all of his writings...
Mr. Yahya Bakhtiar:	...you...
Mr. Abdul Mannan Umar:	...because in the Ummat... please let me finish...
Mr. Yahya Bakhtiar:	Let me draw your attention towards two references...
Mr. Abdul Mannan Umar:	Sir, please let me finish.
Mr. Yahya Bakhtiar:	Alright. Please go on.
Mr. Abdul Mannan Umar:	Your...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	I had said that the words 'Nabi' and 'Muhaddith' had been used by the Ummat – and not just by Mirza Sahib – in completely contradictory meanings. Just like in the example of 'lion' that I had just given, the word 'Nabi' has also been used by the Ummat in two senses. One of them conveys the real meaning, and the other refers to a person who gets to know about matters from the Unseen, that is, a person on whom the Divine words descend.
Mr. Yahya Bakhtiar:	You are right, but then why do you hesitate to admit that he was not a Nabi? Just like the people from Rabwah, use this word in a certain meaning, you too, ought to do so. Why do you insist on saying 'we do not consider him as a Nabi of any kind whatsoever'?
Mr. Abdul Mannan Umar:	If you could please let me finish my reply, then you can say whatever you please.
Mr. Yahya Bakhtiar:	Alright.
Mr. Abdul Mannan Umar:	So I – now, since there had been some discussion in between, since excerpts had been quoted, one after the other – well, the objection had been quite well-founded, Sir, that these matters ought to be explained. But one explanation had not ended yet, when another topic had been brought up.
Mr. Yahya Bakhtiar:	You have not explained anything so far. You are lecturing, which is quite bothersome.

Mr. Abdul Mannan Umar:	No, I am not lecturing. The matter is...
Mr. Yahya Bakhtiar:	Just explain it.
Mr. Abdul Mannan Umar:	The issue is that there are many things that have to be discussed in a very short time. So, the confusion that you had pointed out is based on the fact that Mirza Sahib had, in his writings, at times admitted Nubuwwat and at times he had denied it. What is the answer to this confusion? This is what I had understood from your talk. I had replied that in fact, this word has been used by the Jamaat, by the Ummat, in the Muslim literature, in two different meanings. One is the literal meaning, and the other is the way it is actually being used. Similarly, the word 'Muhaddith' has been used in two meanings. One is the literal meaning, and one in the technical meaning. Whenever Mirza Sahib said: 'I am a Nabi', he means to convey those meanings that imply 'Muhaddith', and whenever he wrote: 'I am not a Nabi', he meant to deny Nubuwwat in its technical and commonly used sense. And when the conditions changes, the reason, the aspect, changes, too. It is not forbidden to use another word. Similarly I had told that Mirza Sahib was not alone in doing so. I had given examples from the literature of the Ummat; this can be found in the Muslim literature, and other members of the Ummat had used this word, too. Similarly, the word Muhaddith does not convey the meaning of disclosures from the Unseen. This meaning is conveyed by the word 'Nabi'. So, when he is talking about linguistics, then he means that he is a Nabi in the linguistic sense, but not in the technical sense. And when he uses the word Muhaddith, he says that he is not a Muhaddith in the linguistic sense, but that he is one in the technical sense, in that technical sense which prevails in the Muslim Ummat. Sir! This is the solution to the perplexity, that at times, we find an acknowledgement, and at times, we find a denial. Hence, the acknowledgement and the denial are actually not contradictory. It is not that he makes contradictory statements, rather, there are two terms used in the Ummat, two kinds of words are being used, and their context is rather different...
Mr. Chairman:	Next.
Mr. Abdul Mannan Umar:	...hence...
Mr. Yahya Bakhtiar:	You have not yet explained that when he takes an oath: 'And I swear by that God in Whose hands my life is, that He has sent me and that He has named me Nabi.' That Allah has sent him and named him 'Nabi', is that in the linguistic sense?
Mr. Abdul Mannan Umar:	Yes, yes, in the linguistic sense, figurative...
Mr. Yahya Bakhtiar:	This is his...
Mr. Abdul Mannan Umar:	...absolutely, in this sense... that تو نبی وقت باشد, it is in this sense.
Mr. Yahya Bakhtiar:	...Allah did not mean to make him a prophet?
Mr. Abdul Mannan Umar:	...Nabi is in that sense.

Mr. Yahya Bakhtiar:	And the Promised Messiah... 'And He had called me by the appellation Promised Messiah' – was this also in the same sense, that he is not a Prophet?
Mr. Abdul Mannan Umar:	Yes, absolutely.
Mr. Yahya Bakhtiar:	Yesterday you had said that whenever Mirza Sahib uses the word 'Nabi', he means 'non-prophet'.
Mr. Abdul Mannan Umar:	Yes. Non-prophet.
Mr. Yahya Bakhtiar:	You had briefly...
Mr. Abdul Mannan Umar:	Yes, seen from the literal meaning of the word. As for the technical meaning, he is a non-prophet.
Mr. Yahya Bakhtiar:	Alright. Now, please tell... (Pause)
Mr. Abdul Mannan Umar:	We shall make this clear. This...
Mr. Chairman:	No, the witness cannot reply unless a question is put.
Mr. Yahya Bakhtiar:	Maulana had provided me with one of Mirza Sahib's references, which he shall read out. It is in Arabic, I don't know. He says: 'When I say something taking an oath, then I am not talking about poetry. I mean the actual thing.' This is what Maulana had explained to me.
Maulwi Mufti Mahmood:	This is the excerpt. He writes: (Arabic text not contained in original – translator) He says that when a statement is corroborated by an oath, then this oath indicates that the thus made statement is to be taken in its direct sense, and that it does not allow any interpretations. And if it would allow interpretations, then there would be no use in taking an oath. So...
Mr. Abdul Mannan Umar:	Sir! From where have you taken this excerpt?
Maulwi Mufti Mahmood:	Hamamatul Bushra, 51 st ...
Mr. Abdul Mannan Umar:	Yes, yes, right. I would like to say that Mirza Sahib had clarified the matter himself here. He says: 'When I say something, taking an oath, then this oath pertains to the apparent meaning of what I say. So trust and accept that.' So, what did Mirza Sahib swear? Mirza Sahib swore twice in a mosque – he swore: 'By God! I do not lay claim to actual prophethood.' This is what he swore. This is correct from every aspect. This is correct with regard to this reference. And there is no kind of reinterpretation regarding that. Let me share one of Hazrat Sahib's, Mirza Sahib's references with you – the matter will become fully clear: (Arabic text not contained in original – translator) 'The meaning in which the former Anbiyaa were referred to as 'Nabi' – when you see me use the word 'Nabi' for myself, then do not take it in that meaning. If the word 'Nabi' is used for me in the sense in which it is used for all other prophets, from among the ranks of the prophets, well, then I am not a prophet in that sense.'

	This passage is by Mirza Sahib. Now let me explain...
Mr. Yahya Bakhtiar:	Sir! Sir! Here you...
Mr. Abdul Mannan Umar:	...this is one of his last books, 'Haqiqatul Wahy'...
Mr. Yahya Bakhtiar:	No, I was saying to you that you said that he had taken an oath and said: 'I am not a Nabi'...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...then he had taken an oath and said: 'I am a Nabi'. Regarding this, we say that if Mirza Sahib had said this without an oath, we would accept his statement. But please tell us, what is he actually saying? He says...
Mr. Abdul Mannan Umar:	He says both things, yes.
Mr. Yahya Bakhtiar:	'And I swear by God, in Whose hands my life is, that He has sent me, and called me Nabi...'
Mr. Abdul Mannan Umar:	Yes. It is the same thing. I had said that this word has got a real meaning. The oath does not pertain to this meaning. Sir! He says: 'I am (a Nabi) in that (other) meaning; God has sent me.'
Mr. Yahya Bakhtiar:	He himself says when he is taking an oath, then there is no room for interpretation regarding his statement.
Mr. Abdul Mannan Umar:	No, not interpretation, yes, he is saying so. The oath contains this. I am not saying anything of my own accord.
Mr. Yahya Bakhtiar:	No. He says: 'I have been called Nabi.'
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	'God has sent me.'
Mr. Abdul Mannan Umar:	Yes. God has sent me. A Mujaddid is also sent by God...
Mr. Yahya Bakhtiar:	He is also a Nabi...
Mr. Abdul Mannan Umar:	No. He is not a Nabi.
Mr. Yahya Bakhtiar:	He does not say 'Mujaddid'.
Mr. Abdul Mannan Umar:	No. Being sent by God does not necessarily mean that he is a Nabi. Look, in Tafseer-e-Mazhari comes: 'Only such a Nabi is called Rasool...'
Mr. Yahya Bakhtiar:	No, leave that. Just tell the translation of that.
Mr. Abdul Mannan Umar:	Sir! The translation will be done in context.
Mr. Yahya Bakhtiar:	Look, the context will have the same things – his statements...
Mr. Abdul Mannan Umar:	Yes, and a very correct statement.
Mr. Yahya Bakhtiar:	Look, and it will have: 'And I swear by God in Whose hands is my life, that He has sent me. He has called me Nabi...'
Mr. Abdul Mannan Umar:	Yes.

Umar:	
Mr. Yahya Bakhtiar:	‘...and He has caused 3 million great signs to appear, to verify me...’
Mr. Abdul Mannan Umar:	(Arabic text not contained in original – translator) That ‘the name Nabi which God gave me, is a figurative name, it is a figurative word.’
Mr. Yahya Bakhtiar:	This interpretation, this interpretation that you make is not mentioned here.
Mr. Abdul Mannan Umar:	No. Mirza Sahib is saying this himself. I am not saying it.
Mr. Yahya Bakhtiar:	He is not saying it here. This is the question.
Mr. Abdul Mannan Umar:	Would you look for everything in just one place, or would you rather look through a person’s whole book?
Mr. Yahya Bakhtiar:	Look, the matter is that Mirza Sahib says: ‘When I say something taking an oath, then there is no room for interpretation.’
Mr. Abdul Mannan Umar:	This is not an interpretation.
Mr. Yahya Bakhtiar:	Yes. But you say: ‘We will look for an interpretation anywhere else.’
Mr. Abdul Mannan Umar:	No, we will not go anywhere else. We will do whatever you command...
Mr. Yahya Bakhtiar:	Alright. Just leave that. I shall give you some further references...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...kindly consider them. Perhaps they might result in some clarification. In one place, Mirza Sahib had said: ‘Don’t you know that the Ever-Merciful Lord and Owner of Grace had named our prophet ﷺ ‘Khatamun-Nabiyeen’, without any exception, and that our prophet ﷺ had, for the benefit of seekers, interpreted this by saying: ‘There shall be no prophet after me’. And if we would consider it as possible that there should be any other prophet after our prophet, then this would amount to our considering it as possible that the door to Wahy shall be re-opened after its having been closed. And this is not correct, as every Muslim knows. And why should there come any other prophet after our prophet? Even more so, when Wahy ceased with his demise, and Allah Most High concluded the series of prophets with him.’
Mr. Abdul Mannan Umar:	Absolutely right.
Mr. Yahya Bakhtiar:	‘The Holy Prophet ﷺ had said again and again that there shall be no other prophet after him. And as far as the Hadith ‘There shall be no prophet after me’ is concerned, it is well-known that no one ever doubted the authenticity of this report.’ He further said that the Muslims had reached a consensus that there can be no other prophet: ‘No one disputed the authenticity thereof. And each and every word of the Holy Qur’an is final and definite. Through the Ayat mentioning Khatamun-Nabiyeen, the Holy Qur’an verifies that indeed prophethood has come to an end with the demise of our Holy Prophet ﷺ.

	This is also one of Mirza Sahib's statements.
Mr. Abdul Mannan Umar:	Absolutely.
Mr. Yahya Bakhtiar:	Onwards, he says: 'Every sagacious person can understand that Allah Most High is true to His promise. And the promise that had been given in the Ayat concerning Khatamun-Nabiyeen, which has further been elucidated through the sacred Ahadith, implies that with the demise of the Holy Prophet ﷺ, Hazrat Jibreel has for all times to come been stopped from bringing the Wahy of prophethood. All these things are true and correct. There can be no person in the role as a Messenger of the Divine, after our Holy Prophet ﷺ.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Onwards, he says: 'We also curse anyone who lays claim to Nubuwwat, we believe in لا اله الا الله محمد رسول الله, and we believe in the finality of Hazrat Muhammad's ﷺ prophethood.' These words are dated to that period of time, when he had not yet claimed to be the Mahdi or the Messiah. Now I am coming to something else. Later on, he says: 'How could you get the blessings without Anbiyaa and Rasools? It is hence necessary that God's Anbiyaa should come from time to time, to make you reach the station of Love and Faith, and that you should receive blessings from them. Now, would you try to stand up against God, and break His ancient laws?'
Mr. Abdul Mannan Umar:	One still receives blessings from the prophets. In a Hadith comes...
Mr. Yahya Bakhtiar:	No, I am saying...
Mr. Abdul Mannan Umar:	You are absolutely right...
Mr. Yahya Bakhtiar:	Yes. Look, all he says is quite right, that there shall be no other Nabi, that that way has been closed, that there shall be no other Wahy.
Mr. Abdul Mannan Umar:	No, he has not said that. He has said Wahy of Risalat. Look once more at the exact words.
Mr. Yahya Bakhtiar:	Alright, alright.
Mr. Abdul Mannan Umar:	He has not said 'no Wahy'.
Mr. Yahya Bakhtiar:	Alright, alright, sir. I agree, yes. Then, onwards, he says: 'Without Anbiyaa and Rasools...' So, he had said that there shall be no other Nabi.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...there shall be no other Rasool.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Then he says:

	'How could you get the blessings without Anbiyaa and Rasools...?'
Mr. Abdul Mannan Umar:	Yes, as far as receiving the blessings of Anbiyaa is concerned, it has been said about the scholars that they are the heirs of the Anbiyaa, that they are the heirs to the blessings of the prophets...
Mr. Yahya Bakhtiar:	No, look onwards: 'It is hence...'
Mr. Abdul Mannan Umar:	They are the heirs of their knowledge.
Mr. Yahya Bakhtiar:	'It is hence necessary that God's Anbiyaa should come from time to time, to make you reach the station of Love and Faith.
Mr. Abdul Mannan Umar:	Alright.
Mr. Yahya Bakhtiar:	That is, Anbiyaa are supposed to come even after the finality of prophethood?
Mr. Abdul Mannan Umar:	In the form of <i>Baroozi</i> , in the form of <i>Zilli</i> ...
Mr. Yahya Bakhtiar:	Alright.
Mr. Abdul Mannan Umar:	Not in the actual form, in the form of an heir to the Anbiyaa.
Mr. Yahya Bakhtiar:	Yes. 'And that you should receive blessings from them. Now, would you try to stand up against God, and break His ancient laws?' That is, there is no occasion for standing up against God, that they will continue to come in a <i>Baroozi</i> form.
Mr. Abdul Mannan Umar:	No. People do not accept this. As for Wahy, some people even...
Mr. Yahya Bakhtiar:	No, people...
Mr. Abdul Mannan Umar:	...not even believe in the coming of Wahy or inspiration.
Mr. Yahya Bakhtiar:	No. The people say that according to the Ayat mentioning Khatamun-Nabiyeen, there can be no other prophet. And some people say that there can be. Then he says that they are standing up to Allah.
Mr. Abdul Mannan Umar:	No. He is not saying this. He says that heirs to the prophets' blessings shall continue to come into this world. This is what the Holy Prophet ﷺ said, he is merely repeating it. But he also cautions: 'Look, do not fall into the mistake to believe that there would be Anbiyaa again, just as there had been Anbiyaa of old. After Muhammad-ur-Rasoolullah ﷺ, Nubuwwat has come to an end.'
Mr. Yahya Bakhtiar:	Yes. Onwards he says: 'As far as my opinion is concerned, a Nabi is a person on whom the Words of God descend, frequently and beyond any doubt, and which comprises news of the Unseen. This is why I was called Nabi, but without a Shariah.'
Mr. Abdul Mannan Umar:	This is a figurative use of the word. This is the literal...
Mr. Yahya Bakhtiar:	'Without a Shariah'. Look, sir! We had laid down in the beginning, that there can be two kinds of Nabi – one with a Shariah, and one without a Shariah.

Mr. Abdul Mannan Umar:	No. I had not said that. I had never said that. You must have that 10 day long discussion in your mind.
Mr. Yahya Bakhtiar:	I had, I had also asked you about Hazrat Isa, whether he had a Shariah, or not. You had said that...
Mr. Abdul Mannan Umar:	I had mentioned four conditions.
Mr. Yahya Bakhtiar:	No. Just tell what I have asked you rightnow. Leave yesterday's talk. No doubt, you may clarify that. It is possible that I have misunderstood you. It is not that we have to make a decision here, rightnow. I could not understand you correctly. I had asked whether Hazrat Isa <i>alaihissalam</i> had been a legislating prophet or a non-legislating one. You had said that he was a non-legislating one, but that he had been given the authority to make amendments to Hazrat Musa's <i>alaihissalam</i> Shariah. So, I had asked about the statement 'a Nabi without a Shariah'. He says that he had been that kind of Nabi.
Mr. Abdul Mannan Umar:	He had not said so.
Mr. Yahya Bakhtiar:	He had further said 'I shall make amendments'. For the present, but he had said that he is a Nabi without a Shariah.
Mr. Abdul Mannan Umar:	No. He had not said that he is a Nabi without a Shariah. I shall show you the exact words used by Mirza Sahib.
Mr. Yahya Bakhtiar:	I shall read once again: 'As far as my opinion is concerned, a Nabi is a person on whom the Words of God descend, frequently and beyond any doubt...'
Mr. Abdul Mannan Umar:	Yes. This is the literal meaning of the word 'Nabi'.
Mr. Yahya Bakhtiar:	And then: '...and which comprises news of the Unseen.' This is why I was called Nabi, but without a Shariah.
Mr. Abdul Mannan Umar:	Yes. This is the same...
Mr. Yahya Bakhtiar:	'This is why I was called Nabi.'
Mr. Abdul Mannan Umar:	Yes. In the figurative sense.
Mr. Yahya Bakhtiar:	'This is why...'
Mr. Abdul Mannan Umar:	In this sense. Keep this in mind.
Mr. Yahya Bakhtiar:	In this sense. Alright.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	In this sense: '...a Nabi is a person on whom the Words of God descend, frequently and beyond any doubt...'
Mr. Abdul Mannan Umar:	This is not Shariah. This is not an abrogation of the former Shariah.

