

**THE NATIONAL ASSEMBLY OF  
PAKISTAN**

**PROCEEDINGS OF  
THE SPECIAL COMMITTEE OF THE  
WHOLE HOUSE HELD IN CAMERA  
TO CONSIDER THE  
QADIANI ISSUE**

**OFFICIAL REPORT**

**Vol. I**

Published by

**KHATME NUBUWWAT ACADEMY**

387 Katherine Road, Forest Gate, London E7 8LT  
United Kingdom



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**1<sup>ST</sup> PROCEEDING**

**OF**

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

**Monday, the 5<sup>th</sup> August 1974**

**PROCEEDINGS****OF****THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA***Monday, the 5<sup>th</sup> August 1974*

The Special Committee of the Whole House 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.

**RECITATION FROM THE HOLY QUR'AN****PROCEDURE OF CROSS-EXAMINATION**

<b>Mr. Chairman:</b>	<p>I think we will start just within five minutes. The Attorney-General is busy in my chamber discussing the questions with Maulana Zafar Ahmad Ansari and he will be here within two or three minutes.</p> <p>Yes, have him called. He should come directly to the House. Let us discuss here.</p> <p>No. not right now. Have the delegation called downstairs. And again I will request the honourable members that in the presence of the delegation and in presence of the witnesses, no controversial issues should be raised. The Attorney-General may be allowed to put the questions, and if any honourable member is not satisfied with the question or he thinks that the answer is evasive, he can send a chit to me or the Attorney-General; and if something of a very important nature comes to the notice of any honourable member, he can make a request and we can adjourn the House for five or ten minutes. We can ask the witness to wait outside and we can discuss the matter among ourselves.</p> <p>Yes.</p>
<b>Mr. Muhammad Hanif Khan:</b>	What shall be the procedure if a new question comes to someone's mind?
<b>Mr. Chairman:</b>	Regarding this...
<b>Mr. Muhammad Hanif Khan:</b>	Should we get it noted down for the Attorney-General?
<b>Mr. Chairman:</b>	<p>Write it down, and then give it to the Attorney-General. Thereafter the Attorney-General had said day before yesterday that there are difficulties as a lawyer even in the steering committee. Every lawyer has got his own method of putting questions and getting answers, that's what he said. For two hours or for one day let him be allowed to have a free hand in cross-examination and if the honourable members feel that something is missing or lacking, they can guide him and instruct him. Mr. Attorney-General, have you anything to say?</p>

Have you anything to add? Ok, should we call the witness? One thing also, I will request you that during the cross-examination the quorum may be kept 10 minutes from this side and 30 from that side. The honourable members can come and go but the quorum may be kept intact.

Yes, call them.

I will request the honourable members to be in their seats. Can come nearer, to the unoccupied seats according to their choice. If they want to sit where they are, it is up to them.

(The Delegation entered the Chamber)

### OATH-TAKING BY WITNESS OF THE QADIANI GROUP

<b>Mr. Chairman:</b>	Now we will start with the proceedings. I will request the witness to take the oath.
<b>Mirza Nasir Ahmad (witness for Jamaat-e-Ahmadiyya, Rabwah):</b>	Knowing God Most High to be All-Seeing and Ever-Present, I shall speak nothing but the truth.

### METHOD OF RECORDING THE CROSS-EXAMINATION

<b>Mr. Chairman:</b>	Yes, the Attorney-General. For the reporters, for every question and answer there should be a separate sheet. Yes.
<b>Rana Muhammad Hanif Khan:</b>	The proceedings are going to be lengthy. I think the Attorney-General can keep on sitting, that will be much better.
<b>Mr. Chairman:</b>	It is up to him.
<b>Rana Muhammad Hanif Khan:</b>	He might face some difficulty.
<b>Mr. Chairman:</b>	It is up to him. It is up to the Attorney-General, because we allowed the witness even to make a statement while sitting.
<b>Rana Muhammad Hanif Khan:</b>	That is why. It is up to him
<b>Mr. Chairman:</b>	It is up to him.

### CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

<b>Mr. Yahya Bakhtiar (Attorney-General of Pakistan):</b>	Mirza Sahib, I would be asking you certain questions, but if you find that you do not want to answer any question or you cannot answer any question...
<b>Mr. Chairman:</b>	The mike...



<b>Mr. Yahya Bakhtiar:</b>	I repeat...
<b>Mr. Chairman:</b>	The mike is all right, but the...
<b>Mr. Yahya Bakhtiar:</b>	Will you...
<b>Mr. Chairman:</b>	No, the Attorney-General is quite tall.
<b>One member:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	No, it's all right.
<b>Mr. Chairman:</b>	The member can use the earphone.
<b>Mr. Yahya Bakhtiar:</b>	I will be asking you certain questions. If you find that you cannot answer these questions or any one of them or you do not want to answer that question, you are not bound to do so. But you will appreciate the Special Committee will draw such inference as it considers appropriate from your refusal to answer any question. That interference may be favourable to your cause or may be adverse. If you are not in a position to answer any question straightaway, you may ask the Committee for time; and if it so considers, it will give you time to answer the question. Now Sir, will you tell us who was the founder of the Ahmadiyya Movement?
<b>Mirza Nasir Ahmad:</b>	Hazrat Mirza Ghulam Ahmad Sahib.
<b>Mr. Yahya Bakhtiar:</b>	Will you please give us the brief account of his life? When I say brief account of his life, I mean when he was born, where he was born, what was his education, the family background and the date of his death and place of his death?
<b>Mirza Nasir Ahmad:</b>	Regarding this, I would request to be given some time. I shall present you the matter tomorrow in written.
<b>Mr. Yahya Bakhtiar:</b>	Thank you. You are Mirza Ghulam Ahmad's grandson?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	His son's son?
<b>Mirza Nasir Ahmad:</b>	His son's son.
<b>Mr. Yahya Bakhtiar:</b>	Will you please give us some brief account of your life, your education, your date of birth? Because the whole record is being prepared, that's why I am asking.
<b>Mirza Nasir Ahmad:</b>	I heard that I was born on 16 <sup>th</sup> November 1909, and...
<b>Mian Gul Aurangzeb:</b>	Sir! I can't hear him.
<b>Mr. Chairman:</b>	Increase the volume a little, not too much lest there is noise. Is that all right?
<b>Mirza Nasir Ahmad:</b>	I was born on 16 <sup>th</sup> November 1909. I think my matriculation record shows a discrepancy of a few days; that means I was actually born on 16 <sup>th</sup> November 1909, as I was told. Thereafter my paternal grandmother took me and brought me up. I did not live with my mother. By 'paternal grandmother' I mean the wife of the founder of the august Ahmadiyya movement. During my childhood, I first memorized the Holy Qur'an, then I acquired Arabic education. I passed the 'Maulvi Fadhil' examination in '29. Then in '30, I did my matriculation in all subjects. Then, in '34, after spending four years in the government college, I gave my B.A. exams for the subjects of philosophy and sociology. In '34, I took admission in Oxford, in the Baliol college. The term there started in October. Then, in 38, I graduated in what is known as P.P.E there; that is philosophy, politics and economics. Then, according to the rule there, if a person stays enrolled there for a couple of years, he is awarded an honorary M.A degree. I had to do that, because the Jamaat had... endowed my life for this purpose. In 1944, I was appointed as principal of our college; that is the Taleemul Islam College. From 1944 to November 1965 I was the principal of the Taleemul Islam College. First in the undivided India. Then, after partition, the college was moved here, and most of our libraries, books of the

	college and a major portion of our Jamaat library remained there. Also, we had to arrange for apparatus for the science college. I served the people in my role as principal till 1965. And in November 1965, the Jamaat-e-Ahmadiyya elected me as their Imam.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, you hold the office of the Imam of Jamaat-e-Ahmadiyya?
<b>Mirza Nasir Ahmad:</b>	Jamaat-e-Ahmadiyya.
<b>Mr. Yahya Bakhtiar:</b>	And you are also the third Caliph of Mirza Ghulam Ahmad?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And you are also called Amir-ul-Momineen by your Jamaat people?
<b>Mirza Nasir Ahmad:</b>	Yes, they call me that, too.
<b>Mr. Yahya Bakhtiar:</b>	Now Sir, will you tell us the different duties that you discharge or functions that you perform or powers that you exercise in these various capacities as Imam, as Khalifa and Amir? Or is it the same function?
<b>Mirza Nasir Ahmad:</b>	Same function.
<b>Mr. Yahya Bakhtiar:</b>	In all the offices?
<b>Mirza Nasir Ahmad:</b>	Different people say different things. Actually it is the third Khalifa of the Promised Messiah, that is the third Khalifa of the Promised Mahdi.
<b>Mr. Yahya Bakhtiar:</b>	Can different persons hold these three offices?
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	It has to be the same person. And now, Sir, this Jamaat-e-Ahmadiyya, is it as body different and distinct from the Ahmadiyya Movement, or is it some controlling organisation within the movement?
<b>Mirza Nasir Ahmad:</b>	The term Jamaat-e-Ahmadiyya, as we use it, refers to this group of individuals who have pledged allegiance to the third Caliphate. There are also Ahmadis who have not pledged allegiance to the Caliphate. They are not part of the Jamaat-e-Ahmadiyya, in the sense in which we use the term, but they are Ahmadis nevertheless.
<b>Mr. Yahya Bakhtiar:</b>	You mean the people who belong to the Lahore Group?
<b>Mirza Nasir Ahmad:</b>	Yes. People who belong to the Lahore Group or scattered individuals sometimes, who do not take the 'baiat' but they call themselves Ahmadi.
<b>Mr. Yahya Bakhtiar:</b>	Everyone who takes 'baiat' is a member of Jamaat-e-Ahmadiyya?
<b>Mirza Nasir Ahmad:</b>	Yes. The Jamaat-e-Ahmadiyya, which some people also call the Jamaat-e-Mubaiyeen.
<b>Mr. Yahya Bakhtiar:</b>	And you said, Sir, that you are elected to this office. Who elects you, who elects the Imam?
<b>Mirza Nasir Ahmad:</b>	By an electoral college.
<b>Mr. Yahya Bakhtiar:</b>	That is an electoral college. Will you please kindly tell us the composition or the number of that Electoral College?
<b>Mirza Nasir Ahmad:</b>	I do not know the exact number. I think they are five hundred in number. Five hundred or so, and through it, different groups are represented, like members of the administrative set-up, the district Amir, for example. That is one of them. Then there are those who have spent a certain period of time in our foreign missionaries. They are members of the electoral college because of their having propagated Islam. Then there are those who have spent a certain time of their lives on Tarbiyat and Islah. They too, are members. The Sadr-e-Anjuman-e-Ahmadiyya, a registered body, is another organisation of our administrative set-up. The responsible there are members. Then there is an organisation that has mostly to do with propagating Islam outside Pakistan. I am saying 'mostly',

	because some of its parts are not related to this. The main in-charges are members of the Electoral College. Then there is another quite limited organisation whose in-charges are members. And yes, Sahabah, those who have seen the founder of the Ahmadiyya Movement and had joined the movement, and who happen to be still alive. They too, are members of the Electoral College due to their old association. And Al Fadhl had published a note on my thoughts about this. If you think it necessary, I will get it sent to you.
<b>Mr. Yahya Bakhtiar:</b>	Thanks. Please do that. And Mirza Sahib, most of these members are nominated by somebody else or are they elected by different groups in districts or different areas?
<b>Mirza Nasir Ahmad:</b>	These who come from the districts are elected by an organisation in the district. For example, there are more than hundred of our groups in Lailpur. They are so numerous that they have got their own presidents. These presidents elect the Amir of the district. That is how he is elected. They represent their groups in the district. And they are founders of their associations. Just like I said, one part consists of those who had pledged allegiance to the founder of the august Ahmadiyya Movement during his lifetime. They are acquainted with the traditions of the old Jamaat. They had sacrificed a lot throughout their lives. They are respected elders, reliable. Their opinion is weighty. They are not elected. They are our own, old people.
<b>Mr. Yahya Bakhtiar:</b>	And is it correct that all the members of Mirza Ghulam Ahmad's family are <i>ex-officio</i> members of this Electoral College?
<b>Mirza Nasir Ahmad:</b>	Yes. I have got the question. People usually do not understand the meaning of the word 'family'. This statement is not correct like this. This is why I want to elucidate. I hope I will be able to explain the matter. I am a very weak person. 'Family' refers to his three sons, and their sons...
<b>Mr. Yahya Bakhtiar:</b>	Not their sons.
<b>Mirza Nasir Ahmad:</b>	They are not included as all three of them have died. Thus, they are not a part of the family in that sense.
<b>Mr. Yahya Bakhtiar:</b>	Nearer excludes the further away. That is a good principle. If their sons were not alive, could then their sons come?
<b>Mirza Nasir Ahmad:</b>	No, no, no. Not at all. If their sons were live, even then they could not come. Only those three. Family means only those three. There is no fourth one.
<b>Mr. Yahya Bakhtiar:</b>	Ok, fine. This office, is it for life time?
<b>Mirza Nasir Ahmad:</b>	It is for life.
<b>Mr. Yahya Bakhtiar:</b>	And where were you elected, was there any other candidate who contested against you? Or normally the election is unanimous?
<b>Mirza Nasir Ahmad:</b>	The election is unanimous... one, two... normally contests the election. I had also not contested.
<b>Mr. Yahya Bakhtiar:</b>	Somebody contested against you?
<b>Mirza Nasir Ahmad:</b>	Neither had I contested, nor anyone else. This is not how things are done with us. Nor are there any names. No one can give his name for candidacy.
<b>Mr. Yahya Bakhtiar:</b>	No one else can give his name for candidacy?
<b>Mirza Nasir Ahmad:</b>	Anyone else can give his name then and there. Not before that. Two names were given there. Both came from our family. When I was elected, the other gave me immediately the pledge of allegiance.
<b>Mr. Yahya Bakhtiar:</b>	These are the rules or conventions under which the selection is held in this manner?

<b>Mirza Nasir Ahmad:</b>	Yes. It is one of our fundamental principles that no one puts up his name for candidacy. No one is to suggest any other's name before time. He can't do that. There is no canvassing. Canvassing is not allowed.
<b>Mr. Yahya Bakhtiar:</b>	And, Sir, is there any provision in these rules or conventions for the removal of the Imam or the Khalifa from his office?
<b>Mirza Nasir Ahmad:</b>	No. It is a basic concept in which we believe. It is our creed. One Ayat from the Quran is enough to throw light on our belief: <b>يَسْتَخْلِفْنَهُم</b> . That is Divine Approval is included when any of our Khalifas is elected. This material world is one in which one needs to resort to certain plans and devices. It seems that the members of the Electoral College cast the vote, but in fact Allah acts through their minds. Only the one whom He approves of can become the Khalifa. And since this election is, according to our views – I am talking about myself. Others might or might not agree with me. So, since it was Allah's will, Allah's secret will had worked, there can be no question of removal. Only the one who caused him to be elected, can remove him. It is His will. He can cause him to die whenever he pleases. Man then has to leave this world behind.
<b>Mr. Yahya Bakhtiar:</b>	Sir, but the Khalifa is after all a human being, according to you even if he is elected by divine intervention.
<b>Mirza Nasir Ahmad:</b>	He is a human being who leaves this world any moment if God so wills.
<b>Mr. Yahya Bakhtiar:</b>	No, that is true. But supposing he gets mentally or physically incapacitated, he can fall ill, is there any rule?
<b>Mirza Nasir Ahmad:</b>	No. there is no rule, and we don't need one, either, as according to our views, this cannot happen.
<b>Mr. Yahya Bakhtiar:</b>	He cannot fall ill?
<b>Mirza Nasir Ahmad:</b>	Laws are made only when they are needed.
<b>Mr. Yahya Bakhtiar:</b>	I am asking you for clarification. The Khalifa cannot fall ill physically?
<b>Mirza Nasir Ahmad:</b>	Yes. To that extent that he might suffer from malaria, or that he might get bronchitis, or stomach ache, or a head ache. That is something else. Incapacitation of...
<b>Mr Yahya Bakhtiar:</b>	No, but supposing he gets paralysed bodily or physically or mentally?
<b>Mirza Nasir Ahmad:</b>	Bodily yes, but mentally no.
<b>Mr Yahya Bakhtiar:</b>	He can never suffer from any mental illness?
<b>Mirza Nasir Ahmad:</b>	Yes. We think that this cannot happen.
<b>Mr Yahya Bakhtiar:</b>	He cannot get any mental illness. Sir, is there any other body or organisation within the Jamaat which can revise, modify or alter any orders or decisions of the Khalifa or Imam?
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr Yahya Bakhtiar:</b>	The Majlis-e-Shura and...
<b>Mirza Nasir Ahmad:</b>	Khilafat, according to our belief, Khilafat stands in the need of advice. This is why all basic principles that are decided by the present Khalifa, are decided in front of the Shura (the advisory body). He takes advice from all, then ponders over the matter, prays, seeks counsel, then makes a decision. This way, a Khalifa is not a dictator.
<b>Mr Yahya Bakhtiar:</b>	No. I know that. But Khalifa, in the process of consultation, after the consultation, is his order final or...?
<b>Mirza Nasir Ahmad:</b>	And in 99.9 % of cases I agree with the opinion held by the majority.
<b>Mr Yahya Bakhtiar:</b>	No, but I am just asking from you.
<b>Mirza Nasir Ahmad:</b>	Yes. No. I am telling you. That is, one thing is law, and one is its... the way it

	becomes apparent, the law...
<b>Mr Yahya Bakhtiar:</b>	Legal position. If you pass an order after consultation or without consultation with your colleagues or with...
<b>Mirza Nasir Ahmad:</b>	Yes. Yes. If I, in consultation... for example, they have said that our opinion is such, then the Khalifa has got the right to tell them that for such and such reasons he does not consider their view as correct. Practically, he says ok, we have understood.
<b>Mr Yahya Bakhtiar:</b>	This... no.
<b>Mirza Nasir Ahmad:</b>	This has become a unanimous decision.
<b>Mr Yahya Bakhtiar:</b>	My question is a very simple one. Can they rule over you or can you overrule them, legally speaking. In fact, whatever may be the position, we are not concerned.
<b>Mirza Nasir Ahmad:</b>	They cannot overrule me.
<b>Mr Yahya Bakhtiar:</b>	But you can overrule them?
<b>Mirza Nasir Ahmad:</b>	And the question of my overruling them does not arise in the context I have just told you, because when they have agreed with me and they make a unanimous decision, then the question of me overruling them not even arises.
<b>Mr Yahya Bakhtiar:</b>	But you can overrule them?
<b>Mirza Nasir Ahmad:</b>	No. No. There is no question of me overruling them. And they don't overrule me.
<b>Mr Yahya Bakhtiar:</b>	Thank you. Sir, what is the significance of these three different titles – Imam, Khalifa and Amir-ul-Momineen? How do you or your Jamaat interpret them?
<b>Mirza Nasir Ahmad:</b>	The official designation is that of 'Khalifatul Maseeh'. Amir-ul-Momineen is something the people write just like that. They also write Imam of the Jamaat-e-Ahmadiyya. Especially those Jamaats from outside Pakistan. Some of them are not even able to pronounce 'Khalifatul Maseeh'. That is why they say: Head of the World-wide Ahmadiyya Community. But the officially used term is that of 'Khalifatul Maseeh'. The other terms are also used sometimes, but they are not official. 'Khalifatul Maseeh' is official.
<b>Mr Yahya Bakhtiar:</b>	No, but you said you are the Imam of the Jamaat.
<b>Mirza Nasir Ahmad:</b>	The people call me Imam. 'Khalifatul Maseeh' itself means Imam.
<b>Mr Yahya Bakhtiar:</b>	And you have not yourself chosen the title of Imam? They call you?
<b>Mirza Nasir Ahmad:</b>	Oh! No, no, they call me...
<b>Mr Yahya Bakhtiar:</b>	...out of respect?
<b>Mirza Nasir Ahmad:</b>	Yes. I have not even chosen to be 'Khalifatul Maseeh'. They have chosen me.
<b>Mr Yahya Bakhtiar:</b>	And when they call you Amir-ul-Momineen, what is the meaning of Amir-ul-Momineen, that you are the Amir of all the momins?
<b>Mirza Nasir Ahmad:</b>	Yes, I have understood. Amir of those people who accept the claim of him who claimed to be the Mahdi. They are Momins. 'Al' which is used in Arabic also for the singular, indicates a particular group of people. Amir-ul-Momineen does not have any other meaning than that.
<b>Mr Yahya Bakhtiar:</b>	Amir-e-Ahmadis?
<b>Mirza Nasir Ahmad:</b>	Yes. Those Ahmadis who have pledged allegiance to me. Not all Ahmadis. That means it is even narrower than that.
<b>Mr Yahya Bakhtiar:</b>	Yes, yes. But belonging to your school of thought. So according to you, momins are... if I put it this way... only those who belong to your school of thought, those Ahmadis?
<b>Mirza Nasir Ahmad:</b>	Only those of the momins who belong to our thought...

<b>Mr Yahya Bakhtiar:</b>	Of the momins – not all?
<b>Mirza Nasir Ahmad:</b>	Yes. Of the momins. This is what I explained.
<b>Mr Yahya Bakhtiar:</b>	That is what I want you to clarify.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, yes, exactly. It means nothing more than that.
<b>Mr Yahya Bakhtiar:</b>	You don't pretend to be the Amir of all the Muslims?
<b>Mirza Nasir Ahmad:</b>	Oh! No, no, no. Not all the Momins.
<b>Mr Yahya Bakhtiar:</b>	'Momins' means Muslims, isn't it?
<b>Mirza Nasir Ahmad:</b>	There is a little difference. The Noble Prophet ﷺ had told a companion, a Bedouin, that Islam is such and such and Iman is such and such. And this difference is also mentioned in the Holy Qur'an... that is a lengthy topic.
<b>Mr Yahya Bakhtiar:</b>	Sir, is the Jamaat-e-Ahmadiyya a purely religious organisation?
<b>Mirza Nasir Ahmad:</b>	Purely a religious organisation.
<b>Mr Yahya Bakhtiar:</b>	Purely a religious organisation. What are the functions that this group performs, I mean, for propagation of Islam, according to your concept of Islam?
<b>Mirza Nasir Ahmad:</b>	The actual thing, the actual thing is to try to establish the real Islam. This is why we take it to the world. Our actual contest is against Christians, since abroad, apart from a few regions, Christianity prevails, especially in the West. The majority of people there are Christians, or at least label themselves as such. Let us take, for example, England. In front of their churches are boards, saying 'For Sale'. But they still call themselves Christians. They sell churches. The one who buys them, benefits. There are many atheists. But still, the world calls them Christians. In other words, Christianity is the religion of whole England. We also contest atheism, there. This is why I made this whole prelude. Those who consider Christianity as true, they have not yet fully realized the truthfulness of the Noble Prophet ﷺ. It opens up to them, slowly. This is why I have said all that. We tell them what a beautiful, what a cultured religion Islam is; how much potential to do good this teaching has. This is what we do. And results are showing at this time. There was a time when they did not understand at all, when their mind was polluted – regarding Islam and regarding the Noble Prophet ﷺ. Now this has decreased considerably. And many of them have accepted Islam. In Denmark, there is a new Muslim. After accepting Islam, he had learnt Arabic and translated the Holy Qur'an into Danish. So much for the true Islam, and true Islam means nothing more than what I consider to be the true Islam. Naturally.
<b>Mr Yahya Bakhtiar:</b>	That is the main function?
<b>Mirza Nasir Ahmad:</b>	Yes. That is the main function. And according to it, there are other corollaries. Like training the friends of the Jamaat-e-Ahmadiyya, for the founder of the Jamaat-e-Ahmadiyya has told us that regarding all injunctions of the Holy Qur'an, hundreds of them, the Holy Qur'an shall judge us on the Day of Judgement. So do not violate any of the Holy Qur'an's seven hundred injunctions, that you can face the Almighty in good grace. Tarbiyat (training) and Tableegh (preaching) are two things.
<b>Mr Yahya Bakhtiar:</b>	Sir, when you convert these people, you establish missions for this purpose all over the world?
<b>Mirza Nasir Ahmad</b>	Practically.
<b>Mr Yahya Bakhtiar:</b>	Now can you give us an idea as to how many, on the average, every year or every week, every month, convert to your faith?
<b>Mirza Nasir Ahmad</b>	We have not kept a count. We do not have numbers.
<b>Mr Yahya Bakhtiar:</b>	There is no record?

<b>Mirza Nasir Ahmad:</b>	There are some records that some governments had prepared anytime. From this we have an idea. For example, according to a census in Ghana, in 1962, in which only adult males and females were counted, not minors, in an adult population of 2,100,000 or 2,200,000, there were 168,000 Ahmadis, according to their Census Report. This is how we learnt. We are not conducting any census, otherwise.
<b>Mr Yahya Bakhtiar:</b>	Too busy? Do your Tableegh activities take mostly place in Pakistan, or in India, or abroad?
<b>Mirza Nasir Ahmad:</b>	We make our call everywhere, with love and kindness. Since the past twenty years, we focus more on countries outside Pakistan, and the popularity of Islam spreads.
<b>Mr Yahya Bakhtiar:</b>	Could you please tell us, how many have been converted in Pakistan in the past twenty years or so?
<b>Mirza Nasir Ahmad:</b>	I have told you, we have not conducted any census, but my personal...
<b>Mr Yahya Bakhtiar:</b>	In Pakistan?
<b>Mirza Nasir Ahmad</b>	Not even here did we have a census. People who have pledged allegiance, call themselves Ahmadis. According to my rough estimate their number...
<b>Mr Yahya Bakhtiar:</b>	No Sir, I am not asking the population. I may come to that, the converts?
<b>Mirza Nasir Ahmad:</b>	Yes, nothing is known about that.
<b>Mr Yahya Bakhtiar:</b>	I am talking about converts. How many people did you convert in twenty years?
<b>Mirza Nasir Ahmad</b>	We have no numbers.
<b>Mr Yahya Bakhtiar:</b>	No numbers, not even records?
<b>Mirza Nasir Ahmad</b>	No.
<b>Mr Yahya Bakhtiar:</b>	Every Ahmadi becomes a member of your Jamaat. You have not even a record of membership?
<b>Mirza Nasir Ahmad:</b>	No. That means not in the sense that we give him any card, identity, or anything like that.
<b>Mr Yahya Bakhtiar:</b>	You not even register him?
<b>Mirza Nasir Ahmad:</b>	I have no knowledge of his being registered. But he pledges allegiances. A person who pledges allegiance, some people do so hand-on-hand, but the majority submit a pledge form, but I do not know if these were ever counted.
<b>Mr Yahya Bakhtiar:</b>	Sir, do you take interest, or your party, I mean, in politics also, or do you keep away from politics?
<b>Mirza Nasir Ahmad:</b>	Thanks God, no.
<b>Mr Yahya Bakhtiar:</b>	You do not take any interest?
<b>Mirza Nasir Ahmad:</b>	We do not take any interest. But here should be no convention. That is, whatever an Ahmadi might be in his electorate circle...
<b>Mr Yahya Bakhtiar:</b>	As a Jamaat I am asking.
<b>Mirza Nasir Ahmad:</b>	Yes, as a Jamaat... we have no...
<b>Mr. Yahya Bakhtiar:</b>	Everybody is a voter, they can contest election, I know that. But as a Jamaat?
<b>Mirza Nasir Ahmad:</b>	As a Jamaat...
<b>Mr. Yahya Bakhtiar:</b>	As a Jamaat, you do not participate in politics?
<b>Mirza Nasir Ahmad:</b>	Absolutely not. To date, we have not even formulated any political manifesto, or let any of our people contest as a representative of our Jamaat. Neither here, nor in any other country.
<b>Mr. Yahya Bakhtiar:</b>	Sir, can politics be separated from Islam?
<b>Mirza Nasir Ahmad:</b>	In an individual's life, no.
<b>Mr. Yahya Bakhtiar:</b>	But as a collective body, Muslim body, it can be?

<b>Mirza Nasir Ahmad:</b>	Collective? I think... it depends on what type of that organisation is. If an organisation states that it intends to look only after orphans, then it has nothing to do with politics. Nor does it have anything to do with opening a school. It depends on the nature of the organisation.
<b>Mr. Yahya Bakhtiar:</b>	Now, I will put it more bluntly, Sir. Is Khalifa in Islam not also Head of the State, Head of the Government, in Islam?
<b>Mirza Nasir Ahmad:</b>	This is a very important question. I am happy you asked me. I will of course state my belief in this regard. We believe that during the days of the Noble Prophet ﷺ and the era that followed, back then it was vital that the spiritual Imamate and the mundane ruler-ship be combined in one person. This is why Allah Most High had granted the Noble Prophet ﷺ ruler-ship over the whole world. Also the rightly guided Caliphs after him were given the spiritual Imamate and the mundane ruler-ship, and they have, may Allah reward them abundantly, done their work with great courage and prudence. Now, that according to us the Promised Mehdi has come, and a series of successors came into being, the basic fundamental concept here is that the Khalifa will never be the ruler. He will never be. And there are quite strong arguments to support that. And this is our fundamental belief.
<b>Mr. Yahya Bakhtiar:</b>	In other words, the Khalifa will not be the ruler, but can he become president...
<b>Mirza Nasir Ahmad:</b>	No, no, no. No president, no prime minister, nothing whatsoever. No interest in politics.
<b>Mr. Yahya Bakhtiar:</b>	As an organisation you don't aspire to capture political power?
<b>Mirza Nasir Ahmad:</b>	No, no. We just... well, may that politics thing be a blessing for you.
<b>Mr. Yahya Bakhtiar:</b>	No, I am just asking for the record.
<b>Mirza Nasir Ahmad:</b>	Yes. No, I am saying.
<b>Mr. Yahya Bakhtiar:</b>	Sir, according to you, religion is a matter of heart and conscience?
<b>Mirza Nasir Ahmad:</b>	Yes
<b>Mr. Yahya Bakhtiar:</b>	And it is a relationship of a spiritual nature between Imam and his Creator?
<b>Mirza Nasir Ahmad:</b>	Yes, Sir.
<b>Mr. Yahya Bakhtiar:</b>	I am referring...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, alright. Ok. You are absolutely right.
<b>Mr. Yahya Bakhtiar:</b>	But you will agree, Sir, that religion, in the sense that it is a matter of heart and conscience, that is, what you feel, what you think, what you believe, what your faith is, is something nobody can interfere with?
<b>Mirza Nasir Ahmad:</b>	That is correct.
<b>Mr. Yahya Bakhtiar:</b>	Nobody can interfere?
<b>Mirza Nasir Ahmad:</b>	Yes, correct
<b>Mr. Yahya Bakhtiar:</b>	In your thinking, you are free; you can have any faith; you are free; you can believe anything you want, you are free; but this faith, this belief, this thinking has some outward expressions also?
<b>Mirza Nasir Ahmad:</b>	Yes, it has
<b>Mr. Yahya Bakhtiar:</b>	When you express your faith, when you say it, when you announce it or when you proclaim it, it is likely to affect others also, it is likely to have repercussions also. But when it is only confined to thinking, believing, feeling, it doesn't. It is so, or not?
<b>Mirza Nasir Ahmad:</b>	Very vague question. I am afraid.
<b>Mr. Yahya Bakhtiar:</b>	I will elaborate any question further.
<b>Mirza Nasir Ahmad:</b>	If I... let me tell you the problem... if it is a matter of worship. If a person leaves



	Christianity and accepts Islam, if he happens to live in Denmark, and if he offers his prayer at a public place, properly, saying 'Allahu Akbar', and doing Ruku and Sajdah, well, after all the Noble Prophet ﷺ had said: جعلت الارض مسجداً 'Allah has made the whole earth a mosque (place of prostration) for me. There are two exceptions, however, no need to mention them here. And Christians there might say that this person is offending us...
<b>Mr. Yahya Bakhtiar</b>	No, Sir, this is not just that. I will put it very simply now. Every religion has got ceremonies, every religion has got rituals...
<b>Mirza Nasir Ahmad:</b>	Rituals, yes and no, both.
<b>Mr. Yahya Bakhtiar:</b>	A religion has a ritual that you can sacrifice a lamb?
<b>Mirza Nasir Ahmad:</b>	Yes. Yes.
<b>Mr. Yahya Bakhtiar:</b>	Religion is also affected by you expressing your faith, isn't it?
<b>Mirza Nasir Ahmad:</b>	Yes. Some acts of worship are performed overtly.
<b>Mr. Yahya Bakhtiar:</b>	I want to know that religion also has an outward expression which can affect other things, people, situations. It is not just a matter of heart and conscience. It remains a matter of heart and conscience only if you think, you believe, if you have faith; but the moment you give an expression to that faith, that belief, you are likely to hurt somebody, you are likely to affect somebody, you are likely to favour somebody.
<b>Mirza Nasir Ahmad:</b>	Why you say this?
<b>Mr. Yahya Bakhtiar:</b>	Because...
<b>Mirza Nasir Ahmad:</b>	'Likely to hurt somebody' why likely to hurt somebody?
<b>Mr. Yahya Bakhtiar:</b>	I am coming. You know, Sir, I am not referring anything to you, to what you said.
<b>Mirza Nasir Ahmad:</b>	No. No.
<b>Mr. Yahya Bakhtiar:</b>	I am just discussing religion, because...
<b>Mirza Nasir Ahmad:</b>	I just want to understand myself. I am here...
<b>Mr. Yahya Bakhtiar:</b>	I am trying to elaborate.
<b>Mirza Nasir Ahmad:</b>	Yes
<b>Mr. Yahya Bakhtiar:</b>	Because you said religion is something in which nobody should interfere. You asked this Assembly that it should not involve itself in this. It is a matter of heart and conscience. You said this is a human right, a fundamental right.
<b>Mirza Nasir Ahmad:</b>	Did I say that?
<b>Mr. Yahya Bakhtiar:</b>	I will come to that. I am just...
<b>Mirza Nasir Ahmad:</b>	No, I think I said that our constitution says it.
<b>Mr. Yahya Bakhtiar:</b>	Yes. I am relying on human rights, I said declaration of human rights.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	When you said you rely on that...
<b>Mirza Nasir Ahmad:</b>	Declaration of human rights in the Constitution of Pakistan.
<b>Mr. Yahya Bakhtiar:</b>	...that everybody has a right to have his religion, to profess, to practice and to propagate...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I was going to ask you if you profess, that again is a vague word. To profess means that you think and believe and have faith and have feelings about your religion, about Allah Almighty, about who is a Prophet and who not. So long as it is confined to thinking, nobody can interfere. It is impossible. Thinking, thank God, nobody can interfere with. But action, when those feelings and thinking and beliefs are put into actions or translated into action by words of mouth or other

	action, that is still free? Do you still have the freedom to do whatever you want?
<b>Mirza Nasir Ahmad:</b>	To express our faith.
<b>Mr. Yahya Bakhtiar:</b>	To express, to propagate?
<b>Mirza Nasir Ahmad:</b>	To express our faith.
<b>Mr. Yahya Bakhtiar:</b>	No, practice, I will say, use the word practice.
<b>Mirza Nasir Ahmad:</b>	<p>جادلهم بالتى هى احسن</p> <p>In the light of this Qur'anic guideline, that would not bring anything bad. This is the whole basic issue here, if you allow me, that the ways the Holy Qur'an has chalked out, if we walk on those ways, then this would not cause any kind of trial or mischief. The Holy Qur'an contains magnificent guidelines. It is completely against trial and mischief. We have not seen the like thereof in any other religion.</p> <p>ان الله لا يحب المفسدين</p> <p>There are many other Ayaat like this one. The Holy Qur'an teaches us to express our views with a spirit of love for our fellow-beings. Do not even think of anyone as less worthy, neither to hurt him, nor to downgrade him. Do not consider him as worthless. And if something is said with love, then it is not likely to cause trial and mischief. At least, the person who has rendered this service with a spirit of love and selflessness cannot be blamed if any mischief does arise...</p>
<b>Mr. Yahya Bakhtiar:</b>	Sir, if I follow the Qur'an strictly, in any part of the world, you think, I will not commit any offence?
<b>Mirza Nasir Ahmad:</b>	I should not.
<b>Mr. Yahya Bakhtiar:</b>	Supposing I want to marry two/three wives in America...
<b>Mirza Nasir Ahmad:</b>	No, I...
<b>Mr. Yahya Bakhtiar:</b>	I am just asking you. Will they arrest me or not?
<b>Mirza Nasir Ahmad:</b>	It is not compulsory
<b>Mr. Yahya Bakhtiar:</b>	To have many wives?
<b>Mirza Nasir Ahmad:</b>	It is not compulsory
<b>Mr. Yahya Bakhtiar:</b>	But I will give you another instance, Sir. You are a highly educated person. You know there is a Church called Mormon Church?
<b>Mirza Nasir Ahmad:</b>	Yes, I know...
<b>Mr. Yahya Bakhtiar:</b>	And under their religion, their Christianity or their sect, ...
<b>Mirza Nasir Ahmad:</b>	They can have not...
<b>Mr. Yahya Bakhtiar:</b>	...it is not only permissible...
<b>Mirza Nasir Ahmad:</b>	Might be.
<b>Mr. Yahya Bakhtiar:</b>	...but obligatory for a person, if the circumstances permit, to practice polygamy.
<b>Mirza Nasir Ahmad:</b>	With us...
<b>Mr. Yahya Bakhtiar:</b>	Now that is the freedom of religion. Will they allow him in America to marry?
<b>Mirza Nasir Ahmad:</b>	If they don't allow, they shouldn't do it or leave America.
<b>Mr. Yahya Bakhtiar:</b>	No, but that is part of my faith; I am a Mormon Christian, it is a part of my faith; I want to practice my religion. Why should the American State which bows for freedom of religion, interfere and put me in jail?
<b>Mirza Nasir Ahmad:</b>	Here has risen a new question, that is when a person's religious beliefs seem to clash with the current law, what should be done? This is a new question, isn't it?
<b>Mr. Yahya Bakhtiar:</b>	I will come to this again. Now I come to the preliminary stage. Now, Sir, will you tell the Special Committee as to how many members belong to Jamaat-e-Ahmadiyya or your school of thought of the Ahmadiyya Movement throughout the world?
<b>Mirza Nasir Ahmad:</b>	Throughout the world, I think it should be more or less ten million.

<b>Mr. Yahya Bakhtiar:</b>	And how many of them are in Pakistan?
<b>Mirza Nasir Ahmad:</b>	According to my estimate, 3.5 million or 4 million
<b>Mr. Yahya Bakhtiar:</b>	At the time of the death of Mirza Ghulam Ahmad, what was the number of Ahmadis? Have you any idea?
<b>Mirza Nasir Ahmad:</b>	Very rough idea. There must have been a few thousand, yes, there were around four hundred thousand back then. This is a rough estimate of mine.
<b>Mr. Yahya Bakhtiar:</b>	According to a 1901 Census Report, there were about 1800. Is it correct?
<b>Mirza Nasir Ahmad</b>	I have no idea.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, this is very confusing, because I have been looking through various figures. It seems that in 1908, at the time of Mirza Sahib's death, the number given was 19,000.
<b>Mirza Nasir Ahmad:</b>	Census Report?
<b>Mr. Yahya Bakhtiar:</b>	No. This is a document, a book by the Foreign Office of British Government in 1920 in their Registry Office. They have given that at the death of the founder.
<b>Mirza Nasir Ahmad:</b>	Yes, that is their version.
<b>Mr. Yahya Bakhtiar:</b>	Yes. I am just saying it because it may be wrong; I am not...
<b>Mirza Nasir Ahmad</b>	Yes, yes, alright. I have also said that these are just estimates.
<b>Mr. Yahya Bakhtiar:</b>	In 1908, the sect, which at that time did not exceed 19,000, has split up into two rival parties and appear to be declining in number... whether your faction or the other faction, I do not know... but this is what the British Government's certificate is. Then, Sir, in...
<b>Mirza Nasir Ahmad:</b>	But this is not the first time that the British Government is misinformed.
<b>Mr. Yahya Bakhtiar:</b>	No, no, that is possible; I am not saying, I am just asking. You know the figure better. But there is a statement by Mirza Bashir-ud-Din Mahmud Ahmad in 'Ahmadiyah or the True Islam' published in 1959, wherein it is stated that at the time of his death, which occurred in 1908, his followers could be counted by hundreds or thousands*.
<p><i>*N.B. The second leader of the Qadiani Jamaat, held a speech in the Conference of World Religions, in 1924 in London, which was published under the title 'Ahmadiyah – or the true Islam'. On page 4, he states: At the time of his (Mirza Ghulam Ahmad Qadiani's) death in 1908, the number of Ahmadis had reached several hundred thousand</i></p> <p><i>Mr. Yahya Bakhtiar was asking that according to the British Government Report, the Qadianis were only around 18000 in number. Mirza Bashir-ud-Din Mahmud Ahmad presented this figure as several hundred thousand. Mirza Nasir Ahmad himself said that there were four hundred thousand. Mirza Nasir Ahmad had no explanation for these contradictory figures. But the reason is obvious. The Qadiani leadership uttered blatant lies about its following right from the beginning.</i></p>	
<b>Mirza Nasir Ahmad:</b>	Yes, I said, around four hundred thousand.
<b>Mr. Yahya Bakhtiar:</b>	In 1908, that also only as an estimate.
<b>Mirza Nasir Ahmad:</b>	Yes, at the time of his death.
<b>Mr. Yahya Bakhtiar:</b>	The census figure, however, of 1908 shows that there were only 18000.
<b>Mirza Nasir Ahmad:</b>	Ok, fine.
<b>Mr. Yahya Bakhtiar:</b>	And then the census figure of 1921 shows that there were only 30,000. 1931 figure shows that they were 56,000.
<b>Mirza Nasir Ahmad:</b>	Fifty-six?
<b>Mr. Yahya Bakhtiar:</b>	And this is confirmed by Mirza Bashir-ud-Din Mahmud in an address which appeared in 'Al Fazal' of 5 <sup>th</sup> August 1934, which says that: At that time, we were very few in number, according to an official census we were

	1800. Back then, there were 1400 buyers of the daily 'Al Badar'. Now, according to an official census, we are 56,000 in number, and keeping in view the former ratio, there should be at least 4000 buyers of our newspaper in Punjab alone.
<b>Mirza Nasir Ahmad:</b>	Yes, well that is...
<b>Mr. Yahya Bakhtiar:</b>	I mean he referred to it. He doesn't say here that this is a wrong figure. I am just saying.
<b>Mirza Nasir Ahmad:</b>	No. He tells the Jamaat, that there should be more sales of the daily 'Al Badar'.
<b>Mr. Yahya Bakhtiar:</b>	No, but he mentioned...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...it by the way that it was 56,000.
<b>Mirza Nasir Ahmad:</b>	Yes. Yes, alright. By the way.
<b>Mr. Yahya Bakhtiar:</b>	Sir, then, after that we come to Munir. I say 'Munir Enquiry Court report' because you know what I am referring to.
<b>Mirza Nasir Ahmad:</b>	Yes, sure.
<b>Mr. Yahya Bakhtiar:</b>	There was a disturbance in the Punjab in 1953.
<b>Mirza Nasir Ahmad:</b>	Yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	And a Court of Enquiry was set up. There the figure given by your Jamaat, it seems, it is stated, was two lacs or two hundred thousand?
<b>Mirza Nasir Ahmad:</b>	Two hundred thousand in Pakistan?
<b>Mr. Yahya Bakhtiar:</b>	Pakistan. And now, I think, you have either ignored the population planning scheme or something like that you have suddenly jumped up to 30 lac...
<b>Mirza Nasir Ahmad:</b>	No, that is not the case...
<b>Mr. Yahya Bakhtiar:</b>	...or forty lacs; or have there been so many converts?
<b>Mirza Nasir Ahmad:</b>	No, I think the matter has more to do with the official numbers. Back then, there were not enough people to do such a count – who should be allocated to which group, for in general, they were non-Muslims, and usual it was tried that the Muslims...
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I am not referring to the Census Report.
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	The figure given by you to Mr. Justice Munir, your Jamaat...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...was two lacs in 1954. Then Encyclopedia of Islam, 1960 Edition...
<b>Mirza Nasir Ahmad:</b>	Hmm, the Lahore one?
<b>Mr. Yahya Bakhtiar:</b>	Yes, right, I think no. Not the Lahore one.
<b>Mirza Nasir Ahmad:</b>	On which page is the Enquiry Report, by Justice Munir?
<b>Mr. Yahya Bakhtiar:</b>	I think page 10.
<b>Mirza Nasir Ahmad</b>	Page 10
<b>Mr. Yahya Bakhtiar:</b>	The Encyclopedia of Islam says that the figure of Ahmadis as given by them... this is 1960 Edition; maybe a year or two before the figure was given... is half a million throughout the world, out of whom half are in Pakistan, that is, about two lacs.
<b>Mirza Nasir Ahmad:</b>	Yes. I do not know who has provided these figures.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am just saying because there is some confusion about the figures and members.
<b>Mirza Nasir Ahmad:</b>	Here is written... 'It is stated to me'; not by whom.
<b>Mr. Yahya Bakhtiar:</b>	Yes. It is not clear. So, we presume that perhaps the party concerned may have stated. I would not accept Ahrari's word for it.
<b>Mirza Nasir Ahmad</b>	No, no. perhaps somebody else.

<b>Mr. Yahya Bakhtiar:</b>	No, but the Encyclopedia clearly states that it was stated there by Ahmadis. That may be wrong, but...
<b>Mirza Nasir Ahmad</b>	Yes, yes. About the encyclopedia I can only say that I do not know who has given them those figures.
<b>Mr. Yahya Bakhtiar:</b>	They say half a million throughout the world...
<b>Mirza Nasir Ahmad:</b>	Yes, I have understood
<b>Mr. Yahya Bakhtiar:</b>	...and at least half of them are in Pakistan.
<b>Mirza Nasir Ahmad:</b>	I am only saying that I do not know which agency provided them with those figures.
<b>Mr. Yahya Bakhtiar:</b>	So, Sir, to cut it short, if I say that the number of Ahmadis in Pakistan is not more than two hundred thousand, you cannot contradict me through any document?
<b>Mirza Nasir Ahmad:</b>	I don't like to... my estimate is that there are 35 to 40 lac, yours is two lac.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I am asking you...
<b>Mirza Nasir Ahmad:</b>	No, no. I am not in this...
<b>Mr. Yahya Bakhtiar:</b>	But can you suggest, can you contradict me through documentary evidence record, your own Jamaat's record?
<b>Mirza Nasir Ahmad:</b>	If you can prove two lac through documentary proof, then I will not contradict you.
<b>Mr. Yahya Bakhtiar:</b>	Thank you. I rely on Munir Enquiry Report, that is the document. So, you are not contradicting it?
<b>Mirza Nasir Ahmad:</b>	No, no. He has not written anything in it.
<b>Mr. Yahya Bakhtiar:</b>	Encyclopedia of Islam?
<b>Mirza Nasir Ahmad:</b>	That is not even official.
<b>Mr. Yahya Bakhtiar:</b>	Nothing is official, Mirza Sahib. If you bring your register, I am going to accept that. There is no question of official. We are not going to distribute property of members of any particular seat.
<b>Mirza Nasir Ahmad:</b>	Pardon, I am not objecting, I am just saying what I am thinking myself...
<b>Mr. Yahya Bakhtiar:</b>	I just wanted to come at the right number. I said if you could come to a right number of the Ahmadis?
<b>Mirza Nasir Ahmad:</b>	As long as there is no proper census...
<b>Mr. Yahya Bakhtiar:</b>	Because you yourself are not sure. If you had been sure...
<b>Mirza Nasir Ahmad:</b>	I am not sure. No, I am not sure.
<b>Mr. Yahya Bakhtiar:</b>	...I would have accepted your word that they are three million.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	But you yourself are not sure. Now, Sir, I come to your address which you delivered on the 21 <sup>st</sup> of June, Friday, 21 <sup>st</sup> of June, which is Annexure-II
<b>Mirza Nasir Ahmad:</b>	The Friday-Khutba?
<b>Mr. Yahya Bakhtiar:</b>	Yes, the Friday-Khutba... where you have...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...interpreted the freedom of religion.
<b>Mirza Nasir Ahmad:</b>	One thing should be remembered here. The Khutba was in Urdu, and here most probably is its...
<b>Mr. Yahya Bakhtiar:</b>	Right. You can correct it. It is a translation
<b>Mirza Nasir Ahmad:</b>	Yes. A translation
<b>Mr. Yahya Bakhtiar:</b>	This is very well written and I think there is no mistake as far as language is concerned. You can correct it now. I am not going into detail of any word, but

	generally you have said that everyone has a right to say what his religion is. That is the first observation you made
<b>Mirza Nasir Ahmad:</b>	Yes. Correct.
<b>Mr. Yahya Bakhtiar:</b>	It is this. Then, Sir, you say, I quote: 'Religious freedom, therefore means that everyone is free to specify his religion and no power, no government can interfere with the exercise of that right.'
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	This is on page 14. Then, Sir, you further go on to say: 'I proclaim that I am a Muslim...'
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	'...who can have the right to say that I am not a Muslim? This would be utterly foolish.' This is page 14. Have I quoted you correctly, Sir?
<b>Mirza Nasir Ahmad:</b>	Yes. What I said was in that direction.
<b>Mr. Yahya Bakhtiar:</b>	Because I have written it down from here. Then, Sir, having asserted your right of freedom of religion in terms mentioned just now, you have raised a preliminary objection with regard to the competence of the National Assembly or Parliament to declare as to who is a Muslim and who is not a Muslim. You raised this objection in your 'Mahzar Namah'.
<b>Mirza Nasir Ahmad:</b>	Yes. In the 'Mahzar Namah'.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, what is the law, the rule, the provision of Constitution, on the basis of which you objected to the jurisdiction of the National Assembly or Parliament...
<b>Mirza Nasir Ahmad:</b>	I want to answer this, if you permit me. Our Parliament, our National Assembly, is our supreme legislative body. It is under no restrictions whatsoever, except the restrictions it has itself imposed on it.
<b>Mr. Yahya Bakhtiar:</b>	That is what I wanted to know.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	They could do it.
<b>Mirza Nasir Ahmad:</b>	No, and they themselves have imposed this restriction upon themselves.
<b>Mr. Yahya Bakhtiar:</b>	I appreciate that they should not do it; they ought not to do it; that is different. But they are legally competent to do it, to repeal Article 20 and to repeal Article 8, or any other provision?
<b>Mirza Nasir Ahmad:</b>	Yes, ok. That is what I have said, too, haven't I? That it is the supreme legislative body. There is no other agency over them to impose any restrictions on them. But there are some restrictions that the supreme legislative body had imposed on itself.
<b>Mr. Yahya Bakhtiar:</b>	With that I agree.
<b>Mirza Nasir Ahmad:</b>	Yes. I am indicating them.
<b>Mr. Yahya Bakhtiar:</b>	Those are of political nature, religious nature but not of constitutional nature.
<b>Mirza Nasir Ahmad:</b>	Yes. That is what I am indicating.
<b>Mr. Yahya Bakhtiar:</b>	Sir, now I come back to your address. I am going to quote a lot from it because it is very important from my point of view to clarify the position. In your address, the same address, Sir, on page 12, you say: 'The Constitution of Pakistan, in which our Prime Minister takes great pride and which, according to his declaration, establishes for Pakistan a high position in the eyes of the world and augments its respect and honour, provides in Article 20 as follows: a) Every citizen shall have the right to profess, practice and propagate his

	<p>religion; and</p> <p>b) Every religious denomination and every sect thereof shall have the right to establish, maintain and manage its religious institutions.’ (page 12)</p> <p>After that, you referred to the pages of the Constitution from where you have quoted. Now, here I may respectfully ask you, Sir, have you reproduced the whole Article or have you forgotten part of this Article?</p>
<b>Mirza Nasir Ahmad:</b>	I have left out the initial portion as it was understood by everyone.
<b>Mr. Yahya Bakhtiar:</b>	I am grateful. That part...
<b>Mirza Nasir Ahmad:</b>	‘Subject to law and morality.’
<b>Mr. Yahya Bakhtiar:</b>	Yes. That means that freedom of religion is subject to law, public order and morality. That part is conceded them?
<b>Mirza Nasir Ahmad:</b>	Of course. It is there.
<b>Mr. Yahya Bakhtiar:</b>	<p>Therefore, you take it for granted, that is why you did not mention it. But then, Sir, you proceed further and you say in your address, immediately after what I have quoted just now:</p> <p>‘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 to announce that being a Muslim, he is a Wahabi, or Ahl-e-Hadis, or Ahl-e-Quran, or Baralvi or Ahmadi. This is the meaning of religious freedom.’</p> <p>I unquote, Sir.</p>
<b>Mirza Nasir Ahmad:</b>	To my mind...
<b>Mr. Yahya Bakhtiar:</b>	Yes, I am just asking whether I am quoting you correctly.
<b>Mirza Nasir Ahmad:</b>	Yes, you are.
<b>Mr. Yahya Bakhtiar:</b>	I am not going to ask you questions because first we finish with quotations and then I will ask you questions.
<b>Mirza Nasir Ahmad:</b>	Ok. Alright.
<b>Mr. Yahya Bakhtiar:</b>	<p>The, Sir, you further say:</p> <p>‘Today, the meaning of religious freedom is that every man has a right to decide for himself whether he is a Muslim or not, whether he is a Christian or not, whether he is a Jew or not, whether he is a Hindu or not, whether he is a Buddhist or not, whether he is an atheist or not. It is for each individual to say which religion he belongs to and no power on earth and not all the powers of the world combined can deprive him of this right.’</p> <p>So, Sir, according to you this right, the way you have put it...</p>
<b>Mirza Nasir Ahmad:</b>	...is inalienable.
<b>Mr. Yahya Bakhtiar:</b>	...is absolute, unrestricted, unqualified, unconditional; no power on earth can interfere.
<b>Mirza Nasir Ahmad:</b>	This should not bring up confusion. We are not talking about practice here. We are talking about proclamation, and this is an absolute right that a person says that he is a Muslim, or not. Law, morality, public order come in only when a person

	demonstrates his faith, when he does a manifestation of his creed. But as far as profession is concerned, he will say whether he is a Muslim or not. This is the absolute right of every human being.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, you have used the words in the speech and I pointedly draw your attention to them; they are: 'He has the right to say, to specify, to proclaim, to decide, to announce...'
<b>Mirza Nasir Ahmad:</b>	Yes, exactly, that is the meaning of 'profess'. I am saying this on my own accord. One may agree with it or not.
<b>Mr. Yahya Bakhtiar:</b>	Sir, as I said before...
<b>Mirza Nasir Ahmad:</b>	It is related to practice, right?
<b>Mr. Yahya Bakhtiar:</b>	...that he...
<b>Mirza Nasir Ahmad:</b>	I have not talked about practice in that
<b>Mr. Yahya Bakhtiar:</b>	But you profess something; if you think you are a Muslim, if you believe you are a Muslim, if you believe you are a Muslim, nobody can...
<b>Mirza Nasir Ahmad:</b>	That is correct. What you say is right.
<b>Mr. Yahya Bakhtiar:</b>	I am submitting that if you announce, then that means either a speech is called for as you write...
<b>Mirza Nasir Ahmad:</b>	A person announces that he is a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	He announces it or he writes it.
<b>Mirza Nasir Ahmad:</b>	Or writes it.
<b>Mr. Yahya Bakhtiar:</b>	It means some action...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...to express...
<b>Mirza Nasir Ahmad:</b>	Expression of one's belief.
<b>Mr. Yahya Bakhtiar:</b>	...one's belief so that...
<b>Mirza Nasir Ahmad:</b>	Not to practice it.
<b>Mr. Yahya Bakhtiar:</b>	When belief is expressed, even there you claim, to this extent, I mean...
<b>Mirza Nasir Ahmad:</b>	Yes, yes. To that extent.
<b>Mr. Yahya Bakhtiar:</b>	...that there should be no interference by the State...
<b>Mirza Nasir Ahmad:</b>	To my mind...
<b>Mr. Yahya Bakhtiar:</b>	...or anybody?
<b>Mirza Nasir Ahmad:</b>	That is my... That is what I believe in.
<b>Mr. Yahya Bakhtiar:</b>	So, Sir, if anybody declares that he is a Muslim, a Christian, a Buddhist, no one should question his announcement or declaration?
<b>Mirza Nasir Ahmad:</b>	No worldly authority.
<b>Mr. Yahya Bakhtiar:</b>	...is authorized or empowered to question that? His word should be accepted for this?
<b>Mirza Nasir Ahmad:</b>	Yes. If he says he is a Muslim, he must be called a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	No, but, Sir, there are some further complications in my mind.
<b>Mirza Nasir Ahmad:</b>	Yes. When we reach that, we will come to them.
<b>Mr. Yahya Bakhtiar:</b>	Supposing a person knowingly, with ulterior motive, for some material gain, falsely declares that he is a Christian when in fact he is not, or he is a Muslim when in fact he is not...
<b>Mirza Nasir Ahmad:</b>	He is not?
<b>Mr. Yahya Bakhtiar:</b>	...do you still think that...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, now we are going to find out that he is a hypocrite?
<b>Mr. Yahya Bakhtiar:</b>	But if we can find out, then we can interfere, if he falsely does it?



<b>Mirza Nasir Ahmad:</b>	Even if he is a hypocrite, Islam and the Holy Qur'an nevertheless tell us to call him a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, I am just asking you that if I personally know a person that he is a Muslim, but for some personal gain...
<b>Mirza Nasir Ahmad:</b>	Ah, ah.
<b>Mr. Yahya Bakhtiar:</b>	...for some advantage..
<b>Mirza Nasir Ahmad:</b>	Hm.
<b>Mr. Yahya Bakhtiar:</b>	...he falsely declares himself to be a Christian...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...do you think we should not interfere because he has announced it? That is his freedom?
<b>Mirza Nasir Ahmad:</b>	You have said: 'Whom I know'. If for example I know...
<b>Mr. Yahya Bakhtiar:</b>	No, no, I mean You, I, anybody.
<b>Mirza Nasir Ahmad:</b>	No. I have taken it in this sense on myself.
<b>Mr. Yahya Bakhtiar:</b>	No.
<b>Mirza Nasir Ahmad:</b>	No, I was not saying that
<b>Mr. Yahya Bakhtiar:</b>	'I know him personally.'
<b>Mirza Nasir Ahmad:</b>	If I do not know him personally, I do not have the right.
<b>Mr. Yahya Bakhtiar:</b>	You have not right?
<b>Mirza Nasir Ahmad:</b>	No. I have no right. Otherwise this would give rise to great mischief.
<b>Mr. Yahya Bakhtiar:</b>	Now, I am not giving the example, Sir, of a man who is about to be killed and to save his life, he says 'I am a Muslim', or 'I am a Christian' or supposing a religious fanatic is going to kill someone because he does not belong to his faith...
<b>Mirza Nasir Ahmad:</b>	Well, then?
<b>Mr. Yahya Bakhtiar:</b>	I know that is permissible. I am not taking that example.
<b>Mirza Nasir Ahmad:</b>	That is the 'Inquisition' done by the Christian Clerical Court once upon a time. They would burn a person on the stake - 'Rather roast him on the fire', Allah will decide himself.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am not taking the case of even that person, who, in order to save his life, makes a false declaration. Suppose he is a Christian...
<b>Mirza Nasir Ahmad:</b>	No. It will still be the same. I am giving the same example. So if a person, in order to save his life, proclaims that he is a Roman Catholic, although he is Protestant, he is still burnt on the stake. God then is to decide whether he is to go to heaven or hell.
<b>Mr. Yahya Bakhtiar:</b>	No, yes. I am not giving that example. But I am just...
<b>Mirza Nasir Ahmad:</b>	That is one of the very extreme examples in this case.
<b>Mr. Yahya Bakhtiar:</b>	No, but there, Sir, if a person has to save his life, it is permissible to tell a lie to save his life, I think?
<b>Mirza Nasir Ahmad:</b>	No, I do not think.
<b>Mr. Yahya Bakhtiar:</b>	I mean, I don't know, some time you sacrifice the truth in the very interest of the truth. If a man is innocent and somebody is going to kill him just because he does not belong to his faith and I say 'no he is not', that he belongs to that caste or religion. It happened near Khuzdar. There was a policeman – near about 1965 or that time – there was a policeman travelling in a bus and some of those people, travelling people, got hold of that bus along with others. The policeman was not in uniform but they found the uniform packed up in the bus. The policeman and other people were taken away with the intention to kill them. One of the Maulvis