Mr. Yahya Bakhtiar:	'...and which comprises news of the Unseen, but without a Shariah.'
Mr. Abdul Mannan Umar:	Yes. That is: the Word of God, frequently, and its not being a Shariah. These are three conditions.
Mr. Yahya Bakhtiar:	Onwards he says – let me complete the excerpt first, then you... He says: 'I am not a new Nabi. There had been hundreds of Anbiyaa before me.' Does this refer to the figurative meaning?
Mr. Abdul Mannan Umar:	Yes. Yes. We believe that there had been Mujaddideen and Awliyaa and similar categories of people in the Ummat. This is absolutely correct.
Mr. Yahya Bakhtiar:	Then onwards, he says...
Mr. Abdul Mannan Umar:	And this is our stand...
Mr. Yahya Bakhtiar:	Then he says: 'God's Seal had effected that one who followed the Holy Prophet ﷺ had reached a stage where he was from one aspect an Ummati and from another aspect a Nabi.' Then this means...
Mr. Abdul Mannan Umar:	Yes, the same thing – Muhaddith.
Mr. Yahya Bakhtiar:	Onwards, he says: 'All the Awliyaa, Abdaal, Aqtaab that had been in this Ummat before me, had not got the larger part of this blessing. This is why I had been set apart to receive the title 'Nabi' –others had not deserved it.' If this is supposed to be in the figurative meaning, then the question whether others deserve this title or not, not even arises. Please explain this.
Mr. Abdul Mannan Umar:	Yes. I shall explain. It has already been mentioned that Mirza Sahib said: As far as my opinion is concerned, the word 'Nabi' contains three meanings. That such a person receives Wahy, that he does so frequently, and that God should name him 'Nabi'. These three conditions he had named. These three conditions are found in a non-technical Nabi, in a Nabi in the figurative sense, in the literal sense. This word is being used in the literal sense, in the figurative sense. After that, please look, the scholars of this Ummat, the scholars of Divinity, the Mujaddideen, or Muhadditheen, relate that the Holy Prophet ﷺ prophesied: (Arabic text not contained in original – translator) Allah Most High shall send at the beginning of each century a person who shall reform the Muslim Ummat and infuse a new spirit in it. Now, the Noble Prophet... is sent by God. But in spite of that, the Holy Prophet prophesied that at the beginning of each century, there shall be a reformer. But if you go through the whole treasure of Ahadith, if you sift through each and every tradition, you will find that the Holy Prophet had used the word 'Nabi' only for the Promised Messiah – in the figurative meaning, no doubt – but he had not used this word for others, not even in the figurative meaning. This is what the statement: 'This is why I had been set apart to receive the title 'Nabi'' means. This is what this excerpt means.
Mr. Yahya Bakhtiar:	Onwards, he says: 'The instances where I had denied Nubuwwat or Risalat...'

	This is from 'Aik ghalat fahmi ka izalah'. I am reading from this book: 'The instances where I had denied Nubuwwat or Risalat, I had meant to deny only that I am not one who brings an independent and permanent Shariah.'
Mr. Abdul Mannan Umar:	'An independent and permanent Shariah...'
Mr. Yahya Bakhtiar:	'I am not one who brings an independent and permanent Shariah.' This means, as had been said already, that there can be a Nabi without a Shariah. That there can be a Nabi without a Shariah. This you...
Mr. Abdul Mannan Umar:	But an independent and permanent one, these conditions...
Mr. Yahya Bakhtiar:	No. Shall Hazrat Isa <i>alaihissalam</i> not be considered as an independent and permanent Nabi?
Mr. Abdul Mannan Umar:	He is an independent and permanent one.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Look, I say: without a Shariah, but yet independent and permanent.
Mr. Abdul Mannan Umar:	Independent... Mirza Sahib never claimed to be independent and permanent.
Mr. Yahya Bakhtiar:	He says: 'That I am not one who brings an independent, permanent Shariah, and likewise, I am not an independent, permanent Nabi. But in the sense that by following my Messenger, and by thus obtaining spiritual blessings, I have attained that name and this is how I have attained knowledge of the Unseen (in this sense), I am a Rasool and a Nabi...'
Mr. Abdul Mannan Umar:	Sir! The same reference...
Mr. Yahya Bakhtiar:	May I please complete first? Then I will put some questions to you. '...and a Nabi, but without a new Shariah – I am a Rasool and a Nabi, but without any new Shariah. And I have never denied being called 'Nabi' in this sense. Rather, God has named me Nabi and Rasool in this sense. Hence, I have never denied being a Nabi and a Rasool in this sense.' He does not deny 'being a Nabi without a Shariah'. As for the remainder, whether he says that he is an officiating one, or a temporary one, that is not the question. If you say that he is not a permanent Government Servant; that he is officiating, if you take 'independent and permanent' in this meaning...
Mr. Abdul Mannan Umar:	No...
Mr. Yahya Bakhtiar:	No one is permanent. Every human being will have to die.
Mr. Abdul Mannan Umar:	No. This is not what independent or permanent mean.
Mr. Yahya Bakhtiar:	Then, what does it mean?
Mr. Abdul Mannan Umar:	It means that the station or rank that he had attained was not due to his following

Umar:	Hazrat Muhammad ﷺ.
Mr. Yahya Bakhtiar:	That would be 'direct', then.
Mr. Abdul Mannan Umar:	This is what is means by 'independent and permanent'.
Mr. Yahya Bakhtiar:	This?
Mr. Abdul Mannan Umar:	Exactly this.
Mr. Yahya Bakhtiar:	Yes, so this would then mean that he had attained this kind of Nubuwwat through the Holy Prophet ﷺ?
Mr. Abdul Mannan Umar:	Yes, whatever he had got.
Mr. Yahya Bakhtiar:	And the second thing he says is that he is a Nabi without a Shariah. That this is what he means. Apart from that, whatever he had denied, he had denied in the sense that he was not a legislating Nabi, not a direct Nabi. This can be understood therefrom. If you think that there is more meaning to it, then please state it briefly.
Mr. Abdul Mannan Umar:	May I say something?
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	This is exactly the excerpt to which I had tried to direct your attention a number of times, as it is a key point. Through this excerpt, you can reach a conclusion regarding all of Mirza Sahib's writings concerning Nubuwwat. Which conclusion? That 'Nabi' has got two meanings. That the word 'Nabi' is used in two manners. One is the one that I had mentioned already before. The second is, as I had told, the literal use of the word. And now, Mirza Sahib says: 'Wherever I have denied Nubuwwat or Risalat, I had done so with regard to its real and actual meaning. And where I have admitted it, I mean that due to my following Hazrat Muhammad ﷺ, I am in communication with the Divine Being.' There is no more meaning to it. Now there is no more contradiction in Mirza Sahib's writing.
Mr. Yahya Bakhtiar:	Alright. He has mentioned 'without a Shariah', that he is a Nabi without a Shariah, and that he is a follower of Hazrat Muhammad ﷺ.
Mr. Abdul Mannan Umar:	This is what is called a Muhaddith.
Mr. Yahya Bakhtiar:	Yes. You may call it Muhaddith. He himself says 'I am a Nabi'. You insist that he is a Muhaddith.
Mr. Abdul Mannan Umar:	Yes. No, sir! Mirza Sahib himself says so. I am just citing him.
Mr. Yahya Bakhtiar:	Look, I had said that Mirza Sahib's attention had been brought to this point. He said that some misunderstandings had come up. That in future, the word 'Muhaddith' should be implied. But...
Mr. Abdul Mannan Umar:	And he had said so in the end as well.
Mr. Yahya Bakhtiar:	...in spite of that, he had again used the word 'Nabi'.
Mr. Abdul Mannan Umar:	Yes. In other meanings.

Umar:	
Mr. Yahya Bakhtiar:	Why in other meanings? The whole issue arose because of these other meanings. Before that, he had not used the word 'Nabi' in another meaning...
Mr. Abdul Mannan Umar:	He had not done so.
Mr. Yahya Bakhtiar:	...he had always used it in the figurative meaning. The people misunderstood him that since the figurative meaning...
Mr. Abdul Mannan Umar:	You had people had that misunderstanding.
Mr. Yahya Bakhtiar:	'Even when you use it figuratively...'
Mr. Abdul Mannan Umar:	You people had that misunderstanding.
Mr. Yahya Bakhtiar:	I am talking about some people. I have it. When did I say that you had? You think that he had been a shara'i one. No, I am saying...
Mr. Abdul Mannan Umar:	No, shara'i...
Mr. Yahya Bakhtiar:	Then, what is the misunderstanding? You have one, I have one.
Mr. Abdul Mannan Umar:	No. Not everyone has misunderstood this.
Mr. Yahya Bakhtiar:	Right. Not everyone, but whoever...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	I am talking about them.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	It was said to him: Mirza Sahib! You are using this word (Nabi) in the literal, in the figurative sense, but it has given rise to misunderstandings among the people; there had been misunderstandings among some people. Please, remove those misunderstandings. Upon this, he had said: Right. This has been due to my simplicity. I did not mean that I am a Nabi in the real sense. Hence, in future, wherever the word 'Nabi' might be, it should be substituted by the word 'Muhaddith'. And the word 'Nabi' should be considered as struck off my writings; instead, the word 'Muhaddith' should be read. This was completely clear. The issue had been clarified. But afterwards, Mirza Sahib had again started to use the word 'Nabi' in his writings and his talks. Now, although there had been already differences, although the people had misunderstood him, he said: 'I am going to use this word, nevertheless.' Yesterday you had said that he had no other choice but to do so, as he had been commanded by God.
Mr. Abdul Mannan Umar:	I had said that Mirza Sahib had made the position completely clear in this reference. Mirza Sahib says – his objection, as far as I have understood – is, that his using the word Nabi had led to misunderstandings among some people. Hence, Mirza Sahib had removed their misunderstanding. Now, another group, another circle, is being addressed by Mirza Sahib. That group considered even mere Wahy

	and mere communication with the Divine as impossible and impermissible. That group claims that Wahy can no longer descend; that there is no kind of Nubuwwat left in this world. These people Mirza Sahib told that Nubuwwat has no doubt come to an end, but that communication with the Divine has not come to an end, that it continues. And that his using certain words merely implies that he stands in communication with the Divine. Let me present you with a writing from the very last days of his life – he passed away two days after – so as to remove the misunderstanding that Mirza Sahib had said these things at a certain time, but then stopped doing so at another time. This writing is dated two days before his demise; it has been published on 26th May 1908 in the public newspapers. Mirza Sahib says: ‘Through my writings, I had always told the people, and even now I disclose...’ There is no amendment. ‘Even now I hold to that I had said right from the beginning.’ ‘That the accusation that had been levelled against me, that I claim Nubuwwat, because of which I have got nothing to do with Islam, and the meaning of which is that I consider myself as an independent, permanent Nabi, and that I do not stand in need of following the Holy Qur’an, and that I have got a Kalimah and a Qiblah of my own, and that I have declared the Islamic Shariah to be abrogated, and that I do no longer follow the Holy Prophet ﷺ; I declare that all these allegations are false.’ This had been published on the day of his demise.
Mr. Yahya Bakhtiar:	What a clear statement he had made...
Mr. Abdul Mannan Umar:	Actually...
Mr. Yahya Bakhtiar:	...that he is a Nabi, but not that kind of Nabi, rather, another kind of Nabi.
Mr. Abdul Mannan Umar:	No. He has not used the word ‘kinds’.
Mr. Yahya Bakhtiar:	What is it then? What is he saying?
Mr. Abdul Mannan Umar:	I had said that there are two uses. This word has been used in two senses. Please keep listening, the matter will become clear.
Mr. Yahya Bakhtiar:	But this is what I am saying to you, that the people had asked him not to create any misunderstandings, that he should leave that, for God’s sake...
Mr. Abdul Mannan Umar:	Yes, the misunderstandings of this group had been removed. But there had been another group that did not have this misunderstanding. Since there are two usages of the term in vogue, he said to one group that they should not take this term in a certain sense. The other group did not have any such misunderstanding, so he kept using the word Nubuwwat in the literal sense...
Mr. Chairman:	That’s all. Next question. Next question. That’s all.
Mr. Yahya Bakhtiar:	Then it appears that those who misunderstood the matter, were told not to read his statements in future, as he would keep using the word ‘Nabi.’
Mr. Abdul Mannan Umar:	He had said that he cannot conceal it. This is what he had said, this is what he had said.
Mr. Yahya Bakhtiar:	Yes. That is, on other words, Allah ordered him to do so.

Mr. Abdul Mannan Umar:	Yes. He had said that he cannot conceal it, that he shall keep using it.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	'...do not take it in this sense...'
Mr. Yahya Bakhtiar:	'...keep amending it. Keep...'
Mr. Abdul Mannan Umar:	'...keep...'
Mr. Yahya Bakhtiar:	No, no, you may keep striking it out from the books and write Muhaddith instead, and I will keep writing 'Nabi'. This is what he had said, that wherever this word is found in his books, it should be struck out, cancelled, and replaced with 'Muhaddith', and that if he writes 'Nabi' again, it should be struck out again...
Mr. Abdul Mannan Umar:	May I...
Mr. Yahya Bakhtiar:	...this is what it means.
Mr. Abdul Mannan Umar:	I had requested you to let me read another reference. The difficulty I perceive while making my statement is that right in the middle of my talk, there comes another question. If there was some kind of sequence, then perhaps the difficulty would be resolved. So, I was saying that Mirza Sahib stated: 'This accusation is wrong. I consider any such claim to Nubuwwat as infidelity. Not just from today, but in all of my books...'
Mr. Abdul Aziz Bhatti:	Point of order, Sir. The answer does not relate to the question. It is just a waste of time. It is extremely irrelevant, Sir.
Mr. Chairman:	Yes. These...
Mr. Yahya Bakhtiar:	No, he had said that this was said to another group. The first group had been just left like that – confused.
Mr. Abdul Mannan Umar:	'... I consider any such claim to Nubuwwat as infidelity. Not just from today, but in all of my books I had always written that I do not claim this kind of Nubuwwat, and that this is...'
Mr. Yahya Bakhtiar:	Which kind of Nubuwwat? Sir, this is what I want to know, which kind of Nubuwwat had he claimed?
Mr. Abdul Mannan Umar:	That of Mukalamah, Mukhatabah (conversing with the Almighty, being addressed by the Almighty)
Mr. Yahya Bakhtiar:	Pardon?
Mr. Abdul Mannan Umar:	That of Mukalamah, Mukhatabah (conversing with the Almighty, being addressed by the Almighty)
Mr. Yahya Bakhtiar:	No, he is using the word 'Nubuwwat'.
Mr. Abdul Mannan Umar:	In the actual sense.
Mr. Yahya Bakhtiar:	No; why do you then object to those who do call him a Nabi – this is what I want to know from the Lahore Party.
Mr. Abdul Mannan Umar:	Yes, if you would let me finish, please, then...
Mr. Yahya Bakhtiar:	No, I had asked a question, that...

Mr. Abdul Mannan Umar:	If you would please let me finish.
Mr. Yahya Bakhtiar:	Alright.
Mr. Abdul Mannan Umar:	'The only reason because of which I call himself Nabi is that I have the honour of standing in communication with the Divine Being. He frequently talks to me, answers me, and discloses many things from the Unseen to me. He shows me secrets pertaining to the future, and that He does not do unless a person is especially close to Him.'
Mr. Yahya Bakhtiar:	No, I just wanted...
Mr. Abdul Mannan Umar:	... (to know) what the objection is...
Mr. Chairman:	That, that's all. That's all. Next question.
Mr. Yahya Bakhtiar:	Sir, I have got to ask him one more Hawalah. But before that, I want this position to be clarified. Sir, I had said that Mirza Sahib had stated again and again: 'I am a Nabi.' You say that in all those instances, he used this expression in the literal meaning, and not in the real sense, as it is commonly understood. But yet, he is saying that he is a Nabi, that he is a Rasool. You say that every time, he means that he is a Nabi and a Rasool in the literal meaning. So, what is your objection, why are you not using the word 'Nabi', although he has been using it for himself?
Mr. Abdul Mannan Umar:	May I explain?
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	The reason is that the group with which we have got to deal, understand the word 'Nabi' to refer to such people who directly bring a Shariah, who can abrogate parts of a former Sharia, etc. This is the reason. And this is not how we consider him. This is not according to our understanding. Mirza Sahib himself had said that he would not like to be referred to as 'Nabi' in the common conversations amongst the members of his Jamaat, because this might bring about misgivings in some people, and that, in turn, would have bad consequences...
Mr. Yahya Bakhtiar:	And then, after that...
Mr. Abdul Mannan Umar:	...so Mirza Sahib...
Mr. Yahya Bakhtiar:	No, I am saying that after that, he started using this word himself.
Mr. Abdul Mannan Umar:	I had said that it was not to be used as common parlance, but since this kind of words is found in dictionaries, as well as in the terminology and literature of the Ummat, and since the Mukalamah and Mukhatabah which he had stressed a lot...
Mr. Yahya Bakhtiar:	Sir, look, you are right when you say that in the last letter – the one which you had read out, which had been published on the day of his death, that he mentioned Nubuwwat in that letter, that he was a Nabi of this or that kind, but yet... after that, there had been no further statement from those people on the record, that is, no written statement, which would explain that he was a 'Nabi', but not a legislating one. He had never claimed to profess a different Kalimah, or to have a different Ka'bah, or a different religion. So, when he says that he is a Nabi – in the

	literal sense of the word, then why do you not call him such?
Mr. Abdul Mannan Umar:	We had submitted that with regard to those literal meanings, he himself had said that...
Mr. Yahya Bakhtiar:	Not after that. This letter had been the last one.
Mr. Abdul Mannan Umar:	Yes. He had said so then.
Mr. Yahya Bakhtiar:	In it, he had said that he is a Nabi, of such and such kind.
Mr. Abdul Mannan Umar:	In these meanings.
Mr. Yahya Bakhtiar:	He does not mention anything about Hadith... being a Muhaddith.
Mr. Abdul Mannan Umar:	No. There is mention of that: 'And I have been given an appellation of honour...'
Mr. Yahya Bakhtiar:	Yes, so honour...
Mr. Abdul Mannan Umar:	'...so that I may be differentiated from others.
Mr. Yahya Bakhtiar:	Yes, so why do you not award him this honour?
Mr. Abdul Mannan Umar:	We do honour him.
Mr. Yahya Bakhtiar:	You do not call him Nabi.
Mr. Abdul Mannan Umar:	We say that he had been blessed with receiving Divine Communication...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	...but since some people are sensitive regarding this word, are afraid of it, are not aware of its being used in the literal sense as well...
Mr. Yahya Bakhtiar:	I see! This...
Mr. Abdul Mannan Umar:	...so, in order to remove the misunderstandings of those people, we are not using it.
Mr. Yahya Bakhtiar:	...this is expediency!
Mr. Abdul Mannan Umar:	Both realities continue to exist in their own way.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	Namely that the word 'Nabi' is also used for non-Prophets – in the sense of Muhaddith, in the sense of standing in communication with the Divine.
Mr. Yahya Bakhtiar:	But he is a <i>Zilli, Baroozi</i> Nabi?
Mr. Abdul Mannan Umar:	There is no such thing as a <i>Zilli</i> and <i>Baroozi</i> Nabi, sir!
Mr. Yahya Bakhtiar:	No?
Mr. Abdul Mannan Umar:	I have said again and again that <i>Zilli</i> and <i>Baroozi</i> are terms that refer to non-prophets.
Mr. Yahya Bakhtiar:	I see, I see, so you mean that...
Mr. Abdul Mannan Umar:	Sir, <i>Zill</i> is a simple word. It merely means 'shadow'. There is the actual thing, and there is its shadow. A shadow is called <i>Zill</i> in Arabic.
Mr. Yahya Bakhtiar:	No, this has become clear.
Mr. Abdul Mannan Umar:	Nubuwwat is one thing, and the shadow of Nubuwwat is another.

Umar:	
Mr. Yahya Bakhtiar:	Sir, the position regarding this has become clear.
Mr. Abdul Mannan Umar:	Alright.
Mr. Yahya Bakhtiar:	Because he had clearly said that he is not a legislating Nabi.
Mr. Abdul Mannan Umar:	No, he had also mentioned 'independent'.
Mr. Yahya Bakhtiar:	That he is also not an independent Nabi.
Mr. Abdul Mannan Umar:	He only says that he is recipient of Divine communication, and that he is, in this sense...
Mr. Yahya Bakhtiar:	Yes. That's it. Now please explain, what does he mean, when he says: 'Apart from that, also understand what Shariah is. A Sahib-e-Shariah (legislator, bringer of a Divine Law) is one who has compiled some laws, commands and prohibitions on basis of Wahy. Keeping in view this definition, our opponents are to blame (for their opposition), because my revelation contains commands and prohibitions.' Here he has become a Sahib-e-Shariah as well.
Mr. Abdul Mannan Umar:	Sir, you might have overseen a word: Sahib-e-Shariah Jadeedah (bringer of a new Shariah). And this new Shariah is the Shariah mentioned in the Holy Qur'an. The Holy Qur'an...
Mr. Yahya Bakhtiar:	First we...
Mr. Abdul Mannan Umar:	These are the words of the Holy Qur'an. These are the Ayaat of the Holy Qur'an.
Mr. Yahya Bakhtiar:	No, first we should settle how he had been related to the old Shariah. Only after that, the question of the new Shariah arises.
Mr. Abdul Mannan Umar:	No. He examines the question 'who is a Nabi'? A Nabi is one who brings a new Shariah. This is the definition of Nabi. We had covered that already.
Mr. Yahya Bakhtiar:	Here it...
Mr. Abdul Mannan Umar:	...does not say 'new Shariah', rather...
Mr. Yahya Bakhtiar:	No, come, look...
Mr. Abdul Mannan Umar:	...what is this? Let me explain it to you...
Mr. Yahya Bakhtiar:	No, I shall read it out once more to you, perhaps I have not understood it right: 'Apart from that, also understand what Shariah is. A Sahib-e-Shariah (legislator, bringer of a Divine Law) is one who has compiled some laws, commands and prohibitions on basis of Wahy, and laid down a law for his Ummat...' He had already begun to make an Ummat. He had begun to take the pledge of allegiance, there had been give directions that this party is to be considered as separate: '...Keeping in view this definition, our opponents are to blame (for their opposition), because my revelation contains commands and prohibitions.'
Mr. Abdul Mannan Umar:	If I answer this on my own, then it might be a bit difficult to understand...

Mr. Yahya Bakhtiar:	The answer it through Maulana Rumi!
Mr. Abdul Mannan Umar:	Sir! I am going to answer this through Maulana Muhammad Husain Batalwi, who had been one of Mirza Sahib's fiercest opponents. He has got that what you would call a magic power of speech. Maulana Muhammad Husain Batalwi brings up this very objection and says: 'The compiler of Baraheen-e-Ahmadiyya had in no way claimed that these Ayaat of the Holy Qur'an were addressed to him. By saying that these Ayaat were inspired to him, he means – as he had said himself quite clearly, we are not inventing this – that God had addressed him with the same words or Ayaat by which He had addressed the former prophets, either in the Holy Qur'an or in the books before it; that he, too, had been honoured by this kind of address, and that while addressing these words to him, such and such meaning had been intended, and these meanings are from among the secrets of the Holy Qur'an.' Next, I would like to say...
Mr. Chairman:	Next question.
Mr. Abdul Mannan Umar:	Regarding Imam Jafar Sadiq...
Mr. Yahya Bakhtiar:	Look, we have only little time. You have explained the matter.
Mr. Chairman:	That's all. Only the views of the witness and his Jamaat are needed, not what the others have said. The reply should be confined to the views of his Jamaat.
Mr. Yahya Bakhtiar:	Sir, I will draw the attention of...
Mr. Chairman:	Yes, only to Jamaat, no other references...
Mr. Yahya Bakhtiar:	I will draw the attention of the witness...
Mr. Chairman:	...not what the other honourable member has said and what others have said. Yes, Mr. Attorney-General!
Mr. Yahya Bakhtiar:	I would like to draw your attention towards one matter, namely the Nubuwwat of His Holiness the Promised Messiah. The honourable First Khaleefatul Maseeh says: 'Those people who had seen the Promised Messiah, who had sat in his gathering, know that a Nabi has got a particular attraction. It is very difficult to sit at ease on such occasions. As long as there is no clear order...' Hakeem Nooruddeen Sahib says that there is a particular attraction in the gathering of a Nabi, and that the people who sat in his presence were not sitting in an informal manner, that it was difficult to be at ease. So, does he use the word 'Nabi' here in the <i>Baroozi</i>, in the implied sense?
Mr. Abdul Mannan Umar:	Yes, in the sense of Muhaddith.
Mr. Yahya Bakhtiar:	If I were to say that a person would feel quite tense, when being in a jungle, together with a lion...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...then would this refer to a real lion, or an imaginary lion, or the copy of a lion?
Mr. Abdul Mannan Umar:	Yes. And if he would say: 'There were many other people during my meeting with the lion', then what kind of lion would he mean then?
Mr. Yahya Bakhtiar:	No, I am just saying. Look, there is a person who is a politician, he had rendered

	some services. Due to his services, people say about him that he is 'The Lion of Punjab' or 'The Lion of NWFP'. But still, he is a human being, just like us. He does not bite or scratch anyone. When meeting such a person, one would not say that one is as scared as though one had gone to the jungle and suddenly stood face to face with a lion.
Mr. Abdul Mannan Umar:	No, but even brave people are sometimes afraid.
Mr. Yahya Bakhtiar:	No. Of a brave person. Our Qaid-e-Azam had been a tall, thin man – who would have been afraid of him?
Mr. Abdul Mannan Umar:	His mental abilities were superior to that of many a brave man.
Mr. Yahya Bakhtiar:	Look, not a lion. When he talks here about the gathering around a lion, that 'in the gathering of a Nabi...' he means to say that he was a Nabi. 'A Nabi has got a particular attraction. It is very difficult to sit at ease on such occasions.' In which sense did he use the word there?
Mr. Abdul Mannan Umar:	Yes. This is a very high-end question – in which sense he had used the word there. So, instead of answering this question on my own...
Mr. Yahya Bakhtiar:	If you answer this question on your own, then...
Mr. Abdul Mannan Umar:	No, sir! I shall answer through Mirza Sahib... Maulana Nooruddeen Sahib, whose reference had been cited.
Mr. Yahya Bakhtiar:	Alright.
Mr. Abdul Mannan Umar:	Yes. This would be better. Sir, this is Urdu, a letter, just a simple letter: 'It lies not in man's power to open up the heart and show its contents. If anyone is willing to trust an oath, then I cannot think of a greater oath than the one taken in Allah's name. Neither you will be with me after my death, nor anyone else. Only my faith and my deeds will be with me. This matter shall be presented in the Divine Court. By Allah! I identify Mirza Sahib as the renovator of this century. I know him to be upright.' 27 th October, 1910
Mr. Yahya Bakhtiar:	He does not mention the word 'Nabi' onwards?
Mr. Abdul Mannan Umar:	Pardon?
Mr. Yahya Bakhtiar:	He does not mention the word 'Nabi'...
Maulana Ghulam Ghauth Hazarwi:	Sir, may I say something?
Mr. Abdul Mannan Umar:	No. If you would like to read the whole letter...
Mr. Yahya Bakhtiar:	No. I was just asking.
Maulana Ghulam Ghauth Hazarwi:	If the witness would read 'Wallahil Azeem' instead of 'Wallahul Azeem', then it would be better. (Interruption)
Mr. Abdul Mannan Umar:	I shall read it.
Mr. Yahya Bakhtiar:	No. That is, onwards the word 'Nabi'
Mr. Abdul Mannan	I told you to let me read the whole letter...

Umar:	
Mr. Yahya Bakhtiar:	No, I am asking you only so as to save time.
Mr. Abdul Mannan Umar:	That is the way to save time. I might say one thing, and there might be written something else. Right: 'I identify Mirza Sahib as the renovator of this century. I know him to be upright. The literal meaning of 'Nabi' are one who passes on information he receives from Allah. We believe that neither Mirza Sahib himself, nor I are bringers of a Shariah. I am firmly convinced that anyone who does not believe in an iota of the Holy Qur'an, is a Kafir. This is my belief. And this is, as far as I know, what Mirza Ghulam Ahmad Sahib believed. Now, whether one believes this, or rejects it, or calls us hypocrites – it doesn't matter, as this is to be decided by Allah.
Mr. Yahya Bakhtiar:	Sir, now the matter has become perfectly clear. There is no difference between you and the people of Rabwah. They also say that he had been a non-legislating Nabi, not a legislating one.
Mr. Abdul Mannan Umar:	Sir! I told you already that I do not know what they told you.
Mr. Yahya Bakhtiar:	That he was a non-legislating, Ummati Nabi.
Mr. Abdul Mannan Umar:	Sir, look, I have seen their literature of the past fifty years. In the light of that, I am telling you that they do not take 'non-legislating Nabi' in the sense of Muhaddith. I do not know what their stand is now. Their stand in the past fifty years...
Mr. Yahya Bakhtiar:	No, the meaning that had been conveyed by Hakeem Nooruddeen.
Mr. Abdul Mannan Umar:	Mujaddid
Mr. Yahya Bakhtiar:	Mujaddid has been said...
Mr. Abdul Mannan Umar:	No. Mujaddid.
Mr. Yahya Bakhtiar:	...but along with that, he had also said 'a Nabi without a Shariah'.
Mr. Abdul Mannan Umar:	No, without... from the literal point of view, from the linguistic point of view. You should be making the complete statement.
Mr. Yahya Bakhtiar:	The literal meaning – he says the same thing, that he belonged to the Holy Prophet's ﷺ Ummat, that he was sitting to his ﷺ feet...
Mr. Chairman:	Let us get out of this Lughat. We have... no, no, please! We have got so many Lughats in our library. (Interruption) Please confine yourself. No further question, no further answers about the Lughat or the double meaning or three meanings or four meanings.
Mr. Yahya Bakhtiar:	Alright then. There is another reference: 'Maulwi Sahib, Hakeem Nooruddeen Sahib the first Khaleefah of Qadiyan says that this is just a matter of Nubuwwat, and that he believes that His Holiness the Messiah (Mirza Ghulam Ahmad Qadiyani) will claim to be a legislating Nabi, and that he will declare the former Shariah to be abrogated. And that even in this case, he would not deny him, because he (Mirza Ghulam Ahmad) was found to be indeed truthful and god-sent, and hence, whatever he says will be right.'
Mr. Abdul Mannan Umar:	Where had this been said?

Umar:	
Mr. Yahya Bakhtiar:	You do not know about this?
Mr. Abdul Mannan Umar:	Sir! I know his eleven books. As far as my knowledge is concerned, these words are not anywhere in his books
Mr. Yahya Bakhtiar:	If not in any book, then maybe in any letter, or...
Mr. Abdul Mannan Umar:	Then this letter should be shown to me, because letters are private things. I do not know whether this letter...
Mr. Yahya Bakhtiar:	...any other writing? No, no, any other writing? You do not know about this?
Mr. Abdul Mannan Umar:	No, not at all. If there is any such letter...
Mr. Yahya Bakhtiar:	No. Alright then.
Mr. Abdul Mannan Umar:	Yes, alright.
Mr. Yahya Bakhtiar:	Now you...
Mr. Abdul Mannan Umar:	Sometimes things are forged.
Mr. Yahya Bakhtiar:	No, that is right. That is why I asked you, because you are an authority, you have got knowledge. Now, this reference has been taken from 'Al Furqan', Rabwah. There is no authority, but he had quoted some of your, your party's thoughts. He says: 'Below we shall cite some quotations from the elders of the Lahore party, which shall clearly prove that until their separation during the second Khilafah, they believed in the Nubuwwat of His Holiness, The Promised Messiah, just as the Ahmadiyya Jamaat does...' Then he says that Maulwi Maudoodi Sahib had written...' I quote: 'Our Prophet ﷺ is the Last of Prophets, and after him, there can be no other prophet – neither any of the old prophets, nor a new one, who would have got Nubuwwat without the agency of the Holy Prophet's ﷺ Nubuwwat.' Onwards, Maulwi Sahib says: 'The opponent might take any meaning, but we firmly believe that only God can make prophets, or Siddiqs, or grant anyone the rank of a Shaheed or Salih. But these things must be asked for (i.e. Allah does not give them to one who does not pray for them). The person in whose hands we had put our hand, was truthful – Allah's saintly and hallowed Messenger. The spirit of purity had attained perfection in him.' This was 'Al Hakam', printed in 1908. First it was 'Al Hakam', 10th March 1906. Then, 'Al Hakam', 18th July 1908. Then onwards, in the preamble written by Maulwi Karamuddeen of Bheem, Maulwi Sahib used this statement by the Khaleefah as evidence...
Mr. Abdul Mannan Umar:	(Inaudible)
Mr. Chairman:	Not now, not now. Finish this.
Mr. Yahya Bakhtiar:	Let me read this quotation first. Then you can see... These are taken from 'Al Hakam', a paper that was published in those days.

'There is another view of the matter according to Mohammadan theology. One who believes a person claiming to be a prophet, is *Kazzab*. And this has been admitted by prosecution evidence. Now the complainant knew perfectly well that the first accused claimed that position...'

First accused was Mirza Sahib there:

'...that position and notwithstanding that he believed the accused – notwithstanding that he believed the accused. Consequently, in religious terminology, the complainant was a *Kazzab*.'

Now arises the question that Maulwi Muhammad Ali Sahib says – regardless of whether this claim was considered as false in the court – that Mirza Sahib had – and this is not a matter of implication – he just said it:

'The complainant (Maulwi Karamuddeen) knew extremely well that the first accused (that is, Mirza Sahib) had claimed that position (i.e. that of prophethood and messengership), and notwithstanding that, he believed the accused. Consequently, in religious terminology, the complainant was a *Kazzab*.'

That is, because a person had made a claim, and he considered that person as truthful.

Then there is another reference from 'Review of Religion', 1904, which cites Maulana Muhammad Ali to have answered the editor of the 'Pioneer' of Allahabad as follows:

'Just as he had written with regard to India that it did not need another prophet at that time, he should also publish in any newspaper that some 1900 years ago, Syria had not been in need of another prophet.'

'Review of Religions', March 1904, p. 46

Onwards Maulwi Muhammad Ali says, addressing the Hindus:

'We do accept that they were promised by the Divine Being that there shall come another avatar towards the end of time – and God has fulfilled this promise through the Holy Indian Prophet, Mirza Ghulam Ahmad Qadiyani.'

'Review of Religions', November 1904, page 411

Onwards, he writes:

'Maulwi Karamuddeen had filed a case against His Holiness the Promised Messiah as well as Hakeem Fadhluddeen, (مقدمه ازاله حیثیت عرفی), because His Holiness had, in his book...'

I have mentioned this already, namely that he called him then a '*Kazzab*'.

Then there are some further references which I shall skip.

Then I would like to draw your attention towards a speech by Khwaja Qamaruddeen, which is directed towards the editor of 'Al Hakam'. Yes, this is 'Al Hakam', 14th May, 1911:

'Batawli had mentioned in his daily article in the daily 'Paisa' that Khwaja Sahib had (*na'oodhu billah*!) denied the prophethood or messengership of His Holiness the Promised Messiah. But Batalwi Sahib might be surprised to know that right in his hometown Batalah, Khwajah Sahib had – addressing him – clearly said in a lecture: 'There is a prophet and a messenger in your neighbourhood, whether you believe it or not.'

This was referred to in 'Al Hakam', 1911.