	there, who knew that this man was a policeman, took oath on the Quran and said: 'I know that he is not a policeman' to save his life. Do you think that man committed a crime by telling a lie?
<b>Mirza Nasir Ahmad:</b>	No, no.
<b>Mr. Yahya Bakhtiar:</b>	I am just saying this that some time one may do it. But I am not taking these examples, Sir. I am going to come to earth and take a very simple example.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, do that.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, supposing, as we have a lot of difficulties in getting admission in colleges these days. You know that, so we take a medical college, for instance Dow medical College, Karachi, has got 200 seats. Now, there are about a thousand Muslim boys, all First Divisions, contesting for these 200 seats. But, out of them, 10 are reserved for minorities – Christians, Hindus, Parsis. Out of 10, say, six are reserved for Hindus, three are also First Divisioners, so they contest among themselves; three are reserved for Christians, one for Parsi. There is also one First Divisioner Parsi and he will go and take that seat. Now, among the Christians, there are six or seven candidates, and there are three seats; but there is only one Second Divisioner Christian and the rest are Third Divisioners. Now, I want to get into that college. I have got a First Division, but not a very high First Division. If I put in my admission form: 'Yahya Bakhtiar – Christian', now you think the Principal of the college, knowing me very well, should not interfere.
<b>Mirza Nasir Ahmad:</b>	You have got no right to declare your Christianity.
<b>Mr. Yahya Bakhtiar:</b>	I have no right, but I am deceiving, I am cheating, I am falsely declaring that what I say, because I know that this is a fundamental right and nobody on earth can interfere; and why should I not take advantage? Do you think the world is not full of thieves?
<b>Mirza Nasir Ahmad:</b>	You are talking from the other end. I am talking from the other end.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I am...
<b>Mirza Nasir Ahmad:</b>	I am saying you have got no right to do so.
<b>Mr. Yahya Bakhtiar:</b>	I am asking...
<b>Mr. Chairman:</b>	No, no the proposition has been put by the lawyer and the witness has to reply to that proposition. He may agree or he may not agree.
<b>Mr. Yahya Bakhtiar:</b>	There is no question of agreeing; but I say you know that there are cheats in this world and you know that people cheat and you know that people deceive.
<b>Mirza Nasir Ahmad:</b>	Everyone of us should condemn them.
	No, 'condemn' is one thing, Sir, but if you are invested with some authority, you are the principal of a college – and you have been a principal of a college – and when the form comes to you and you know that Yahya Bakhtiar, First Division, cannot get in because his marks are low among First Divisioners, but he says that he is a Christian, now I can't question his faith, this is his fundamental right. Article 20 guarantees it, so, therefore he has to be admitted, Sir?
<b>Mirza Nasir Ahmad:</b>	Hm.
<b>Mr. Yahya Bakhtiar:</b>	I am asking you this. Sir, shall we have a break? In the meanwhile...
<b>Mr. Chairman:</b>	Yes, after about five minutes we will have a break.
<b>Mr. Yahya Bakhtiar:</b>	No, I...
<b>Mr. Chairman:</b>	Let the answer of this question come. It is a question of opinion. The witness has to give his opinion, Yes or No.
<b>Mr. Yahya Bakhtiar:</b>	Just some expression. A man deliberately, falsely makes a declaration for material

	gains.
<b>Mr. Chairman:</b>	What would be the opinion of the witness regarding this proposition?
<b>Mr. Yahya Bakhtiar:</b>	You need not answer this question at all.
<b>Mr. Chairman:</b>	It is up to you; it's up to you.
<b>Mirza Nasir Ahmad:</b>	No... I think I have already answered this.
<b>Mr. Chairman:</b>	No.
<b>Mirza Nasir Ahmad:</b>	I do not approve of that man.
<b>Mr. Yahya Bakhtiar:</b>	But you still think that the state...
<b>Mirza Nasir Ahmad:</b>	I mean that this cannot be that I have not given any answer.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, but I am just asking you.
<b>Mirza Nasir Ahmad:</b>	In this way, I have given an answer, just for records.
<b>Mr. Chairman:</b>	Yes. It may be repeated
<b>Mirza Nasir Ahmad:</b>	I had given the answer that I condemn that young man who falsifies the documents.
<b>Mr. Yahya Bakhtiar:</b>	But if you are the Principal of the college, what expression you will give to your condemnation on the paper?
<b>Mirza Nasir Ahmad:</b>	I had been a principal from 1944 to 1965. As for my knowledge, every child who had come to me was of a disposition noble enough not to say anything wrong in front of me.
<b>Mr. Yahya Bakhtiar:</b>	Sir, you are very fortunate. But I am asking you: supposing I am the principal and someone comes like me, then what shall I do?
<b>Mirza Nasir Ahmad:</b>	I have no experience in this matter.
<b>Mr. Yahya Bakhtiar:</b>	But I am asking you that I am the principal of Dow Medical College and I know a particular boy is Muslim and wants to get into the college and deprive a Christian of his legitimate right, a reserved seat. On the one hand he is telling a lie, on the other hand he is depriving a Christian of his seat. But you say that this is his fundamental right because he is...
<b>Mirza Nasir Ahmad:</b>	If he, after this act of his, and your firm conviction, deprives another person of his right, then the right of that person ought to be protected.
<b>Mr. Yahya Bakhtiar:</b>	Thank you.
<b>Mr. Chairman:</b>	The Delegation is permitted to leave for 15 minutes. We will meet again...
<b>A member:</b>	15 minutes?
<b>Mr. Chairman:</b>	But the honourable members may keep sitting. At 12:15, the delegation is expected to come back in the Assembly. The honourable members may keep sitting.
The delegation left the chamber	
<b>Mr. Chairman:</b>	I would request the honourable members... Mian Attaullah, just for two minutes, just for one minute. Give me time then I am going to take recess. Saiyid Abbas Husain Shah Gardezi and Sardar Aleem, just I wanted to say one thing. I wanted to thank the honourable members. And this is my personal observation... Mr. Attorney-General, Maulana Zafar Ahmad, just one minute. I think we are... I am at least quite satisfied with the method of Attorney-general. And we are grateful. Let it be placed on record. And I think most of our problems are over;and supplementary problems and everything will, of course, be taken up the way it is being conducted. I am, as a lawyer, more than satisfied and I think this is the

opinion of the House. Thank you very much. We meet at 12:15. Thank you very much.

The special Committee adjourned for 15 minutes to re-assemble at 12:15

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

**Mr. Chairman:** I will request the honourable members to be in their seats and we will proceed just where the quorum is complete.  
Prof. Ghafoor Ahmad has pointed out that there should not be appreciation by the Chair; so it may be amended accordingly. The House is satisfied with the conduct of the Attorney-General. Only this much should be written, the rest should be deleted.  
The Professor had pointed out that there should be no appreciation on part of the Chair, there should be satisfaction on part of the House with the conduct of the Attorney-General. Is he coming? No. I think that is... Yes?

#### SUPPLY OF COPIES OF THE CROSS-EXAMINATION

**Malik Mohammad Jafar:** Sir, can I make a submission?

**Mr. Chairman:** Yes, yes.

**Malik Mohammad Jafar:** Sir, after this cross-examination...

**Mr. Chairman:** Yes

**Malik Mohammad Jafar:** ...I assume there will be a debate, and naturally that debate will be conducted on the basis of examination-in-chief and the cross-examination.

**Mr. Chairman:** Yes, correct.

**Malik Mohammad Jafar:** So, I think that the copies of this statement...

**Mr. Chairman:** Yes.

**Malik Mohammad Jafar:** ...should, as the statement goes...

**Mr. Chairman:** Yes, I am looking...

**Malik Mohammad Jafar:** ...should be prepared so that they can study and...

**Mr. Chairman:** I am looking into the matter. So far as the examination-in-chief is concerned, every member has got the copy.

**Malik Mohammad Jafar:** Yes. I am mentioning the cross-examination.

**Mr. Chairman:** Yes. For the cross-examination, I will have to make double arrangements. I will discuss this matter with my Secretariat. Today, I will discuss it and I will see that the entire record is available before the debate opens. I think the debate will be after 20<sup>th</sup>.

**Malik Mohammad Jafar:** Yes.

<b>Jafar:</b>	
<b>Mr. Chairman:</b>	By that time we will prepare the record.
<b>Malik Mohammad Jafar:</b>	Yes; and copies should be supplied.
<b>Mr. Chairman:</b>	Copies of the cross-examination...
Interruption	
	No, no, that has been decided by the Steering Committee; the questions shall remain with the Attorney-General.
<b>Sardar Moula Bakhsh Soomro</b>	We should be given a copy...
Interruption	
	No, Sir, after writing, we should be given a copy after you have finished.
<b>Mr. Chairman:</b>	Please call them outside.
<b>A member:</b>	Sir!...
Interruption	

### SUPPLEMENTARY QUESTIONS FOR CROSS-EXAMINATION

<b>Mr. Chairman:</b>	Ok, one second. One thing I may also point out. One second, one second, that is, whatever supplementary questions there might be, these may be handed over to Mr. Aziz Bhatti and to Moulana Zafar Ahmad Ansari, so that the Attorney-General is not disturbed by the chits. So, during the break, the Attorney-General will receive these questions and will examine them and whatever possible course is adopted, the Attorney-General will adopt. Yes, Sahibzada Safiullah.
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### CORRECTION OF RECORD OF THE CROSS EXAMINATION

<b>Sahibzada Safiullah</b>	Sir, I would like to say one thing...
<b>Mr. Chairman:</b>	Yes.
<b>Sahibzada Safiullah</b>	It used to be that way that if there was a speech in the Assembly, the reporters would send us their recording of the speech for correction. What should be done now? That is, will the report be sent here for correction?
<b>Mr. Chairman:</b>	To whom? To whom?
<b>Sahibzada Safiullah</b>	To the one who...
<b>Mr. Chairman:</b>	No, no. it shall not be sent to him. It shall be sent to you.
<b>Sahibzada Safiullah</b>	Ok, fine.
<b>Mr. Chairman:</b>	To all of you. About the cross-examination.
<b>Sahibzada Safiullah</b>	No, I meant the correction of what the reporters report about speeches.
<b>Mr. Chairman:</b>	No, no. This is the privilege of the members.
<b>Sahibzada Safiullah</b>	Yes. That is ok.
<b>Mr. Chairman:</b>	Yes. Members only.

<b>Sahibzada Safiullah</b>	I also...
<b>Mr. Chairman:</b>	It is the members' privilege. Only that of members.
<b>Sahibzada Safiullah</b>	No, will they make any changes in it?
<b>Mr. Chairman:</b>	No, no. We will correct it ourselves, that is the report, through tape. Then we will distribute it among the members. Should I call the Delegation? Maulana Syed Mohammad Ali.
<b>Maulana Syed Mohammad Ali Rizwi</b>	Before the questions there shall be given an opportunity to thoroughly explain the question. Then they should be asked. This way there will be no inconvenience.
<b>Mr. Chairman:</b>	I think the method is being properly practiced, because some questions are asked in part, answered in part, then the other part of the question is asked and answered, and then skip over to another question.
<b>Maulana Syed Mohammad Ali Rizwi</b>	Not in front of them.
<b>Mr. Chairman:</b>	Ok, call them. They may be called.

#### TIMINGS FOR THE CROSS-EXAMINATION

<b>Mr. Chairman:</b>	We will sit up to 01:30 ... (interruption)... yes, whose... 10:30 to 11:30 in the morning and then 12:30 to 01:30 and then from 06:00 to 07:15 and then from 08:00 to 09:30.
<b>A member:</b>	09:30?
<b>Mr. Chairman:</b>	Yes. One session shall last for one hour, or one and a quarter hour, followed by breaks.

The delegation entered the Chamber

#### CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

<b>Mr. Chairman:</b>	Yes, the Attorney-General
<b>Mr. Yahya Bakhtiar:</b>	So, Sir, you agree that a Christian boy or girl, who has applied for admission to a medical college, should not be deprived of his right of admission because of false declaration of a Muslim boy?
<b>Mirza Nasir Ahmad:</b>	That is an exceptional case and exception can only prove the rule. There are not converted into a general rule.
<b>Mr. Yahya Bakhtiar:</b>	I request you, Sir, that if, in such a case, the principal finds that the declaration is false, he should or should not interfere, he should or should not question that?
<b>Mirza Nasir Ahmad:</b>	If one is sure. And one seldom is.
<b>Mr. Yahya Bakhtiar:</b>	Just presume that the principal is sure. Of course, if he is false, then the question does not arise. If the principal knows that the declaration is false...
<b>Mirza Nasir Ahmad:</b>	If he is sure, then justice must be done.

<b>Mr. Yahya Bakhtiar:</b>	So you agree?
<b>Mirza Nasir Ahmad:</b>	But I am... I agree with it, but I want to add that such exceptions can only prove the rule.
<b>Mr. Yahya Bakhtiar:</b>	Then, Sir, whether you call it an exception or something which has happened quite often, but you will kindly agree that this freedom to announce...
<b>Mirza Nasir Ahmad:</b>	In certain exceptional cases, yes.
<b>Mr. Yahya Bakhtiar:</b>	...this freedom to announce what one's religion is, is not absolute, there are some qualifications.
<b>Mirza Nasir Ahmad:</b>	It is absolute; and this exception proves that it is absolute.
<b>Mr. Yahya Bakhtiar:</b>	There could be circumstances when a declaration could be false.
<b>Mirza Nasir Ahmad:</b>	There could be circumstances which could be considered as exceptional
<b>Mr. Yahya Bakhtiar:</b>	But even if exceptional, what will your orders action? The court should interfere when the court finds out? Supposing the Christian boy goes and files a writ petition.
<b>Mirza Nasir Ahmad:</b>	It depends on the discretion....
<b>Mr. Yahya Bakhtiar:</b>	No question of discretion in the evidence comes on the record that the boy, who has applied and pretends to be a Christian, is in fact a Muslim...
<b>Mirza Nasir Ahmad:</b>	But if he...
<b>Mr. Yahya Bakhtiar:</b>	And if he admits in the court that 'I am a Muslim but nobody can question my right to declare'?
<b>Mirza Nasir Ahmad:</b>	If we come to that extent, my reply is in the negative.
<b>Mr. Yahya Bakhtiar:</b>	Even then we should not interfere?
<b>Mirza Nasir Ahmad:</b>	Yes, should not interfere.
<b>Mr. Yahya Bakhtiar:</b>	The Christian boy should be deprived of his right?
<b>Mirza Nasir Ahmad:</b>	I don't know. We should not question his profession.
<b>Mr. Yahya Bakhtiar:</b>	Anybody can declare?
<b>Mirza Nasir Ahmad:</b>	Anybody can declare; and that is enough in the ordinary circumstances of the case.
<b>Mr. Yahya Bakhtiar:</b>	A court should not interfere, the Government should not interfere, the Principal should not interfere?
<b>Mirza Nasir Ahmad:</b>	The example that is before us is that he does not go to the court but goes to the principal.
<b>Mr. Yahya Bakhtiar:</b>	No, but supposing, as I said, the boy files a writ petition in the High Court. The principal does not question, as you say it is his right.
<b>Mirza Nasir Ahmad:</b>	If the petition goes to the High Court, then the judge will decide on the evidence he receives.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Will the judge be in a position to decide on evidence or should the declaration be sufficient? He says 'no'. He declares that is enough, that is the fundamental right.
<b>Mirza Nasir Ahmad:</b>	If the evidence shows that he does not really declare himself to be of such a religion, then the judge would decide according to the evidence he receives.
<b>Mr. Yahya Bakhtiar:</b>	Then it means that if it is false, the judge will interfere?
<b>Mirza Nasir Ahmad:</b>	It means the judge will decide according to the evidence he receives.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Then it means that the judge has the right to interfere then. I am asking that in settling the question of principle – can anybody interfere in such a right?
<b>Mirza Nasir Ahmad:</b>	Well, I am afraid what I comprehend – and I might be wrong – that you are giving an exceptional example, not the law.

<b>Mr. Yahya Bakhtiar:</b>	Sir, I will give you more examples, but I am just clarifying the position as...
<b>Mirza Nasir Ahmad:</b>	If the case goes to the judge, he must decide according to the evidence he receives.
<b>Mr. Yahya Bakhtiar:</b>	No, if he comes...
<b>Mirza Nasir Ahmad:</b>	That is the law.
<b>Mr. Yahya Bakhtiar:</b>	Sir, if he comes to the conclusion that the declaration is false...
<b>Mirza Nasir Ahmad:</b>	If he comes to the conclusion, then he decides according to his discretion; then God will deal with him.
<b>Mr. Yahya Bakhtiar:</b>	You think there should be no law on the subject?
<b>Mirza Nasir Ahmad:</b>	This is not a question of law, this is a question of an exception in a law.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, in all these forms, they say that 'I hereby declare that these facts given in the form are correct and true to the best of my knowledge.' There is a sort of affidavit; complete declaration is given.
<b>Mirza Nasir Ahmad:</b>	Let us take another example. If a person declares that he is a Muslim and believes in five fundamentals of Islam, the Arkaan-e-Islam, but he doesn't perform Haj even when he can possibly do that, and he doesn't pay any Zakat , would you believe in the profession?
<b>Mr. Yahya Bakhtiar:</b>	Sir, I will draw your attention to a chapter in Muslim history. Those Muslims who refused to pay Zakat – I mean Ansars and Muhajireen both – and they refused to pay, they were Munkareen of Zakat, were they not deprived of their right to be called Muslims and Jihad was ordered against them?
<b>Mirza Nasir Ahmad:</b>	No, there are two things; let me clarify this; one thing is not to pay Zakat, the other is to declare that...
<b>Mr. Yahya Bakhtiar:</b>	Munkareen, I said.
<b>Mirza Nasir Ahmad:</b>	Munkareen?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	Two things: one is Zakat, the other one is just the act, you know, doesn't pay. A person who denies Zakat, actually denies one of the five pillars of Islam. In this manner, he is not a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	No, but...
<b>Mirza Nasir Ahmad:</b>	I gave the example of a person who does not deny Zakat.
<b>Mr. Yahya Bakhtiar:</b>	No..
<b>Mirza Nasir Ahmad:</b>	A person who says that it is necessary to pay Zakat, a person who says that it is necessary to pray, a person who says that it is necessary to keep the fasts of Ramadhan, a person who says that it is necessary to perform Hajj, provided one has got the means and the strength to do so, but in spite of that, does not offer the prayer, or keep the fast, or pay that Zakat, or performs Hajj, a person who, in practice denies those five things, do we call him a Muslim?
<b>Mr. Yahya Bakhtiar:</b>	But if he says that I am Muslim...
<b>Mirza Nasir Ahmad</b>	We call him a Muslim, that is what I am saying.
<b>Mr. Yahya Bakhtiar:</b>	No, no.
<b>Mirza Nasir Ahmad</b>	If that what this person professes...
<b>Mr. Yahya Bakhtiar:</b>	No, but...
<b>Mirza Nasir Ahmad:</b>	... he declares he believes in Islam, he believes in five fundamentals...
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I said: 'one who denies', who refuses, who does not accept the concept of Zakat or who denies it.
<b>Mirza Nasir Ahmad:</b>	There are five pillars, right, reciting the Kalima-e-Shahadat, offering prayers,



	keeping the fast of Ramadhan, paying Zakat, performing Hajj. A person who denies any one of them, or considers them as abolished, actually denies his Islam.
<b>Mr. Yahya Bakhtiar:</b>	Then he is not...
<b>Mirza Nasir Ahmad:</b>	He denies Islam.
<b>Mr. Yahya Bakhtiar:</b>	He ceases to be a Muslim?
<b>Mirza Nasir Ahmad:</b>	He ceases to be a Muslim. He has announced that.
<b>Mr. Yahya Bakhtiar:</b>	Who will decide this?
<b>Mirza Nasir Ahmad:</b>	He has decided that himself.
<b>Mr. Yahya Bakhtiar:</b>	No, even if he still says 'I am a Muslim'?
<b>Mirza Nasir Ahmad:</b>	He can't say that.
<b>Mr. Yahya Bakhtiar:</b>	No, if he says so?
<b>Mirza Nasir Ahmad:</b>	Those people...
<b>Mr. Yahya Bakhtiar:</b>	It is a very rare case. It is not a rare case. It has happened in the history.
<b>Mirza Nasir Ahmad</b>	And if he say it, he must be sent to a mental hospital. He must be crazy – a person who says that he does not believe in the fasts, who says he does not believe in the prayer...
<b>Mr. Yahya Bakhtiar:</b>	If he says, Mirza Sahib, that according to my interpretation Zakat is wrong, and this cannot be possible, and this was applicable under particular circumstances, this is why I deny it
<b>Mirza Nasir Ahmad:</b>	A person who practically says that he considers all the Qur'anic Ayaat which we recite every day, and which are present in the Holy Qur'an as abrogated, cannot be called a Muslim, and how could he be called one when he himself has declared his being a disbeliever?
<b>Mr. Yahya Bakhtiar:</b>	No, he is still saying it. He himself says 'I am a Muslim'.
<b>Mirza Nasir Ahmad:</b>	And he does not believe in the Holy Qur'an?
<b>Mr. Yahya Bakhtiar:</b>	He doesn't believe in it. I am giving you an extreme example. Supposing a man says that 'I am a Muslim but I don't believe in the Holy Prophet (ﷺ) ...
<b>Mirza Nasir Ahmad:</b>	The respect that I have for you and in fact the whole House cannot be put in words, but I will still dare to request you not to give such extreme examples, as we will not arrive at any conclusion.
<b>Mr. Yahya Bakhtiar:</b>	No, Mirza Sahib! I am not being disrespectful. I hope you will not consider that I am being disrespectful. I have got all the regard for you and I know you are defending a case, and you know I am performing a duty. But please see, these are not extreme examples. Sometimes we have to go to the extreme to clarify the position.
<b>Mirza Nasir Ahmad:</b>	Alright. Then my answer is that there are five pillars of Islam, Kalima-e-Shahadat, and that one is fundamental and must be recited, no matter what. Other than that, there is the prayer, the way the Holy Qur'an has mentioned it and the Noble Prophet ﷺ has taught it. And in like manner, the fast of Ramadhan, and the payment of Zakat, and the performing of Hajj. If a person announces his belief in those five pillars, but in practice he does not abide by them, then in this case...
<b>Mr. Yahya Bakhtiar:</b>	That is ok,...
<b>Mirza Nasir Ahmad:</b>	No, no. I have not finished yet. Then in this case we will call him Muslim. And similarly, a person who denies any one of them, we will have to call him a non-Muslim.
<b>Mr. Yahya Bakhtiar:</b>	So you have got the right to call a person a non-Muslim, in spite of his claiming to

	be a Muslim?
<b>Mirza Nasir Ahmad:</b>	My point is that he himself announces that he is not a Muslim. One who says that the prayer...
<b>Mr. Yahya Bakhtiar:</b>	If he does not make such an announcement? Mirza Sahib, if he does not announce this?
<b>Mirza Nasir Ahmad:</b>	He denies through his practice
<b>Mr. Yahya Bakhtiar:</b>	On that day you had announced that there are 72 sects, that there will be 73, 74, 75 sects, one of those sects will say that we consider the fast as unnecessary among those pillars.
<b>Mirza Nasir Ahmad:</b>	There might be such a sect. But the Noble Prophet ﷺ had not told us about it.
<b>Mr. Yahya Bakhtiar:</b>	And if all 72 sects would say that that they do not consider this part as necessary, or that they do not think of this condition as important?
<b>Mirza Nasir Ahmad:</b>	When there are five pillars of Islam, the foundation of Islam, and a person...
<b>Mr. Yahya Bakhtiar:</b>	No, I... no. I mean only this much: I am just asking you if anybody denies one of the essentials of Islam...
<b>Mirza Nasir Ahmad:</b>	I, I have...
<b>Mr. Yahya Bakhtiar:</b>	...can you declare him as a non-Muslim?
<b>Mirza Nasir Ahmad:</b>	A person who, ... this is my answer ... a person who announces that one of those five pillars is superfluous, that he does not consider it as right, and that it is not a part of Islam, has, according to my understanding, declared himself practically an infidel. There is no need for anyone to say anything in addition to that.
<b>Mr. Yahya Bakhtiar:</b>	Ok, fine. I am coming back to that student example. I would not take that example because you call it an extreme example. Now, Sir, you know that in Saudi Arabia, non-Muslims are not allowed to visit the holy places... Mecca and Madina. Supposing a Jew in Holland or Belgium is engaged by the Israelis as their spy and then he makes a declaration and obtains a passport that he is a Muslim. I don't think it will be an extreme example because people have...
<b>Mirza Nasir Ahmad</b>	No, it is not.
<b>Mr. Yahya Bakhtiar:</b>	Can his authority be questioned?
<b>Mirza Nasir Ahmad</b>	He would be arrested as a spy.
<b>Mr. Yahya Bakhtiar:</b>	After enquiry?
<b>Mirza Nasir Ahmad</b>	He would be arrested as a spy.
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mirza Nasir Ahmad</b>	But the question does not arise whether he is Muslim or not.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I am asking you a simple question: how will he be arrested? Somebody has to enquire into the declaration whether it is true or false.
<b>Mirza Nasir Ahmad</b>	When it is proved that he entered the holy places or that Government area, that Saudi country, with the intention of spying on that country, when it is proved, he would be arrested as a spy, not as a non-Muslim
<b>Mr. Yahya Bakhtiar:</b>	No, I will give you another example. Supposing, a journalist out of curiosity, a Christian out of curiosity to see what these Muslims are doing there, obtains a passport in which he makes a false declaration that he is a Muslim and wants to see Mecca and Madina.
<b>Mirza Nasir Ahmad</b>	He would be arrested for submitting a false declaration, not as a non-Muslim.
<b>Mr. Yahya Bakhtiar:</b>	Who is going to question that the declaration is false or not?
<b>Mirza Nasir Ahmad</b>	False declaration... not his profession... he would be arrested for submitting a

	false declaration.
<b>Mr. Yahya Bakhtiar:</b>	So, Sir, the point is that somebody can question his declaration if he says 'I am a Muslim'?
<b>Mirza Nasir Ahmad</b>	The authority concerned, of course.
<b>Mr. Yahya Bakhtiar:</b>	So, then you agree that authority, some authority, is there who can question a declaration about religion?
<b>Mirza Nasir Ahmad</b>	The authority which is concerned with a man who submits a false declaration.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir...
<b>Mirza Nasir Ahmad</b>	Yes, of course.
<b>Mr. Yahya Bakhtiar:</b>	That is exactly what I say, Sir, that you agree that this right to announce what one's religion is, or declare what one's religion is, is subject to restrictions?
<b>Mirza Nasir Ahmad</b>	That is something else... false declaration. To submit a false declaration, which is proved by investigation by the authority competent to do that, this is something else.
<b>Mr. Yahya Bakhtiar:</b>	No, no. I will ask you again, Sir. I think I have not made myself clear. Do you agree that if a person makes a false declaration, or any kind of declaration, somebody else has an authority to examine it, to enquire into it, question it, about his religion? If I fill in a form...
<b>Mirza Nasir Ahmad</b>	No, not about his religion, but about his declaration.
<b>Mr. Yahya Bakhtiar:</b>	Yes, in the declaration, a falsehood lies in the fact that he is not a Muslim and he says that he is a Muslim.
<b>Mirza Nasir Ahmad</b>	The authority is concerned with the declaration, not with his faith.
<b>Mr. Yahya Bakhtiar:</b>	No, the authority is concerned that no non-Muslim should get in there.
<b>Mirza Nasir Ahmad</b>	The authority is concerned with the man who submits a false declaration.
<b>Mr. Yahya Bakhtiar:</b>	Yes, because he is not a Muslim and he is entering.
<b>Mirza Nasir Ahmad</b>	Whatever the case might be...
<b>Mr. Yahya Bakhtiar:</b>	So...
<b>Mirza Nasir Ahmad</b>	...we are least concerned. He declares himself a Muslim, he declares that he represents one of the very big firms who are doing some construction work in Saudi Arabia; he can do this; he can do that.
<b>Mr. Yahya Bakhtiar:</b>	No, but...
<b>Mirza Nasir Ahmad:</b>	He has to be questioned about the declaration which he makes...
<b>Mr. Yahya Bakhtiar:</b>	No,...
<b>Mirza Nasir Ahmad:</b>	...which he makes to the authority, not about the faith which he has got.
<b>Mr. Yahya Bakhtiar:</b>	I put it in a different language. If a person goes to Saudi Arabia, who, in fact, is a Christian or a Jew...
<b>Mirza Nasir Ahmad</b>	But how do you know?
<b>Mr. Yahya Bakhtiar:</b>	'In fact', I said.
<b>Mirza Nasir Ahmad</b>	No, ...
<b>Mr. Yahya Bakhtiar:</b>	This is presumed. So when...
<b>Mirza Nasir Ahmad</b>	First you presume it, then you put that gentleman before a court.
<b>Mr. Yahya Bakhtiar:</b>	Yes, that is what I say that it is presumed. It is a fact... I am not talking personally of doubtful cases... it is a fact that a person is a Christian or a Jew, but he says that 'since I have declared in my form that I am a Muslim, nobody should question my declaration, this is my human right.'
<b>Mirza Nasir Ahmad</b>	What is the intention of going there? Spying?
<b>Mr. Yahya Bakhtiar:</b>	No, not spying.