	Similarly, several of your elders had stated on various occasions – I am not quoting them all, as I do not want to waste time- that they considered Mirza Sahib as a prophet and a messenger...
Mr. Chairman:	What is the question?
Mr. Yahya Bakhtiar:	...now I would like to draw your question to some evidence given under oath: 'The consensus of the Jamaat-e-Ahmadiyya regarding the prophethood of His Holiness the Promised Messiah.' A statement made by Shaikh Abdur-Rahman Misri Lahori while being under oath. Below, we are giving a (written) under-oath statement made and signed by Shaikh Abdur-Razzaq Sahib. This statement is dated 24th August 1935, and is a reply to the in-charge of the literary department: 'I am an Ahmadi who lived already during His Holiness' (i.e. His Holiness the Promised Messiah's) days. I pledged allegiance in 1905. I believed and do believe His Holiness to be a prophet, just as I believe in all other god-sent prophets and messengers. I do not make any difference in the nature of 'Nubuwwat' now, just as I had not made any difference back then. Back then, I had not even heard words like 'Majaz' or 'Isti'arah' (implication and figure of speech). Sometime later, I saw these words being used in His Holiness' books in a sense that has not denied my belief. In this sense, I still consider His Holiness <i>alaihissalam</i>... as <i>Saheeh Majaz Nabi</i>, that is, as a Nabi without a new Shariah, as a Nabi who, by virtue of his following the Holy Prophet ﷺ, by virtue of his abating himself in obedience to the Holy Prophet ﷺ, by becoming his perfect reflection, acquired the rank of Nubuwwat. The foundation of my belief lies in His Holiness' speeches and writings and in the agreed upon beliefs of the Jamaat-e-Ahmadiyya.' So, what I am saying is that you and the people of Rabwah have got the same beliefs.
Mr. Chairman:	What is the question? These are the references and on these references, what question Mr. Attorney-General bases?
Mr. Yahya Bakhtiar:	Sir?
Mr. Chairman:	These are the references. What is the definite question out of these?
Mr. Yahya Bakhtiar:	I say: does he deny these allegations, these statements?
Mr. Chairman:	Yes, the first question.
Mr. Yahya Bakhtiar:	I will give these copies to them. They will verify and, after the break, they can...
Mr. Chairman:	Yes, no. (1), I will ask the witness, whether these are admitted? If they are admitted...
Mr. Yahya Bakhtiar:	They have their 'Review of Religions'.
Mr. Chairman:	...then the explanation. And if they are not admitted, that's alright. We will be going for a...
Mr. Yahya Bakhtiar:	(To the witness): Do you think that he had said so only figuratively?
Mr. Chairman:	The Delegation...just a minute, just a minute...
Mr. Yahya Bakhtiar:	Look at this...
Mr. Chairman:	The Delegation can look into all these references. We will break for fifteen minutes. Then they will reply about it, yes.
Mr. Yahya Bakhtiar:	Have a look at them. After fifteen, twenty minutes...

Mr. Chairman:	Have a look at them. There are about 10, 15 references. You can look into them...
Mr. Yahya Bakhtiar:	In which sense have they been used? What was meant by that?
Mr. Chairman:	Then you can explain; the Delegation can explain.
Mr. Abdul Mannan Umar:	(Inaudible)
Mr. Chairman:	Yes, have a look at them. The Delegation will keep sitting while the House is adjourned.
Mr. Yahya Bakhtiar:	Let them have a cup of tea also. They can discuss it there.
Mr. Chairman:	They can discuss, yes, they can discuss in the room.
Mr. Yahya Bakhtiar:	Yes, have a cup of tea. Discuss the matter here, think about it.
Mr. Chairman:	Yes. At 12:15 The House is also adjourned to meet again at 12:15.
<i>(The Special Committee adjourned for tea-break to re-assemble at 12:15 p.m.)</i>	
<i>(The Special Committee re-assembled after tea-break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
Mr. Chairman:	Call them. (Pause) I think we can finish after one hour.
Mr. Yahya Bakhtiar:	A quarter to two...
Mr. Chairman:	We should try to.
Mr. Yahya Bakhtiar:	...or maybe two o'clock – at most.
Mr. Chairman:	They do not... one minute, do not call them yet... they do not get beyond their linguistics.
Mr. Yahya Bakhtiar:	No, no, I am leaving them now.
Mr. Chairman:	And he has clearly said that there are two meanings.

SUBMISSION OF WRITTEN REPLIES TO QUESTIONS

Mr. Yahya Bakhtiar:	I will tell them whatever reply they have got to give...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...they may send it to you in writing. To some questions, they want time.
Mr. Chairman:	Yes.

NODDING BY THE WITNESS IN REPLY TO QUESTIONS

Sahibzada Safiullah:	Sir! I want to say one thing. Whenever the Attorney-General puts a question, the witness nods in affirmation. But this nodding is not mentioned in the record. We also do not have any TV cameras here.
Mr. Chairman:	If they were to accept any of those things here, had they not done so 90 years ago already?
Sahibzada	No. He is always nodding.

Safiullah:	
Mr. Chairman:	They had not accepted anything in the past 90 years. Do you think we can convince them here in two minutes?
A member:	If they do not believe their Prophet, then they do not believe anyone at all.
Mr. Chairman:	You better be ready for this as well. (Laughter) They too, will have their turn.
Sahibzada Safiullah:	He had not even spared the Holy Qur'an and the Ahadith, so how would he spare Maulana's literature.
Mr. Chairman:	No, that in which 'zoo' is written.

GENERAL DEBATE AFTER THE CROSS EXAMINATION

Chaudheri Jahangir Ali:	Mister Chairman! After examining the Lahore Jamaat...
Mr. Chairman:	Yes, after that we will open the debate in the closed session of the House Committee. Maulana Mufti Mahmood will start.
Chaudheri Jahangir Ali:	I wanted to say...
Mr. Chairman:	Next session, it may be tomorrow.

SAMDANI TRIBUNAL'S REPORT

Chaudheri Jahangir Ali:	The papers say that the report of the Samdani Tribunal shall be given to the members.
Mr. Chairman:	Yes.
Chaudheri Jahangir Ali:	The newspapers mentioned that the Report of the Samdani Tribunal shall be circulated among the members. I would like to request that we should be given copies of this report before this question is debated in the Special Committee. We could prepare our case better, Sir.
Mr. Chairman:	I cannot guarantee what has been mentioned in the newspapers, because...
Chaudheri Jahangir Ali:	They must have got their information from government sources.
Mr. Chairman:	It says that the Samdani Report... Law Minister will be coming... he also had suffered a tragedy, because of his father's death.
Chaudheri Jahangir Ali:	Yes, right.
Mr. Chairman:	He was in a better position to tell the House. He will be coming day after tomorrow morning.
Chaudheri Jahangir Ali:	Yes. Alright.

Mr. Chairman:	And, from tomorrow, we will be going to open this general debate and Mufti Mahmood will start with all the books and pamphlets on behalf of, I would not say, Opposition and Government, because all are the same in this House.
One Member:	It will be closed door?
Mr. Chairman:	Yes. Closed door. And then any honourable member can participate. But we will regulate. Anything else the honourable members want to say?
Mr. Yahya Bakhtiar:	Sir! It is getting late.
Mr. Chairman:	Ok, call them then. One hour, Sir, then, you know, we have to...

WRITTEN STATEMENTS BY THE MEMBERS

Maulana Abdul Haqq:	Will Hazrat Mufti Sahib read out our statements, our viewpoint?
Mr. Chairman:	Yes.
Maulana Abdul Haqq:	This...
Mr. Chairman:	This is a matter that you are to decide after consultation.
Maulana Abdul Haqq:	It should be read out so that it comes on the record.
Mr. Chairman:	Whatever you deem proper. I had read it by myself.
Maulana Abdul Haqq:	No, well...
Mr. Chairman:	I have also read all the rulings.
Maulana Abdul Haqq:	Alright.

CONDOLENCE OF MURDER OF AMIR MUHAMMAD KHAN

Chaudheri Zuhoor Ilahi:	Mr. Speaker! Before we continue the proceedings, I... You must have already learnt about that unfortunate incident regarding Amir Muhammad Khan. I would like to have some condolence for that.
Mr. Chairman:	Wait one moment. This has just been discussed. You were not there. Just wait for... Chaudheri Sahib! Just wait a moment, just wait a moment.
Chaudheri Zuhoor Ilahi:	Alright, fine.
Mr. Chairman:	We all were together when we have decided that after an hour – because I am also getting some information – I will pass on the information, entire, everything. <i>(The Delegation entered the Chamber)</i>

CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

Mr. Chairman:	Yes, the Attorney-General. Before the Attorney-General puts his question – yesterday Maulana Abdul Haqq Sahib had read an Ayat regarding ‘Murtid’, if I am not wrong.
Mr. Yahya Bakhtiar:	He had read a Hadith.
Mr. Chairman:	The Hadith had been read by Mufti Mahmood. Maulana Abdul Haqq had read the Ayat from the Holy Qur’an. He had said that the word ‘Murtid’ had not been used in the Holy Qur’an, in reply to which an Ayat from the Holy Qur’an, as well as two Ahadith had been read. They are still to reply to this, if they like.
Mr. Yahya Bakhtiar:	Regarding ‘Murtid’, they say...
Mr. Chairman:	It can be repeated.
Mr. Yahya Bakhtiar:	(To the witness) The Hadith and the Ayaat that you had heard yesterday, you had said that there is no punishment for a Murtid?
Mr. Chairman:	No, he had said that there is no mention of ‘Murtid’ in the Holy Qur’an. This is the answer he had given.
Mr. Yahya Bakhtiar:	Yes. That is what we wanted to ask, about the Ayat and the Hadith that had been read yesterday.
Mr. Abdul Mannan Umar:	Sir! Should I first answer...
Mr. Chairman:	No, first that, first that...
Mr. Yahya Bakhtiar:	(Incomprehensible)... first take this.
Mr. Chairman:	Answer the Attorney-General’s question.
Mr. Abdul Mannan Umar:	First the answer to your question?
Mr. Chairman:	First the answer to your question. But after that, answer that of Maulana Abdul Haqq.
Mr. Abdul Mannan Umar:	We had been given some Photostats and were asked to give our opinion with regard to them. Now, the honourable members have assembled here to make a very important decision. Unfortunately, I have to say that already several times before, I had pointed out that ‘Furqan’ is an irresponsible paper. Whatever is written in this paper, should not be used as basis for such an important decision. Here my hands...
Mr. Chairman:	I must say the witness cannot guide the procedure of this committee. The witness can say...
Mr. Yahya Bakhtiar:	I had requested you so many times, that please...
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...forget ‘Furqan’
Mr. Chairman:	Yes.
Mr. Yahya Bakhtiar:	...you were supposed to have a look at the quotations taken from ‘Review’, dated 6-7-1904. If you cannot verify them rightnow, do so later. Put it in writing and submit. There is no need for haste. It is a very important issue.
Mr. Abdul Mannan:	No, sir, I was given this Photostat...

Mr. Yahya Bakhtiar:	Also see whether...
Mr. Abdul Mannan Umar:	Yes, I had a look at that.
Mr. Yahya Bakhtiar:	If you say that this is correct, this is wrong...
Mr. Abdul Mannan Umar:	No, I just...
Mr. Yahya Bakhtiar:	If you say...
Mr. Abdul Mannan Umar:	All I want to say is that unauthentic matter has been presented in a statement under oath.
Mr. Chairman:	That's all. That's all.
Mr. Yahya Bakhtiar:	Well. Alright. Fine.
Mr. Chairman:	That's all. Finish it. Now, with regard to the references, just say whether they are correct.
Mr. Yahya Bakhtiar:	The remaining references, the remaining references, which Maulwi Sahib...
Mr. Abdul Mannan Umar:	I will have to compare them, before I can say anything...
Mr. Yahya Bakhtiar:	Yes. So, if you think you cannot answer rightnow, then compare them and send your written comments to the Secretary of the Assembly. He shall then...
Mr. Chairman:	(To the Deputy Speaker) Jawed! Note that, that which...
Mr. Yahya Bakhtiar:	...circulate your answer among the members.
Mr. Abdul Mannan Umar:	I would like to give a principal reply regarding that, if this would help to decide...
Mr. Chairman:	No, no...
Mr. Abdul Mannan Umar:	...Maulana Muhammad Ali had replied to this.
Mr. Chairman:	No, no, just a minute. The Hawalajat which have been put to the Delegation should either be accepted or rejected.
Mr. Yahya Bakhtiar:	The first question was whether these are correct or not. If they are not correct, then...
Mr. Chairman:	If they are correct or not? If they are correct, then they can give an explanation, otherwise not.
Mr. Yahya Bakhtiar:	And if you say that they are correct, then you may state afterwards what they mean.
Mr. Chairman:	And the Delegation can send written reply after getting it verified and with explanation, if they like.
Mr. Yahya Bakhtiar:	And explanation.
Mr. Chairman:	And whatever they like, they can write. Next question. The Ayaat of the Holy Qur'an that had been read by Maulana Abdul Haqq, and Mufti Mahmood had given the reference of a Hadith.
Mr. Yahya Bakhtiar:	Will you say something about the 'Murtid' issue now or later?
Mr. Abdul Mannan Umar:	No, no, I will explain it rightnow.
Mr. Yahya Bakhtiar:	Alright.
Mr. Abdul Mannan Umar:	As far as the killing of a Murtid is concerned, I would like to say that the most

Umar:	important Urdu writings on this topic, were published in in a series of articles in 'Zameendar' in 1925. All the references that had been brought up so far, or that are being discussed, had been covered in this series. Regarding this, I would merely like to say that Maulana Muhammad Ali Johar had published in reply to that series a series of articles in the paper 'Hamdard', Delhi. In this series, he had proven that there is no Ayat in the Holy Qur'an according to which a Murtid is to be punished by death. The paper 'Zameendar' itself had accepted that: 'No doubt...'
Mr. Chairman:	I had already said that the witness should give his own view-point, his Jamaat's view-point, not what 'Zameendar' has written. We are least concerned with what 'Zameendar' has written in 1925.
Mr. Yahya Bakhtiar:	No, sir, he says that 'Zameendar' is confirming his view.
Mr. Abdul Mannan Umar:	Yes.
Mr. Chairman:	No, no, his own view should come.
Mr. Yahya Bakhtiar:	Yes. He said that...
Mr. Chairman:	His views are more important. We are here to get his views.
Mr. Yahya Bakhtiar:	Sir, he has recorded his view, that there is no punishment for Murtid in the Holy Qur'an.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Now he is confirming that.
Mr. Chairman:	No, we need confirmation. We will believe whatever the witness says; we will believe his views. We do not need any support.
Mr. Yahya Bakhtiar:	He asks whether your views had been recorded or not.
Mr. Abdul Mannan Umar:	Yes. No, this is not our viewpoint.
Mr. Yahya Bakhtiar:	Well then, alright.
Mr. Chairman:	He had not made any statement regarding the Ayat.
Mufti Khalid Mahmood:	The Ayat...
Mr. Chairman:	...and regarding the Hadith.
Mr. Abdul Mannan Umar:	Yes. Let me tell you about the Hadith.
Mufti Mahmood:	Regarding the Ayat... the question then had been...
Mr. Chairman:	Yes
Mufti Mahmood:	...that the Ayat: (Arabic text not contained in original – translator) In his Sahih, Imam Bukhari had cited this Ayat to show that a Murtid is to be killed. Here we would like to point out that Imam Bukhari thought that this Ayat had been revealed regarding the punishment of a Murtid. If you could please elucidate this.
Mr. Chairman:	What are your views regarding this?
Mr. Abdul Mannan	If we would read the whole Hadith in Bukhari, then the matter would become so

Umar:	clear that there would be probably no need for any further discussion. Sahih Bukhari does indeed mention Harbi Kafirs, and Harbi Murtids, that is, such people who rebel against their present government and join others. And indeed, this (i.e. death penalty) is the punishment for such an offence. But this punishment is meted out in connection with rebellion. If a person does not rebel, if he merely changes his religion, then the Holy Qur'an does not mention any worldly punishment for such doings. Imam Bukhari had not cited any Hadith regarding this. If you can show me any Hadith that does not mention Harbi Kafirs, then I can explain.
Mr. Chairman:	Next question.
Mufti Mahmood:	This too, is a Hadith that has been recorded by Imam Bukhari: (Arabic text not contained in original – translator) 'When a person changes his religion, put him to death.' This tradition is also found in Sahih Bukhari.
Mr. Abdul Mannan Umar:	Allah Most High says in the Holy Qur'an (Arabic text not contained in original – translator) This is an Ayat from Surah Nisaa, that the people who first believe, ثم كفروا, then they disbelieve; that is, they leave their faith, they leave the Muslim religion, ثم امنوا, then they believe again, and ثم كفروا, then disbelieve again, ثم... (Arabic), then they get even more obstinate in their Kufr. Now, if the punishment of a Murtid is to put him to death, then this whole process of his disbelieving, believing, disbelieving again, would not take place. If death penalty was to be meted out merely because of a person's apostasy, then he would have been killed right after the first instance of apostasy. The statement that the Holy Qur'an itself had laid down that a Murtid is to be put to death, stands in contradiction to the Holy Qur'an.
Mr. Chairman:	This is turning into a full-fledged debate. Leave it. It is a question of interpretation.
Mr. Yahya Bakhtiar:	We can cover this during our discussion.
Mr. Chairman:	It is a question of interpretation, yes, Attorney-General, next question.
Sardar Maula Bakhsh Soomro:	(Inaudible) Sir, because... some reply should come from there that you can... some reply should come from there, otherwise...
Mr. Chairman:	No, the question (<i>Interruption</i>) about the second Hadith...
Mr. Abdul Mannan Umar:	Respected Sir! What I was about to say is that if this Hadith is in exactly these words: 'Put to death the one who changes his religion', then, I would like to ask, what about those who convert to Islam from Christianity? من بدل دينه – one who changes his religion – the religion of such a person was Christianity. Then he changes it and becomes a Muslim. Should he also be killed? This very concept is wrong.
Maulana Mufti Mahmood:	'من' refers to Muslims, here.
Mr. Abdul Mannan Umar:	This 'من' has not been used to refer to Muslims anywhere else. You can check the whole Arabic language, nowhere has been stated that 'من' means 'Muslim'. 'من' means 'who'
Mr. Chairman:	Next question by Attorney-General. That's all.