<b>Mirza Nasir Ahmad</b>	Curiosity?
<b>Mr. Yahya Bakhtiar:</b>	Out of curiosity, sight-seeing. He knows that this is a very old and ancient religious centre and he would like to see it, but he knows that except Muslims nobody else is allowed.
<b>Mirza Nasir Ahmad</b>	In that case, a conducted tour should be arranged to take him around to see the old places and satisfy his curiosity.
<b>Mr. Yahya Bakhtiar:</b>	No, if he is not that important that it should be arranged; supposing he makes a declaration of this sort, can UN Charter help him? Can he say that the Charter gives him the right to declare himself as a Muslim and nobody...
<b>Mirza Nasir Ahmad</b>	Every law, constitutional or otherwise, pre-supposes good intentions.
<b>Mr. Yahya Bakhtiar:</b>	Exactly. That is what I was going to say. So, you say that 'I announce I am a Muslim, I decide I am a Muslim, I declare I am a Muslim?' That means that the Declaration must be honest, must be <i>bona fide</i> , must be made in good faith.
<b>Mirza Nasir Ahmad</b>	Yes, 'I declare that I do not submit any false declaration....'
<b>Mr. Yahya Bakhtiar:</b>	No, no. So anybody who makes the declaration...
<b>Mirza Nasir Ahmad:</b>	'...I am not telling lies, so my declaration...'
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I am not talking about any particular person but anybody.
<b>Mirza Nasir Ahmad:</b>	No, no, anybody.
<b>Mr. Yahya Bakhtiar:</b>	If he makes a declaration honestly, in good faith, only then a fundamental right is given to him, not if he makes it falsely, with ulterior motive, in bad faith, then the fundamental right is not for him. you agree with this proposition.
<b>Mirza Nasir Ahmad:</b>	I agree that exceptions can only prove the rule.
<b>Mr. Yahya Bakhtiar:</b>	No, not exception. It is a general proposition.
<b>Mirza Nasir Ahmad:</b>	That is my answer.
<b>Mr. Yahya Bakhtiar:</b>	A declaration that 'I am a Muslim', I say, if I make it in good faith, it should be accepted?
<b>Mirza Nasir Ahmad:</b>	If I make...
<b>Mr. Yahya Bakhtiar:</b>	If I make it in good faith?
<b>Mirza Nasir Ahmad:</b>	That means that I am honest to God. That is what I mean by this that if I make this in good faith, I am honest to God.
<b>Mr. Yahya Bakhtiar:</b>	No, but if I give the extreme example that the man was not honest to God or to man?
<b>Mirza Nasir Ahmad:</b>	The extreme examples are exceptions and the exceptions can only prove the rule; that is the point.
<b>Mr. Yahya Bakhtiar:</b>	They may or may not. But here a Christian boy is deprived of his seat if we accept your first proposition; but if we accept your second proposition wherein you say that it should be made honestly, then the boy will not be deprived of his seat, but the principal will interfere.
<b>Mirza Nasir Ahmad:</b>	Is he? Can the principal not make a mistake?
<b>Mr. Yahya Bakhtiar:</b>	Anyone can make a mistake.
<b>Mirza Nasir Ahmad:</b>	He can also make a mistake.
<b>Mr. Yahya Bakhtiar:</b>	I am talking on the basis of evidence.
<b>Mirza Nasir Ahmad:</b>	The evidence which...
<b>Mr. Yahya Bakhtiar:</b>	If proved?
<b>Mirza Nasir Ahmad:</b>	Look, the evidence which...
<b>Mr. Yahya Bakhtiar:</b>	If a person himself says? Sir, I am taking this example.
<b>Mirza Nasir Ahmad:</b>	This is a common fact you know in our courts; quite a few people are sent to the

	gallows without any murder committed by them and nobody to blame.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I...
<b>Mirza Nasir Ahmad:</b>	'Nobody is to blame' insofar as the judge has to act according to evidence.
<b>Mr. Yahya Bakhtiar:</b>	No, look, this is a daily thin. When boys get admission, they get domicile certificates, or a certificate of permanent residence. I belong to Quetta. Now if it want...
<b>Mirza Nasir Ahmad:</b>	Now I tell you this thing that this thing can never happen in America... false declaration to secure a seat in one of the educational institutions. So why do we degrade ourselves, the young generation of our just to make one extreme example?
<b>Mr. Yahya Bakhtiar:</b>	No, I am giving you an example. I tell you another example now if you think that degrading. For various districts, in these colleges, some quotas are fixed for backward areas. Now, Balochistan has got about thirty seats in the Dow Medical College. And if people belonging to those areas get from the Deputy Commissioner the certificate of permanent residence and they file a declaration with it that 'I was born there and I am permanently settled in that district', on the basis of that they apply for admission. Now, supposing that he makes a false declaration... and I can assure you Mirza Sahib there are many of them...
<b>Mirza Nasir Ahmad:</b>	...and a false certificate is issued to him...
<b>Mr. Yahya Bakhtiar:</b>	...for a few Rupees...
<b>Mirza Nasir Ahmad:</b>	...and a false certificate has been issued to him...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...by the District Magistrate...
<b>Mr. Yahya Bakhtiar:</b>	...on the basis of his declaration and oath he gets the certificate and he gets the admission.
<b>Mirza Nasir Ahmad:</b>	We should condemn his act...
<b>Mr. Yahya Bakhtiar:</b>	I know. But will the principal or court interfere or not? Or should they enter...
<b>Mirza Nasir Ahmad:</b>	...because the first depends on the evidence before the court...
<b>Mr. Yahya Bakhtiar:</b>	Yes. So it means that on evidence, if it is found false, the court can interfere?
<b>Mirza Nasir Ahmad:</b>	If the evidence is there, they should decide accordingly.
<b>Mr. Yahya Bakhtiar:</b>	That means...
<b>Mirza Nasir Ahmad:</b>	That is obvious.
<b>Mr. Yahya Bakhtiar:</b>	So, somebody has to enquire? You give this right to somebody to enquire into the fact whether this person has made a false declaration or a true declaration?
<b>Mirza Nasir Ahmad:</b>	In some cases, yes.
<b>Mr. Yahya Bakhtiar:</b>	Yes?
<b>Mirza Nasir Ahmad:</b>	In some cases, yes.
<b>Mr. Yahya Bakhtiar:</b>	Yes. I do not say in every case. Normally it is not needed. Now, Sir, I am sorry to bother you because you raised a question of fundamental rights no. 20 and the Constitution has got other fundamental rights also.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, Article 18 deals with freedom of trade, profession and it reads:  'Subject to such qualifications, if any, as may be prescribed by the law, every citizen shall have the right to enter upon any lawful profession or occupation, and to conduct any lawful trade or business.'

	Now, this is also one of the rights just like the freedom of religion, freedom of trade, profession and business.
<b>Mirza Nasir Ahmad:</b>	This means if anyone wants to adopt the profession of a doctor, and he does not have the required diploma, the law is to prevent him from doing so.
<b>Mr. Yahya Bakhtiar:</b>	It has to prevent him from doing so, because this is subject to such qualification.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, ...
<b>Mirza Nasir Ahmad:</b>	Such very rational, very fundamental...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...qualification we expect from...
<b>Mr. Yahya Bakhtiar:</b>	I am just trying...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	To show that fundamental rights are subject to certain...
<b>Mirza Nasir Ahmad:</b>	The fundamental?
<b>Mr. Yahya Bakhtiar:</b>	...restrictions, some qualification. They are not absolute. Now, Sir,...
<b>Mirza Nasir Ahmad:</b>	No, no. That means they are absolute...
<b>Mr. Yahya Bakhtiar:</b>	But, Sir...
<b>Mirza Nasir Ahmad:</b>	...because these exceptions only prove the rule; these exceptions you mentioned here only prove that the rule is absolute.
<b>Mr. Yahya Bakhtiar:</b>	Sir, thousands of persons are not qualified; a few hundred are qualified. Only qualified can practise. So, this is no exception to prove the rule. This is a very strict qualification...
<b>Mirza Nasir Ahmad:</b>	All right. Let us...
<b>Mr. Yahya Bakhtiar:</b>	...on medicine.
<b>Mirza Nasir Ahmad:</b>	...not quarrel over these trifles.
<b>Mr. Yahya Bakhtiar:</b>	Sir, now the next point is that the trade, it says, or business or profession is any lawful profession, occupation or to conduct any lawful trade or business. Now, the trade and business is lawful to begin with.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, if I start smuggling, I cannot say that this is my fundamental right?
<b>Mirza Nasir Ahmad:</b>	There is a better example, now that industries have become nationalised, if anyone would want to establish an industry by crook, then this would be illegal.
<b>Mr. Yahya Bakhtiar:</b>	But, apart from that... Sir, I am going into a different field, now... even those trades which are lawful are subject...
<b>Mirza Nasir Ahmad:</b>	They have their own moral code.
<b>Mr. Yahya Bakhtiar:</b>	No, under the law, because the law can make any trade legal or illegal. Now selling of soap or selling of cars or selling sweets, these are lawful trades in our country at the moment. Now, Sir, you know there is a well-known company... Lever Brothers. They sell soap under the label of Lux, one of them Sunlight.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, supposing I start business and call myself... because everybody is free to call his business with any name, there is no restriction...
<b>Mirza Nasir Ahmad:</b>	There is restriction.
<b>Mr. Yahya Bakhtiar:</b>	That is another law. Under the fundamental rights...
<b>Mirza Nasir Ahmad:</b>	In the fundamental rights there is restriction, because this law... the Constitution... was framed for the honest people of Pakistan.
<b>Mr. Yahya Bakhtiar:</b>	Honest people?

<b>Mirza Nasir Ahmad:</b>	Yes, that is understood, you know.
<b>Mr. Yahya Bakhtiar:</b>	No, no. Supposing I say, Sir, I start business and call myself Lever Brothers and I also produce soap and call it Lux soap, similar label, similar wrapping...
<b>Mirza Nasir Ahmad:</b>	Has there been an example of this?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	There is?
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes.
<b>Mirza Nasir Ahmad:</b>	So, I am asking this that we should be very careful
<b>Mr. Yahya Bakhtiar:</b>	That is why I am giving you a correct example.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, if I start selling soap in the name of Lever Brothers under their label...
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	...can the Lever Brothers go to court or not?
<b>Mirza Nasir Ahmad:</b>	They should.
<b>Mr. Yahya Bakhtiar:</b>	And what will the court say? Change the label, change the label, change your name?
<b>Mirza Nasir Ahmad:</b>	The court would decide on the evidence.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Let us say Lever Brothers are already there.
<b>Mirza Nasir Ahmad:</b>	Yes. If the evidence proves it, yes.
<b>Mr. Yahya Bakhtiar:</b>	They are a firm of reputation for years. They have built up a reputation. That is their soap. You are trading in their name and therefore, you must change the label, you must change the name of your firm, that they are registered. So, freedom of trade is limited by many considerations and you can't usurp someone else's right, you can't usurp someone else's trade.
<b>Mirza Nasir Ahmad:</b>	Yes, if religion, say Christianity, is the monopoly of a certain group, then no other group...
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mirza Nasir Ahmad:</b>	...can have the label of Christianity.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I am not insinuating anything, please I am just dealing with the restriction on fundamental rights that, in principle, these rights are restricted by law.
<b>Mirza Nasir Ahmad:</b>	By rational law.
<b>Mr. Yahya Bakhtiar:</b>	Naturally. Law is supposed to be rational. Till it is declared void by the Constitution or the court... it is supposed to be rational.
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	...it is supposed to be rational. Now, law can impose restrictions on the right of trade, on the rights given in Article 20, that if a person... now I will take...
<b>Mirza Nasir Ahmad:</b>	Lever Brothers has got the monopoly to use that label.
<b>Mr. Yahya Bakhtiar:</b>	No, but that is their patent. On that I say...
<b>Mirza Nasir Ahmad:</b>	Hmm, hmm.
<b>Mr. Yahya Bakhtiar:</b>	I say but who made it patent? The law?
<b>Mirza Nasir Ahmad:</b>	The law, yes.
<b>Mr. Yahya Bakhtiar:</b>	We are supposing the law...
<b>Mirza Nasir Ahmad:</b>	As far as one's faith is concerned, there is no group which has got monopoly of any faith.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I have not come to that yet. I am just on the principle of restriction.
<b>Mirza Nasir Ahmad:</b>	You are moving towards that direction on a very narrow and muddy road.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not. I have not gone that I may come to it; but it will not be in this form

	or shape.
<b>Mirza Nasir Ahmad:</b>	All right.
<b>Mr. Yahya Bakhtiar:</b>	I am just asking that, on principle, if a person takes advantage of somebody...
<b>Mirza Nasir Ahmad:</b>	You are right, you are perfectly right, but these examples, to my mind... I am very humble; don't claim that I am on the right... but to my mind they are irrelevant.
<b>Mr. Yahya Bakhtiar:</b>	They are not irrelevant.
<b>Mirza Nasir Ahmad:</b>	They are not relevant to the question we are discussing here.
<b>Mr. Yahya Bakhtiar:</b>	Sir, this is for the Committee. I can't say anything. But...
<b>Mr. Chairman:</b>	It is for the Chair to decide whether a question is relevant or irrelevant.
<b>Mr. Yahya Bakhtiar:</b>	Sir, it is for the Committee. It is not for me or for you to say which is relevant and which is not.
<b>Mirza Nasir Ahmad:</b>	Which is certainly not for me.
<b>Mr. Yahya Bakhtiar:</b>	Yes, not for...
<b>Mirza Nasir Ahmad:</b>	I am a witness here.
<b>Mr. Yahya Bakhtiar:</b>	<p>But this is for the Committee to decide whether this is relevant or not. But all I wanted to know is whether the Legislature can put restriction on the fundamental rights like this if a person falsely trades in someone's name. No, Sir, reverting back to freedom of religion, under Article 20, it says:</p> <p>'Every citizen shall have the right to profess, practise and propagate his religion.'</p> <p>Now, will you please tell us the forms of practice... no, not only Islam; I am not talking of it... generally religion, what does it mean and how do you profess and how you practice in your mind?</p>
<b>Mirza Nasir Ahmad:</b>	<p>Yes, yes. Every religion has, in accordance with its beliefs, some acts of worship that Allah has prescribed for it. Christians, for example, go to the church. That is their worship, and they do it in a particular manner – they use musical instruments and sing. That is their way. Islam has announced through the Noble Prophet ﷺ:</p> <p>جعلت الارض مسجداً</p> <p>If a person is too far away from the mosque to offer the <i>Asr</i> prayer in it, he is told to pray wherever he wants. Christians do not have this option. They worship according to their ways. Muslims worship according to their ways. There are different sects among Muslims, but there is only a very minute difference.</p>
<b>Mr. Yahya Bakhtiar:</b>	His practice is only confined to prayers or is it more than that, some rituals are also involved?
<b>Mirza Nasir Ahmad:</b>	Islam has got the prayer, the fast, the Zakat, the Hajj, and the profession of the Kalima-e-Shahadat. Other than that, there is <i>Eid</i> . <i>Eid</i> has got its own great, profound, philosophical background. No need to go into that. Both <i>Eids</i> come after two kinds of sacrifices. They carry a great lesson for us. Other than that, it is necessary to fulfil the rights of Allah's creatures. I will not enumerate them, but some people say that there are 700 injunctions in the Holy Qur'an, and if the conditions apply, then it is incumbent that man abides by all 700 of them. This is how we in general use the word 'ritual', I have learnt this from you.
<b>Mr. Yahya Bakhtiar:</b>	I am learning. I ask you.
<b>Mirza Nasir Ahmad:</b>	I have not read that the word 'ritual' is used for one who is Muslim...it is used for both <i>Eids</i> .



<b>Mr. Yahya Bakhtiar:</b>	I am saying that, having Indian authorities in my mind...
<b>Mirza Nasir Ahmad:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	People who sacrifice there, on Eid-ul-Adha, and you may have seen those cases.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	And they have made a 'Prevention of Cows Slaughter Act' there, so that no cows are slaughtered.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	So, religion, is there...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...interference in practice, or not?
<b>Mirza Nasir Ahmad:</b>	Yes, alright. The injunctions concerning our Eids are of two kinds: one, those which need to be carried out, and two, those which are permissible to be carried out. Those which are permissible are not necessary. If, in any country, there is a law that forbids them, then a person living in that country will not be a sinner.
<b>Mr. Yahya Bakhtiar:</b>	No. Fundamental, from the point of fundamental rights? It is guaranteed in the Indian Constitution in similar terms more or less.
<b>Mirza Nasir Ahmad:</b>	If it has been rendered permissible by religion, then how will they violate our fundamental rights?
<b>Mr. Yahya Bakhtiar:</b>	That is what they have done.
<b>Mirza Nasir Ahmad:</b>	No, no. Fundamental rights are...
<b>Mr. Yahya Bakhtiar:</b>	Fundamental right says you can practise your religion in all the world.
<b>Mirza Nasir Ahmad:</b>	Religion says that it is not necessary to slaughter a cow. There is no clash given in this case, in the example you give here. Islam does not tell us that it is necessary to slaughter a cow.
<b>Mr. Yahya Bakhtiar:</b>	If a person has nothing but a cow on Eid-ul-Adha, and the poor guy wants to sacrifice it...
<b>Mirza Nasir Ahmad:</b>	Our religion does not require everyone to sacrifice.
<b>Mr. Yahya Bakhtiar:</b>	No. He says that he has got money, and he has got a cow, and that he...
<b>Mirza Nasir Ahmad:</b>	If he has got money, then he can go and buy a lamb, one with a big fat tail.
<b>Mr. Yahya Bakhtiar:</b>	Tell me, will it not be interference in your freedom of religion if someone...
<b>Mirza Nasir Ahmad:</b>	Where there is permissibility, there is no obligation. So there will not be any interference.
<b>Mr. Yahya Bakhtiar:</b>	And if any butcher says that it affects his freedom of trade?
<b>Mirza Nasir Ahmad:</b>	If a butcher says that he will not...except beef.
<b>Mr. Yahya Bakhtiar:</b>	I sell beef – cow's meat. My...
<b>Mirza Nasir Ahmad:</b>	I sell only beef. I cannot sell mutton, not at all.
<b>Mr. Yahya Bakhtiar:</b>	Yes, I sell that, and that was the profession of my father and grandfather.
<b>Mirza Nasir Ahmad:</b>	No, there is no difference in the profession.
<b>Mr. Yahya Bakhtiar:</b>	No.
<b>Mirza Nasir Ahmad:</b>	So, are there in the world...
<b>Mr. Yahya Bakhtiar:</b>	You permit that the state should interfere in these matters?
<b>Mirza Nasir Ahmad:</b>	It is not interference in the freedom of trade, insofar as he can sell meat without any loss. You take the profession – the selling of meat, you have defined it as... selling cow's meat...
<b>Mr. Yahya Bakhtiar:</b>	This...
<b>Mirza Nasir Ahmad:</b>	... and I define it as 'selling meat' whether it be that of a cow or that of a goat.
<b>Mr. Yahya Bakhtiar:</b>	The Constitution says...

	'Any lawful profession or trade.' Now, this was lawful when the fundamental rights came into existence. Then the law was promulgated. After that...
<b>Mirza Nasir Ahmad:</b>	Then it was not lawful after the promulgation of the law.
<b>Mr. Yahya Bakhtiar:</b>	The law as Article 8, our Article 8, says similar the Indian Parallel Article says Corresponding Article.
<b>Mirza Nasir Ahmad:</b>	I...
<b>Mr. Yahya Bakhtiar:</b>	The any law which is conflicting with...
<b>Mirza Nasir Ahmad:</b>	I am a very ignorant person. Your argument, I...
<b>Mr. Yahya Bakhtiar:</b>	Anyway, do you...
<b>Mirza Nasir Ahmad:</b>	... did not quite get it.
<b>Mr. Yahya Bakhtiar:</b>	... think that this law is alright, and that there should be no objection against it?
<b>Mirza Nasir Ahmad:</b>	It is alright where there is permissibility, where there...
<b>Mr. Yahya Bakhtiar:</b>	Well, alright.
<b>Mirza Nasir Ahmad:</b>	...is obligation, there it is not alright. For example, if a law is made that one must contract five marriages.
<b>Mr. Yahya Bakhtiar:</b>	I am coming to this.
<b>Mirza Nasir Ahmad:</b>	No, not this. This would definitely be a clash.
<b>Mr. Yahya Bakhtiar:</b>	No. If not the law, but their religion tells them, like in the case of Mormons?
<b>Mirza Nasir Ahmad:</b>	No, no.
<b>Mr. Yahya Bakhtiar:</b>	I have told you...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	... that in America, amongst Mormons, this is not only allowed but...
<b>Mirza Nasir Ahmad:</b>	Let them solve their problems; let us solve ours.
<b>Mr. Yahya Bakhtiar:</b>	Sir, we are concerned with the freedom of religion all over the world. You have got Ahmadis there also, you have to worry about their welfare.
<b>Mirza Nasir Ahmad:</b>	No, no, our Ahmadis...
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mirza Nasir Ahmad:</b>	...and the Christians there, there will be no clash with them...
<b>Mr. Yahya Bakhtiar:</b>	No, no. I am generally speaking. We are...
<b>Mirza Nasir Ahmad:</b>	... and also not with other Muslims.
<b>Mr. Yahya Bakhtiar:</b>	You have relief on Declaration of Human Rights because...
<b>Mirza Nasir Ahmad:</b>	Universal Declaration of Human Rights does not clash with the Mormons, to my mind.
<b>Mr. Yahya Bakhtiar:</b>	No, a Mormon says that it is obligatory on me, my religion enjoins it that if circumstances permit...
<b>Mirza Nasir Ahmad:</b>	And along with that, he says...
<b>Mr. Yahya Bakhtiar:</b>	Take practice.
<b>Mirza Nasir Ahmad:</b>	That my duty is fulfilled, if I secretly keep a woman and marry her, hidden from the law. Along with that, he says that – I have read their books, and that is their practice; that is Mormons, if they say that...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib!
<b>Mirza Nasir Ahmad:</b>	...it is necessary to announce a second marriage, then there will be a clash.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! I am asking you, in the states there was a man, Railer, he had, by a bad turn of fate, married two women, and he said that 'I belong to the Mormon Church and it is obligatory'... he has not hidden it. 'It is obligatory and this is part of my religion' and he produced the authority...

<b>Mirza Nasir Ahmad:</b>	I have read their books.
<b>Mr. Yahya Bakhtiar:</b>	...and the court said: 'We send you to jail for five years or seven years for bigamy, for disrupting our society. We do not accept this much freedom of religion'. So, the state could interfere?
<b>Mirza Nasir Ahmad:</b>	The state commits one type of blunder, that gentleman commits another type of blunder.
<b>Mr. Yahya Bakhtiar:</b>	Now I take another extreme example, Sir. Supposing a Hindu lady at Noshki or Tharparkar, in Pakistan, says that she wants to observe their old Hindu Law... Satti... and wants to burn herself with her dead husband.
<b>Mirza Nasir Ahmad:</b>	I do not know of any such law of Satti in Hindu Mazhab (religion)
<b>Mr. Yahya Bakhtiar:</b>	No, but supposing that we...
<b>Mirza Nasir Ahmad:</b>	But there is no such law.
<b>Mr. Yahya Bakhtiar:</b>	They used to practice this.
<b>Mirza Nasir Ahmad:</b>	No, how can you give this example? A thing which is now...
<b>Mr. Yahya Bakhtiar:</b>	Does it happen or not?
<b>Mirza Nasir Ahmad:</b>	It does not happen according to religion. It is a tradition.
<b>Mr. Yahya Bakhtiar:</b>	All of Hinduism consists of traditions. What is their religion, after all? But they call it religion.
<b>Mirza Nasir Ahmad:</b>	Why don't we...
<b>Mr. Yahya Bakhtiar:</b>	But no, you cannot deny that?
<b>Mirza Nasir Ahmad:</b>	Right. Give an Islamic example.
<b>Mr. Yahya Bakhtiar:</b>	I am just saying, supposing...
<b>Mirza Nasir Ahmad:</b>	No, we... our suppositions have gone quite far.
<b>Mr. Yahya Bakhtiar:</b>	No, when I will ask you...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, ask...
<b>Mr. Yahya Bakhtiar:</b>	...then I want to clarify the position.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, Sir, I will give you answers according to my mind and intellect.
<b>Mr. Yahya Bakhtiar:</b>	You said that 'anybody has got the right to choose his religion'.
<b>Mirza Nasir Ahmad:</b>	Yes. Exactly.
<b>Mr. Yahya Bakhtiar:</b>	Now by 'choose', you means 'to select one of the religions already existing' or you can found and start a new religion also? Freedom of religion.
<b>Mirza Nasir Ahmad:</b>	Yes. The Universal Declaration... the freedom which China... I do not remember exactly, but Atheism was... as a religion.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, but I say that a new religion could be started by a person?
<b>Mirza Nasir Ahmad:</b>	A sect of atheism, yes.
<b>Mr. Yahya Bakhtiar:</b>	No, but they may not say 'Atheism', they may say 'a new sect of Christians', for instance, they say. There are a hundred, two hundred and three sects, Christian sects, in America only.
<b>Mirza Nasir Ahmad:</b>	I thought we were talking about religion...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...now I find that we are talking of sects in religion.
<b>Mr. Yahya Bakhtiar:</b>	Sects?
<b>Mirza Nasir Ahmad:</b>	Yes, yes. Sects. There are hundreds, thousands of schools of...
<b>Mr. Yahya Bakhtiar:</b>	Supposing somebody starts a new sect in religion...
<b>Mirza Nasir Ahmad:</b>	Yes, ok...
<b>Mr. Yahya Bakhtiar:</b>	...he has also the freedom?
<b>Mirza Nasir Ahmad:</b>	Yes, absolutely. I will give you an example to clarify my point.

<b>Mr. Yahya Bakhtiar:</b>	Ok.
<b>Mirza Nasir Ahmad:</b>	A person stands up and proclaims that – I do not intend to annoy anybody – that he had introduced such and such things in the Deobandi school of thought... that he is a Deobandi except for such and such belief, then a new sect has come into being. If he leaves only as much as a single aspect, a new sect comes into being.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, I am taking...
<b>Mirza Nasir Ahmad:</b>	I think it should be allowed to do so.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, I have taken the extreme example that supposing a group of Hippies in Pakistan... we have got a lot of Hippies these days...
<b>Mirza Nasir Ahmad:</b>	Are they human?
<b>Mr. Yahya Bakhtiar:</b>	Of course, I hope you will not deny them that right?
<b>Mirza Nasir Ahmad:</b>	I did, in England, and...
<b>Mr. Yahya Bakhtiar:</b>	These Hippies?
<b>Mirza Nasir Ahmad:</b>	...they accepted my version.
<b>Mr. Yahya Bakhtiar:</b>	These Hippies declare, announce, proclaim that they are Christians of Hippy sect, and then they further announce...
<b>Mirza Nasir Ahmad:</b>	Have they been punished for this?
<b>Mr. Yahya Bakhtiar:</b>	Nobody can punish them.
<b>Mirza Nasir Ahmad:</b>	Then the question is quite clear.
<b>Mr. Yahya Bakhtiar:</b>	No, but I am asking a further question, when I come to their rituals. Supposing they further say that marriage is not an institution with divine sanction, Christ never married. Therefore all sex relations are... permissible, all sorts of them. One declaration. Then they further declare that man was born naked and that he has the right to go about naked everywhere. That is the second declaration. Now this is the religion. Thirdly, they say that human sacrifice, ritual feelings is good for human...
<b>Mirza Nasir Ahmad:</b>	Is that a problem for Pakistan?
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I am just asking a proposition that if they declare 'this is our religion and we call ourselves Christian' and they practise it, then we have come to practise, they start going about naked in the street. Do you think that the state should interfere?
<b>Mirza Nasir Ahmad:</b>	Subject to morality.
<b>Mr. Yahya Bakhtiar:</b>	So you agree that...
<b>Mirza Nasir Ahmad:</b>	Subject to morality, yes, I agree
<b>Mr. Yahya Bakhtiar:</b>	And they cannot kill either subject to morality or subject to public order?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	So you agree that there are restrictions on freedom of religion?
<b>Mirza Nasir Ahmad:</b>	There are restrictions, and they should be very wisely complied with.
<b>Mr. Yahya Bakhtiar:</b>	And those restrictions have to be judged by?
<b>Mirza Nasir Ahmad:</b>	By the competent authority
<b>Mr. Yahya Bakhtiar:</b>	Competent authority, that is they will make law and the court will carry out public morality?
<b>Mirza Nasir Ahmad:</b>	By the competent authority.
<b>Mr. Yahya Bakhtiar:</b>	Yes, by the competent authority. I do not want to ask you further questions because you mean legislature and courts. One will make the law and the other will interpret.
<b>Mirza Nasir Ahmad:</b>	By 'competent authority' I do mean competent authority.

<b>Mr. Yahya Bakhtiar:</b>	And you do not want to define it any further?
<b>Mirza Nasir Ahmad:</b>	I need not.
<b>Mr. Yahya Bakhtiar:</b>	And you don't mean...
<b>Mirza Nasir Ahmad:</b>	It is quite clear.
<b>Mr. Yahya Bakhtiar:</b>	Yes. So, this freedom of religion is subject to law; the law cannot say that in spite of the fact that a particular group of people...
<b>Mirza Nasir Ahmad:</b>	Alright, here I shall elucidate. We use the word morality, right, public morality in both senses. One, the religious sense. Islam has given us quite a detailed code of morality. Two, there is another kind of morality in the very nature of man – man is naturally endowed with it. God Most High has given it to man. Even such people who do not believe in God abide by it. They have it in their nature. They have the sense to leave something that is 'immoral'. China is a good example. Chairman Mao Zhe Dung has written somewhere that we should try to ensure that students who leave our educational institutions have got a sound moral base. By 'moral base' he does not mean the concept of morality that has been presented by Islam. So, if he falls even below the standard of a universally 'moral' human being, this would be making fun or 'subject to morality'.
<b>Mr. Yahya Bakhtiar:</b>	Subject to morality; but the concept of morality changes from time to time, from area to area and from place to place.
<b>Mirza Nasir Ahmad:</b>	As far as a non-religious type of morality is concerned, you are right. As far as Islam is concerned, the fundamental truths and realities of morality do not change ever.
<b>Mr. Yahya Bakhtiar:</b>	No, but if a person does not observe Purdah or goes about semi-naked, do you call it immoral? In some cases it will not be considered immoral.
<b>Mirza Nasir Ahmad:</b>	Why call it immoral? Call it against the laws of Quran
<b>Mr. Yahya Bakhtiar:</b>	You call everything against the law of Quran? Not...
<b>Mirza Nasir Ahmad:</b>	I call everything against the law of Quran when we find a law in Quran about it.
<b>Mr. Yahya Bakhtiar:</b>	No, but if...
<b>Mirza Nasir Ahmad:</b>	...not otherwise.
<b>Mr. Yahya Bakhtiar:</b>	...a person is a Christian and he says that 'it is my right, I am not a Muslim...'
<b>Mirza Nasir Ahmad:</b>	He has got every right; you cannot interfere.
<b>Mr. Yahya Bakhtiar:</b>	He can go about naked?
<b>Mirza Nasir Ahmad:</b>	Not naked, without Purdah
<b>Mr. Yahya Bakhtiar:</b>	Why not?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Why not? If you say the man is born free, man is born naked, why wear clothes?
<b>Mirza Nasir Ahmad:</b>	Because it is against the rights of other people.
<b>Mr. Yahya Bakhtiar:</b>	Exactly. That means that you can exercise your freedom of religion so long as you do not affect others or deprive others of their rights?
<b>Mirza Nasir Ahmad:</b>	Quite, quite.
<b>Mr. Yahya Bakhtiar:</b>	Thank you.
<b>Mirza Nasir Ahmad:</b>	Quite.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, if this sect of Hippies who call themselves Christians...
<b>Mirza Nasir Ahmad:</b>	Is it a fact?
<b>Mr. Yahya Bakhtiar:</b>	I am just giving you a ridiculous example.
<b>Mirza Nasir Ahmad:</b>	Let me tell you that in 1970 I had been on a journey. I went to West Africa, and I also went to Europe. There they asked me what I thought about Hippies. I said

	that in my opinion, they do not live like human beings. But this does not mean that I hate them or look down upon them. I feel pity for them and I pray for them that they may come to realise human values. The basic thing that Islam has taught us is that man needs to learn first of all human values and practice them. Only then comes the question of spiritual progress.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, all these examples were simply meant to show that freedom of religion, as given, is subject to restrictions and it may be by law. All I was submitting was that this freedom of religion is subject to restrictions which could be made by law, imposed by law. That was all I was saying.
<b>Mirza Nasir Ahmad:</b>	Very carefully and extremely rationally applied
<b>Mr. Yahya Bakhtiar:</b>	Rationally.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Naturally, because we presume the law is rational, we presume the courts are working honestly and properly. That presumption is there.
<b>Mirza Nasir Ahmad:</b>	And we hope that those who execute these laws are also very honest and rational.
<b>Mr. Yahya Bakhtiar:</b>	Yes, rational and honest, that is presumed. Now, Sir, you have seen the Constitution of Pakistan. In the preamble of the Constitution, the title, it is called: The Constitution of the Islamic Republic of Pakistan. That shows what sort of character is aimed at or it has, that will be for anybody to judge. Then, in the Preamble, it is stated among other things, that:  'Wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam as said out in the Holy Quran and Sunnah.'
<b>Mirza Nasir Ahmad:</b>	And as they believe.
<b>Mr. Yahya Bakhtiar:</b>	Naturally; every sect is free.
<b>Mirza Nasir Ahmad:</b>	Yes. Every sect is free,
<b>Mr. Yahya Bakhtiar:</b>	Every sect as they believe. Now, but that shows, you know, that religion is part of the duty imposed on the legislature to see that the Muslims...
<b>Mirza Nasir Ahmad:</b>	That all sects of Muslims.
<b>Mr. Yahya Bakhtiar:</b>	All sects; I am not excluding anybody, I am not excluding, you need not jump to conclusions that I am excluding you.
<b>Mirza Nasir Ahmad:</b>	I am sorry.
<b>Mr. Yahya Bakhtiar:</b>	The point is simple:  'Wherein the Muslims shall be enabled to order their lives in the individual and collective spheres in accordance with the teachings and requirements of Islam...'  So, that means that the Legislature will see to it that it frames laws which require the Muslims to live their lives in accordance with the requirements of Quran and Sunnah as interpreted by different sects?
<b>Mirza Nasir Ahmad:</b>	Yes, as interpreted.
<b>Mr. Yahya Bakhtiar:</b>	That means there is a duty imposed on the Legislature to make laws in religion matters? That is my first question.
<b>Mirza Nasir Ahmad:</b>	We should not generalise.
<b>Mr. Yahya Bakhtiar:</b>	No, I am just asking that because they have to make laws to see to it that they live their lives in accordance with the injunctions of Islam.

<b>Mirza Nasir Ahmad:</b>	This means that...
<b>Mr. Yahya Bakhtiar:</b>	I won't say that because a law is made by a Sunni, ...
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	...it should be enforced on a Shia.
<b>Mirza Nasir Ahmad:</b>	There are no quarrels in this regard. At least, none comes to my mind, right now. This means that it is the duty of the government, that if the Jamaat-e-Ahmadiyya that according to the Quranic teachings, there should be no offerings made at graves, then...
<b>Mr. Yahya Bakhtiar:</b>	I am not suggesting this.
<b>Mirza Nasir Ahmad:</b>	No, no... their duties is then to ensure that the Jamaat-e-Ahmadiyya does not make any offerings on graves.
<b>Mr. Yahya Bakhtiar:</b>	No.
<b>Mirza Nasir Ahmad:</b>	Ok, this is ok.
<b>Mr. Yahya Bakhtiar:</b>	That is what I say but they can make laws? I am only concerned with the principle that Legislature and the Parliament can make laws on this subject. Second thing is, Sir...
<b>Mirza Nasir Ahmad:</b>	In the light of the fundamental beliefs...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...of every sect.
<b>Mr. Yahya Bakhtiar:</b>	You are going, Sir, in detail. But, Sir, I am saying in principle you give this power to the Legislature?
<b>Mirza Nasir Ahmad:</b>	I am going into detail so that tomorrow we will not forget any detail.
<b>Mr. Yahya Bakhtiar:</b>	No, no. You can explain and add to anything which you say in answer to my question. I am not...
<b>Mirza Nasir Ahmad:</b>	Hmm, no. Alright.
<b>Mr. Yahya Bakhtiar:</b>	...suggesting that. But I am just saying that in principle this is a duty imposed by the Constitution?

Interruption

<b>Mirza Nasir Ahmad:</b>	This (mike) is not working, it seems.
<b>Mr. Yahya Bakhtiar:</b>	The other one?
<b>Mirza Nasir Ahmad:</b>	Or it doesn't want to. Anyway, never mind. It is ok, ok. Yes
<b>Mr. Yahya Bakhtiar:</b>	I am just submitting that, in principle, the Constitution has imposed a duty on the National Assembly on the Parliament, that they should see to it, by making laws, that the Muslims live their lives in accordance with the injunctions of Quran and Sunnah?
<b>Mirza Nasir Ahmad:</b>	That Ahmadis live their lives in accordance with their interpretation?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	And Wahabis live their lives in accordance with their interpretation?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	And Barelvi, ... yes.
<b>Mr. Yahya Bakhtiar:</b>	I am only asking...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...that the Legislature can do it?

<b>Mirza Nasir Ahmad:</b>	With that detail...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...I quite agree with it.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, the next provision of the Constitution to which I respectfully draw your attention is Article 2 of the Constitution.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	It says: 'Islam shall be the state religion of Pakistan.'
<b>Mirza Nasir Ahmad:</b>	This is Preamble.
<b>Mr. Yahya Bakhtiar:</b>	No, this is Article 2, this is not Preamble.
<b>Mirza Nasir Ahmad:</b>	(To a member of his delegation): Show me. You have got the Constitution here?
<b>Mr. Yahya Bakhtiar:</b>	Give him the Constitution.
<b>Mirza Nasir Ahmad:</b>	(To a member of his delegation): Open Article 2. This is Introduction. Yes.
<b>Mr. Yahya Bakhtiar:</b>	This is Article 2
<b>Mirza Nasir Ahmad:</b>	Yes. In the introduction. Very wise.
<b>Mr. Yahya Bakhtiar:</b>	And if you could kindly tell us what are the implications of this; what does it mean?
<b>Mirza Nasir Ahmad:</b>	It is quite clear. Islam is the religion of the State.
<b>Mr. Yahya Bakhtiar:</b>	It means that, in our Constitution, politics and religion are not kept separately, we are not a secular state and that...
<b>Mirza Nasir Ahmad:</b>	I don't know. To my mind, it means that the politics takes on it the responsibility to guard the interests of religion.
<b>Mr. Yahya Bakhtiar:</b>	Yes, exactly, because of the difference...
	Because something different. And it is not the mixture of the two.
<b>Mr. Yahya Bakhtiar:</b>	...that, under the American Constitution, it is provided that the state shall not establish any religion or another, it will not side with one sect or another; it will be absolutely neutral in religious matters. But...
<b>Mirza Nasir Ahmad:</b>	They also mean that State will not side with one religion or the other.
<b>Mr. Yahya Bakhtiar:</b>	No, but here...
<b>Mirza Nasir Ahmad:</b>	It only says on the opposite side, you know, that the politics of this country takes upon itself the responsibility to safeguard the interests of Islam.
<b>Mr. Yahya Bakhtiar:</b>	Yes. That is what I say.
<b>Mirza Nasir Ahmad:</b>	It does not say that we would not be partial to these who do not believe in Islam.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am not saying that. No that is their fundamental right... No, not in the least, not as far as non-Muslims are concerned...
<b>Mirza Nasir Ahmad:</b>	That clears the matter now.
<b>Mr. Yahya Bakhtiar:</b>	As far as the Muslims are concerned, it will encourage then to see that they live their lives in accordance with the injunctions of Islam.
<b>Mirza Nasir Ahmad:</b>	They say their prayers, they don't drink; they pay Zakat, things like that.
<b>Mr. Yahya Bakhtiar:</b>	The, Sir, there is further provision in the Constitution, Article 41 and Article 91...
<b>Mirza Nasir Ahmad:</b>	That is...
<b>Mr. Yahya Bakhtiar:</b>	...that requires that the President and the Prime Minister shall be Muslims.
<b>Mirza Nasir Ahmad:</b>	That is not fundamental...
<b>Mr. Yahya Bakhtiar:</b>	No, no, this is part of the Constitution.
<b>Mirza Nasir Ahmad:</b>	Under the heading?
<b>Mr. Yahya Bakhtiar:</b>	This is not a direct part but obligatory part.
<b>Mirza Nasir Ahmad:</b>	Obligatory part?



<b>Mr. Yahya Bakhtiar:</b>	Because Preamble is not enforceable.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	But this part...
<b>Mirza Nasir Ahmad:</b>	This is enforceable.
<b>Mr. Yahya Bakhtiar:</b>	Enforceable part.
<b>Mirza Nasir Ahmad:</b>	This is after the Principles of Policy. Yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, I am going again to give that example. Supposing somebody, a very important man, a very popular man in our country, but not a Muslim, he files a declaration that 'I am a Muslim and I want to contest an election.' Can anybody question that?
<b>Mirza Nasir Ahmad:</b>	He could neither be pious nor great.
<b>Mr. Yahya Bakhtiar:</b>	If he is not a Muslim?
<b>Mirza Nasir Ahmad:</b>	No, if he files this declaration, how could you call him a pious man and a great man?
<b>Mr. Yahya Bakhtiar:</b>	No, but he makes a false declaration. People say: 'Well, somehow we made a mistake; we want to...'
<b>Mirza Nasir Ahmad:</b>	No, no, if he files such a horrid declaration, then he is neither pious nor great.'
<b>Mr. Yahya Bakhtiar:</b>	No, I am just asking. Supposing a person...
<b>Mirza Nasir Ahmad:</b>	It is not permissible.
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mirza Nasir Ahmad:</b>	A pious man to file a false declaration?
<b>Mr. Yahya Bakhtiar:</b>	No, let's take an example neither of a Christian nor of a Hindu. Supposing a person who does not believe in one, or two of the essentials of Islam...
<b>Mirza Nasir Ahmad:</b>	Hmm, hmm.
<b>Mr. Yahya Bakhtiar:</b>	...like he denies Zakat, is Munkir of Zakat, and he files a declaration that 'I am a Muslim', and still he says he is a Muslim...
<b>Mirza Nasir Ahmad:</b>	And he...
<b>Mr. Yahya Bakhtiar:</b>	...still says he is a Muslim...
<b>Mirza Nasir Ahmad:</b>	Yes. Can he say? A pious Muslim files a declaration and...
<b>Mr. Yahya Bakhtiar:</b>	I am not talking of a pious Muslim.
<b>Mirza Nasir Ahmad:</b>	No, no, I am; I am talking about him. And the authority declares that he is not. Just the opposite of what you say; and the opposite is also permissible.
<b>Mr. Yahya Bakhtiar:</b>	No, I am just asking whether somebody has a right to declare him in one way or the other?
<b>Mirza Nasir Ahmad:</b>	Nobody has got the right to say that he is a Muslim when he feels and thinks...
<b>Mr. Yahya Bakhtiar:</b>	But supposing...
<b>Mirza Nasir Ahmad:</b>	...and believes that he is not...
<b>Mr. Yahya Bakhtiar:</b>	Supposing he has done it, has filed a form...
<b>Mirza Nasir Ahmad:</b>	But he is a Muslim, but the authority concerned declares him as a non-Muslim, then?
<b>Mr. Yahya Bakhtiar:</b>	I will just give the opposite example, you know. I agree with you that it is possible. He will go to the court, tell the court...
<b>Mirza Nasir Ahmad:</b>	Yes, so there is one way open to him.
<b>Mr. Yahya Bakhtiar:</b>	Yes, that is what I say. So, for a person who formally declares that he is a Muslim, when he denies one of the fundamentals of Islam or two fundamentals of Islam, openly denies and still says that he is a Muslim...
<b>Mirza Nasir Ahmad:</b>	Then the Government should go to the court.

<b>Mr. Yahya Bakhtiar:</b>	The Government is interested that he should be elected, he is popular, I say. Can anybody go to the court and say 'no'?
<b>Mirza Nasir Ahmad:</b>	Well, I personally condemn that Government.
<b>Mr. Yahya Bakhtiar:</b>	Government I...
<b>Mirza Nasir Ahmad:</b>	I don't know about the others.
<b>Mr. Yahya Bakhtiar:</b>	Government is not the member of the Assembly we elect. Government is nobody in the Assembly.
<b>Mirza Nasir Ahmad:</b>	No?
<b>Mr. Yahya Bakhtiar:</b>	It is the members of the Assembly who elect; Government is nobody in the Assembly.
<b>Mirza Nasir Ahmad:</b>	No, you used the word 'Government', that is why I repeated that.
<b>Mr. Yahya Bakhtiar:</b>	No, no, because...
<b>Mirza Nasir Ahmad:</b>	You change the word and I will change that word.
<b>Mr. Yahya Bakhtiar:</b>	Because you have been saying again and again 'the Government'; I think you meant Legislature.
<b>Mirza Nasir Ahmad:</b>	No, no, whoever is the authority concerned.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	Whichever is the proper authority.
<b>Mr. Yahya Bakhtiar:</b>	Supposing he thinks he is a popular man, he is a nice man, he is a man of character, his religious beliefs are somewhat fair, but he does not believe in Zakat or Jihad or something, but we are not concerned. He says he is a Muslim, but he openly says: 'No, I don't accept Zakat as a part of Islam and I don't think it is necessary'...
<b>Mirza Nasir Ahmad:</b>	They should not support him.
<b>Mr. Yahya Bakhtiar:</b>	No, but supposing they support him, can that be questioned...
<b>Mirza Nasir Ahmad:</b>	Yes...
Pause	

<b>Mr. Yahya Bakhtiar:</b>	...or his declaration is enough under the law? I am speaking of law.
<b>Mirza Nasir Ahmad:</b>	Is there a provision in this constitution that when such a thing is suspected, it should be settled by a court, or, if it is not there, then who is going to decide? Suppose there is one member of this august House who says that the declaration is false, ...
<b>Mr. Yahya Bakhtiar:</b>	No, ...
<b>Mirza Nasir Ahmad:</b>	...a member from the Opposition, you know.
<b>Mr. Yahya Bakhtiar:</b>	Yes, member of the opposition can tell the Chief Election Commissioner when form is filed.
<b>Mirza Nasir Ahmad:</b>	And his word is final?
<b>Mr. Yahya Bakhtiar:</b>	No, his word is final as far as they are concerned. But if this objection is raised by one person that this man is not Muslim, ...
<b>Mirza Nasir Ahmad:</b>	Hmm, hmm.
<b>Mr. Yahya Bakhtiar:</b>	...can, on the basis of your argument, the candidate say that 'it is none of your business?'
<b>Mirza Nasir Ahmad:</b>	Why, what is the basis?

<b>Mr. Yahya Bakhtiar:</b>	Why? Declaration is the final word.
<b>Mirza Nasir Ahmad:</b>	What is the basis of the existing law? I must know that before I ...
<b>Mr. Yahya Bakhtiar:</b>	Chief Election Commissioner can see. But the conduct...
<b>Mirza Nasir Ahmad:</b>	Is it the Election Commissioner?
<b>Mr. Yahya Bakhtiar:</b>	...of the President cannot be questioned in the court of law.
<b>Mirza Nasir Ahmad:</b>	Is it the Election Commissioner who decides...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	... in such cases ...
<b>Mr. Yahya Bakhtiar:</b>	Yes. He scrutinizes the form; he has to see it...
<b>Mirza Nasir Ahmad:</b>	...that whether he is qualified for Presidentship...
<b>Mr. Yahya Bakhtiar:</b>	Yes. And he is to take oath before him.
<b>Mirza Nasir Ahmad:</b>	...that he is qualified or not.
<b>Mr. Yahya Bakhtiar:</b>	Oath is taken later, but he has to file the form before him that he is a Muslim, because...
<b>Mirza Nasir Ahmad:</b>	Has he got the right to question the oath?
<b>Mr. Yahya Bakhtiar:</b>	There scrutiny takes place.
<b>Mirza Nasir Ahmad:</b>	No, no; he takes; has he got the right?
<b>Mr. Yahya Bakhtiar:</b>	No, but I am asking you. Supposing somebody...
<b>Mirza Nasir Ahmad:</b>	No, no, I must know the law before I can...
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes.
<b>Mirza Nasir Ahmad:</b>	...answer that question.
<b>Mr. Yahya Bakhtiar:</b>	Supposing some Christian files a form...
<b>Mirza Nasir Ahmad:</b>	And...
<b>Mr. Yahya Bakhtiar:</b>	The Chief Election Commissioner can throw it out and say, no, only Muslims can do it...
<b>Mirza Nasir Ahmad:</b>	No...
<b>Mr. Yahya Bakhtiar:</b>	For the Presidentship or the Prime Ministership.
<b>Mirza Nasir Ahmad:</b>	Supposing a Christian is faithful to himself and does it...?
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mirza Nasir Ahmad:</b>	...then he takes the oath before the Election Commissioner...
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mirza Nasir Ahmad:</b>	...the Election Commissioner has got the right to refuse to take his oath or not?
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am not talking of oath yet; that comes after the election. I am at the stage of filing nomination papers. When the nomination papers are filed, the Chief Election Commissioner will look at them. The first thing he is to see is that the papers carried a certificate that a person is 45 years old. If a person is 30 years old, the Chief Election Commissioner will say: 'Well, I am sorry, you are not qualified.'
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Because the Constitution says...
<b>Mirza Nasir Ahmad:</b>	Yes, under age.
<b>Mr. Yahya Bakhtiar:</b>	So, I say, he is the authority on the spot to say that 'your papers are rejected.'
<b>Mirza Nasir Ahmad:</b>	But can he reject? Can he reject his papers on the assumption that his declaration as a Muslim is incorrect?
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that, on the assumption, he cannot do it; but supposing the objection is raised...
<b>Mirza Nasir Ahmad:</b>	Who is going to decide?

<b>Mr. Yahya Bakhtiar:</b>	He.
<b>Mirza Nasir Ahmad:</b>	That Election Commissioner... whether he is a Muslim or not?
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I am asking you if somebody objects that...
<b>Mirza Nasir Ahmad:</b>	Well I am very sorry, I cannot... I find myself just incapable of...
<b>Mr. Yahya Bakhtiar:</b>	No, but if you kindly hear for a minute.
<b>Mirza Nasir Ahmad:</b>	...making you understand what I want to know, My question is that I can form...
<b>Mr. Yahya Bakhtiar:</b>	If you kindly listen to my question.
<b>Mirza Nasir Ahmad:</b>	...I can form my opinion when I know the law.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about the law. The law is...
<b>Mirza Nasir Ahmad:</b>	My opinion will be formed on the knowledge of the law.
<b>Mr. Yahya Bakhtiar:</b>	Will you please...
<b>Mirza Nasir Ahmad:</b>	...and not otherwise.
<b>Mr. Yahya Bakhtiar:</b>	...let me explain the case again?
<b>Mirza Nasir Ahmad:</b>	Jazak Allah. Yes, yes, sure.
<b>Mr. Yahya Bakhtiar:</b>	Now, you have said that is a person announces, declares, proclaims, that he is a Muslim, nobody has any right to question his declaration.
<b>Mirza Nasir Ahmad:</b>	Quite.
<b>Mr. Yahya Bakhtiar:</b>	Now, if a person files a false form...
<b>Mirza Nasir Ahmad:</b>	If such a person...
<b>Mr. Yahya Bakhtiar:</b>	No, no, any person.
<b>Mirza Nasir Ahmad:</b>	Yes, any person
<b>Mr. Yahya Bakhtiar:</b>	That is the principle.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	A person can be a Christian or anybody. That declaration cannot be questioned. Now, supposing a man files his nomination paper for the office of the President of Pakistan and he says he is a Muslim, he writes there and declares that 'I am a Muslim', but some members or voters of Senate or National Assembly know that he denies certain fundamentals of Islam...
<b>Mirza Nasir Ahmad:</b>	And the knowledge...
<b>Mr. Yahya Bakhtiar:</b>	...and they raise...
<b>Mirza Nasir Ahmad:</b>	...is based on facts which they got to know two days ago? There might be a change within these two days.
<b>Mr. Yahya Bakhtiar:</b>	I am coming, I am coming to that; I have to explain the whole case.
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	Now, after the nomination papers are filed, the date of scrutiny of papers is fixed.
<b>Mirza Nasir Ahmad:</b>	They see he is 45 years old.
<b>Mr. Yahya Bakhtiar:</b>	They see he declares himself to be a Muslim.
<b>Mirza Nasir Ahmad:</b>	He is otherwise qualified.
<b>Mr. Yahya Bakhtiar:</b>	Otherwise qualified on the face of it.
<b>Mirza Nasir Ahmad:</b>	Yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	But objection is raised...
<b>Mirza Nasir Ahmad:</b>	Yes...
<b>Mr. Yahya Bakhtiar:</b>	...objection is raised that he says he is a Muslim, but in fact he is not, because he denies certain essentials of Islam.
<b>Mirza Nasir Ahmad:</b>	For instance?
<b>Mr. Yahya Bakhtiar:</b>	Zakat, for instance.

<b>Mirza Nasir Ahmad:</b>	He says that?
<b>Mr. Yahya Bakhtiar:</b>	'It is not necessary; I don't believe in it.'
<b>Mirza Nasir Ahmad:</b>	This institution of Zakat should be abolished?
<b>Mr. Yahya Bakhtiar:</b>	Abolished or it never existed. 'I do not believe in it.'...
<b>Mirza Nasir Ahmad:</b>	Hmm, hmm.
<b>Mr. Yahya Bakhtiar:</b>	That is his view. The Chief Election Commissioner asks: 'Is it so?' he says: 'Yes, Sir, but you are not concerned. You are concerned only with my declaration. I have written I am a Muslim. It is none of your business whether I believe in one tenant or not, or I believe in others or not.' What will the Chief Election Commissioner do? Has he the right to interfere or not?
<b>Mirza Nasir Ahmad:</b>	What will the members of this House do?
<b>Mr. Yahya Bakhtiar:</b>	Members of this House are not under oath to give evidence, Sir.
<b>Mirza Nasir Ahmad:</b>	No, no.
<b>Mr. Yahya Bakhtiar:</b>	You are asking...
<b>Mirza Nasir Ahmad:</b>	They are supposed to elect or reject.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, you will guide them. In such circumstance, you will tell us that in the light of Article 20, the Chief Election Commissioners says: 'Yes, I will have to accept the declaration on the face of it'?
<b>Mirza Nasir Ahmad:</b>	I have already submitted so many times that these extreme examples, these imaginary examples, cannot solve the problem we are facing today. Let us face facts. You know...
<b>Mr. Yahya Bakhtiar:</b>	I think we will continue after...
<b>Mr. Chairman:</b>	Yes, the Delegation is permitted to withdraw, to be in the House at 6:00 pm. Six of the clock.

The delegation left the Chamber

<b>Mr. Chairman:</b>	The Special Committee is... Yes, you want to say something?
<b>Maulana Shah Ahmad Noorani</b>	If you permit me.
<b>Mr. Chairman:</b>	Yes, Maulana Shah Ahmad Noorani Siddiqui!

### EVASIVE ANSWERS TO QUESTIONS IN THE CROSS-EXAMINATION

<b>Maulana Shah Ahmad Noorani</b>	I would like to submit that he seems unable to answer the questions that the honourable Attorney-General puts in a definite manner. I think you should make him bound to answer in a definite manner.
<b>Mr. Chairman:</b>	This matter can be taken up with the Attorney-General.
<b>Maulana Shah Ahmad Noorani</b>	This is one of your privileges.
<b>Mr. Chairman:</b>	No, no, I have...
<b>Maulana Shah Ahmad Noorani</b>	You have got the right.
<b>Mr. Chairman:</b>	Yes?

<b>Maulana Shah Ahmad Noorani</b>	He is beating about the bush and even dares to put questions to the Attorney-General.
<b>A member:</b>	Sir! It seems as though he was on the offensive.
<b>Mr. Chairman:</b>	No.
<b>Maulana Shah Ahmad Noorani</b>	His approach is wrong.
<b>Mr. Chairman:</b>	I have told him that.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I am going for a while.
<b>Mr. Chairman:</b>	Rest assured. He has got his own method.
<b>A member:</b>	All right, Sir.
<b>Mr. Chairman:</b>	One portion here, one portion there.
<b>Mr. Yahya Bakhtiar:</b>	One might object that you do not accept it.
<b>Maulana Shah Ahmad Noorani</b>	All right.
<b>Mr. Yahya Bakhtiar:</b>	I do not want to go into the details.
<b>Maulana Shah Ahmad Noorani</b>	All right, no doubt.
<b>Mr. Yahya Bakhtiar:</b>	It is not all right. It cannot be any more intense.
<b>Maulana Shah Ahmad Noorani</b>	Sir! One thing is for sure. Sir, I want to say one more thing.
<b>Maulana Ghulam Ghous Hazarwi</b>	One thing is for sure, we are able to understand the Attorney-General's questions, but we are not able to understand his answers.
<b>Mr. Chairman:</b>	The Special Committee is adjourned to meet at 6:00 pm. In the meantime, the honourable members can discuss the questions, or methods of putting them, with the Attorney-General. Thank you very much.
<b>A member:</b>	In your Chamber, Sir?
The Special Committee adjourned to meet at 6:00 pm.	
The Special Committee re-assembled after the break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair.	
<b>Mr. Chairman:</b>	A suggestion, Mr. Attorney-General, from certain members, that certain questions put by you, the witness avoids to answer, and there is a suggestion that a second question may be put. When a definite answer is to be given by the witness, yes or no, he say 'I don't want to give'.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I said in the beginning that we can't compel the witness. And the House can draw its own inference that he is avoiding the answer to the question and, if he gives the answer, probably that will be not favourable to him. So, this is for the Court, as they say, to decide.
<b>Mr. Chairman:</b>	No, no, not yet. Have him called here and make him sit here.
Interruption	
<b>Mr. Chairman:</b>	Yes, they may be called.

**CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION**

<b>Mr. Chairman:</b>	Yes, the Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, before I proceed, my attention has been drawn by some members. For some further clarifications on the question of the number of Ahmadis in Pakistan. In a memorandum signed on behalf of the Ahmadiyya Community before the Boundary Commission in 1947, the figure given is about two lac. This is an official document.
<b>Mirza Nasir Ahmad:</b>	Have you got this document with you? Give it to me. Half a million.
<b>Mr. Yahya Bakhtiar:</b>	Half a million in the whole of India, including Pakistan, at that time, because it was done before that. Now, you said this morning that, at the time of the death of Mirza Ghulam Ahmad, the number of Ahmadis, in 1908, was about four lac. Now, in the course of these 30 years or so, has the number gone down to such an extent, or was this an incorrect figure?
<b>Mirza Nasir Ahmad:</b>	I have not...
<b>Mr. Yahya Bakhtiar:</b>	Approximately?
<b>Mirza Nasir Ahmad:</b>	...mentioned any number with certainty as there was no census. As far as I remember, I have said it quite clearly that all those estimates were made at different times. You also had made an estimate, that of two lacs? Similarly, any political party had written in 1970 that such and such party had won because it has 2.1 million adult volunteers to support it. So, if those 2.1 million adult volunteers happen to be Ahmadis, then the number of Ahmadis should be ten million. Anyway, these figures are, one, quite incredible, two, nothing is to be gotten from them if they...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mirza Nasir Ahmad:</b>	...five men, if they are subjected to tyranny, then it is as evils as if...
<b>Mr. Yahya Bakhtiar:</b>	No, it is impermissible to subject even a single person to tyranny. I am not saying this. I only wanted that we are preparing a record and we could have...
<b>Mirza Nasir Ahmad:</b>	Yes. No, that is...
<b>Mr. Yahya Bakhtiar:</b>	...an exact and approximate idea of the number of Ahmadis in Pakistan. So, which figure you think is correct? The figure given by the Jamaat-e-Ahmadiyya...
<b>Mirza Nasir Ahmad:</b>	I have, I have...
<b>Mr. Yahya Bakhtiar:</b>	...in 1947...
<b>Mirza Nasir Ahmad:</b>	I have said that according to my estimate there are today around 3.5 to 4 million Ahmadis in Pakistan. This includes children, adults, men and women.
<b>Mr. Yahya Bakhtiar:</b>	And in 1947, there were two lacs, according to your Jamaat, and in the whole of India two and a half lac.
<b>Mirza Nasir Ahmad:</b>	No, there were five lacs in India, but I think that when we all left India in 1947, some 40 to 50 thousand might have stayed behind. Alone in the districts of Gordaspur and Hoshiarpur, there were hundreds and thousands of them, and also in Ferozpur and back in Ludhiana, there were many members of the Jamaat-

	e-Ahmadiyya.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, in 1900-1901, ...
<b>Mirza Nasir Ahmad:</b>	No, if you compare the figures, then...
<b>Mr. Yahya Bakhtiar:</b>	No, this is a different question...
<b>Mirza Nasir Ahmad:</b>	...you will not arrive at a conclusion.
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking a different question now. In 1901, Mirza Ghulam Ahmad had requested the Government to mention the Ahmadis separately in the census. Then they have been mentioned in 1901, 1911, 1921, and 1931. I understand, up to that...
<b>Mirza Nasir Ahmad:</b>	And in no census the figures were correct.
<b>Mr. Yahya Bakhtiar:</b>	No, no, that may not be correct, Sir, ...
<b>Mirza Nasir Ahmad:</b>	Hmm,
<b>Mr. Yahya Bakhtiar:</b>	... but I want to know why this practice was given up after 1931? Why are they not mentioned separately? Have you requested them or the Government itself did that?
<b>Mirza Nasir Ahmad:</b>	As far as I know, no, we have not requested anybody to alter it.
<b>Mr. Yahya Bakhtiar:</b>	Not to mention it separately?
<b>Mirza Nasir Ahmad:</b>	No, that had not been practised previously, either.
<b>Mr. Yahya Bakhtiar:</b>	And, Sir, one more clarification. You had stated this morning that your followers call you Imam of the Jamaat, but actually your designation is that of Khalifa-tul-...
<b>Mirza Nasir Ahmad:</b>	...Masih-us-Salis (Third Khalifa of the Masih)
<b>Mr. Yahya Bakhtiar:</b>	Masih-us-Sani? (Second?)
<b>Mirza Nasir Ahmad:</b>	Salis. (Third)
<b>Mr. Yahya Bakhtiar:</b>	Third?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, this word 'Imam', could you kindly explain its significance as to in which sense they call you Imam? What is the idea, significance? Because, you know...
<b>Mirza Nasir Ahmad:</b>	Well, I have never ever asked anyone to call me Imam. And neither have I asked anyone to call me Amir-ul-Momineen. And the term 'Imam Jamaat-e-Ahmadiyya' is not commonly used in our Jamaat in Pakistan. It is used abroad. In Pakistan the term 'Amir-ul-Momineen' is somewhat popular. And about this term I have mentioned already that it is related to those who have given the pledge of allegiance.
<b>Mr. Yahya Bakhtiar:</b>	Sir, may I remind you that the day you came to address this House, you corrected the Chairman and told him that you are Imam of the Jamaat?
<b>Mirza Nasir Ahmad:</b>	I have said this, I remember. I had asked not to call me Sadr-e-Anjuman-e-Ahmadiyya, because I am not a Sadr, Sadr-e-Anjuman-e-Ahmadiyya, and that I should be called Imam-e-Jamaat-e-Ahmadiyya instead. When saying this, I had in mind the concept of 'Head of Community'.
<b>Mr. Yahya Bakhtiar:</b>	Yes. No, I just want to clarify what...
<b>Mirza Nasir Ahmad:</b>	Yes, yes. I have said that. I remember it very well.
<b>Mr. Yahya Bakhtiar:</b>	And you know what the significance of the word 'Imam' is among Muslims generally and among Shia Muslims particularly?
<b>Mirza Nasir Ahmad:</b>	I know that the meaning the word 'Imam' has got in the Shia sect does not exist in any other sect.
<b>Mr. Yahya Bakhtiar:</b>	And you don't use that in that sense?
<b>Mirza Nasir Ahmad:</b>	Oh, no, certainly not.