Mr. Yahya Bakhtiar:	Maulana would like to say something.
Mr. Chairman:	No need to do so. No need.
Mr. Yahya Bakhtiar:	Sir, now there are some other questions... I am coming to another topic. You say that Mirza Sahib was only a Muhaddith, and that he was truthful, that he was an Ummati of Hazrat Muhammad ﷺ, and that he was fully under the restrictions of the Holy Qur'an and the Holy Law. So, does the Holy Qur'an permit us to insult the former prophets?
Mr. Abdul Mannan Umar:	Neither does the Holy Qur'an permit such a thing, nor the Ahadith, nor man's moral sense.
Mr. Yahya Bakhtiar:	Now I shall ask you – you might be aware that he had said some things with regard to Hazrat Isa <i>alaihissalam</i> , which are being considered as insulting. 'His paternal and maternal grandmothers committed adultery and whoredom.' 'He was given to drink and debauchery.' 'He was a blockhead.' – Do you know about this? These things can be read from several sources, I can read them to you, if you like.
Mr. Abdul Mannan Umar:	No, I do know about this.
Mr. Yahya Bakhtiar:	Since you know them, how would you interpret these statements?
Mr. Abdul Mannan Umar:	During a debate, a technique known as 'Ilzam-e-Khasm' is being employed. That is, the opponent during a debate has got a certain creed, believes in some things – just like you ask us if Mirza Sahib believed such and such thing, and that since we believe in Mirza Sahib, we also believe in these things. And we fully agree that this is the proper way, we acknowledge that. Now, you know that Mirza Sahib had many debates with the Christians. And Mirza Sahib had left them speechless. He made them, the priests sent by Lefroy, leave the Subcontinent. There were some means. What were those means? One was the interpolated, corrupted 'New Testament', which people falsely consider as the 'Injeel' that had been revealed to Hazrat Isa <i>alaihissalam</i> , whereas it is not the same. Rather, it is Mathew's 'Injeel', or that of Luke, or that of Mark, or that of John. It is not the Injeel of Hazrat Isa <i>alaihissalam</i> . It is just the New Testament. In it... but we do not consider it as authentic. We consider it as interpolated and corrupted. However, the Christians consider it as authentic. Mirza Sahib had said to them that they insult Muhammad Mustafa ﷺ, that they raise all kinds of objections against Islam, against the Holy Qur'an, and blaspheme our beloved Prophet ﷺ. And that they should have a look at themselves, what their unanimously accepted book says about the Messiah? It says that some of his maternal and paternal grandmothers had been such and such. These statements are actually not those of Mirza Sahib himself, rather, they are contained in the Christians' Holy Book. So, 'Ilzam-e-Khasmi' – the term I had mentioned in the beginning - was employed, namely to confront the opponent with a matter accepted by them and render them thus speechless. And the Christians were speechless. These are not Mirza Sahib's own statements.
Mr. Yahya Bakhtiar:	Well, Mirza Sahib had written in his books, and also in the books for the Christians to 'stop mentioning the Son of Maryam', as Ghulam Ahmad is far better than him? This is what I am saying, that you are...
Mr. Abdul Mannan Umar:	I have already answered this objection...

Umar:	
Mr. Yahya Bakhtiar:	No, please answer these two points jointly.
Mr. Abdul Mannan Umar:	Alright. Let me answer the second matter that you had mentioned. Sir! Something in this regard had been mentioned yesterday, namely that Mirza Sahib had neither laid any claim to greatness, nor had he insulted the Messiah, rather, he meant to pay a tribute to the Holy Prophet ﷺ, when he said: 'Stop mentioning the Son of Maryam'. 'You say that the Son of Maryam himself...'
Mr. Yahya Bakhtiar:	If the answer is what I think it to be, the one that you had given yesterday, then there is nothing more required.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Now, please state that when Mirza Sahib says: 'Jesus cannot claim to be a righteous person...' This does not contain any reference to the Bible. This is Mirza Sahib's own conclusion: The people know that he had been a drunkard and given to debauchery, that he was of vile demeanour, and that he had been so not only after being raised to Divinity, but already before that – right from the beginning – hence, the claim to Divinity stemmed from liquor consumption.' This is Mirza Sahib's own conclusion.
Mr. Abdul Mannan Umar:	Let me explain...
Mr. Yahya Bakhtiar:	This is not with reference to the books of the Christians. This is what Mirza Sahib had concluded from such of their writings as he deemed authentic, namely that the Messiah was a drunkard and a debaucher, and that he had claimed Divinity because he was drunk.
Mr. Abdul Mannan Umar:	Please listen to me. If you let me explain Mirza Sahib's words, the question of whether Mirza Sahib had insulted the Messiah or not, will become clear. And what he himself thought regarding that, will become clear as well. He says: 'The Son of Maryam had been the Promised Messiah as far as the Mosaic line is concerned, and I am the Promised Messiah as far as the Muhammadan line is concerned. Hence, I honour and respect the one who is my namesake. And a mean liar is the one who claims that I do not honour the Messiah, the Son of Maryam.' He says: 'Another reason why God has sent us is to accept Isa as God's true, pure and immaculate prophet, and to believe in his prophethood. Hence, nowhere in our books can be found any word that goes against his exalted status. And if anyone still thinks so, then he is deluded and a liar. Ayyam-e-Sulh, p. 2...
Mr. Yahya Bakhtiar:	Sir, look...
Mr. Abdul Mannan Umar:	'Hence...' Please let me finish. 'Hence, everywhere in our words...' Regarding which you had said that these are Mirza Sahib's own words: 'Hence, everywhere in our words, we referred to the Christians' imaginary Messiah, and nowhere have we referred to that humble servant of Allah, Isa, Son

	of Maryam, who had been a prophet and who is mentioned in the Holy Qur'an. And we have adopted this manner only after listening for forty years to the priests' abuses.' And this manner of speech, of talking, which I had referred to as 'Ilzam-e-Khasm', had also been adopted by some scholars from among the Ahl-e-Sunnat. Maulwi Aal-e-Hasan says: 'And just look at yourselves, if, God Forbid...'
Mr. Yahya Bakhtiar:	I have understood.
Mr. Abdul Mannan Umar:	'...At two instances in Hazrat Isa's ancestry from his mother's side, you have...'
Mr. Yahya Bakhtiar:	Look, sir, look! You have prepared lengthy answers in written, you read them out, and this is not permitted at all in the Assembly. If there is any relevant reference...
Mr. Abdul Mannan Umar:	Yes, the reference...
Mr. Yahya Bakhtiar:	You had explained this already yesterday. I am asking you about the conclusions...
Mr. Abdul Mannan Umar:	Yes, I had read it out to you in his very words, sir!
Mr. Yahya Bakhtiar:	No, I mean, on one side, he says this, and at the same time, he gives his conclusion.
Mr. Abdul Mannan Umar:	Yes, the conclusion of his talk.
Mr. Yahya Bakhtiar:	On one side, he... well, you must have discovered how he talks about the paternal and maternal grandmothers...
Mr. Abdul Mannan Umar:	It is written in there.
Mr. Yahya Bakhtiar:	It has been taken from there.
Mr. Abdul Mannan Umar:	Yes.
<i>(At this stage, Mr. Chairman vacated the Chair, which was occupied by Madam Deputy Speaker (Dr. Mrs. Ashraf Khatoon Abbasi))</i>	
Mr. Yahya Bakhtiar:	Then, onwards he himself says: 'His inclination to and interaction with prostitutes was probably based on his familiarity with them due to his background.'
Mr. Abdul Mannan Umar:	Because this is written in the Bible.
Mr. Yahya Bakhtiar:	What is written?
Mr. Abdul Mannan Umar:	That a prostitute had come to the Messiah and rubbed some fragrant oil on his feet with her hair. This is what that prostitute did. This is written in the Bible.
Mr. Yahya Bakhtiar:	No, this is one thing...
Mr. Abdul Mannan Umar:	This has not been said by Mirza Sahib...
Mr. Yahya Bakhtiar:	Look, the conclusion that had been drawn from this, listen: 'His inclination to and interaction with prostitutes was probably based – probably based...'
Mr. Abdul Mannan Umar:	Yes. This is the conclusion, because it is written in there.

Umar:	
Mr. Yahya Bakhtiar:	Yes. He is drawing a conclusion.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	'...was probably based on his familiarity with them due to his background', 'that his paternal and maternal grandmothers were whores.'
Mr. Abdul Mannan Umar:	This is called 'Ilzami' answer. (A kind of answer by which one stuns the opponent by exasperating him)
Mr. Yahya Bakhtiar:	This is the conclusion which had been drawn by Mirza Sahib.
Mr. Abdul Mannan Umar:	As based on their writings.
Mr. Yahya Bakhtiar:	The paternal and maternal grandmothers mentioned in our and their writings – are they the same or are they different?
Mr. Abdul Mannan Umar:	No, we do not accept that, not at all.
Mr. Yahya Bakhtiar:	He was born without maternal, paternal grandmothers?
Mr. Abdul Mannan Umar:	Not at all, we consider the ancestry of the Messiah to comprise chaste people only.
Mr. Yahya Bakhtiar:	No, I am saying that the grandmothers that are thus accused, are the same.
Mr. Abdul Mannan Umar:	Yes. This is wrong. We accept that.
Mr. Yahya Bakhtiar:	But why is Mirza Sahib writing it then?
Mr. Abdul Mannan Umar:	Mirza Sahib is saying that their books had referred to the Messiah's grandmothers in these terms.
Mr. Yahya Bakhtiar:	Alright. So, this had been said with regard to Jesus Christ. Does Mirza Sahib say similar things about the Ahl-e-Bait? What does he say about Hazrat Ali <i>radiallahu anhu</i>
Mr. Abdul Mannan Umar:	Let me explain...
Mr. Yahya Bakhtiar:	What does he say about Hazrat Husain <i>radiallahu anhu</i> ?
Mr. Abdul Mannan Umar:	If you let me, I shall answer one by one.
Mr. Yahya Bakhtiar:	'Leave that quarrel about the old Khilafah. Take a new Khilafah now. You are ignoring that living Ali amongst you, and hanker after a dead Ali instead.'
Mr. Abdul Mannan Umar:	Hazrat Mirza Sahib had made a point here. Mirza Sahib says, regarding Hazrat Ali <i>radiallahu anhu</i> : خاکم نثار کوچه آل محمد است. 'Let even my dust be sacrificed for Muhammad's family.' What he is saying above, is that some Shiites consider Hazrat Ali as some kind of primeval matter. I am not saying that all do so. Some of them, however, think that Jibreel was supposed to bring the revelation to Hazrat Ali, but he brought it to Muhammadur-Rasoolullah ﷺ instead.
Mr. Yahya Bakhtiar:	Look, this has nothing to do with this. He is saying that he is better than Ali, that Ali is dead, whereas he is alive.
Mr. Abdul Mannan Umar:	The Ali whom they have in their minds.

Mr. Yahya Bakhtiar:	Whichever.
Mr. Abdul Mannan Umar:	Yes, that Ali. No one, not you, nor any Shiite, would venerate such an Ali.
Mr. Yahya Bakhtiar:	No, is, no, is... is his revelation better, or what?
Mr. Abdul Mannan Umar:	Better than that Ali.
Mr. Yahya Bakhtiar:	That is, that Ali...
Mr. Abdul Mannan Umar:	Yes, who is that Ali? It is not Hazrat Ali <i>radiallahu anhu</i> , rather, that Ali is a kind of imagination...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	An imaginary Ali...
Mr. Yahya Bakhtiar:	Yes, so...
Mr. Abdul Mannan Umar:	...regarding whom they think that he is superior to Muhammadur-Rasoolullah ﷺ.
Mr. Yahya Bakhtiar:	So, this imaginary Muhaddith is better than the imaginary Ali?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	This is what it means?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Alright. Now let us come to Hazrat Husain. Regarding him, he says...
Mr. Abdul Mannan Umar:	Yes. (Pause)
Mr. Yahya Bakhtiar:	... 'O Shiites...'
Chaudheri Jahangir Ali:	Madam Chairman, a point of information, with your permission.
Madam Chairman:	Sometimes... the honourable... Beg your pardon...
Mr. Yahya Bakhtiar:	Please let me continue. Please let me continue.
Madam Chairman:	...procedure...
Chaudheri Jahangir Ali:	I wanted to ask a question...
Mr. Yahya Bakhtiar:	Look, the whole thing is being disturbed.
Madam Chairman:	You write it and give it to the Attorney-General.
Chaudheri Jahangir Ali:	All I wanted to say is that in reply to some questions, the Member of the Delegation just nods, and the reporters are not able to figure out whether that nodding means a yes or a no. This is why he should reply verbally. This is all I wanted to say.
Madam Chairman:	Alright.
Mr. Yahya Bakhtiar:	Ok, now tell me, when he says: 'O Shiites...' he does not just address some of them. He addresses all of them. 'Do not insist on Husain being your saviour. I am telling you the truth when I tell you that among you is one who is superior to Husain (i.e. Mirza Sahib himself).'
Mr. Abdul Mannan Umar:	Regarding this, I would like to reply in Mirza Sahib's own words. He says:

Umar:	‘No one can badmouth a pure and saintly being as Hazrat Husain, and live throughout the night, and ... (Arabic not contained in original – translator)... he shall be seized swiftly with a mighty grasp.’ (Ijaz-e-Ahmadi, p. 38) The words which Hazrat Mirza Sahib had uttered or written regarding Hazrat Husain, are to be taken in their context; a person who thoroughly honours him...
Mr. Yahya Bakhtiar:	This means that whatever Mirza Sahib had said in this world...
Mr. Abdul Mannan Umar:	Ilzam-e-Khasm.
Mr. Yahya Bakhtiar:	No, he had said two kinds of things. Are there two kinds of everything?
Mr. Abdul Mannan Umar:	For example, he had said with regard to the Almighty...
Mr. Yahya Bakhtiar:	‘I am a Nabi’, ‘I am not a Nabi’
Mr. Abdul Mannan Umar:	This will be a very lengthy discussion. This is also of two kinds. He had...
Mr. Yahya Bakhtiar:	Then on one hand, he had praised Jesus, and on the other, he had said: ‘عیسیٰ کجا’، ‘بہند پا بمنیرم’، that he had said, too.
Mr. Abdul Mannan Umar:	Regarding all this, I now believe...
Mr. Yahya Bakhtiar:	Then here, regarding Hazrat Ali, it is the same.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	And also regarding Imam Husain. Leave that for the time being. Now I shall ask you: Whom does Mirza Sahib mean, when he mentions his opponents, when Mirza Sahib mentions his opponents? Does he mean non-Ahmadis? Or just Hindus and Christians? I am asking you, because Mirza Sahib says: ‘One who does not follow you, who does not pledge allegiance to you, shall be your opponent, and one who opposes Allah and His Messenger, is doomed to Hell.’ Who are these ‘opponents’?
Mr. Abdul Mannan Umar:	Those who are abusive.
Mr. Yahya Bakhtiar:	No. he does not say anything about being abusive. ‘One who...’
Mr. Abdul Mannan Umar:	You are asking about the meaning of ‘opponent’, right?
Mr. Yahya Bakhtiar:	No. Let me read it again. You might not have heard it properly: ‘One who does not follow you, who does not pledge allegiance to you, shall be your opponent – shall be your opponent...’
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	‘...and one who opposes Allah and His Messenger, is doomed to Hell.’
Mr. Abdul Mannan Umar:	You had asked, who is meant by this?
Mr. Yahya Bakhtiar:	Yes. Who is meant by ‘opponent’? ‘Doomed to Hell.’
Mr. Abdul Mannan Umar:	‘لیس کلامنا ہذا فی خیارہم بل فی شرارہم’ This talk of ours does not concern the best of

Umar:	them, rather, the worst of them. The good ones, the virtuous ones – and there are such amongst other nations – are not addressed through such of our writings.’
Mr. Yahya Bakhtiar:	When Mirza Sahib says: ‘All Muslims have accepted me and verified my claim, except for bastards. They have not accepted me...’
Mr. Abdul Mannan Umar:	Please let me see this writing by Mirza Sahib.
Mr. Yahya Bakhtiar:	No, this is just an Urdu translation.
Mr. Abdul Mannan Umar:	No, no, these are not Mirza Sahib’s words.
Mr. Yahya Bakhtiar:	No, it is a translation.
Mr. Abdul Mannan Umar:	Translation.
Maulwi Mufti Mahmood:	It is in Arabic. I shall read it out.
Mr. Abdul Mannan Umar:	Yes, please read the Arabic text.
Maulwi Mufti Mahmood:	The Arabic text says: (<i>Arabic text not contained in original – translator</i>) This is it.
Mr. Abdul Mannan Umar:	Onwards it says: ‘Those people who are described by this Ayat of the Holy Qur’an: ختم الله على قلوبهم – that is, those people who, in spite of having seen the truth, in spite of it knowing to be the truth, in spite of fully knowing the arguments, still refuse to accept the truth.’ This is what the writing says.
Mr. Yahya Bakhtiar:	It does not say anything about bastards?
Mr. Abdul Mannan Umar:	No. There is no mentioning of bastards.
Mr. Yahya Bakhtiar:	Then let me ask you...
Mr. Abdul Mannan Umar:	Look, this is why I have said that the word is not there.
Mr. Yahya Bakhtiar:	That word which...
Maulwi Mufti Mahmood:	بغاية (<i>Interruption</i>)
Mr. Yahya Bakhtiar:	بغاية, Baghayah is again and again used in the sense of whore or immoral woman.
Mr. Abdul Mannan Umar:	– ولد البغايه، ابن حرام، ولد الحلال، ابن الحلال، بنت الحلال – and so on, are all Arabic expressions, and in fact expressions used all over the world. A person who abandons virtue and adopts wickedness, is, although he is born legitimate, called just because of his evil deeds. And on the other side, a person who is doing good deeds is referred to as ابن الحلال. With this in mind, there is nothing wrong if the Imam <i>alaihissalam</i> calls his opponents اولاد بغايه. And, Sir! Imam Baqar is reported to have said...
Mr. Yahya Bakhtiar:	No, first tell me, what does this mean? If ولد الحرام...
Mr. Abdul Mannan Umar:	Yes. I...