<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, the next point which I wanted to know this morning, which I didn't ask, can you, as Head or Khalifa or Imam of your Jamaat, resign your office or are you not allowed?
<b>Mirza Nasir Ahmad:</b>	When God has, as per our belief, endowed us with it, then we are not allowed to do so.
<b>Mr. Yahya Bakhtiar:</b>	You are not allowed to resign?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Sir, before we adjourned this morning, I was asking you a certain question with regard to the office of the President, and I asked you that supposing a person... because Article 41 says that he shall be a Muslim... then I asked you supposing a person applies or his name is proposed as a candidate for the office of President of Pakistan and therein his declaration is filed that 'I am a Muslim, of an age over 45' whatever it may be, 50 or 60, and somebody objects at the time of scrutiny of nomination papers that he is not a Musalman because he does not believe in one of the essentials of Islam, he does not believe, for instance, that Zakat is a compulsory or necessary part of Islam. Now, I ask you whether the Election Commissioner has a right, will he be justified to return, to refuse his nomination paper, reject it, or just because he has declared that he is a Muslim, that should be sufficient?
<b>Mirza Nasir Ahmad:</b>	The Election Commissioner ought to abide by the laws that Pakistan had made for him.
<b>Mr. Yahya Bakhtiar:</b>	Thank you, Mirza Sahib.
<b>Mirza Nasir Ahmad:</b>	I have no interference in this matter.
<b>Mr. Yahya Bakhtiar:</b>	No, Supposing that the man says himself, when he is asked: 'Is it true that you don't accept Zakat as necessary part of Islam and one of its essentials?' he says: 'Yes, I don't believe, I do not think it is a part of Islam, but I am still a Muslim.' Now, at this stage I only ask whether the Election Commissioner, Chief Election Commissioner can reject his nomination papers?
<b>Mirza Nasir Ahmad:</b>	It would be very wrong if I give an advice that is not permitted by the law.
<b>Mr. Yahya Bakhtiar:</b>	No, if a law would be made for this issue, then all would be fine, right? Yes? A law... If the law is made what is a Muslim...
<b>Mirza Nasir Ahmad:</b>	If there is a law that a Muslim is one who at least...
<b>Mr. Yahya Bakhtiar:</b>	Yes
<b>Mirza Nasir Ahmad:</b>	...believes in the five pillars of Islam, even if he does not act according to them...
<b>Mr. Yahya Bakhtiar:</b>	So, you think that, in the country, the State has the right to make the law, to lay down what is a Muslim because the Constitution requires that the President has to be a Muslim, the Prime Minister has to be a Muslim? Or other way...
<b>Mirza Nasir Ahmad:</b>	I think that...
<b>Mr. Yahya Bakhtiar:</b>	...or in the other way; I can put it that way...
<b>Mirza Nasir Ahmad:</b>	I think that an Islamic government should not devise any law that is not in accordance to what Allah and the Noble Prophet ﷺ said
<b>Mr. Yahya Bakhtiar:</b>	No, if they make it in accordance with the injunctions of Islam?
<b>Mirza Nasir Ahmad:</b>	If it is in accordance to the sayings of the Noble Prophet ﷺ, then every Muslim ought to accept it.
<b>Mr. Yahya Bakhtiar:</b>	Well, that means they can make a law laying down what a Muslim is or who is not a Muslim in a negative form or in a positive form, and then the Election Commissioner, in the light of that law, can reject the nomination paper?

<b>Mirza Nasir Ahmad:</b>	Yes, if it is according to what the Noble Prophet ﷺ said, and if it is a law, because the Election Commissioner is not as bound by the sayings of the Noble Prophet ﷺ as he is bound by the law, and if it is a law, then one should abide by it.
<b>Mr. Yahya Bakhtiar:</b>	That means such a law can be made and should be made?
<b>Mirza Nasir Ahmad:</b>	I would not say 'can be made'...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mirza Nasir Ahmad:</b>	...I am saying that if there was such a law, then one should abide by it.
<b>Mr. Yahya Bakhtiar:</b>	And if there was no such law, then there would be no interference? Then...
<b>Mirza Nasir Ahmad:</b>	If there is no law, then there can be no interference.
<b>Mr. Yahya Bakhtiar:</b>	Ok, fine. Sir, while referring to the Declaration of Human Rights, you have not relied on any Article of the Declaration of Human Rights, but only on the opinion of one of the draftsmen. Isn't it so?
<b>Mirza Nasir Ahmad:</b>	I am not getting it.
<b>Mr. Yahya Bakhtiar:</b>	Annexure-I is opinion of Dr. Charles Malik of Lebanon. It is not any Article of...
<b>Mirza Nasir Ahmad:</b>	Is this in our submission?
<b>Mr. Yahya Bakhtiar:</b>	Yes, you have filed the Annexure.
<b>Mirza Nasir Ahmad:</b>	It is article...
<b>Mr. Yahya Bakhtiar:</b>	Appendix
<b>Mirza Nasir Ahmad:</b>	...18. Please note it down.
<b>Mr. Yahya Bakhtiar:</b>	Yes, well then, have you seen the other provisions also?
<b>Mirza Nasir Ahmad</b>	Yes, I have.
<b>Mr. Yahya Bakhtiar:</b>	What is Article 29?
<b>Mirza Nasir Ahmad</b>	No, I don't remember.
<b>Mr. Yahya Bakhtiar:</b>	That...
<b>Mirza Nasir Ahmad</b>	No, well, I...
<b>Mr. Yahya Bakhtiar:</b>	No, I am telling you. If you have seen it or not...
<b>Mirza Nasir Ahmad</b>	I have seen many pamphlets, one or two books, but my memory does not retain things that do not interest me.
<b>Mr. Yahya Bakhtiar:</b>	No, probably. But, Sir, just like our Constitution says that you have the freedom of religion subject to law, public order and morality, Article 29 places similar restriction... similar... I don't say exactly the same... on the Human Rights that they also have to be subject to some sort of restriction.
<b>Mirza Nasir Ahmad</b>	No, according to my understanding that is the beginning of the Universal Declaration of Human Rights of 1947. It is just a matter of principles that had been agreed upon by all UNO member nations.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, I am not disputing that. I am just saying that that Right is also not absolute but subject to restrictions.
<b>Mirza Nasir Ahmad</b>	Might be.
<b>Mr. Yahya Bakhtiar:</b>	Yes. That is all?
<b>Mirza Nasir Ahmad</b>	But no, I also want to say that afterwards a big department was established, and a great number of experts had been consulted. Very much has been spent. They took one Human Right after the other and began to draw covenants. And since those people are not very interested in religion, they worked on Freedom of Speech; and also some others. They made Covenants on some points and left others.
<b>Mr. Yahya Bakhtiar:</b>	No, I am reading that what you have filed.

<b>Mirza Nasir Ahmad</b>	Yes, please.
<b>Mr. Yahya Bakhtiar:</b>	<p>The philosophy of the Bill of Rights was put into enduring words by an Arab scholar and philosopher, Dr. Charles Malik of Lebanon. Dr. Mailk, who was a member of the Commission on Human Rights of the United Nations, helped draft a Declaration of Human Rights for the United Nation. Dr. Malik stated what he deemed to be fundamental principles of civil rights:</p> <ol style="list-style-type: none"> <li>1. The human person is more important than the racial, national, or other group to which he may belong.</li> <li>2. The human person's most sacred and inviolable possessions are his mind and his conscience, enabling him to perceive the truth, to choose freely, and to exists;'</li> </ol> <p>Now, Sir, I would respectfully ask you that...</p>
<b>Mirza Nasir Ahmad</b>	That is Article 18 of the Universal Declaration of Human Rights which we had indicated.
<b>Mr. Yahya Bakhtiar:</b>	Yes, alright. Well, I am asking whether you have relied on it? Has any motion or resolution before the House suggested even in the remotest way that anybody will not be allowed...
<b>Mirza Nasir Ahmad</b>	No, this is just an opinion by a single person, it is significant only insofar as it suggests that a person's heart and brain...
<b>Mr. Yahya Bakhtiar:</b>	No one has suggested that you do not have the freedom to think, that you have not the freedom of thought or mind or conscience or the way you seek the truth. Nobody has suggested in anywhere. On the contrary, the Resolution which has come before the House...
<b>Mirza Nasir Ahmad</b>	Yes, yes, I have got your point.
<b>Mr. Yahya Bakhtiar:</b>	Yes ... guarantees that you will have your human rights and fundamental rights...
<b>Mirza Nasir Ahmad</b>	Hmm, hmm
<b>Mr. Yahya Bakhtiar:</b>	...right to practise and profess and...
<b>Mirza Nasir Ahmad</b>	Yes, yes, I have got your point, although I had not got it first. The issue is that two resolutions had been presented here.
<b>Mr. Yahya Bakhtiar:</b>	One motion and one resolution.
<b>Mirza Nasir Ahmad</b>	Yes, one motion and one resolution. Is the resolution from side of the People's Party or from side of the government?
<b>Mr. Yahya Bakhtiar:</b>	The resolution did not come from the government. It is the motion.
<b>Mirza Nasir Ahmad</b>	The motion, the motion came from the government. This is the clarification I wanted. You are completely right as far as the wording of the motion is concerned, but in the speeches made by some of the party officials are not in accordance to it. And because of that, a matter that had been very simple... by mixing both... we have mentioned that in our submission. If it had not been for those speeches by government officials, then there would have been no need for this. Then one would have to separate those two matters.
<b>Mr. Yahya Bakhtiar:</b>	<p>No, Mirza Sahib! I am saying that here is written that: 'The human person's most sacred and inviolable possessions are his mind and conscience.'</p> <p>Are they going to be affected in any way, as far as your community is concerned, by any motion or resolution, in enabling you to perceive the truth, to choose freely, and to exist?</p>
<b>Mirza Nasir Ahmad</b>	When it has been announced that we shall make such and such a decision concerning the Jamaat-e-Ahmadiyya, then, as a result of such an announcement,

	then we need to present this thing here in this manner. Otherwise there would be no need for it.
<b>Mr. Yahya Bakhtiar:</b>	No, the announcement would at most be that the Jamaat-e-Ahmadiyya is to be declared a non-Muslim minority.
<b>Mirza Nasir Ahmad</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, if you are declared, to put it very bluntly...
<b>Mirza Nasir Ahmad</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...a non-Muslim minority...
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...will they stop you from considering Mirza Ghulam Ahmad as a Prophet or as your hero or your leader or stop you from prayers or stop you from even thinking, believing that you are Muslims?
<b>Mirza Nasir Ahmad</b>	Or propagating?
<b>Mr. Yahya Bakhtiar:</b>	No, no, nobody can stop you from propagating, either. You can say whatever your faith is.
<b>Mirza Nasir Ahmad</b>	Then, what purpose would it serve you?
<b>Mr. Yahya Bakhtiar:</b>	So, that is, I say, that why should you object to it?
<b>Mirza Nasir Ahmad</b>	No, no, what purpose would it serve you to declare us as a non-Muslim minority?
<b>Mr. Yahya Bakhtiar:</b>	I want to know your point of view, and I will explain my point of view or the point of view of those who want me to explain their point of view. But i am just at the moment asking you. How is it going to affect you? Because, as far as your fundamental rights of religion are concerned, they will be protected.
<b>Mirza Nasir Ahmad</b>	Yes, yes, it will affect us in so far that our Pakistani brethren, they will be stigmatized that such a resolution can be passed in their country. If we love our country...
<b>Mr. Yahya Bakhtiar:</b>	Yes, but there are Parsis, there are Christians and they are also patriotic Pakistanis.
<b>Mirza Nasir Ahmad:</b>	They are also patriotic Pakistanis and they feel that they are not treated properly?
<b>Mr. Yahya Bakhtiar:</b>	No, that is a different thing. They should be treated properly. If some political party or Government or Legislature is not treating them properly, I am not justifying that. But I am just saying that how are their rights affected as far as their religion is concerned? Can they not pray according to their religion? Can they not preach their religion, profess their religion, propagate their religion?
<b>Mirza Nasir Ahmad</b>	It is only this much that their honour has been assaulted?
<b>Mr. Yahya Bakhtiar:</b>	No, then any citizen can come and say that it should not be done. That is a different right.
<b>Mirza Nasir Ahmad</b>	This, this is your...
<b>Mr. Yahya Bakhtiar:</b>	Should one not love anything?
<b>Mirza Nasir Ahmad:</b>	I do not understand what you want to ask. What is the question right now?
<b>Mr. Yahya Bakhtiar:</b>	No, I just wanted to know whether you have said this with regard to the Declaration of Human Rights, and everything else about religious freedom. This question does not arise here. How can the question arise? Nobody is going to violate your right to profess any religion, to practise any religion, to feel what you like, to have any faith you want; that is not...
<b>Mirza Nasir Ahmad:</b>	Material thinking here is that I say no one has got the right to call me a non-Muslim.

<b>Mr. Yahya Bakhtiar:</b>	No, that is different. But i am just saying that your religion will not be affected because nobody is going to stop you from...
<b>Mirza Nasir Ahmad:</b>	But my religion is affected; and if my religious feelings and passions are affected, my religion is affected.
<b>Mr. Yahya Bakhtiar:</b>	You have not clarified as to how? Because you will be allowed to say your prayers, you will be allowed to call whatever name you want, by the name of Ahmadi or whatever you like.
<b>Mirza Nasir Ahmad:</b>	We are linked to the Noble Prophet ﷺ, and yet it has been proposed to take our mosques to take...
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am not...
<b>Mirza Nasir Ahmad:</b>	This, to take that.
<b>Mr. Yahya Bakhtiar:</b>	No, once you are declared a minority, your rights are protected, Mirza Sahib.
<b>Mirza Nasir Ahmad:</b>	No, yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	If you are not declared a minority, then I am not sure if your rights will be protected.
<b>Mirza Nasir Ahmad:</b>	Then we don't want our rights to be protected.
<b>Mr. Yahya Bakhtiar:</b>	It is up to you.
<b>Mirza Nasir Ahmad:</b>	Yes, sure. Definitely.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, I go to your main point when you say that if you proclaim that you are a Muslim, everybody should consider that you are a Muslim and treat you as a Muslim without questioning your proclamation. And then you further say in your address... which I mentioned before... of 21 <sup>st</sup> June, that:  'God Almighty will demonstrate through His designs who is a believer and who is a disbeliever.'  Now, Sir, if, in spite of the fact that you declare and proclaim that you are a Muslim, and I still announce or anybody announces that you are not a Muslim, will that be interfering with your fundamental rights?
<b>Mirza Nasir Ahmad:</b>	The question here is not whether Zaid is calling Bakr a Muslim or not. The question is whether the Government has, from the worldly or political point of view, the right to declare someone as a non-Muslim and make announcements to this effect?
<b>Mr. Yahya Bakhtiar:</b>	No, if, if...
<b>Mirza Nasir Ahmad:</b>	You give the example of Zaid and Bakr. Whatever matter there might be between Zaid and Bakr - we will try to counsel them, make them realize that there is no reason to quarrel...
<b>Mr. Yahya Bakhtiar:</b>	No, supposing somebody says that you are not a Muslim...
<b>Mirza Nasir Ahmad:</b>	Yes, yes?
<b>Mr. Yahya Bakhtiar:</b>	If somebody says that, you will not mind that?
<b>Mirza Nasir Ahmad:</b>	No, no, I will not get angry because of that, not to talk about 'minding' it.
<b>Mr. Yahya Bakhtiar:</b>	But if the law says or the Legislature says that, then you consider it as interference with your rights?
<b>Mirza Nasir Ahmad:</b>	Yes, if the government interferes in this matter, then we think that it does not have the right to do so.
<b>Mr. Yahya Bakhtiar:</b>	Sir, the right which you claim for yourself, do you concede the same right to others also?

<b>Mirza Nasir Ahmad:</b>	To everybody else.
<b>Mr. Yahya Bakhtiar:</b>	Yes. They could also...
<b>Mirza Nasir Ahmad:</b>	Yes, here I would like to clarify that here we have thought a lot, after all, that is our job, right?... 'We' means all of us who are sitting here... that since so long scholars issue Fatwas of infidelity against each other. Well, we have thought that there should be some sense also, something that can be justified. We have come to the conclusion that these Fatwas mean that those against whom these Fatwas were issued, that their beliefs or deeds are not liked by Allah, and that on the Day of Judgement, they shall be taken to task. According to us, these Fatwas mean nothing more than that. And from the political point of view, in the light of the three Ahadith that are mentioned in the submission, from the political point of view, no government has got the right to declare any group or sect as infidel. In our submission, we have provided a small example of what would happen if declarations of infidelity were based on the Fatwas of different groups.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about sects and groups. If one says so with regard to the basics of Islam, about one who denies the essentials of Islam?
<b>Mirza Nasir Ahmad:</b>	There are five pillars
<b>Mr. Yahya Bakhtiar:</b>	Ok?
<b>Mirza Nasir Ahmad:</b>	I have said that it is ok.
<b>Mr. Yahya Bakhtiar:</b>	And then you said that you extend the same right and concede the same right to others which you claim for yourself; and, of course, the same courtesy...
<b>Mirza Nasir Ahmad:</b>	The same courtesy.
<b>Mr. Yahya Bakhtiar:</b>	...courtesy which you expect from them. Sir, you said in your speech that when you say that you are a Muslim, then Mr. Bhutto or Mufti Mahmood or Maulana Maudoodi...
<b>Mirza Nasir Ahmad</b>	Here I want to make clear that when I said 'Mr. Bhutto' I meant a member of the People's Party, not the Prime Minister.
<b>Mr. Yahya Bakhtiar:</b>	No, no, this does not make any difference.
<b>Mirza Nasir Ahmad</b>	No, it does make a difference. There is need for further explanation.
<b>Mr. Yahya Bakhtiar:</b>	I leave Mr. Bhutto. I just say Mufti Mahmood, he has no right to say that you are not a Muslim. Similarly, you have no...
<b>Mirza Nasir Ahmad</b>	I have got no right to say that Mufti Mahmood is a non-Muslim... in this sense, in this sense.
<b>Mr. Yahya Bakhtiar:</b>	Yes. You have no right?
<b>Mirza Nasir Ahmad</b>	No right.
<b>Mr. Yahya Bakhtiar:</b>	In other sense?
<b>Mirza Nasir Ahmad</b>	That is known to Allah. The founder of our movement had written...
<b>Mr. Yahya Bakhtiar:</b>	And if they say that you are not a Muslim in the same other sense?
<b>Mirza Nasir Ahmad</b>	In other sense, yes, they do say it. No, they do say it, and it makes no difference.
<b>Mr. Yahya Bakhtiar:</b>	No, but we should be clear about the sense. In which sense you say that they should call you a Muslim?
<b>Mirza Nasir Ahmad:</b>	In our opinion, their beliefs... we have mentioned some of their beliefs in our submission... or some deeds, which we consider as Islam, are not liked by God. Not more than that. Remains the question how God is going to deal with them. He is Beneficent, Merciful. The Holy Qur'an tells us that He forgives whatever He wants.
<b>Mr. Yahya Bakhtiar:</b>	So you...
<b>Mirza Nasir Ahmad:</b>	...a human being, a needy human being has got no right to say about anyone that

	God shall surely...
<b>Mr. Yahya Bakhtiar:</b>	Something in emotions, in high spirits, or fervour of elections, caused one Maulana to call another one an infidel...
<b>Mirza Nasir Ahmad:</b>	No, no, no... that goes since a couple of centuries. The fervour of elections is a thing of our days.
<b>Mr. Yahya Bakhtiar:</b>	No, let us see on the basis of principle.
<b>Mirza Nasir Ahmad:</b>	Well, as far as elections are concerned, ever since Pakistan came into being, we make noise that elections do not take place. The ado about elections is also adding pressure. It is said that in 1970, it was the first time that there was some election fervour. The Fatwas I am talking about are centuries old.
<b>Mr. Yahya Bakhtiar:</b>	You think it is on purpose. It is not a matter of emotions? These Fatwas were not given in an emotional state?
<b>Mirza Nasir Ahmad:</b>	This means nothing else.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about the Fatwas against you. I am talking about the ones they issue against each other.
<b>Mirza Nasir Ahmad:</b>	Against each other. I am also talking about that. They mean to say that according to them such things are not liked by Allah.
<b>Mr. Yahya Bakhtiar:</b>	Sir, the Ahmadi Community believes that Mirza Ghulam Ahmad was a Prophet of God?
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	Was he a Nabi?
<b>Mirza Nasir Ahmad:</b>	The Ahmadiyya Community does not believe that. The Ahmadiyya Community believes that he was Ummati Nabi... and there is a lot of difference between the two.
<b>Mr. Yahya Bakhtiar:</b>	No, that is a fact that you will clarify. But...
<b>Mirza Nasir Ahmad:</b>	No, he had said: 'Do not call me just Nabi.'
<b>Mr. Yahya Bakhtiar:</b>	First I said 'Prophet'...
<b>Mirza Nasir Ahmad:</b>	Ummati Nabi.
<b>Mr. Yahya Bakhtiar:</b>	...and then I said Nabi.
<b>Mirza Nasir Ahmad:</b>	Ummati Nabi.
<b>Mr. Yahya Bakhtiar:</b>	...and you qualified it as Ummati Nabi.
<b>Mirza Nasir Ahmad:</b>	Ummati Nabi.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, will you clarify and define 'Ummati Nabi'? How is he different from a real Prophet or Nabi?
<b>Mirza Nasir Ahmad:</b>	<p>'Ummati Nabi' means that if a person spends his life in utmost love for the Noble Prophet ﷺ, then he will be called an 'Ummati', The Holy Qur'an tells us:</p> <p>ان كنتم تحبون الله فاتبعوني يحببكم الله</p> <p>If you follow me, you shall get Allah's love. So, 'Ummati' means one who follows. And, there is difference between 'following' and 'following'. The founder of the Ahmadiyya Movement followed the Noble Prophet ﷺ perfectly. And we believe that any kind of spiritual blessings and progress cannot be obtained without perfectly following the Noble Prophet ﷺ. But before Muhammad ﷺ... and there is again a big difference in the figures... there were 124,000 prophets. That is what some say. There is no need to quarrel about this. Anyway, there were thousands of prophets. Some are mentioned in religious literature, in the Old Testament, in the Gospels, in the books of other religions, some are not</p>

	mentioned at all, but I do not know of any prophet from among the Children of Israel who had reached the station of prophethood due to Hazrat Musa's <i>alaihissalam</i> spiritual strength and blessings. And I think that there is indeed no such example. This is how we arrived at the conclusion that through perfect following of Hazrat Musa <i>alaihissalam</i> or any other <i>shara'i</i> Nabi, they could not reach that kind of Divine love. This was possible only after the Noble Prophet ﷺ. In human religions a strange, new revolutionary thing came into being, namely that from now on no person can obtain any kind of spiritual rank, not even that of a common, righteous man, without following the Noble Prophet ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	And if he does not belong to his Ummat?
<b>Mirza Nasir Ahmad:</b>	And Ummat... if he does not belong to the Ummat. And the meaning of 'Ummat' is that one has nothing of one's own. Whatever one has, has been acquired through the Noble Prophet ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	How will you define 'Ummat', in this sense?
<b>Mirza Nasir Ahmad:</b>	I can define 'Ummati' in this sense.
<b>Mr. Yahya Bakhtiar:</b>	Muhammadia, Ummat-e-Muhammadia?
<b>Mirza Nasir Ahmad:</b>	No. 'Ummati' means one who follows the Noble Prophet ﷺ, and 'Ummat' is a group comprising millions of people – people that lived through the past fourteen centuries to this date, who follow the Noble Prophet ﷺ. And among them were hundreds and thousands of people who literally and metaphorically gave their lives to follow and emulate the Noble Prophet ﷺ. As a result of their efforts, they became saints, Abdal, Qutb and Mujaddideen. The only way to get anything, in the spiritual sense, after the Noble Prophet ﷺ, is to mould one's life according to the Noble Prophet's ﷺ example.
<b>Mr. Yahya Bakhtiar:</b>	Can an Ummati Nabi have an Ummat, or will he belong to this Ummat. Can he have his own Ummat?
<b>Mirza Nasir Ahmad:</b>	Yes, yes, after the Noble Prophet ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	Separate?
<b>Mirza Nasir Ahmad:</b>	It is the same Ummat. Ummat-e-Muhammadi.
<b>Mr. Yahya Bakhtiar:</b>	There can be no separate Ahmadi Ummat?
<b>Mirza Nasir Ahmad:</b>	That is impossible. That is, if anyone has used this word, any Ahmadi, then he...
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes. I am just asking for clarification...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...because the word had been used.
<b>Mirza Nasir Ahmad:</b>	Yes, I have done so, but it has not been used in this sense.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, you have mentioned <i>shara'i Nabi</i> and <i>ghair shara'i Nabi</i> . What is the difference?
<b>Mirza Nasir Ahmad:</b>	A <i>shara'i Nabi</i> is one on whom Allah Most High has revealed a Shariah, and a <i>ghair shara'i Nabi</i> is one who is following the Shariah of any other prophet, just as the Holy Quran says about the prophet of the Children of Israel: يُحْكَمُ بِهِ النَّبِيُّونَ الَّذِيْنَ اَسْلَمُوْا لِلَّذِيْنَ هَادُوا That there were such prophets among the Children of Israel... and history tells us that there were thousands of them... who implemented the Shariah brought by



	Hazrat Musa <i>alaihissalam</i> , and who had no Shariah of their own.
<b>Mr. Yahya Bakhtiar:</b>	But he can't give his own laws? He does not have any laws of his own?
<b>Mirza Nasir Ahmad:</b>	Yes, he has got no... no laws of his own.
<b>Mr. Yahya Bakhtiar:</b>	He will merely interpret...
<b>Mirza Nasir Ahmad:</b>	Yes, he will do that, except for... but this is a very minor matter, there is no need to bring it up here.
<b>Mr. Yahya Bakhtiar:</b>	And, Sir, do you know that Muslims generally belonging to various schools of thought, do not accept Mirza Ghulam Ahmad as a Prophet, Ummati or of any other kind?
<b>Mirza Nasir Ahmad:</b>	Yes, that is correct.
<b>Mr. Yahya Bakhtiar:</b>	And they believe that there could be no Prophet of Allah after Prophet Muhammad ﷺ?
<b>Mirza Nasir Ahmad:</b>	Who, who? What do you means by 'they'?
<b>Mr. Yahya Bakhtiar:</b>	I mean not you but the rest of Muslims, or...
<b>Mirza Nasir Ahmad:</b>	No, no, no.
<b>Mr. Yahya Bakhtiar:</b>	...generally, may be somebody generally.
<b>Mirza Nasir Ahmad:</b>	No. There were many amongst our elders, amongst the pious predecessors who have resolved this issue.
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking you of generally the Muslims, generally.
<b>Mirza Nasir Ahmad:</b>	Today? Today?
<b>Mr. Yahya Bakhtiar:</b>	Today, yes.
<b>Mirza Nasir Ahmad:</b>	Those who were before us, the pious predecessors...
<b>Mr. Yahya Bakhtiar:</b>	No, I am not...
<b>Mirza Nasir Ahmad:</b>	Our elders, we are not talking about them?
<b>Mr. Yahya Bakhtiar:</b>	No.
<b>Mirza Nasir Ahmad:</b>	Right now?
<b>Mr. Yahya Bakhtiar:</b>	Today's issue.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, right. Alright. No, I just wanted clarification.
<b>Mr. Yahya Bakhtiar:</b>	Is it a fact, Sir, that your community... the leader of your community or your followers... refer to those who do not accept Mirza Ghulam Ahmad as a Nabi of some sort, as not Muslims, or Kafirs?
<b>Mirza Nasir Ahmad:</b>	What is the meaning of 'Kufr'? It is an Arabic word, isn't it?
<b>Mr. Yahya Bakhtiar:</b>	I said 'not Muslims'; that's why I put it simply.
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	First I put that way you can explain that the Kufr has...
<b>Mirza Nasir Ahmad:</b>	No, no, no, no. I have heard what you said and I have understood it, and I am answering it. The literal meaning of 'Kafir' is one who denies. We are subject of blame if we call one who does not believe in the founder of our movement a denier, and we are blameable if we say that he does believe in the founder of our movement. He denies the founder of our movement, in so far he is a denier.
<b>Mr. Yahya Bakhtiar:</b>	So, according to you, they are not Muslims?
<b>Mirza Nasir Ahmad:</b>	They are deniers.
<b>Mr. Yahya Bakhtiar:</b>	Deniers?
<b>Mirza Nasir Ahmad:</b>	No, not deniers of the Noble Prophet Muhammad ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	No, if there is a Muslim who denies one of the Prophets whom Allah had sent in truth, then he becomes a denier. He does not remain a Muslim. Is this correct or

	not?
<b>Mirza Nasir Ahmad:</b>	He shall be taken to task by Allah, but I have just said that this is from the worldly point of view. According to the political definition of a Muslim he shall not be considered as a Kafir.
<b>Mr. Yahya Bakhtiar:</b>	I am not talking about political definitions. I am asking you about the definition of your own group.
<b>Mirza Nasir Ahmad:</b>	According to us, the political definition of a Muslim applies on the members of the Ahmadiyya Jamaat just as much as it applies on the members of other groups.
<b>Mr. Yahya Bakhtiar:</b>	Sir, now, you said that Mufti Mahmood has no right to say that you are not a Muslim...
<b>Mirza Nasir Ahmad:</b>	And I have also said that I have no right to call him a...
<b>Mr. Yahya Bakhtiar:</b>	...but you have in your... I mean when I say 'you', I do not mean particularly you...
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	...but leaders of the Ahmadiyya Jamaat have called Muslims who do not accept Mirza Ghulam Ahmad as Nabi, as Kafir, as not Muslims, or pucca Kafir, I mean, to put it strongly...
<b>Mirza Nasir Ahmad:</b>	Hmm, hmm.
<b>Mr. Yahya Bakhtiar:</b>	No doubt. Isn't it so?
<b>Mirza Nasir Ahmad:</b>	I have just mentioned that we use the word 'Kafir' in two senses, and this is done so since hundreds of years. One kind of Kufr is that for which one shall be taken to task by Allah Most High. This has nothing to do with worldly matters. This relates to the other world. And in this sense, every sect calls other sense even worse than just hardened Kafirs. Some of this I had mentioned in the submission. And if you are interested, you can consult also other books.
<b>Mr. Yahya Bakhtiar:</b>	No, I have seen that already.
<b>Mirza Nasir Ahmad:</b>	And the other meaning of Kufr, or Islam, is of a political nature...
<b>Mr. Yahya Bakhtiar:</b>	No,...
<b>Mirza Nasir Ahmad:</b>	This is related to this world.
<b>Mr. Yahya Bakhtiar:</b>	...Sir, I am asking a simple question. If you claim a right for yourself that if you declare that you are a Muslim, Mufti Mahmood has not business to call you that you are not. Similarly, do you give this right to Mufti Mahmood that if you call him not Muslim or Kafir, he has also a right to call you Kafir and not Muslim? I am asking you this... whatever may be the form.
<b>Mirza Nasir Ahmad:</b>	No, I will have to clarify the form, otherwise the meaning will be wrong.
<b>Mr. Yahya Bakhtiar:</b>	Then we are going to...
<b>Mirza Nasir Ahmad:</b>	No, I am saying that just as I have the right to say that such and such sect cover graves with votary sheets, and make vows of offering food, and that these deeds are not liked by Allah, similarly this sect has got the right to say that the Jamaat-e-Ahmadiyya does something that is not liked by Allah, and that they are Kafirs in this sense. This is their right.
<b>Mr. Yahya Bakhtiar:</b>	Sir, in your address... now I am changing a little bit, going to a different subject, so that I can come back to the same subject again, and clarify the position... in your Annexure XI, which is called 'Azeem Roohani Tajalliyat', Zamima no. XI, in that you stated, while praising Insaniyat (humanity) and the status of human being in Islam, in that learned discourse, you said: 'All have been kept in the same place with regard to feelings, and this is something considerable. This is why there are many guidelines with regard to

	<p>communication. We are very careless in this regard. We joke with our brethren in a manner that hurts them. Doing so is forbidden. This causes Divine Anger. How kind it is to give so much consideration to the feelings of a human being.’</p> <p>Now, what you stated just now, Sir, that ‘we call them Kafir in one sense’, is that not hit by your own teachings? Do you not hurt their feelings?</p>
<b>Mirza Nasir Ahmad:</b>	<p>No, because as far as the status of humanity is concerned, there Muslims, Hindus, Christians, Buddhists and so on, are all put in the same place, they all are addressed in the following words by the Noble Prophet ﷺ:</p> <p>قل انما انا بشر مثلكم</p> <p>Religious beliefs are not subject of discussion here.</p>
<b>Mr. Yahya Bakhtiar:</b>	No, Mirza Sahib! Sometimes there are little quarrels.
<b>Mirza Nasir Ahmad:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	That day, for example, you said that ‘I am Imam of the Ahmadiyya Jamaat’, then the Assembly received a letter by you that...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	... you have addressed me as ‘Head of the Community’, and that you should be addressed as Imam of the Jamaat. But in your address, do you show the same courtesy? You know, Maulana Maudoodi is respected by his own people as Maulana, by his own admirers. Maybe I don’t think he is a learned man; maybe you don’t think...
<b>Mirza Nasir Ahmad:</b>	No, not this...
<b>Mr. Yahya Bakhtiar:</b>	...but let us show courtesy to call him ‘Mr. Maudoodi’, you expect to be called Imam. Now, these are the things which require clarification.
<b>Mirza Nasir Ahmad:</b>	Hmm, no, where has this been said?
<b>Mr. Yahya Bakhtiar:</b>	Annexure no. II
<b>Mirza Nasir Ahmad:</b>	No. (To a member of his delegation): Take out Annexure no. II. Which page?
<b>Mr. Yahya Bakhtiar:</b>	I think page 12.
<b>Mirza Nasir Ahmad:</b>	On page 12? Here it is.
<b>Mr. Yahya Bakhtiar:</b>	I just show you the exact... You say, Sir: ‘In other words...’
<b>Mirza Nasir Ahmad:</b>	Yes, I have seen it. The point which I cannot understand is that if Bhutto Sahib is called ‘Mr. Bhutto’ it is not a matter of insult...
<b>Mr. Yahya Bakhtiar:</b>	No, it is not.
<b>Mirza Nasir Ahmad:</b>	But if Maudoodi Sahib is called ‘Mr. Maudoodi’ it is an insult?
<b>Mr. Yahya Bakhtiar:</b>	No, let me tell you the reason for that. Members of Jamaat-e-Islami or other admirers of Maulana Maudoodi call him ‘Maulana Maudoodi’.
<b>Mirza Nasir Ahmad:</b>	Or Pir Maudoodi!
<b>Mr. Yahya Bakhtiar:</b>	No, nobody calls him ‘Pir Maudoodi’.
<b>Mirza Nasir Ahmad:</b>	The why are there slogans ‘Pir Maudoodi Zindabad’? (Long live Pir Maudoodi)
<b>Mr. Yahya Bakhtiar:</b>	No, no, normally on his writing now, Sir, in one of your annexures No. VI is written: ‘Maulana Abul Ala’. Now, I will call him ‘Abul Ala’ because that is the way he is addressed. He is a learned man. Similarly, Maulana’s writings show that he is a Maulana by his own Jamaat and by his admirers. Mufti mahmood, he is a qualified Mufti and he is addressed as such. But to belittle someone and say that, perhaps, you don’t think Maulana Maudoodi is a learned man, according to you, he is not Maulana...
<b>Mirza Nasir Ahmad:</b>	No, no, this matter...