Mr. Yahya Bakhtiar:	Look, please settle this first. Then you can give your arguments. When a person walks about in the market and calls another a bastard, then this does not mean that the other is indeed an illegitimate...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...this is not how it is. Rather 'bastard' is an abuse.
Mr. Abdul Mannan Umar:	Absolutely, absolutely.
Mr. Yahya Bakhtiar:	So, had Mirza Sahib said it in this sense?
Mr. Abdul Mannan Umar:	Yes. There is some harshness in this statement.
Mr. Yahya Bakhtiar:	Yes. It is a harsh statement.
Mr. Abdul Mannan Umar:	Yes. It is not... this is what I am saying, that this is not the translation.
Mr. Yahya Bakhtiar:	No, this is what I am saying, that they are not bastards. Mirza Sahib says that in his eyes, those who do not believe in him, are like what we call 'bastard', 'son of a bitch.'
Mr. Abdul Mannan Umar:	That is, a rebellious human being.
Mr. Yahya Bakhtiar:	Not necessarily rebellious. The leader of the...
Mr. Abdul Mannan Umar:	They are called rebels. Yes. Who is باغی? A rebel.
Mr. Yahya Bakhtiar:	Look...
Maulwi Mufti Khalid Mahmood:	بغاية is not the plural of باغی...
Mr. Abdul Mannan Umar:	Correct.
Maulwi Mufti Khalid Mahmood:	بغی, in the sense of...
Mr. Abdul Mannan Umar:	Yes. I was just coming to the literal meanings. Let me explain...
Mr. Yahya Bakhtiar:	Look, I have seen something in Mirza Sahib's books, that he is using words that describe an immoral woman.
Mr. Abdul Mannan Umar:	Sir! Please, show it to me.
Mr. Yahya Bakhtiar:	In that translation...
Mr. Abdul Mannan Umar:	Sir! This is not his translation.
Mr. Yahya Bakhtiar:	...of his book...
Mr. Abdul Mannan Umar:	That translation of ولد البغاية is not by him.
Mr. Yahya Bakhtiar:	No, but that of his book.
Mr. Abdul Mannan Umar:	Please show it to me.

Mr. Yahya Bakhtiar:	In six pages, he has seven times...
Mr. Abdul Mannan Umar:	Yes. This is actually in Arabic. This is not the translation.
Mr. Yahya Bakhtiar:	He does use the word بغاية in the sense of whore. Let me, let me read this out to you. Please listen to this.
Mr. Abdul Mannan Umar:	Yes, please go ahead.
Maulana Zafar Ahmad Ansari:	This is 'Lujnatun-Noor', p. 90: <i>(Arabic text not contained in original – translator)</i> Now, he has translated it as follows: <i>(Farsi text not contained in original – translator)</i> Then, on page 91 comes: <i>(Arabic text not contained in original – translator)</i> This comes onwards. Then he writes: <i>(Arabic text not contained in original – translator)</i> <i>(Farsi text not contained in original – translator)</i> After that, he writes: <i>(Arabic text not contained in original – translator)</i> <i>(Farsi text not contained in original – translator)</i> Then he writes: <i>(Arabic text not contained in original – translator)</i> <i>(Farsi text not contained in original – translator)</i> And he has used this translation also in several other books.
Mr. Yahya Bakhtiar:	ديوث و دجال. Now, sir, please tell me! Denying a person who says: 'I am a Muhaddith, I am not a Nabi', amounts not to Kufr. But why does he then call people دجال، ديوث، ولد الحرام? Not in the sense that they are indeed born out of wedlock – but he still uses these words for them. That is, a person who has got such a high rank, who is a Muhaddith, says that those who do not believe in him, are bastards, or rebellious, or in whatever sense you choose to interpret this.
Mr. Abdul Mannan Umar:	No. It does not say: 'Those who do not believe in me.' This is why I had said...
Mr. Yahya Bakhtiar:	I will read it out once more: 'All Muslims have accepted me and verified my claim...'
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	'...except for bastards. They have not accepted me...' This is the translation.
Mr. Abdul Mannan Umar:	I had requested, that if Hazrat Mirza Sahib's writings should be read in the context...
Mr. Yahya Bakhtiar:	But that is a context. Don't believe in me, and become a ولد الحرام. If you say that this, too, has got two meanings, then mention them, please?
Mr. Abdul Mannan Umar:	The issue is that Mirza Sahib had been dealing with the enemies of Islam. I do not like to insult your ears by reading out the literature of those days, but 'citing Kufr is not Kufr'...

Mr. Yahya Bakhtiar:	Sir, look, look! I am presenting you these excerpts after much deliberation. 'They have become like swine of the wilderness.' I was not taking this quotation from 'Anjam-e-Atham', which relates to the Christians.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	He says: 'All Muslims', and by 'Muslims', he means those who lay a claim to Islam. 'Real Muslims, true Muslims...'
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	I am talking about them. Leave the Christians.
Mr. Abdul Mannan Umar:	No, I am going to explain that. I had said that when he uses harsh language, then one needs to see who the recipients of these words are. I myself had (quoted) Mirza Sahib's words in front of you.
Mr. Yahya Bakhtiar:	You are absolutely right regarding this. If you could just provide a little more clarification...
Mr. Abdul Mannan Umar:	Alright.
Mr. Yahya Bakhtiar:	...when he is using harsh language, then do we need to see to whom these words are addressed, who are the recipients of these words?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Those who have not accepted...
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	Those who have not accepted his claim, who have not verified him, have not believed in him, not accepted him as Muhaddith, have called him a liar...
Mr. Abdul Mannan Umar:	You are translating. Please read the actual text. My request...
Mr. Yahya Bakhtiar:	I have translated it...
Mr. Abdul Mannan Umar:	Translated it.
Mr. Yahya Bakhtiar:	...but you objected to one word, that...
Mr. Abdul Mannan Umar:	No. I had merely said that it is a translation. Now, I shall translate it. He does not say '...has not accepted me'. Rather, he says 'each such person who shall not accept me onwards...'
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	'...shall be from among the wicked lot. He shall be from among those, regarding whom it has been said: ختم الله على قلوبهم.' This is what is written...
Mr. Yahya Bakhtiar:	Now this, your translation...
Mr. Abdul Mannan Umar:	The Muzari' tense has been used. This tense relates to the future, and, think for yourself, this has been written in Mirza Sahib's early days. After that, hundreds and thousands of people believed in him. Has Mirza Sahib ever said anything about those who 'have now believed in me'? This is completely irrational.
Mr. Yahya Bakhtiar:	No. He means to utter a threat: 'Believe in me, or you will be a bastard.'

Mr. Abdul Mannan Umar:	That is, harshness. This is right. A person who presents the truth...
Mr. Yahya Bakhtiar:	'And those who do not believe, will be bastards.'
Mr. Abdul Mannan Umar:	The other thing I wanted to say is that 'يَقْبَلْنِي' is also in the Muzari' tense. That is, 'will accept me'. It does not say: 'has accepted me'. This is a mistake in the translation. And another thing is: what is meant by 'accepting' him?
Maulana Zafar Ahmad Ansari:	Sir, the Muzari' tense is used for the present as well as for the future. You are just mentioning the future.
Mr. Abdul Mannan Umar:	Yes, right. Well, here the future is meant, yes, you are absolutely right.
Maulana Zafar Ahmad Ansari:	No, here the present is meant.
Mr. Abdul Mannan Umar:	Who gives you the right to say that the present is meant here?
Maulana Zafar Ahmad Ansari:	Just as I have no right (to say the present is meant), similarly you have no right (to say that the future is meant). By this I mean to say that it is wrong to insist only on the future.
Mr. Abdul Mannan Umar:	By stating that here the Muzari' is used, I just said what was akin to reason.
Mr. Yahya Bakhtiar:	He has got a point. That's it. Look...
Mr. Abdul Mannan Umar:	The Muzari' tense is being used. And Mirza Sahib says that 'they will accept me'. At that time, there had been just several hundred men. I had argued that here the Muzari tense is being used in a way as to refer to the future. And the next thing that I would like to say is that 'دَعَوَتِي' (my claim) here actually means 'my call to Islam', because to what else is he calling the people? دعوة means call. To what did he call the people? To Islam. So, a person who is not coming towards the Holy Qur'an, who does not come towards Muhammadur-Rasoolullah ﷺ, such a person cannot be considered as a person of high morals. Remain the 'opponents' – here again I would like to say: ... ليس كلامنا هذا ...
Mr. Yahya Bakhtiar:	Sir, look, look!
Madam Chairman:	That's all. That's all. This is a question of argument. The question was...
Mr. Yahya Bakhtiar:	Please tell me, does Islam comprise only of believing in Mirza Sahib, or is there any other Islam as well?
Mr. Abdul Mannan Umar:	There is definitely more to it.
Mr. Yahya Bakhtiar:	Then, why do you bring in Islam when he says 'those who do not believe in me'?
Mr. Abdul Mannan Umar:	That is, that is, those who do not believe in him, do not become Kafir because of that, but what is their message then?
Mr. Yahya Bakhtiar:	No, such a person will be a bastard, not a Kafir.
Mr. Abdul Mannan Umar:	Towards whom does he call? One who does not come towards Muhammadur-Rasoolullah ﷺ...
Mr. Yahya Bakhtiar:	Such a person will be a Kafir, right?
Mr. Abdul Mannan Umar:	No, a person who does not come towards Muhammadur-Rasoolullah, who does not come towards the Holy Qur'an – such a person cannot be called a good

	person. At least, I will not call him such.
Mr. Yahya Bakhtiar:	No, we will not call him so, but...
Mr. Abdul Mannan Umar:	Yes. And this is what Mirza Sahib is saying.
Mr. Yahya Bakhtiar:	Mirza Sahib says: 'I and the Holy Qur'an are one and the same thing. I and...'
Madam Chairman:	That means it is admitted. That means it is admitted that these words were used.
Mr. Yahya Bakhtiar:	Alright. Let us now come to something else. Obeying the British government, obedience towards the British government, obeying Britannia – was this a part of Mirza Sahib's creed?
Mr. Abdul Mannan Umar:	A part of what?
Mr. Yahya Bakhtiar:	A part of his faith, or an Islamic principle. Do you consider it as an Islamic principle to obey the British government?
Mr. Abdul Mannan Umar:	The Holy Qur'an says: 'When you differ regarding any matter... (Arabic text not contained in original – translator)
Mr. Yahya Bakhtiar:	Sir, look, it seems that you have made up your mind not to answer any question that I put to you, but to give an explanation. There is a famous saying regarding explanations: Explanations are no use. Friends don't need them, Enemies don't believe them. So, please give up explanation first. Give me your (answer) whether it is part of your faith or not. First you say, then you give some clarification about it, namely whether Mirza Sahib had considered it as an obligation to obey the British government, or not?
Madam Chairman:	He is coming to that. He has quoted: اولى الامر منكم. He is coming to that.
Mr. Yahya Bakhtiar:	No. But, sir, he is giving the explanation first. I know what he is coming to.
Madam Chairman:	He is justifying through Qur'an...
Mr. Yahya Bakhtiar:	No. But he should state...
Madam Chairman:	...by quoting اولى الامر منكم. Let us hear him.
Mr. Yahya Bakhtiar:	Yes, for this reason, because... but even before that, he should first say 'Yes, because...'
Mr. Abdul Mannan Umar:	If you want to answer on my behalf...
Madam Chairman:	No, you reply.
Mr. Abdul Mannan Umar:	I want to answer. Please let me answer.
Madam Chairman:	Yes.
Mr. Yahya Bakhtiar:	No, look, there are two things. One is, you simply say 'No, it is not.' Then there are no further questions.
Mr. Abdul Mannan Umar:	Look, I would like to submit that we have not come here for the sake of entering into any kind of polemics. We have come to find the truth...
Madam Chairman:	Just answer it.
Mr. Abdul Mannan Umar:	...and in order to find this truth...
Madam Chairman:	Just continue from where you had stopped. From اولى الامر منكم.

Mr. Abdul Mannan Umar:	Yes. So I was saying that we hold that one may have thousands of differences with the person/s who are in government, he might make suggestions contrary to theirs, but, as long as he lives under a certain government, he cannot revolt against it. This is our stance. Mirza Sahib lived during the days of the English. The subcontinent was under English rule. Before that, it had been ruled by the Sikh. The Sikh had oppressed the Muslims in many ways. They not even allowed them to give Azan. If a poor person – after sustaining himself on grains for a long stretch of time, slaughtered an animal, he would be killed in turn. In other words, it was a terrible time for Muslims...
Madam Chairman:	Next question.
Mr. Yahya Bakhtiar:	You had said that the Sikh were tyrants, whereas the British were a good government, who did not interfere in religious matters. This is one matter that as long as they do not interfere in religious matters, you do not interfere in their government. This is alright, so far. But the support of this government, the propaganda of this government, the propagation of this government extended even to places where the Sikh had not ruled, to places where there was a Muslim government. So, was Mirza Sahib's propagation and support even in those places for the sake of Allah? This is what I am asking.
Mr. Abdul Mannan Umar:	Sir! This is absolutely correct. Mirza Sahib was a person who knew how to acknowledge a favour. If anyone treated him well, then he would acknowledge that. He had known how much Islam had been oppressed. After that, he came to see the peaceful the days of the English were, in comparison. He acknowledged this kindness, and showed his gratitude in a manner resembling that of the Holy Prophet's ﷺ companions. When they could bear their circumstances no longer – those circumstances were akin to those created by the Sikh – when they could bear the Makkan rulers no longer, they migrated to Abyssinia, which was ruled by Christians – just as the British government here was actually Christian. When the Abyssinians were in straits, when they were faced with war, the Muslims like Hazrat Ja'far Tayyar, Hazrat Uthman bin Affan, Hazrat Abdur Rahman bin Awwf – all great companions –prayed to Allah to grant this government – a Christian government, success.
Mr. Yahya Bakhtiar:	Now, please tell me, the Sikh oppressed the Muslims a lot...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...there is no doubt regarding that. They even forbade them to give Azan. But is it not correct that Mirza Sahib's father had been a General in the army of the Sikh? He was in the army when Hazara was attacked, when Frontier was attacked. Is this correct?
Mr. Abdul Mannan Umar:	Yes.
Madam Chairman:	Next question.
Mr. Yahya Bakhtiar:	You are...you have just nodded. There had been an objection that nodding is not mentioned in the record.
Mr. Abdul Mannan	Alright. I have...

Umar:	
Mr. Yahya Bakhtiar:	Yes. Well, now, tell me one thing: it is being said about Mirza Sahib – I am saying this, lest you should have any misunderstanding; I am being frank with you, so that you give me a clear answer – that the English knew the Muslims to be a kind of people who would not leave off Jihad as it is a part of their religious teachings, and that they would not let the English have their lands without fight. So they wanted to create a group, a Muhaddith or a prophet, who would cool down their belligerent spirits. And it is being alleged that this group had actually been created by the English, and that this Nabi had also been created by the English, that he had been inspired by them, that he had been encouraged by them. This is an allegation. I am not saying that it is indeed the case. That is, in general, you might have seen this being mentioned in newspapers and magazines. I have received some questions regarding this, and now I am asking you what do you say: had it been really an invention of the English?
Mr. Abdul Mannan Umar:	Yes. This allegation is wrong. We vehemently deny it. In no way had Mirza Sahib been a puppy set up by the English, and there could have been no one crazier than the English, if they had set up a person who had fought their religion so intensely. You know how zealously the English had tried to spread their religion through education and through missions.
Madam Chairman:	Next question.
Mr. Abdul Mannan Umar:	...and Christianity spread...
Madam Chairman:	Next. That's all. Next question.
Mr. Yahya Bakhtiar:	Look, look, Mirza Sahib! The question is, what had been the mission of the Promised Messiah?
Mr. Abdul Mannan Umar:	To break the Cross and to kill the swine.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	That is, to erase every...
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	...religion that was against Muhammadur-Rasoolullah ﷺ.
Mr. Yahya Bakhtiar:	Now, the king or queen of England is called 'Defender of Faith', 'Defender' of the Cross.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Is this correct?
Mr. Abdul Mannan Umar:	Absolutely correct.
Mr. Yahya Bakhtiar:	And you say that this Defender of the Cross, this keeper and eater of swine...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...is to be obeyed. Number one. Not just on you, but in all places where the people

	oppose them, in Egypt, in Syria, in Afghanistan. He had sent whole cases filled with books, all of which said that the English government is a very good government. So, was this the Cross-breaking Promised Messiah, the killer of swine, or the propagandist of the English?
Mr. Abdul Mannan Umar:	Sir, back then, Queen Victoria ruled. Mirza Sahib was the only person in the whole Islamic world, who had invited this government, the English, to Islam. He had fought vehemently against their religion. If he had been their agent, well then, you know that the religious sentiment is most powerful in a human being. If they had indeed set him up, then they would not have said anything about his religion.
Mr. Yahya Bakhtiar:	Look, the next question that arises is that when he had attacked their religion so heavily – and it is correct that Mirza Sahib had participated in debates, and given some very harsh replies, that the Christians attacked, and that he had answered them in hard words. But what were Mirza Sahib's emotions behind that? Was it anger, or was it a spirit of Jihad, or a spirit of faith?
Mr. Abdul Mannan Umar:	In the Holy Qur'an comes: <i>(Arabic text not contained in original – translator)</i> Taking up the Holy Qur'an is not any petty kind of Jihad. It is a great Jihad. This was Mirza Sahib's mission. His disciples who had taken up his mission, went to America, to England...
Mr. Yahya Bakhtiar:	That should do, I have understood. So, it was a spirit of Jihad. He was not angry.
Mr. Abdul Mannan Umar:	The spirit of Jihad is real Jihad.
Mr. Yahya Bakhtiar:	No, what I am saying is that he had not become angry because the Christians had abused him. He had...
Mr. Abdul Mannan Umar:	No, no, he was very...
Mr. Yahya Bakhtiar:	...thoroughly deliberated...
Mr. Abdul Mannan Umar:	...thoroughly deliberated what the teachings of Islam are, what the teachings of the Holy Qur'an are, what the teachings of Muhammadur-Rasoolullah ﷺ are. He worked in this spirit.
Mr. Yahya Bakhtiar:	But when he writes privately a letter to the English, he says: 'I did not mean this. Please do not misunderstand me. I have adopted this strategy to cool down those barbarian Muslims.'
Mr. Abdul Mannan Umar:	Yes. This is right.
Mr. Yahya Bakhtiar:	Look, he says: 'I have adopted this strategy to cool down the spirits of those barbarian Muslims, so that there be no disturbances to your government.' This is the complete opposite of Jihad. Rather, the driving spirit was to ensure that the government of the Protector of the Cross is not disturbed.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	And the barbarian Muslims...
Mr. Abdul Mannan Umar:	Yes. If anyone behaves like a barbarian and creates mischief, then I think it is the duty of every citizen to remove such mischief.

Mr. Yahya Bakhtiar:	So...
Madam Chairman:	Next question.
Mr. Yahya Bakhtiar:	Onwards he says: 'Cast a kindly look at this seedling you had sown.'
Mr. Abdul Mannan Umar:	How has this been interpreted?
Mr. Yahya Bakhtiar:	This is what I am asking you.
Mr. Abdul Mannan Umar:	Alright.
Mr. Yahya Bakhtiar:	This own sown seedling...
Mr. Abdul Mannan Umar:	Alright.
Mr. Yahya Bakhtiar:	By this sown seedling...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...he might refer to himself, to his group, to his family. These three have been mentioned. After that, you are the authority.
Mr. Abdul Mannan Umar:	It refers to his family.
Mr. Yahya Bakhtiar:	Mirza Sahib, look, he had been born into a renowned Mughal family that had come during Babar's days from Samargand. The English had not planted them here. So his family cannot be 'planted'. No one in his right mind would believe that. Now the matter is that Mirza Sahib would be option number 2. He had also been here before already, that is, before the English. And how could he have been planted? He was Allah's Nabi. So, this can't refer to him, either. So, does it not apply to the Jamaat? That it is the seedling you have sown, the sapling you have planted, so look after it?
Mr. Abdul Mannan Umar:	If one looks into the history of Mirza Sahib's family, if one looks at this passage, then it can refer only to Mirza Sahib's family. As for the saying that they had come during Babar's days, the history after that...
Mr. Yahya Bakhtiar:	Look, look...
Mr. Abdul Mannan Umar:	...tells us that the Sikh had destroyed them.
Mr. Yahya Bakhtiar:	Sir!
Mr. Abdul Mannan Umar:	They had been re-established during the days of the English.
Mr. Yahya Bakhtiar:	Sir! Sir! The ones who were to be looked after, the family, also comprised of people who had opposed Mirza Sahib.
Mr. Abdul Mannan Umar:	But the English...
Mr. Yahya Bakhtiar:	No, look, among the people who opposed Mirza Sahib, Christians, Muslims, Hindus, there were also members of Mirza Sahib's family, and no one can deny this. And along with that, he provides a list with three, four hundred names, all members of his Jamaat, and says: 'These are the members of my group who are to be looked after.'

Mr. Abdul Mannan Umar:	No, I think this argumentation is getting a bit flawed. Hazrat Mirza Sahib had written a letter to Queen Victoria in which he said: 'O Queen, I draw your attention to the need of looking after the Muslims...'
Mr. Yahya Bakhtiar:	That is, those...
Mr. Abdul Mannan Umar:	Mirza Sahib had never asked anything for himself. No title, no estate, no land.
Mr. Yahya Bakhtiar:	Look, look, it is just a minor matter. But can a Muhaddith write such a letter to one who is considered as the Defender of the Cross? And also say that he is the Promised Messiah, and yet put a request to 'please treat me kindly, look after me?' Look, this is a contradiction. Can a Muhaddith do any such thing? Can he write such a letter? Do you consider that what he had written as correct?
Mr. Abdul Mannan Umar:	Yes. He had done right in writing this letter because the Muslims were deeply in trouble. Due to the Congress Movement, the British became more inclined to the Hindus. And ever since the uprising of 1857, the Muslims were viewed with much suspicion, and that is the stance that had been adopted by all major Muslim leaders of that time. There is probably no one to doubt the greatness of Sir Syed Ahmad Khan...
Mr. Yahya Bakhtiar:	Alright, so this does refer to the Jamaat, right, it does not refer to the family, or did Mirza Sahib worry only for his family, that they should be looked after, never minding what became of others? Whether the Muslims are ruined or not? Was this his approach?
Mr. Abdul Mannan Umar:	No.
Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	I would like to say once again that in the letter he had written, he had put a request that the Muslims should be treated kindly.
Mr. Yahya Bakhtiar:	Look, in that letter he does not even raise the issue of Muslims.
Mr. Abdul Mannan Umar:	Sir, read the letter he had written to Queen Victoria.
Mr. Yahya Bakhtiar:	Look, please take first the letter that I have mentioned. After that, you can come to the other one. That is no problem. If there was enough time, I would mention several indications in those letters to you. Look at this: 'To the Honourable Lieutenant Governor Bahadur... 'Since a new sect of Muslims, who is under the leadership of the one who writes these lines...' Here he begins his petition with the mentioning of his group or sect. '...which is growing fast in many cities of Punjab and India, and into which highly educated, civilized, honourable, high-ranking honoraries and merchants of Punjab and India were admitted, and in general, many Punjabi Muslims with a modern education, such as B.A. or M.A, hailing from respectable families are being admitted.' He begins with his group and ends with it.
Mr. Abdul Mannan Umar:	No, if you read the text to 'the seedling sown by you', then...

Mr. Yahya Bakhtiar:	I am coming to this.
Mr. Abdul Mannan Umar:	Don't leave it.
Mr. Yahya Bakhtiar:	No. I am saying that I have read out the introduction. In the middle, he has also mentioned his family.
Mr. Abdul Mannan Umar:	Yes. This is what I mean.
Mr. Yahya Bakhtiar:	Then he says: 'Not only had he made Muslims of British India to incline to true obedience of the English government, he had also written many books in Arabic, Farsi and Urdu and informed the residents of Islamic countries that since we live in comfort, peace and freedom under the shade of the kind English government...'
Mr. Abdul Mannan Umar:	This is the actual reason.
Mr. Yahya Bakhtiar:	Look: '...and since thousands of Rupees had been spent on printing and publishing such books.' I am saying that he had spent the money from his own pocket.
Mr. Abdul Mannan Umar:	Yes, of course, absolutely. After all, he wanted to ensure peace.
Mr. Yahya Bakhtiar:	No, definitely, he had done well, I am not against that. Those fifty cupboards which he had filled with praise of the English, these cupboards... had that point been mentioned already?
Mr. Abdul Mannan Umar:	Pardon?
Mr. Yahya Bakhtiar:	He had written that: 'I have written so many books – if they were to be filled in cupboards...'
Mr. Abdul Mannan Umar:	Please read the text first.
Mr. Yahya Bakhtiar:	...that is, they would fill fifty cupboards.
Mr. Abdul Mannan Umar:	No, don't tell me just like that...
Mr. Yahya Bakhtiar:	Well, Mirza Sahib does not make any brief statements. Then here he says: 'What was the purpose behind sending such books and pamphlets to people abroad? Let the government find out if it is not true that thousands of Muslims have decried me as Kafir and have considered it as their sacred duty to subject me and my group members of whom are numerous in Punjab and India – to (all kinds of) verbal abuse and other trouble. One hidden cause why these foolish Muslims had decried me as a Kafir and put me into so much trouble is that I, against their secret notions, had published thousands of pamphlets full of heartfelt gratitude towards the English government, and sent such books to the Arab countries and Syria, and these things are not baseless. If the government cares, then I have got very convincing proofs. I am emphasizing that I am openly serving the government, and I claim that with regard to religious principles, out of all Muslim

	sects, this new sect is the most faithful and devoted to the government.’ No, I am saying this because...
Mr. Abdul Mannan Umar:	Alright. What you are reading is correct.
Mr. Yahya Bakhtiar:	So, he is drawing attention towards his group, and he wants protection for them.
Mr. Abdul Mannan Umar:	Yes. Onwards?
Mr. Yahya Bakhtiar:	That what he says about ‘the seedling you had sown’.
Mr. Abdul Mannan Umar:	Please read that.
Mr. Yahya Bakhtiar:	And along with that he says: ‘I am certain that just as the number of my followers shall grow, the number of those who believe in Jihad shall decrease, because believing me to be the Promised Messiah amounts to denying Jihad.’ Then onwards he says: ‘My humble petition is that the government, who had for fifty years experienced this family to be a faithful and devoted one, and with regard to which the honourable members of the respected government had always testified that they had always been sympathetic to the English government and served them sincerely. I beg you to be very careful with regard to this seedling that you had sown...’ (<i>Interruption</i>) I am reading, yes. ‘...and to instruct your subordinate officers to duly consider the proven faithfulness and sincerity of this family, and to be particularly kind towards me and my group...’ Services had been rendered by the family. This is why I think that ‘the seedling you had sown’ applies here to ‘me and my group’, that they should be treated kindly.
Mr. Abdul Mannan Umar:	Sir, there is a very simple matter relating to Urdu language...
Mr. Yahya Bakhtiar:	No, well, look what comes onwards...
Mr. Abdul Mannan Umar:	The subject of discussion had been so far quite openly the family.
Mr. Yahya Bakhtiar:	Look, I am reading again, because the matter should be clarified.
Mr. Abdul Mannan Umar:	Yes, absolutely. That is the objective.
Mr. Yahya Bakhtiar:	Alright. ‘My humble petition is that the government, who had for fifty years experienced this family to be a faithful and devoted one, and with regard to which the honourable members of the respected government had always testified that they had always been sympathetic to the English government and served them sincerely.’ So far, they had been mentioned.
Mr. Abdul Mannan Umar:	Yes. The family.

Umar:	
Mr. Yahya Bakhtiar:	Then onwards, he says: I beg you to be very careful with regard to this seedling that you had sown...'
Mr. Abdul Mannan Umar:	Yes, this refers to what he had mentioned above.
Mr. Yahya Bakhtiar:	'...and to instruct your subordinate officers to duly consider the proven faithfulness and sincerity of this family...'
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	'...and to be particularly kind towards me and my group...'
Mr. Abdul Mannan Umar:	Sir, look, each time you had read it, there was first mention of the family, and then these words are coming. These words indicate the family, they refer to the family, and nowhere, let me say that, nowhere has Mirza Sahib referred to his group as 'the seedling you had sown.' I deny that categorically.
Mr. Yahya Bakhtiar:	What I was saying is that as far as Mirza Sahib's family is concerned, it is impossible that they should have been the 'seedling' that the English had sown. Under no circumstances. They enjoyed a certain position ever since the days of the Mughals. Their elders had been Qazis of several villages. All these things are established. There is literature on the record. The Sikh had seized quite much of their property and land, that is also correct, but yet they had faithfully served the Sikh. When the Muslims were attacked in Hazara and Frontier, Mirza Sahib's father had fought on the side of the Sikh. This is also correct. This is also on the record. So, as far as the family is concerned, even the English government admitted that they are a very faithful, devoted, old, established family. It is not a seedling. They would have been a seedling, had the English raised them. But the English had not done so. They had served the English on their own accord. The English had issued them notes acknowledging their services.
Mr. Abdul Mannan Umar:	Sir, what I have understood is that Mirza Sahib has referred to his family as 'seedling' the English had sown, but that this statement of his was not correct.
Mr. Yahya Bakhtiar:	No. I have not said that.
Mr. Abdul Mannan Umar:	No, no, this is it.
Mr. Yahya Bakhtiar:	I had not said that. I had said that Mirza Sahib had said: 'Since my family had rendered these services, and since the proof of these services...'
Mr. Abdul Mannan Umar:	No, what has been indicated...
Mr. Yahya Bakhtiar:	Look...
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Try to understand my point. 'My family has served you for fifty years. There are proofs for fifty years of service. Keeping with in view, please be kind towards me and my group. This is the seedling you had sown.'
Mr. Abdul Mannan Umar:	Sir! No! Look...

Mr. Yahya Bakhtiar:	I... that means, that...
Mr. Abdul Mannan Umar:	Yes. This is your perception.
Mr. Yahya Bakhtiar:	You say it is not so?
Mr. Abdul Mannan Umar:	Yes. I am saying that 'the seedling you had sown' does not refer to the Jamaat.
Mr. Yahya Bakhtiar:	It does not refer to the Jamaat?
Mr. Abdul Mannan Umar:	Another thing that I would like to say...
Mr. Yahya Bakhtiar:	This relates to himself and his family?
Mr. Abdul Mannan Umar:	This relates to himself and his family. Another thing that I would like to say is that the English had not helped him. Actually, his family was made to leave Qadiyan. They had left Qadiyan and went to Kapoorthala...
Mr. Yahya Bakhtiar:	No, that might be...
Mr. Abdul Mannan Umar:	...and the English had brought them back from there. This is 'the seedling you had sown' to which Mirza Sahib had referred.
Mr. Yahya Bakhtiar:	Now tell me, the Ahmadiyya Jamaat – I am addressing you, because you had introduced yourself yesterday – you had also pledged to Mirza Basheeruddeen Mahmood?
Mr. Abdul Mannan Umar:	Well, it is not that I had pledged to him. I was born in Qadiyan. My birth, as I had said yesterday...
Madam Chairman:	No, this is, this is not the question. The question is different.
Mr. Yahya Bakhtiar:	If you would give a direct answer and then the explanation...
Madam Chairman:	Yes, yes, the question is whether you had pledged allegiance or not?
Mr. Abdul Mannan Umar:	I had said that...
Madam Chairman:	Nobody had asked the question about the place of birth.
Mr. Abdul Mannan Umar:	...that I had not pledged allegiance. I was just born there.
Mr. Yahya Bakhtiar:	Many people had been born there who did not become Ahmadi.
Mr. Abdul Mannan Umar:	No. I am an Ahmadi.
Mr. Yahya Bakhtiar:	No, I mean it is not necessary that every born Ahmadi has also given the pledge. This is not essential.
Mr. Abdul Mannan Umar:	No. I was born an Ahmadi, and I hail from there.
Mr. Yahya Bakhtiar:	Yes, you have not...
Mr. Abdul Mannan Umar:	I have never done this kind of pledge.
Mr. Yahya Bakhtiar:	You have not pledged to him?
Mr. Abdul Mannan Umar:	Not in this manner, but I believe.
Mr. Yahya Bakhtiar:	Then how?
Mr. Abdul Mannan Umar:	I believe in him, I believe in him, that is, we do pledge, just like...

Umar:	
Mr. Yahya Bakhtiar:	Yes, alright.
Mr. Abdul Mannan Umar:	...well, I have been born in that house, so I believe in him. Yes, and a belonged to them. I was a part of the Jamaat. But the way the pledge is given, that a person makes a pledge, I have not done that.
Mr. Yahya Bakhtiar:	That is, till 1940, you shared the same thoughts as the remaining Jamaat.
Mr. Abdul Mannan Umar:	No. I differed from them in many matters...
Mr. Yahya Bakhtiar:	So, when had you left them?
Mr. Abdul Mannan Umar:	...for example...
Mr. Yahya Bakhtiar:	No, when did you leave them?
Mr. Abdul Mannan Umar:	That must have been 1958 or so.
Mr. Yahya Bakhtiar:	You left them in '58?
Mr. Abdul Mannan Umar:	'68, '68.
Mr. Yahya Bakhtiar:	In '68. Mirza Sahib...
Mr. Abdul Mannan Umar:	'56.
Mr. Yahya Bakhtiar:	'56. That is, when Mirza Basheeruddeen Mahmood was alive?
Mr. Abdul Mannan Umar:	Yes, sir. He was alive.
Mr. Yahya Bakhtiar:	You had left them then, in those days?
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	Now, here people think...
Mr. Abdul Mannan Umar:	That was wrong.
Mr. Yahya Bakhtiar:	No, no, I am telling you that...
Madam Chairman:	Listen to him.
Mr. Yahya Bakhtiar:	...when Mirza Nasir Ahmad had been elected, some people thought that you should be appointed as the Ameer or the Imam, and others thought that he should be appointed. Now, some people think that there had been some differences.
Mr. Abdul Mannan Umar:	You know what had happened. I had said...
Mr. Yahya Bakhtiar:	No, we do not know. The people, some people, thought that...
Mr. Abdul Mannan Umar:	Yes. I separated myself from Mirza Basheeruddeen Mahmood Sahib during his lifetime.
Mr. Yahya Bakhtiar:	No, but are the people right that when Mirza Nasir Ahmad had been elected, that during those days – I am talking about the people in Rabwah, I am not talking about the Lahore Party – some people from their Jamaat wanted you to become Khaleefah in his stead?
Mr. Abdul Mannan Umar:	I had said that a number of years before...

Umar:	
Mr. Yahya Bakhtiar:	No, that is, is this completely wrong?
Mr. Abdul Mannan Umar:	Yes. I had separated myself from them several years before that.
Mr. Yahya Bakhtiar:	No, I am not talking about you.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	You are not listening to the question. You have your answer prepared in advance.
Mr. Abdul Mannan Umar:	Yes, yes.
Mr. Yahya Bakhtiar:	When it was time to elect a new Khaleefah in Rabwah, that is, after Mirza Basheeruddeen Mirza's demise, were there some people in the Rabwah Party who had considered you as a suitable third Khaleefah?
Mr. Abdul Mannan Umar:	As far as I know, two names had been put up.
Mr. Yahya Bakhtiar:	I am not talking about names being put up.
Mr. Abdul Mannan Umar:	But the fact that names are being put up show what the people think.
Mr. Yahya Bakhtiar:	The people might have thought amongst themselves...
Mr. Abdul Mannan Umar:	Yes, as far as I know, there had been two names. That of Mirza Nasir Ahmad Sahib and that of Mirza Rafi' Ahmad Sahib. Neither was I staying in Rabwah then, nor did I belong to their party, nor did I have any kind of relations with them. I had separated myself completely from them. And as far as I know – because I was not present then – as far as I know, my name had not been put up there.
Mr. Yahya Bakhtiar:	And no one had mentioned to you that you might be considered as well?
Mr. Abdul Mannan Umar:	No, nothing was mentioned to me.
Mr. Yahya Bakhtiar:	You do not know about that.
Mr. Abdul Mannan Umar:	Yes. Nothing had been said to me. No one had said anything to me, no one.
Mr. Yahya Bakhtiar:	Why did your differences come up so late?
Mr. Abdul Mannan Umar:	That I shall explain to you.
Mr. Yahya Bakhtiar:	And regarding what did you differ?
Mr. Abdul Mannan Umar:	Yes. My differences with them were based on several matters. The first thing was that the people of our family had –from the beginning to the end - never agreed with them on the issue of labelling Muslims as Kafirs. The second matter of difference was that no matter whether Mirza Sahib's station was denoted by using the word 'Muhaddith', 'Zilli Nabi', 'Baroozi Nabi' or any other word, we would not consider him as being of the same rank as the prophets. But people interpret this. For example, some of them say that Mirza Sahib was a non-legislating Nabi. But the question that arises is whether calling Mirza Sahib a non-legislating Nabi would put him into the ranks of the prophets or not? Would it include him into the prophetic circle or not? We believed that Mirza Sahib was not

	a prophet, in spite of all his claims. The third difference that had come up was the matter of Khilafah. We did not consider their ideas regarding that as incompatible with Islam and Mirza Sahib's teachings. However, regarding all remaining matters, like serving the cause of Islam, propagating Islam, propagating the Holy Qur'an...
Mr. Yahya Bakhtiar:	That should do it. There is one more point regarding which I have to question you, namely: In all other matters you agreed with them?
Mr. Abdul Mannan Umar:	But there had been disagreement amongst others.
Mr. Yahya Bakhtiar:	Yes, no, you had explained that. I am not making any sarcastic statement.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Because both are Ahmadis. There is just one matter, small or big – whatever you deem it. But yesterday, I had asked you a question. I had read out something to you, that Mirza Sahib wrote at times: 'Those who lay a claim to Islam'. There is something derogatory in that. 'Those who lay a claim to Islam'. Muslims. He often used these words for them. 'Those who claim to be Muslims', 'those who lay a claim to Islam'. What did he mean by that?
Mr. Abdul Mannan Umar:	Whose statement had you just mentioned?
Mr. Yahya Bakhtiar:	That of Mirza Sahib. I had read out one reference by Mirza Basheeruddeen Ahmad Sahib.
Mr. Abdul Mannan Umar:	Right.
Mr. Yahya Bakhtiar:	But from 'Tohfa-e-Goleroaya' he had cited that Mirza Sahib himself had said there that 'they are those who lay a claim to Islam', Muslims...
Mr. Abdul Mannan Umar:	I could say something regarding that if I had that excerpt in front of me.
Mr. Yahya Bakhtiar:	I had read it out to you and I had you note it down.
Mr. Abdul Mannan Umar:	No, that reference was perhaps by Mirza Mahmood Ahmad...
Mr. Yahya Bakhtiar:	No. From Tohfa-e-Goleroaya, he had...
Mr. Abdul Mannan Umar:	If we had the Tohfa-e-Goleroaya here...
Mr. Yahya Bakhtiar:	I had asked you to note that down, including the page number.
Mr. Abdul Mannan Umar:	No, you had not mentioned Tohfa-e-Goleroaya. You had merely read the quotation.
Mr. Yahya Bakhtiar:	No, I had...
Mr. Abdul Mannan Umar:	He says that this has been mentioned in the Tohfa-e-Goleroaya.
Mr. Yahya Bakhtiar:	Alright then, please tell me whether Mirza Sahib had said so anywhere or not?
Mr. Abdul Mannan Umar:	No, if it was in front of me, then I... I do not have such an overwhelming memory...
Mr. Yahya Bakhtiar:	No. What would it mean, if you had it in front of you?