<b>Mr. Yahya Bakhtiar:</b>	...but at the same time, you expect...
<b>Mirza Nasir Ahmad:</b>	I am not able to understand: five words earlier 'Mister Bhutto' was not an insult, and 'Mister Maudoodi' appears to be an insult. I am not able to understand it. That is, he is to be called Maulana, and that each and every time, 'Maulana'.
<b>Mr. Yahya Bakhtiar:</b>	No, I am just saying that...
<b>Mirza Nasir Ahmad:</b>	Then... but there is no aspect of insult.
<b>Mr. Yahya Bakhtiar:</b>	You don't mean any 'Tahqeer' (insult) but you see, if you say 'Mr. Bhutto, Mr. Mufti, Mr. Maudoodi', one can understand that you put them in the same category. You say Mr. Bhutto, Mufti Mahmood, Mr. Maudoodi'.
<b>Mirza Nasir Ahmad:</b>	In other words, it is my mistake...
<b>Mr. Yahya Bakhtiar:</b>	I don't mind your saying...
<b>Mirza Nasir Ahmad:</b>	No...
<b>Mr. Yahya Bakhtiar:</b>	You are entitled to say that, but...
<b>Mirza Nasir Ahmad:</b>	No, I am not entitled. The question here... I understand that... well, what happened was that I...
<b>Mr. Yahya Bakhtiar:</b>	...out of respect, his followers' feelings are hurt. You say nobody's feelings should be hurt. That is your lesson and I appreciate...
<b>Mirza Nasir Ahmad:</b>	Yes, it is not just my lesson, it is my firm belief, yes.
<b>Mr. Yahya Bakhtiar:</b>	Your belief. But you...
<b>Mirza Nasir Ahmad:</b>	No, this is a very powerful weapon that we have got anywhere in the world.
<b>Mr. Yahya Bakhtiar:</b>	You have said this to your followers that 'you should not hurt anybody's feelings'.
<b>Mirza Nasir Ahmad:</b>	We have to win humanity; that is how we should win the hearts of humanity for Muhammad ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	No, that's why I say...
<b>Mirza Nasir Ahmad:</b>	So we have to be very courteous.
<b>Mr. Yahya Bakhtiar:</b>	That's why I say, Sir, that you demand courtesy for yourself and do not want to extend it to others?
<b>Mirza Nasir Ahmad:</b>	I do not demand any courtesy from you or anybody else. Otherwise this would mean that I do not believe in the Ayat: ان العزة لله جميعاً
<b>Mr. Yahya Bakhtiar:</b>	I am not...
<b>Mirza Nasir Ahmad:</b>	Well... look, I...
<b>Mr. Yahya Bakhtiar:</b>	I am not suggesting that Maulana Maudoodi...
<b>Mirza Nasir Ahmad:</b>	But I... I have not... I do not demand any courtesy for myself.
<b>Mr. Yahya Bakhtiar:</b>	No, not you. But...
<b>Mirza Nasir Ahmad:</b>	But I must pay courtesy to all others.
<b>Mr. Yahya Bakhtiar:</b>	That is very nice, Sir, but your Jamaat.... if you don't personally... Maulana Maudoodi has not suggested, you would...
<b>Mr. Chairman:</b>	I would suggest to the Attorney-General and the Witness that definite questions should be put instead of this Munazara (polemics)
<b>Mr. Yahya Bakhtiar:</b>	I am sorry. I put the next. I was, Sir, dealing with the question of rights. If you claim a right, you concede the same right to others; if you claim courtesy because...
<b>Mr. Chairman:</b>	A definite question may be put...
<b>Mr. Yahya Bakhtiar:</b>	Yes. The Witness demands that he should be called 'Imam of...'
<b>Mirza Nasir Ahmad:</b>	No, not out of... I did not want any courtesy. I just corrected because there is another person who occupies the chair as Sadr... 'Sadr-e-Anjuman-e-Ahmadiyya'

	I just wanted to correct this. Even your calling me just 'Mister' would please me beyond all limits. My name is Mirza Nasir Ahmad, just call me Nasir.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, I was asking you some questions whether you call those Musliims who do not accept Mirza Ghulam Ahmad as a Prophet... when I say 'Prophet', I means in the sense of Ummati Nabi...
<b>Mirza Nasir Ahmad:</b>	Hmm
<b>Mr. Yahya Bakhtiar:</b>	... as Kafir?
<b>Mirza Nasir Ahmad:</b>	As one who does not accept him as Ummati Nabi...
<b>Mr. Yahya Bakhtiar:</b>	Have you also referred to them as...
<b>Mirza Nasir Ahmad:</b>	Out of the fold of Islam.
<b>Mr. Yahya Bakhtiar:</b>	What does this mean?
<b>Mirza Nasir Ahmad:</b>	I have said that before... I regret...
<b>Mr. Yahya Bakhtiar:</b>	No, no, but...
<b>Mirza Nasir Ahmad:</b>	...that I am at fault. I have not understood.
<b>Mr. Yahya Bakhtiar:</b>	If anybody has said that...
<b>Mirza Nasir Ahmad:</b>	'Out of the fold of Islam' in the sense of Kufr, is used in two senses: one is regard to how such a person is perceived by Allah. Man has got no say in that matter. And the other sense is of political nature. No one is out of the fold of Islam in the political sense. A person who calls himself a Muslim, no matter whether he is a Deobandi, or a Bareilvi, or member of any other sect, shall not be out of the fold of Islam. If we do not use this political definition, then there can never be any unity amongst the Muslims.
<b>Mr. Yahya Bakhtiar:</b>	So there are two kinds of Muslims: political ones and non-political ones?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	How do you define 'political Muslim'?
<b>Mirza Nasir Ahmad:</b>	The definition of 'Political Muslim' is the same that we have given as follows: (to a member of his delegation: 'Where is it? Take it out') 'Someone whom the Messenger of Allah ﷺ ... there are three Ahadith. They define it very well. They are one another's... I read out their translation, or do you want me to read Arabic and then the translation? Here is the translation. Let us save time. The Hadith tells us: O Muhammad (ﷺ)! Tell me about Islam. The Noble Prophet ﷺ said: Islam is that one bears witness that there is no god but Allah and that Muhammad (ﷺ) is His messenger, and that one establishes the prayers, pays the Zakah and performs the Hajj if he has the means to do so. The person then said: You have spoken the truth. The narrator said: We found it strange that the one who asked verified the answer himself. The person then said: Tell me about Iman! The Noble Prophet ﷺ said: Iman is that one believes in Allah, His angles, His books, and His messengers. The person said: You have spoken the truth. Afterwards the Messenger of Allah ﷺ revealed that this was Jibril who had come to teach you Islam. In the second Hadith comes that a person from Najd, with dishevelled hair, came to the Noble Prophet ﷺ. The people heard the humming tone of his voice, but were not able to understand what he was saying, until he had come close. He had come to ask the Noble Prophet ﷺ about Islam. The Noble Prophet ﷺ said:

	There are five prayers in one day and night. That person said: Are there any other prayers? The Noble Prophet ﷺ replied: No, unless you pray voluntarily. The Noble Prophet ﷺ further said: Keep the fasts of Ramadhan. That person asked: Are there any other fasts? The Noble Prophet ﷺ said: No, unless you fast voluntarily. The Noble Prophet ﷺ then mentioned Zakat. The person asked: Is there anything beyond it? The Noble Prophet ﷺ said: No, unless you yourself give something else as well.
<b>Mr. Yahya Bakhtiar:</b>	This is the definition of ‘political Muslim’, or Muslims as such?
<b>Mirza Nasir Ahmad:</b>	There is a third Hadith, which clarifies the whole matter further. The person then got up from there and said: ‘By God! I shall not add or decrease anything from that.’ The Noble Prophet ﷺ remarked: ‘If he stands by his words, he shall surely be successful.’ The third Hadith has been mentioned in Bukhari. It says: من صلى صلوتنا و تقبل قبلتنا و اكل ذبيحتنا فذلك المسلم الذي له ذمة الله و ذمة رسوله فلا تفسد الله في ذمته ‘A person who prays as we pray and who faces our Qibla and who eats from our slaughtered animals, is a Muslim for whom Allah and His Messenger are responsible. So do not try him with regard to Allah’s protection.’ This is the definition of a ‘political Muslim’.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, recently, in England, when this Rabwah incident took place in Pakistan, on the 2 <sup>nd</sup> June, the Ahmadiyya Community in England passed a Resolution. You may have seen it.
<b>Mirza Nasir Ahmad:</b>	No, I have not.
<b>Mr. Yahya Bakhtiar:</b>	But I will give you a copy; you can get it verified: ‘That we are deeply disturbed and worried at the news of riots, breakdown of all law and order and the persecution of Ahmadis all over the length and breadth of Pakistan.’ The next is: ‘That we are distressed at the atrocities meted out to Ahmadiyya Muslims in Pakistan by non-Ahmadiyya Pakistanis.’ Sir, will you explain who are these ‘non-Ahmadiyya Pakistanis’? They refer to themselves as ‘Ahmadiyya Muslims’ and those who allegedly committed these atrocities as ‘non-Ahmadiyya Pakistanis’.
<b>Mirza Nasir Ahmad:</b>	I do not know about that. I have said already that I have not seen the resolution. I am hearing this for the first time. It should have said: ‘non-Ahmadiyya Pakistani Muslims’.
<b>Mr. Yahya Bakhtiar:</b>	What I am saying is that in general you refer to Muslims as not Muslims.
<b>Mirza Nasir Ahmad:</b>	No, no.
<b>Mr. Yahya Bakhtiar:</b>	Then your community does not consider it. One of my questions which you will clarify kindly...
<b>Mirza Nasir Ahmad:</b>	Yes, I... please let me have a copy of that.
<b>Mr. Chairman:</b>	The copy may be handed over and may be replied to by tomorrow.
<b>Mr. Yahya Bakhtiar:</b>	It has also been printed in the newspapers. Please get it verified.
<b>Mirza Nasir Ahmad:</b>	No, no, the newspapers publish many untruths. How many things can one get verified, after all?
<b>Mr. Yahya Bakhtiar:</b>	Yes, Sir, I shall verify...

<b>Mr. Chairman:</b>	I think, I think...
<b>Mr. Yahya Bakhtiar:</b>	We will meet after prayers?
<b>Mr. Chairman:</b>	Yes. Before the delegation leaves, the Chair needs one clarification. The question was put but the answer has not yet been clear. So, I will repeat the question and put it to the witness: 'Is it a fact that the word 'Kafir', as understood by the common Muslim... not by the Ulema... means a man who is not a Muslim?'
<b>Mirza Nasir Ahmad:</b>	What? I have not understood.
<b>Mr. Chairman:</b>	Is it a fact that the word 'Kafir' as understood by a common Muslim... not by Ulema... means a man who is not a Muslim? Only the ... clarification on this point.
<b>Mirza Nasir Ahmad</b>	Ahmadi Muslim?
<b>Mr. Yahya Bakhtiar:</b>	No. Ordinarily, a common man, Sir, when you say so and so is a Kafir,...
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	...what is his understanding? He understands that he is not a Muslim?
<b>Mr. Chairman:</b>	Is it a fact that 'he is not a Muslim' it is understood as such.
<b>Mr. Yahya Bakhtiar:</b>	The Chairman wanted clarification.
<b>Mr. Chairman:</b>	It needs clarification because this point has not been clarified.
<b>Mirza Nasir Ahmad:</b>	This clarification can be given by the 'common man' to whom reference is being made. How am I supposed to tell?
<b>Mr. Yahya Bakhtiar:</b>	I will ask further questions.
<b>Mr. Chairman:</b>	Yes. This question remains pending. The witness can reply any time. The delegation is allowed to withdraw; and up to 8:00 pm.
<b>Mr. Yahya Bakhtiar:</b>	8:00 pm?
<b>Mr. Chairman:</b>	8:00 pm, after Maghrib prayers. Thank you very much.
<b>Mr. Yahya Bakhtiar:</b>	You want me, Sir, to... (Interruption) 8 o'clock. If you want me to clarify some position and some point, you know, because I don't want to...
<b>Mr. Chairman:</b>	Yes, the witness can take any time.
<b>Mr. Yahya Bakhtiar:</b>	We are here to clarify the position.
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Thank you.
<b>Mr. Chairman:</b>	The honourable members may keep sitting.
The delegation left the Chamber	
<b>Mr. Chairman:</b>	The Special Committee is adjourned to meet at 8:00 pm, for Maghrib prayers.

The Special Delegation adjourned for Maghrib prayers to meet at 8:00 pm.

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

<b>Mr. Chairman:</b>	Should we call them? ... They may be called.
The Delegation entered the Chamber	
<b>Mr. Chairman:</b>	Yes, the Attorney-General.
<b>Mirza Nasir Ahmad:</b>	There should be some clarification in this regard.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	Regarding what has been published in the newspaper – it got no name on it.
<b>Mr. Yahya Bakhtiar:</b>	No, I have got it directly.
<b>Mirza Nasir Ahmad:</b>	No, in which newspaper has this been published?
<b>Mr. Yahya Bakhtiar:</b>	I was told that it had been published in the newspaper, but I...
<b>Mirza Nasir Ahmad:</b>	Yes, that is it is not known (in which one). I asked just to...
<b>Mr. Yahya Bakhtiar:</b>	I will try to find out.
<b>Mirza Nasir Ahmad:</b>	No, I will have them send something in this regard.
<b>Mr. Yahya Bakhtiar:</b>	Ask your Jamaat...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...whether this resolution had been passed.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Sir, before we adjourned, you were explaining the meaning of 'Kafir', and you said that when you referred to Muslim and Kafir, you mean in political sense.
<b>Mirza Nasir Ahmad:</b>	Also, we also mean in political sense, and in other sense also.
<b>Mr. Yahya Bakhtiar:</b>	In both the senses. And one sense is political sense, means that he says within the pale of Islam.
<b>Mirza Nasir Ahmad:</b>	Yes, he has got his own pale of Islam. He remains in it, in the political sense.
<b>Mr. Yahya Bakhtiar:</b>	And according to the other sense, he doesn't?
<b>Mirza Nasir Ahmad:</b>	And according to the other definition, he has got a certain circle, and this is related to Allah Most High. It has nothing to do with this world.
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking you, Sir, because so much has been said in our society about the word 'Kafir' and you, being learned, have your own interpretations, so we want the position to be clarified that when you say that so and so is 'Kafir' or any member of your community says so, what is the impression it gives to the ordinary Muslims, ordinary followers of yours or ordinary public? That he is outside the pale of Islam? Or he still remains in the fold of Islam?
<b>Mirza Nasir Ahmad:</b>	The matter here is, if I remember correctly, that I have never used this word during my Khilafah.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not giving your example.
<b>Mirza Nasir Ahmad:</b>	Not once in nine years.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about your Khilafah. I am talking about your community, if anyone in the Ahmadiyya community... let us assume that your father had done so, any time. He was also the Head of Ahmadiyya Community.
<b>Mirza Nasir Ahmad:</b>	Yes, before 1958, if he had done so anytime.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am just asking, Sir.
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	Your father was also Imam before you.
<b>Mirza Nasir Ahmad:</b>	He was Khalif-tul-Masih-us-Sani. I will not use the word 'Imam' from now on as it leads to misunderstandings.
<b>Mr. Yahya Bakhtiar:</b>	No, no. I am just saying because it was just your....



<b>Mirza Nasir Ahmad:</b>	Yes. No, ok, yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, supposing Mirza Bashir-ud-Din Mahmud as Khalifa-e-Sani Ahmadiyya...
<b>Mirza Nasir Ahmad:</b>	When we use...
<b>Mr. Yahya Bakhtiar:</b>	...or...
<b>Mirza Nasir Ahmad:</b>	Yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	...even Mirza Ghulam Ahmad as the founder...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...of Ahmadiyya Movement...
<b>Mirza Nasir Ahmad:</b>	This means nothing else but that according to our point of view some of their deeds are not liked by Allah....
<b>Mr. Yahya Bakhtiar:</b>	That is they nevertheless continue to be Muslims?
<b>Mirza Nasir Ahmad:</b>	They are liable to be taken to task by Allah Most High.
<b>Mr. Yahya Bakhtiar:</b>	No, do they still continue to be Muslims, or not?
<b>Mirza Nasir Ahmad:</b>	If apart from the five pillars of Islam, they leave the other teachings or injunctions of the Holy Qur'an, or do not act upon those five, he still continues to be a Muslim. Just as we commonly say... here I do not mean to object against anybody, I just say... then, in one sense they continue to be Muslims, but not in the other sense.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I am sorry, I have not explained my position. Now, I could be a Gunahgar (sinner) Muslim: After all, I am a sinner, I am not an infidel. Ghalib says this: it has got a particular meaning. I am a Muslim. I may commit a hundred and one sins, but when I do become a Kafir? If I refuse to accept Mirza Ghulam Ahmad as a Nabi, will I be a Kafir, according to you, or a Gunahgar (sinner).
<b>Mirza Nasir Ahmad:</b>	I have said already that one who denies Mirza Ghulam Ahmad is a denier.
<b>Mr. Yahya Bakhtiar:</b>	Look...
<b>Mirza Nasir Ahmad:</b>	And the word 'Kafir' has got a literal meaning also, and the literal meaning is 'denier'. So, would you call one who does not accept...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mirza Nasir Ahmad:</b>	...one who accepts?
<b>Mr. Yahya Bakhtiar:</b>	Look, Mirza Sahib, Mirza Ghulam Ahmad had lived. People had seen him. No one denies his existence. If I say that it is not evening now, shall I be a denier of this fact?
<b>Mirza Nasir Ahmad:</b>	No, no. This will not be the case. You will be a denier or prophethood.
<b>Mr. Yahya Bakhtiar:</b>	So this is with reference to his prophethood, a person who does not accept him?
<b>Mirza Nasir Ahmad:</b>	One who does not accept him, does not accept him
<b>Mr. Yahya Bakhtiar:</b>	So, if you tell this an ordinary Muslim, that one who does not accept is an infidel, then what kind of impression do you give him?
<b>Mirza Nasir Ahmad:</b>	I have never said this. I don't know what kind of impression they get.
<b>Mr. Yahya Bakhtiar:</b>	No, I do not particularly mean 'you' when I say 'you'. Ahmadiyya Community members... if they dub a person who does not accept Mirza Ghulam Ahmad as a Prophet and Nabi, do you...
<b>Mirza Nasir Ahmad:</b>	Well, as for this matter, the issue will not be resolved in this manner.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not creating an issue.
<b>Mirza Nasir Ahmad:</b>	No, but we need to resolve this issue, sitting here, consulting one another, exchanging views, keeping the Fatwas of Kufr various sects in view, then we can

	discuss again, not necessarily here on this forum.
<b>Mr. Yahya Bakhtiar:</b>	No, I agree with you, but I am asking you a simple question that when you call someone Kafir, you say he is a 'political Kafir', you don't mean in this sense that he is outside the pale of Islam? Or do you say that he is outside the pale of Islam? I am asking a simple question.
<b>Mirza Nasir Ahmad:</b>	In one sense yes, in the other no.
<b>Mr. Yahya Bakhtiar:</b>	If one person says that he does not accept Mirza Ghulam Ahmad as prophet, he is a Kafir, a political Kafir. So there should be no harm in offering prayers behind such a political Kafir. But if he is a religious Kafir, then one should not pray behind him.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, the prayer is an altogether different issue.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am just giving an example. I am just giving an example.
<b>Mirza Nasir Ahmad:</b>	The question of offering or not offering the prayer, well, if one sect announces that the he cannot offer the prayer behind us...
<b>Mr. Yahya Bakhtiar:</b>	They say so because they consider him as a Kafir?
<b>Mirza Nasir Ahmad:</b>	No, no, behind us... let us say, for example regarding the Jamaat-e-Ahmadiyya, that the members of any other sect, like, for example the Deobandis, say that a member of the Jamaat-e-Ahmadiyya cannot pray behind us, then this person should not offer the prayer behind them, so as to avoid mischief.
<b>Mr. Yahya Bakhtiar:</b>	No, that is alright. What you say is correct. What I am asking is whether according to your set of beliefs... if a person calls you Kafir because he does not accept Mirza Ghulam Ahmad as a prophet...
<b>Mirza Nasir Ahmad:</b>	IN our opinion he shall be liable to be taken to task. A person who does not accept the Divine Commandments is liable to be taken to task.
<b>Mr. Yahya Bakhtiar:</b>	So he is a Kafir in the sense that he is out of the fold of Islam?
<b>Mirza Nasir Ahmad:</b>	He is a Kafir in this sense that he is liable to be taken to task by Allah Most High. And he denies, in the literal sense of the word 'Kufr'...
<b>Mr. Yahya Bakhtiar:</b>	If a Muslim does not accept Hazrat Isa <i>alaihissalam</i> , he becomes an infidel...
<b>Mirza Nasir Ahmad:</b>	If a Muslim...
<b>Mr. Yahya Bakhtiar:</b>	...because he was a prophet, a true prophet of Allah...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, he becomes a denier of Allah's Commandment.
<b>Mr. Yahya Bakhtiar:</b>	So is he an infidel, or not, in the ordinary sense, as it is understood by the Muslims, as it is understood by simple people like myself?
<b>Mirza Nasir Ahmad:</b>	No, no, no. More than that. The Noble Qur'an has clearly told us that the condition for being a Muslim is... as has been said at many places... to believe in all the prophets. So, one who does not believe in all the prophets, is an infidel according to the Qur'anic diction.
<b>Mr. Yahya Bakhtiar:</b>	He will be out of the fold of Islam, and?
<b>Mirza Nasir Ahmad:</b>	The expression 'out of the fold of Islam' I have not read anywhere in the Noble Qur'an
<b>Mr. Yahya Bakhtiar:</b>	Yes, when you use this expression, then in which sense do you use it?
<b>Mirza Nasir Ahmad:</b>	That means, I personally...
<b>Mr. Yahya Bakhtiar:</b>	Your group?
<b>Mirza Nasir Ahmad:</b>	Do not use it at all...
<b>Mr. Yahya Bakhtiar:</b>	No, I...
<b>Mirza Nasir Ahmad:</b>	As for the Jamaat, if anyone has used it...
<b>Mr. Yahya Bakhtiar:</b>	Not necessarily even Ahmadiyya Jamaat – Muslim scholars say: 'out of the fold of

	Islam' when we normally...
<b>Mirza Nasir Ahmad:</b>	Yes. He is out of the fold of Islam. I think... I don't know whether one would agree with me, or not... I think that it means only that on the Day of Judgement, that is, after his death, a person shall be liable to be taken to task.
<b>Mr. Yahya Bakhtiar:</b>	Both Kafirs and sinners shall be liable to be taken to task.
<b>Mirza Nasir Ahmad:</b>	Liable to be taken to task...
<b>Mr. Yahya Bakhtiar:</b>	In which category do you place such a person?
<b>Mirza Nasir Ahmad:</b>	In the category of being liable to be taken to task.
<b>Mr. Yahya Bakhtiar:</b>	That is in both categories?
<b>Mirza Nasir Ahmad:</b>	No, rather both are in the category of being liable to be taken to task.
<b>Mr. Yahya Bakhtiar:</b>	No, in which category shall be place them? In that of Sinner or in that of Kafir? Both are liable...
<b>Mirza Nasir Ahmad:</b>	No. A Kafir is a sinner also, because he does not follow Allah's commandment and he denies a prophet. You think that he is not a sinner, just a Kafir?
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, Mirza Sahib! Every Kafir is a sinner, but not every sinner is a Kafir.
<b>Mirza Nasir Ahmad:</b>	Every Kafir is a sinner; this is why it is better if we keep using the word 'sinner'. Yes, that is better.
<b>Mr. Yahya Bakhtiar:</b>	That is what I say that in which category will you put a person who does not accept Mirza Ghulam Ahmad as a Nabi? As a Gunahgar (sinner) or as a Kafir?
<b>Mirza Nasir Ahmad:</b>	If all Kafirs are sinners, then he will be in the category of sinner.
<b>Mr. Yahya Bakhtiar:</b>	He is there in any case. Then there is a second category of sinners: one that is liable to less punishment and one that is liable to more punishment...
<b>Mirza Nasir Ahmad:</b>	This is...
<b>Mr. Yahya Bakhtiar:</b>	I mean to say...
<b>Mirza Nasir Ahmad:</b>	It is not for me, nor another human being to mete out punishment.
<b>Mr. Yahya Bakhtiar:</b>	No, the thing is...
<b>Mirza Nasir Ahmad:</b>	Allah Himself is the one to decide.
<b>Mr. Yahya Bakhtiar:</b>	It is said that a sinner is sent for some time to hell, and afterwards he is admitted to Paradise, but a Kafir will never go to Paradise. He is condemned forever; that is what they say.
<b>Mirza Nasir Ahmad:</b>	No, this is why it has become a controversial issue. According to us, there is no such thing as 'Hell forever'.
<b>Mr. Yahya Bakhtiar:</b>	Even for Kafir?
<b>Mirza Nasir Ahmad:</b>	I beg your pardon?
<b>Mr. Yahya Bakhtiar:</b>	Even for Kafir it is not?
<b>Mirza Nasir Ahmad:</b>	No, no, according to us, punishment in Hell is not forever. It has also been stated in a Hadith that there shall be a time when there shall be no one in Hell... It is a parable, so to say... that the doors shall move just like that, they shall be opened, but there shall be nothing and no one, no guard, no bolts, nothing.
<b>Mr. Yahya Bakhtiar:</b>	According to the Holy Qur'an, is a Kafir considered as out of the fold of Islam, or...
<b>Mirza Nasir Ahmad:</b>	The Holy Qur'an has not used the expression 'out of the fold of Islam'.
<b>Mr. Yahya Bakhtiar:</b>	No, is he a part of the Ummah? Does he continue to be a Muslim, or not, in case he commits Kufr?
<b>Mirza Nasir Ahmad:</b>	The Holy Qur'an has mentioned three categories, right in the beginning of Surah Baqarah, one is that of believers, the second is that of Kafirs and the third is that of Munafiqs (hypocrites). And a Munafiq is a greater sinner than just a Kafir. In the Hadith comes (Note: the following is actually an Ayat from the Holy Qur'an,

	not a Hadith – translator) ان المناققون فى الدرك السفلى من النار The Holy Qur’an has, the Holy Qur’an has, although he is a greater sinner than a Kafir, considered him as within the fold of Islam.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib!
<b>Mirza Nasir Ahmad:</b>	About Kufr, the Hadith, the Ahadith tell us that: كفر دون كفر So, there is a big difference between Kufr and Kufr. That what we call ‘Kufr’ is not just one kind of Kufr. And it does have an impact on one’s being in ‘the fold of Islam’, to use your words. We term it as ‘belonging to the Millat’, or not.
<b>Mr. Yahya Bakhtiar:</b>	To the Millat.
<b>Mirza Nasir Ahmad:</b>	To the Millat.
<b>Mr. Yahya Bakhtiar:</b>	Yes, that is what I am asking.
<b>Mirza Nasir Ahmad:</b>	To the Ummat of Hazrat Muhammad ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	If a person denies the Kalimah Tayyabah, then he does not belong to the Islamic Millat. He is not a member of the Muslim community. But certain wrong beliefs, weakness of faith, make a human being a sinner. Man is very weak. I am, and so are you. May Allah protect us all. Ibn Taymiyah says in this regard: الكفر كفران: احدهما ينقل عن الملة و الاخر لا ينقل عن الملة Kufr is of two types, one causes one to be expelled from the Millat, and the other does not cause one to be expelled from the Millat. If one denies the Kalimah Tayyabah, then he is expelled from the Millat.
<b>Mr. Yahya Bakhtiar:</b>	One who denies the prophethood of Mirza Ghulam Ahmad is expelled from the Millat?
<b>Mirza Nasir Ahmad:</b>	He is not expelled from the Millat.
<b>Mr. Yahya Bakhtiar:</b>	He is not expelled from the Millat?
<b>Mirza Nasir Ahmad:</b>	He does not deny the Kalimah Tayyabah, does he?
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, fine. He is not expelled from the Millat.
<b>Mr. Yahya Bakhtiar:</b>	These writings of yours, quite many of them, or at least many of them, had also been presented in the Munir Enquiry Court, along with your interpretation.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Their finding was, and your interpretation had also been given, that you consider other Muslims outside the pale of Islam
<b>Mirza Nasir Ahmad:</b>	Whose opinion is this?
<b>Mr. Yahya Bakhtiar:</b>	It was Munir Sahib’s finding.
<b>Mirza Nasir Ahmad:</b>	Yes, Munir Sahib’s finding. There are many other findings apart from this one. If one wants to rely on these findings...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mirza Nasir Ahmad:</b>	...then one can also go for the stars.
<b>Mr. Yahya Bakhtiar:</b>	No, the matter is that evidence given in front of a Court, is recorded. Then there are arguments, and finally a conclusion is drawn.
<b>Mirza Nasir Ahmad:</b>	No, that is not what I mean...
<b>Mr. Yahya Bakhtiar:</b>	I am not saying that this is binding on the Assembly, on me or on you; but this has got its own value.
<b>Mirza Nasir Ahmad:</b>	(To a member of his delegation): Where is this Munir Report?