Mr. Abdul Mannan Umar:	I do not remember. I do not have such a great memory. I could say something if Mirza Sahib's writing would be shown to me. If you present me with something written by Mirza Basheeruddeen Mahmood Ahmad, according to which Mirza Sahib had written such and such, then I would be a bit hesitant.
Mr. Yahya Bakhtiar:	I shall read it out to you...
Mr. Chairman:	How long will...
Mr. Yahya Bakhtiar:	Just five to ten minutes more, Sir.
Mr. Yahya Bakhtiar:	This reference is by Mirza Sahib...
Mr. Abdul Mannan Umar:	I give you Tohfa-e-Goleroiya. If you could tell me where it is in there?
Mr. Yahya Bakhtiar:	Yes, I shall tell you. He is bringing it. Towards the end of his speech, he says: 'In short, there are many things found in those people that anger the Almighty, and that are against the teachings of Islam. This is why Allah Most High will not know these people as Muslims until they give up their false beliefs and come back to the path of righteousness. And for this purpose, the Almighty has sent me.'
Mr. Abdul Mannan Umar:	Please tell me the page number, I shall look it up.
Mr. Yahya Bakhtiar:	This is Tohfa-e-Goleroiya, page 56. Then onwards, there is something else in this strain. This...
Mr. Abdul Mannan Umar:	Which page?
Mr. Yahya Bakhtiar:	Page 18. One I have told you – I cannot say if there is any difference in the edition or not.
Mr. Abdul Mannan Umar:	No, let us see. We shall turn a few pages.
Mr. Yahya Bakhtiar:	Right. (Pause) Then comes: 'When the Messiah shall descend, then you will have to leave all other sects that lay claim to Islam.'
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	These are the words.
Mr. Abdul Mannan Umar:	Yes. I have found them.
Mr. Yahya Bakhtiar:	You have found them?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Alright. (Pause)
Mr. Abdul Mannan Umar:	Yes. 'Who lay a claim to Islam', they...
Mr. Yahya Bakhtiar:	Read the whole. It might be that I have... this sentence...

	(Pause)
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	So, who are 'those who lay a claim to Islam'?
Mr. Abdul Mannan Umar:	Those who call themselves Muslims.
Mr. Yahya Bakhtiar:	That is, they are no Muslims. They just claim to be?
Mr. Abdul Mannan Umar:	No, claims can be true as well as false. Not every claim is necessarily wrong. Those who lay a claim to Islam...
Mr. Yahya Bakhtiar:	No...
Mr. Abdul Mannan Umar:	...those who lay a claim to Islam, say that they are Muslims. It is not just a claim that you...
Mr. Yahya Bakhtiar:	This, this what the son had written...
Mr. Abdul Mannan Umar:	Sir, this is why I had...
Mr. Yahya Bakhtiar:	Look, until 1940, or as long as you were agreed on that...
Mr. Abdul Mannan Umar:	Sir! I had said that I differ with them on many issues.
Mr. Yahya Bakhtiar:	You had left them quite late. That has given rise to some misunderstandings.
Mr. Abdul Mannan Umar:	Yes. But I had left him during his lifetime.
Mr. Yahya Bakhtiar:	Then let me read...
Mr. Abdul Mannan Umar:	During his lifetime, I had quite a serious difference with him.
Mr. Yahya Bakhtiar:	No, let me tell you how he had interpreted it.
Mr. Abdul Mannan Umar:	His interpretation...
Mr. Yahya Bakhtiar:	No, not this, because...
Mr. Abdul Mannan Umar:	You had told me not to...
Mr. Yahya Bakhtiar:	No, no, I...
Mr. Abdul Mannan Umar:	And you are quoting my enemy in front of me!
Mr. Yahya Bakhtiar:	No. You are interpreting Mirza Sahib's statements in a way, and so does he. The Assembly will have to judge who is right.
Mr. Abdul Mannan Umar:	This is why you should present Mirza Sahib's book.
Mr. Yahya Bakhtiar:	This reference has been taken from Mirza Sahib's book...
Mr. Abdul Mannan Umar:	No, this is not by Mirza Sahib.
Mr. Yahya Bakhtiar:	This reference...
Mr. Abdul Mannan Umar:	Sir, I am putting the original source.
Mr. Yahya Bakhtiar:	The original book says: 'Those who lay a claim to Islam', and they say that this

	means 'Muslims'.
Mr. Abdul Mannan Umar:	One lays a claim to Islam when one says: 'I am a Muslim.' This is my claim.
Mr. Yahya Bakhtiar:	No...
Mr. Abdul Mannan Umar:	I claim that I am a Muslim.
Mr. Yahya Bakhtiar:	When they say 'Muslims'...
Mr. Abdul Mannan Umar:	This does not mean that I am not a Muslim.
Mr. Yahya Bakhtiar:	No, look, what they say...
Mr. Abdul Mannan Umar:	... 'those who lay a claim to Islam.' – I put a claim...
Mr. Yahya Bakhtiar:	Please listen to me... 'The Promised Messiah thought at times that seeing the word 'Muslim' being used with regard to non-Muslims, might delude the people. This is why he had at times used expressions like 'those who lay a claim to Islam' with regard to non-Ahmadis.' Now, this is a contention. Now, if you say that you are an Ahmadi, and I say: 'No, you claim to be one.' Then this will make a big difference. The claim will have to be proved.
Mr. Abdul Mannan Umar:	The other thing I had said was that if I say: 'I claim to be a Muslim', does it then mean that I am not a Muslim?
Mr. Yahya Bakhtiar:	Then why not say just 'Muslim'? Why not say that we Muslims hold such and such?
Mr. Abdul Mannan Umar:	This is something you... look, what a certain text means, is best known to the writer.
Mr. Yahya Bakhtiar:	Well. The last thing is that which you had mentioned yesterday. You had not made that clear. And it seems that Mr. Speaker is not really willing to give another five minutes. And yesterday you had said that anyone who, except for the Holy Prophet ﷺ, does not believe in a Nabi, in a Nabi who had been sent by Allah – will be a sinner, but he will not be a Kafir. I had then asked about someone who does not believe in Hazrat Isa, or Hazrat Musa, and yet says: 'I am a Muslim لا اله الا الله', but I do not at all believe in Isa, because he was a drunkard, given to debauchery, or a liar', or anything similar to that – may Allah protect us. Will such a person not be a Kafir? You had said that he falls into a category short of Kufr, that he will be a sinner, is this correct?
Mr. Abdul Mannan Umar:	I had said – let me repeat, perhaps the matter will become clear – that there are two types of Kufr. One is that a person denies رسول الله محمد ﷺ. This is, according to my understanding the worst kind of Kufr...
Mr. Yahya Bakhtiar:	The major kind of Kufr, fine, you are right
Mr. Abdul Mannan Umar:	After that, there are hundreds different degrees of Kufr – minor ones as well as major ones.
Mr. Yahya Bakhtiar:	I have understood. This is what I was saying. You are repeating it.
Mr. Abdul Mannan Umar:	Yes. I am saying just the same thing...

Mr. Yahya Bakhtiar:	Yes.
Mr. Abdul Mannan Umar:	...that there is a kind of Kufr, which can be called real Kufr, actual Kufr...
Mr. Yahya Bakhtiar:	Yes, and not believing in any of the prophets is Kufr of another category?
Mr. Abdul Mannan Umar:	Yes. Excepting Muhammadur-Rasoolullah ﷺ.
Mr. Yahya Bakhtiar:	Yes. And you had also said that it has been commanded by Allah and the Messenger to believe in the Promised Messiah when he comes, and that one who does not, is as though he had not believed in the Messenger of Allah ﷺ. So, one who does not believe in the Promised Messiah commits Kufr of a lesser degree according to your beliefs?
Mr. Abdul Mannan Umar:	He will be a sinner.
Mr. Yahya Bakhtiar:	A sinner, that is, the lower degree of Kufr?
Mr. Abdul Mannan Umar:	Yes, in the sense of sinner.
Mr. Yahya Bakhtiar:	You have accepted that?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Then I had asked you: 'Who are Muslims in the real sense'?
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	...and you had replied those who are righteous, who obey Allah and the Messenger ﷺ. This could be stuff for a lengthy discussion. Then I had asked whether a non-Ahmadi could be a Muslim in the real sense? You had not properly answered that.
Mr. Abdul Mannan Umar:	Let me tell you again, if it is a right or wrong answer is for you to decide.
Mr. Yahya Bakhtiar:	Because he does not believe, he (defies) the Command of God and the Messenger ﷺ...
Mr. Abdul Mannan Umar:	I tell you how I understand it to be.
Mr. Yahya Bakhtiar:	Keep in mind that according to you, there is the Command of Allah and His messenger, namely to believe in the Promised Messiah, and that person does not believe in him. On one side he is a sinner and a sort of Kafir, but could he yet be a Muslim in the real sense? This is the question.
Mr. Abdul Mannan Umar:	I had said once, I shall say it again, that a person who denies the Holy Prophet ﷺ is a Kafir in the fullest, truest meanings. All parts of faith, apart from that, like bashfulness – bashfulness is also a part of faith...
Mr. Yahya Bakhtiar:	Look...
Mr. Chairman:	The witness should give a definite answer to this question. This question has been repeated three times. It should be given a definite answer. And if the witness...
Mr. Yahya Bakhtiar:	Mirza Sahib says that Allah and the Messenger had commanded to believe in Mirza Sahib. And a person who denies...

Mr. Chairman:	And if...
Mr. Yahya Bakhtiar:	Mirza Sahib says that such a person will be a sinner, or a Kafir of a lesser degree. So, such a person cannot be a good Muslim.
Mr. Abdul Mannan Umar:	Yes.
Mr. Yahya Bakhtiar:	Look...
Mr. Abdul Mannan Umar:	This is correct, absolutely correct.
Mr. Yahya Bakhtiar:	...only such a person can be a Muslim in the real sense, who is neither any kind of sinner, nor Kafir.
Mr. Abdul Mannan Umar:	Absolutely.
Mr. Yahya Bakhtiar:	Well, that is what I...
Mr. Abdul Mannan Umar:	Yes, but...
Mr. Chairman:	That's all?
Mr. Yahya Bakhtiar:	That's all, Sir.
Mr. Abdul Mannan Umar:	Thank you.
Mr. Chairman:	Thank you very much.
Mr. Abdul Mannan Umar:	Thank you.
Mr. Chairman:	The Delegation is permitted to withdraw, subject to those references...
Mr. Yahya Bakhtiar:	There is one question we would like to ask: What do you think, how many Ahmadis live in Pakistan? We are asking this, so...
Mr. Abdul Mannan Umar:	We have no idea about that.
Mr. Yahya Bakhtiar:	No, you must have any idea, because there had been a figure mentioned in the Munir Report, and here, another figure had been given, and there had been nothing in the census. If you could just make an estimate of how many people there are in your party – your party, or their party, so that we might have an idea.
Mr. Abdul Mannan Umar:	Yes, we have no idea. We had never done any census. The government might have more resources, they might be in a better position to tell.
Mr. Yahya Bakhtiar:	You do not have anything at hand?
Mr. Chairman:	The Delegation is permitted to withdraw, subject to the reply of the references which have been given to the Delegation. A written reply may be filed within three days with the explanation. The Delegation can be called before the Committee anytime, before the Committee finally concludes its findings, if need be. The Delegation may be asked or requested to give its view on some points which may crop up during the course of arguments, during the discussion. Till the final, till the Assembly publishes the report, no proceedings of this Committee shall be communicated to any person.
Mr. Yahya Bakhtiar:	And one, Sir, one request.
Mr. Chairman:	Yes.

Mr. Yahya Bakhtiar:	I will request the Delegation that if they want to add anything to whatever they have stated in reply to any of the questions, they may kindly do that.
Mr. Chairman:	And...
Mr. Yahya Bakhtiar:	(To the witness) Or if you don't want to clarify any matter now, send it in writing. Send your clarification within two, three days to the Secretary.
Mr. Chairman:	Three days, three days. Today is 28 th . 29 th , 30 th , by 31 st .
Mr. Yahya Bakhtiar:	By 31 st .
Mr. Chairman:	Yes. There is a written request by the Secretary of the Delegation that he may kindly be allowed to make a submission for five minutes. This can also come as written. And whatever is...
Mr. Yahya Bakhtiar:	No, if he wants to make it now, let him make it now.
Mr. Chairman:	No. <i>(Interruption)</i> Everybody has been thanked. And whatever comes in writing, we will circulate it among the members.
Mr. Yahya Bakhtiar:	No, but if he wants only five minutes to add something...
Mr. Chairman:	Sir, we have to go there also. That matter. At five, we have to reach there.
Mr. Yahya Bakhtiar:	I think this should come no. he has requested, Sir.
Mr. Chairman:	Then speak.
Mr. Yahya Bakhtiar:	Yes, make your statement.
Mirza Masood Beg:	Very well, that is kind of you. I wish to thank you for granting this request. I took this liberty to thank you for the immense forbearance and patience with which you had listened to us. My learned friend, the Attorney-General...
Mr. Chairman:	(To the librarian) You can start collecting the books.
Mirza Masood Beg:	Sir?
Mr. Chairman:	I was talking to him. I had told him to collect the books.
Mirza Masood Beg:	My learned friend, the Attorney-General had said yesterday two, three times: 'You were called, so as to aid the Assembly in making the right decision.' And I think it was very kind of you to have asked us all that in order to come to the right decision. So, the past two days – yesterday and today – which had been given to us, and there were also fifteen days before that, in which the discussion with Mirza Sahib had taken place. And your intention was to understand their position. But there was one point which had not been discussed at all, and to this I would like to draw your attention, Sir! And that is, that we claim to be nothing but the servants of Islam. Mirza Sahib's purpose of life had been nothing but to serve Islam, so he should be judged from this angle, what his contribution had been. Sir! If the assumption that a tree is recognized by its fruits, is correct, then the fruits of Mirza Sahib's trees are not evil. Mirza Sahib had served Islam...
Maulwi Mufti Khalid Mahmood:	Sir! Point of order.
Mr. Chairman:	Yes.
Maulwi Mufti Khalid Mahmood:	The matter is that we think gratitude has been expressed, but there should be no permission to try to convince...

Mr. Chairman:	I had not said so.
Maulwi Mufti Khalid Mahmood:	...and he is trying to convince the members.
Mr. Chairman:	Yes.
Mirza Masood Beg:	No, I am just making a humble submission.
Professor Ghafoor Ahmad:	This statement should be written and then circulated.
Mr. Chairman:	Write it. It would be better.
Professor Ghafoor Ahmad:	Write it and it will be circulated.
Mr. Chairman:	Yes. It would be better if you send it in writing.
Mirza Masood Beg:	Very well.
Mr. Chairman:	Yes, that would be better. That's why I...
Mirza Masood Beg:	Sir, I had said...
Mr. Chairman:	No, nobody is allowed to speak like this. This is why I had said only the questions. Then he said...
Mirza Masood Beg:	Thank you, Sir.
Mr. Chairman:	Alright. We will circulate among the Assembly members whatever written matter you send. Please, be seated. Now the head of the community... <i>(Interruption)</i> I request the honourable members, especially Maji Maula Bakhsh Soomro and Sayyid Abbas Hussain Gardezi, please, for five minutes, have patience. Now I will request the head of the community to testify on oath that whatever had been said by the secretary or by any of the witnesses or any other member of the Delegation, he swears that whatever has been said, he owns it and it is from him. Let him swear to that, and let him say that whatever had been said, had been said on his behalf. Please, acknowledge that somehow, whatever method. Please come.
Maulana Sadruddeen:	Sir, whatever my friends had said, had been said on my responsibility. I am taking the responsibility for that; and whatever they had said, is correct.
Mr. Chairman:	Thank you. The Delegation is permitted to withdraw. You may go. The honourable members may keep sitting. Reporters can also leave. They are free. No tape. Tomorrow at 6:00 p.m., we will meet as House Committee, not as National Assembly. And at 3:30, we will have to start for the funeral.
<i>(The Special Committee of the Whole House subsequently adjourned to meet at six of the clock, in the afternoon, on Thursday, the 29th August 1974.)</i>	

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کتابخانه مملوک

عالمی مجلس اعلیٰ پاکستان