<b>Mr. Yahya Bakhtiar:</b>	Page 199.
<b>Mirza Nasir Ahmad:</b>	I just mean to say that the Munir Enquiry Report also says that if one views the Fatwas by the scholars, and keeps their statements they made there in mind, then no one would continue to be a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	No, that might be, yes, might be. What I am asking is that their findings, on this particular point, is that you...
<b>Mirza Nasir Ahmad:</b>	Which page?
<b>Mr. Yahya Bakhtiar:</b>	Page 199. The report says, Sir, that: 'On the question whether the Ahmadis consider the other Muslims to be Kafirs in the sense of being outside the pale of Islam, the position taken before us is that such persons are not Kafirs and that the word Kufr, when used in the literature of the Ahmadis in respect of such persons, is used in the sense of minor hereby and that it was never intended to convey that such persons were outside the pale of Islam. We have seen the previous pronouncements of Ahmadis on this subject, which are numerous, and to us they do not seem to be capable of any other interpretation than this that people who do not believe in Mirza Ghulam Ahmad are outside the pale of Islam. It is now stated that Muslims, who do not accept the claim of a Mamoor-min-Allah after the Holy Prophet (ﷺ), are not deniers of Allah and the Prophet (ﷺ) and are, therefore, still within the Ummat. This is in no way inconsistent with the previous announcements that the other Muslims are Kafirs. In fact, these words indirectly reaffirm the previous conviction that such persons are Muslims only in the sense that they belong to the Prophet's (ﷺ) Ummat and as such are entitled to be treated as members of Muslim society (Muashara). This is very different from saying that they are Muslims and not Kafirs.'
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	This is exactly the same; you have explained the same position as they had explained...
<b>Mirza Nasir Ahmad:</b>	This is justice Munir's opinion.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	We do not agree with it.
<b>Mr. Yahya Bakhtiar:</b>	And, Sir, while we are on this subject, will you kindly make a distinction between a political Muslim and a non-political Muslim, I mean, very briefly.
<b>Mirza Nasir Ahmad:</b>	First of all, to me, political, when we speak English...
<b>Mr. Yahya Bakhtiar:</b>	Sir, you had said 'Siyasi' (Urdu word for political – translator), that is why I am asking.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, the political definition of a Muslim is that a person believes in Allah, the Kalimah لا اله الا الله محمد رسول الله and the other four pillars, and the Hadith which is mentioned in Bukhari, that a person who faces our Qiblah and eats of our slaughtered animals is, in the political sense, under Allah's protection, as well as the protection of His Messenger ﷺ. He is thus considered as a political Muslim. This is an almost literal translation of the expression في ذمة الله و ذمة رسوله. This is what the Messenger of Allah ﷺ had mentioned. Then there is a Muslim who is, in the sight of Allah, and according to the knowledge of some people, liable to be taken to task. In other words, he does some deeds that are not liked by Allah. And in general it is...

<b>Mr. Yahya Bakhtiar:</b>	Does this definition apply also on other Muslims?
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	How would you define an ordinary Muslim?
<b>Mirza Nasir Ahmad:</b>	No. This applies also to Ahmadis.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I asked whether this political definition you gave applies on any Muslim?
<b>Mirza Nasir Ahmad:</b>	The political definition will...
<b>Mr. Yahya Bakhtiar:</b>	Apply on every Muslim?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	No, I wanted to know what will be the distinction between both?
<b>Mirza Nasir Ahmad:</b>	Yes, it will apply on every Muslim. And our differences of opinion... the one between 72 sects and the Jamaat, must most likely be accounted for. One group says that the beliefs of such and such group are not liked by Allah, the other group says that the beliefs held by... are not liked by Allah and that Allah shall take them to task for that. Whether Allah really will take them to task or not is not the question here.
<b>Mr. Yahya Bakhtiar:</b>	Are there political Muslims in the Ahmadiyya Jamaat also?
<b>Mirza Nasir Ahmad:</b>	There are.
<b>Mr. Yahya Bakhtiar:</b>	There are political Muslims in the Ahmadiyya Jamaat?
<b>Mirza Nasir Ahmad:</b>	Political Muslims.
<b>Mr. Yahya Bakhtiar:</b>	The way you define them?
<b>Mirza Nasir Ahmad:</b>	All Ahmadis, all Deobandis, all Barelvis are Muslims according to the political definition.
<b>Mr. Yahya Bakhtiar:</b>	Those apart from the political Muslims, what is it, that is over and above that, more to be added to (make them) something more than just political Muslims?
<b>Mirza Nasir Ahmad:</b>	He is someone who acts upon all injunctions of the Holy Qur'an, who moulds his life according to the example set by the Noble Prophet ﷺ, who lives according to the اياك نعبد و اياك نستعين mentioned in Surah Fatiha, who tries to be a true servant of Allah. Our elders as well as our own reason have interpreted this – and this is also according to the linguistic interpretation - to mean that one should try to dye oneself in the colour of Allah's characteristics, especially those characteristics that have been mentioned here, this too, according to all characteristics. Such a person should dye himself in the colours of all those characteristics. One who is lax in this matter, is liable to be taken to task – Ahmadis as well as non-Ahmadis.
<b>Mr. Yahya Bakhtiar:</b>	No, I am going to ask that.
<b>Mirza Nasir Ahmad:</b>	We do not differentiate between Ahmadis and Wahabis. We also admonish our Ahmadi brethren.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I was asking about a general definition...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	The answer you gave – I am still not clear.
<b>Mirza Nasir Ahmad:</b>	It is also in the submission.
<b>Mr. Yahya Bakhtiar:</b>	Yes, if a Muslim does not accept Sayyiduna Isa as a prophet, is he a political Kafir or a Kafir?
<b>Mirza Nasir Ahmad:</b>	A person who does not accept some of the Qur'anic injunctions...
<b>Mr. Yahya Bakhtiar:</b>	I am particularly asking this, yes, that the commandments of Allah...
<b>Mirza Nasir Ahmad:</b>	This is one of them. A person who does not act according to some of the Quranic injunctions can be called a Muslim in the political sense, but not in the real sense.

<b>Mr. Yahya Bakhtiar:</b>	No, I am asking about a person who does not accept Allah's command to believe in all prophets.
<b>Mirza Nasir Ahmad:</b>	Such a person rebels against the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	So he is a Kafir?
<b>Mirza Nasir Ahmad:</b>	Kafir... the thing here is that you have not told me the meaning of 'Kafir'.
<b>Mr. Yahya Bakhtiar:</b>	Kafir.
<b>Mirza Nasir Ahmad:</b>	Who is a Kafir in your opinion?
<b>Mr. Yahya Bakhtiar:</b>	Someone who is not counted among the Muslims, who is not considered as a Muslim, in this sense.
<b>Mirza Nasir Ahmad:</b>	Can someone who never offers the prayer be considered as a Muslim?
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking you. You are to clarify the position before the Special Committee, that a person whom you call Kafir... one sense you said is political, that he is liable to be taken to task...
<b>Mirza Nasir Ahmad:</b>	That is all.
<b>Mr. Yahya Bakhtiar:</b>	The second is that he is a Kafir, who...
<b>Mirza Nasir Ahmad:</b>	...who leaves the Ummat, the Millat-e-Islamia, is a...
<b>Mr. Yahya Bakhtiar:</b>	...leaves. Well, I am asking about someone who does not believe in Hazrat Isa <i>alaihissalam</i> ...
<b>Mirza Nasir Ahmad:</b>	One who does not believe in the Quranic Ayat according to which it is necessary to believe in Hazrat Isa, has left the Millat-e-Islamia.
<b>Mr. Yahya Bakhtiar:</b>	He has left it fully?
<b>Mirza Nasir Ahmad:</b>	Yes, he has left the Millat-e-Islamia.
<b>Mr. Yahya Bakhtiar:</b>	And one who does not believe in Mirza Ghulam Ahmad, has he also left it?
<b>Mirza Nasir Ahmad:</b>	One who does not believe, denies the Divine Commandment.
<b>Mr. Yahya Bakhtiar:</b>	So he has also left the Millat?
<b>Mirza Nasir Ahmad:</b>	He is liable to be taken to task.
<b>Mr. Yahya Bakhtiar:</b>	And he... that means... you have...
<b>Mirza Nasir Ahmad:</b>	You also confuse... in so far as...
<b>Mr. Yahya Bakhtiar:</b>	No, I want to clear the position.
<b>Mirza Nasir Ahmad:</b>	In our view, he does not leave the Millat-e-Islamia in the political sense.
<b>Mr. Yahya Bakhtiar:</b>	And one who does not believe in Hazrat Isa <i>alaihissalam</i> also does not leave it in the political sense?
<b>Mirza Nasir Ahmad:</b>	He does not leave it in the political sense.
<b>Mr. Yahya Bakhtiar:</b>	But in which sense does he leave?
<b>Mirza Nasir Ahmad:</b>	He leaves in the sense that he has gone against the Commands of Allah Most High, he is liable to be taken to task by Allah Most High.
<b>Mr. Yahya Bakhtiar:</b>	But he will be a Muslim nevertheless?
<b>Mirza Nasir Ahmad:</b>	He continues to be a Muslim in the political sense.
<b>Mr. Yahya Bakhtiar:</b>	And in which sense will he be a Kafir?
<b>Mirza Nasir Ahmad:</b>	Yes, yes, this is <b>كفر دون كفر</b> . In one sense he is a Kafir, and in another sense he is a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	And what about someone who says that he does not believe in any other Prophet than the Noble Prophet Muhammad ﷺ?
<b>Mirza Nasir Ahmad:</b>	He has not understood Islam.
<b>Mr. Yahya Bakhtiar:</b>	No, he has definitely not understood. He must be an illiterate ignoramus.
<b>Mirza Nasir Ahmad:</b>	That is exactly what I wanted to say.
<b>Mr. Yahya Bakhtiar:</b>	So is he a Kafir or not?

<b>Mirza Nasir Ahmad:</b>	He has left the Millat-e-Islamia. In the political sense...
<b>Mr. Yahya Bakhtiar:</b>	In the political sense?
<b>Mirza Nasir Ahmad:</b>	In the political sense he has not left.
<b>Mr. Yahya Bakhtiar:</b>	In the other sense?
<b>Mirza Nasir Ahmad:</b>	No, in the political sense he is a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	He still continues to be a Muslim?
<b>Mirza Nasir Ahmad:</b>	Yes. A person who calls himself a Muslim continues to be a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	And if he thinks that...
<b>Mirza Nasir Ahmad:</b>	In our country there are 90 percent Muslims who hardly recite the Kalimah Tayyibah properly, or who do not know the meaning.
<b>Mr. Yahya Bakhtiar:</b>	No, one...
<b>Mirza Nasir Ahmad:</b>	In what kind of argument have you fallen?
<b>Mr. Yahya Bakhtiar:</b>	I am not arguing, mind you. One thing is that a person has got no knowledge, but still says that I am a Muslim, I recite the Kalimah Tayyibah. But someone who deliberately, maliciously denies...
<b>Mirza Nasir Ahmad:</b>	He is a rebel, who does so deliberately, if this is the meaning of 'deliberately', then
<b>Mr. Yahya Bakhtiar:</b>	...thinking that he...
<b>Mirza Nasir Ahmad:</b>	...especially since the Noble Qur'an tells us to believe in Hazrat Isa as a Prophet...
<b>Mr. Yahya Bakhtiar:</b>	Yes, exactly.
<b>Mirza Nasir Ahmad:</b>	...and someone rebels against the Divine Command by denying it, then he has left the Millat-e-Islamia.
<b>Mr. Yahya Bakhtiar:</b>	Only in the political sense?
<b>Mirza Nasir Ahmad:</b>	No, no, no, not only in the political sense.
<b>Mr. Yahya Bakhtiar:</b>	That means he has fully left it?
<b>Mirza Nasir Ahmad:</b>	Yes, he has fully left it.
<b>Mr. Yahya Bakhtiar:</b>	One who denies the prophethood of Mirza Ghulam Ahmad has also left it?
<b>Mirza Nasir Ahmad:</b>	No, no, no, my first, that is... you must keep this in mind... I had said that a person who says that 'I know, I am aware of the fact that God demands from me that I accept Hazrat Isa as a prophet, but I stand up against the Divine Command and deny it', such a person has left. And a person who says that I know that Allah commands me to accept the founder of the movement as 'Ummati Nabi', but I will not do so', such a person has also left. It would be wrong to use one definition in one place and another in another place.
<b>Mr. Yahya Bakhtiar:</b>	No, no. If, according to you, Allah has said that Mirza Ghulam Ahmad is to be accepted as a prophet...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...and in spite of that...
<b>Mirza Nasir Ahmad:</b>	No, no, no, no. I have not said according to myself that he denies the Messiah, I have said that according to what he says. A person who stands up and says that: 'Allah has commanded that one must believe in all prophets, and Hazrat Isa is mentioned in the Holy Qur'an, and knowing that Allah requires me to believe in the Holy Shariah and the guidance given in the Holy Quran, but I still rebel and refuse to accept.' Such a person has left the Millat-e-Islamia in every sense. And a person who says that I know that the Promised Mahdi has been sent by Allah, and that he is an Ummati Nabi, but I still will not believe in him, has left just as the first one has left.



<b>Mr. Yahya Bakhtiar:</b>	And if a person doesn't know that?
<b>Mirza Nasir Ahmad:</b>	If a person... I explain that... if a person says: I do not know that Allah requires me to believe in Isa <i>alaihissalam</i> ...
<b>Mr. Yahya Bakhtiar:</b>	No, if he...
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	And if he has not even heard the name of Hazrat Isa <i>alaihissalam</i> ...
<b>Mirza Nasir Ahmad:</b>	If he has not even heard the name, then he...
<b>Mr. Yahya Bakhtiar:</b>	...and he does not believe, and he says that he does not believe because he has not heard the name...
<b>Mirza Nasir Ahmad:</b>	He has not left the Millat-e-Islamia in the political sense, not at all. He is a Muslim, in our political sense. He enjoys the same protection that the Noble Prophet ﷺ has intended when saying: <i>في ذمة الله و في ذمة رسوله</i> . And the other one has... against Allah... so what can we say about him?
<b>Mr. Yahya Bakhtiar:</b>	This is what Mirza Basheer-ud-Deen Ahmad has said. I shall read it. I will then also give the reference, you can then comment on it. 'Even if swords were placed on both sides of my neck, and I was told to say that there can be no prophet after the Noble Prophet ﷺ, even then I would say that you are a liar, a spreader of falsehood. After him ﷺ, there can be more prophets, and most certainly there can be more prophets.' Please verify this.
<b>Mirza Nasir Ahmad:</b>	Yes, this story, as long as it is not within context...
<b>Mr. Yahya Bakhtiar:</b>	No, well, I agree with you.
<b>Mirza Nasir Ahmad:</b>	No, no. I was about to say something else.
<b>Mr. Yahya Bakhtiar:</b>	No, alright. This...
<b>Mirza Nasir Ahmad:</b>	No, please, you should listen to my conclusion. In order to answer the question you put before me, I must consult some books. Otherwise it would be difficult for me to answer.
<b>Mr. Yahya Bakhtiar:</b>	No, I have only said that he said – and I have read that out, that 'there can be more prophets.'
<b>Mirza Nasir Ahmad:</b>	I cannot discuss this until I read about the context in which this was said.
<b>Mr. Yahya Bakhtiar:</b>	Ok, fine.
<b>Mirza Nasir Ahmad:</b>	I would not be fair to this august House.
<b>Mr. Yahya Bakhtiar:</b>	Afterwards he said: 'All Muslims who have not pledged allegiance to His Holiness the Promised Messiah, no matter whether they had heard of him, or not, are Kafirs and out of the fold of Islam'
<b>Mirza Nasir Ahmad:</b>	I can discuss this only after consulting the book.
<b>Mr. Yahya Bakhtiar:</b>	This is mentioned in his 'Aina-e-Sadaqat', p. 35.
<b>Mirza Nasir Ahmad:</b>	I have said already that...
<b>Mr. Chairman:</b>	If these books are available here, ...
<b>Mr. Yahya Bakhtiar:</b>	Books are available.
<b>Mr. Chairman:</b>	...these may be shown to the witness.
<b>Mr. Yahya Bakhtiar:</b>	Page 35.
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	This statement: 'All Muslims who have not pledged allegiance to His Holiness the Promised

	<p>Messiah, no matter whether they had heard of him, or not, are Kafirs and out of the fold of Islam’</p> <p>Is here the meaning that they are out of the fold of Islam in the political sense?</p>
<b>Mirza Nasir Ahmad:</b>	<p>Yes. This question was also put at the time of the Munir Enquiry Report in exactly the same words. I shall read out the answer that the Khalifa-tus-Sani had given himself:</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Yes, fine.</p>
<b>Mirza Nasir Ahmad:</b>	<p>This matter, this question, here the question is written:  ‘Is your belief according to what you have written in the first chapter of your book ‘Aina-e-Sadaqat, p. 35, that:  ‘All Muslims who have not pledged allegiance to His Holiness the Promised Messiah, no matter whether they had heard of him, or not, are Kafirs and out of the fold of Islam’</p> <p><u>Reply:</u> This statement itself proves that I consider the people whom I had on my mind as Muslims. When I use the word ‘Kafir’, I intend the second type of Kafir, which I had elucidated before already, that is those who have not left the Millat-e-Islamia. When I say that they are ‘out of the fold of Islam’, I have in mind the theory that I had put forth in my book ‘Mafroozat-e-Raghib’, p. 240, according to which there are two types of Islam... one فوق الايمان and the other دون الايمان. The first type includes those Muslims whose Islam falls below the degree of ‘Iman’. The second type refers to such Muslims whose degree of ‘Iman’ is remarkably above the simple ‘Iman’. Hence, when I say that some people are out of the fold of Islam, I have in my mind those people who fall in the second category. In Mishkat, there is a tradition according to which the Messenger of Allah ﷺ said: ‘A person who aids and supports an oppressor, is out of the fold of Islam’.</p> <p>This is the answer.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>When this answer was given, Justice Munir gave the finding that he had not been convinced, and he still thought that the only impression one could get is that, according to you, these people are Kafir and outside the pale of Islam. Mirza Sahib! Tell me, when an educated Judge, a very capable judge, in spite of the authoritative explanation that Mirza Sahib had given, still thinks that you mean Kafir, outside the pale of Islam, then what kind of impression would ordinary Muslims get?</p>
<b>Mirza Nasir Ahmad:</b>	<p>An ordinary Muslim has not even read the Justice Munir Report.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No, I am asking in general – such and such person who does not believe in Mirza Ghulam Ahmad is a Kafir – what kind of impression does this make?</p>
<b>Mirza Nasir Ahmad:</b>	<p>In this case we talk about mere impression.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No, because the members of the assembly, they...</p>
<b>Mirza Nasir Ahmad:</b>	<p>They are not ordinary people.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No, but they are just like Justice Muir; he was not convinced by this reply.</p>
<b>Mirza Nasir Ahmad:</b>	<p>The fact that Justice Munir was not convinced does not mean that the remaining world would not be convinced, either.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No, no, no, no. This is not what I am saying. I don’t say this, but I say that you produced material before him, you gave interpretation before him in a very authoritative, lucid manner, in spite of that he gave a finding...</p>
<b>Mirza Nasir Ahmad</b>	<p>He was not in a mood to accept those statements.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>So the average person, intelligent person, educated person, and you call me Kafir, I am not going to bother and going into the details and say: ‘What do you</p>

	mean by Kafir?’
<b>Mirza Nasir Ahmad</b>	He not even got to stand there. He has given his findings about all other sects, that he is not accepting the views of any of them. All of them call one another Kafir. And for me the problem is that even if I praise one, I am a Kafir in the sight of the others. And if I praise another, I am again a Kafir in the sight of the remaining ones. This is Justice Munir’s opinion that can be concluded if one puts all his findings together.
<b>Mr. Yahya Bakhtiar:</b>	But the finding he gave... rightnow I am... about this...
<b>Mirza Nasir Ahmad</b>	No, this is his finding about apostasy; it is mentioned in 218, 219. There is no need to read it out. Just think about it.
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking what kind of impression an ordinary person gets when a member of your group says that such and such is a Kafir.
<b>Mirza Nasir Ahmad</b>	When is this said?
<b>Mr. Yahya Bakhtiar:</b>	As it is being said in England...
<b>Mirza Nasir Ahmad</b>	You have the last...
<b>Mr. Yahya Bakhtiar:</b>	...what the common man, as a reasonable man, thinks of it? Judicial verdicts are given according to standards. The Judge does not talk about himself only, but what the common man thinks, the man in the street, the reasonable man; although he is an ideal, he never exists. So, according to you, when you say so and so is a Kafir, what does the man in the street think?
<b>Mirza Nasir Ahmad</b>	Look, I am responsible for stating this conviction on my part...
<b>Mr. Yahya Bakhtiar:</b>	Alright...
<b>Mirza Nasir Ahmad</b>	...but am I responsible for whether Justice Munir or anyone else accepts my views? Or am I not? I think, he should accept it, because I am telling him what I think about myself.
<b>Mr. Yahya Bakhtiar:</b>	No, well, fine. I continue. Mirza Basheer-ud-Deen Mahmood Sahib has written in one place: ‘Anyone who believes in Musa but not in Isa, who believes in Isa but not in Muhammad (ﷺ), or who believes in Muhammad (ﷺ) but not in the Promised Messiah, is not just a Kafir, but a pucca Kafir (staunch infidel) and out of the fold of Islam.’
<b>Mirza Nasir Ahmad</b>	The fold of Islam has been mentioned only now. Is it...
<b>Mr. Yahya Bakhtiar:</b>	No. This means: do you intend to say that he is out of the fold of Islam and a Kafir, only in the political sense?
<b>Mirza Nasir Ahmad</b>	Yes, yes. Exactly. This is the reply.
<b>Mr. Yahya Bakhtiar:</b>	This is the reply?
<b>Mirza Nasir Ahmad</b>	One is فوق الايمان , the other تحت الايمان. This terminology is according to Mafroodat-e-Raghib. It is a book on Quranic linguistics. The Arabic words used in the Holy Qur’an...
<b>Mr. Yahya Bakhtiar:</b>	No, Mirza Sahib!... The next point is...
<b>Mirza Nasir Ahmad</b>	Yes, this, this... this is a school of thought of its own.
<b>Mr. Yahya Bakhtiar:</b>	If a Christian believes in Hazrat Musa, in Hazrat Ibraheem, and in Hazrat Isa, but not in Hazrat Muhammad (ﷺ), will he also be a political Muslim?
<b>Mirza Nasir Ahmad</b>	No, no. How can he be a Muslim? If he does not believe in the Noble Prophet (ﷺ), it is out of question that he will be a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	He does not believe in one prophet. He believes in all other prophets.

<b>Mirza Nasir Ahmad</b>	No, no. How can he be a Muslim? This is the prophet who represents the spiritual benefits of all former prophets. One who does not believe in Muhammad (ﷺ), he has not believed in any prophet, according to our belief.
<b>Mr. Yahya Bakhtiar:</b>	He is a full Kafir?
<b>Mirza Nasir Ahmad</b>	Call him whatever you please. He not even deserves to be a human being.
<b>Mr. Yahya Bakhtiar:</b>	That means, under no circumstances can be said that he is a Muslim, in the fold of Islam.
<b>Mirza Nasir Ahmad</b>	How can one say about someone who does not believe in the Noble Prophet (ﷺ) that he is in the fold of Islam?
<b>Mr. Yahya Bakhtiar:</b>	And is he in the fold of Islam if he does not believe in Mirza Ghulam Ahmad?
<b>Mirza Nasir Ahmad</b>	One who does not believe, well, he is in one fold, understand? But not in the other.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, next quotation is: 'Since we believe that Mirza Sahib was a prophet, and Non-Ahmadis do not believe in him as a prophet, and since according to the teachings of the Noble Qur'an, it is Kufr to deny any of the prophets, non-Ahmadis are Kafirs.' This is from Al Fazl, June 1922, 26-29. I think it was bi-weekly in those days. 'Since we believe that Mirza Sahib was a prophet, and Non-Ahmadis do not believe in him as a prophet, and since according to the teachings of the Noble Qur'an, it is Kufr to deny any of the prophets, non-Ahmadis are Kafirs.'
<b>Mirza Nasir Ahmad</b>	This we had already.
<b>Mr. Yahya Bakhtiar:</b>	No, see, about this... all the members...
<b>Mirza Nasir Ahmad</b>	I have already read out the answer to this. According to us, this covers all that you have read so far. I cannot say anything about the future.
<b>Mr. Yahya Bakhtiar:</b>	Because different...
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...members have sent me this...
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Chairman:</b>	No, one thing may be clarified: whether the writings are admitted or not?
<b>Mr. Yahya Bakhtiar:</b>	Beg your pardon?
<b>Mr. Chairman:</b>	The writings are admitted or not?
<b>Mr. Yahya Bakhtiar:</b>	No, that is not denied.
<b>Mr. Chairman:</b>	That is not denied. All right.
<b>Mr. Yahya Bakhtiar:</b>	But he can verify them.
<b>Mr. Chairman:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	If you give them to me, then...
<b>Mr. Yahya Bakhtiar:</b>	No, I have read... I have read out the date as well, right. If you want us to produce the original, if you think it is not correct, then you...
<b>Mirza Nasir Ahmad</b>	No, it is just that I have not preserved it in my memory.
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying...
<b>Mirza Nasir Ahmad</b>	But I would like you to give it to me so that I can check it.
<b>Mr. Yahya Bakhtiar:</b>	No. I have given you the reference. I have given you the reference. If you do not have it, then we shall produce it for you.
<b>Mirza Nasir Ahmad</b>	Listen, your reference 'Al Fazl'...
<b>Mr. Yahya Bakhtiar:</b>	You have got the whole file of 'Al Fazl', haven't you?
<b>Mirza Nasir Ahmad</b>	No, I haven't. Which issue is it?

<b>Mr. Yahya Bakhtiar:</b>	26-29 June...
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	26 <sup>th</sup> - 29 <sup>th</sup> June, 1922
<b>Mirza Nasir Ahmad</b>	Yes. I have noted it.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Right now...
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	The document you have with you.
<b>Mirza Nasir Ahmad</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Onwards is written: 'His Holiness the Promised Messiah had strictly emphasised that one ought not to offer prayers behind a non-Ahmadi. People from abroad ask about this again and again. I say: 'Every time you ask, I shall give you the same reply: It is not permissible to pray behind a non-Ahmadi, it is not permissible'. This you have said that because of different reasons, not because he is a Kafir? You have said that, right, not to offer prayers.
<b>Mirza Nasir Ahmad</b>	Yes. There are many reasons for not offering the prayer.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad</b>	...one is what has been mentioned in our submission on page 154...
<b>Mr. Yahya Bakhtiar:</b>	No, the reasons you have mentioned...
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...are there also other reasons? Not only these ones?
<b>Mirza Nasir Ahmad</b>	Must be. Let me tell you.
<b>Mr. Yahya Bakhtiar:</b>	I will come to the issue of prayers afterwards.
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Onwards he says, in Anwar-e-Khilafat, p. 90: 'It is our duty to consider non-Ahmadis as non-Muslims, and not to offer prayers behind them, because they deny one prophet of Allah.' The same reply?
<b>Mirza Nasir Ahmad</b>	No, the Fatwa behind whom one can offer prayers and behind whom one cannot offer prayers, has been issued by different sects of Ahmadis. The issue of prayer, right, this issue has now become a <i>shara'i</i> matter.
<b>Mr. Yahya Bakhtiar:</b>	No, I have... I will come to the issue of prayers.
<b>Mirza Nasir Ahmad</b>	Ok, you have not done so yet?
<b>Mr. Yahya Bakhtiar:</b>	My question is regarding the same point...
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	'It is our duty to consider non-Ahmadis as non-Muslims'
<b>Mirza Nasir Ahmad</b>	Yes. This is...
<b>Mr. Yahya Bakhtiar:</b>	That comes later.
<b>Mirza Nasir Ahmad</b>	In our submission, we have given the reply, that...
<b>Mr. Yahya Bakhtiar:</b>	Yes. No, well, the issue of prayers...
	No, no, not for prayers. This Islamic theory... the report that had been presented to the Munir Committee, in it the reply was given along with some references of different sect, Wahabis, and Barelvis, from which the results given below can be concluded. These references are actually different Ahadith and statements of Imams, and this book has probably not been handed in before. If you want, we can give it to you.
<b>Mr. Yahya Bakhtiar:</b>	No, you may certainly produce it, but what I was asking was that...

<b>Mirza Nasir Ahmad:</b>	Yes, one Islam is in the sense of perfect Iman, and not all Muslims have got this perfect Imam. The other is the Islam in which one enters upon reciting the Kalimah. It is not a pre-requisite for such a Muslim to have perfect Iman, in fact, he can even be a Muslim without any kind of Iman. Nothing can be done with regard to him, except to counsel him and to pray for him. Second, Ahmadis have not given the Fatwa that non-Ahmadis are out of the fold of Islam and Kafirs first. It was rather them, the other sects, who had issued a Fatwa of Kufr against Ahmadis. As far as I know, the founder of our movement had –for years on end– tried to convince the scholars not to fall into this trap of issuing Fatwas of Kufr, because the Messenger of Allah (ﷺ) had said that if a Muslim calls another Muslim a Kafir, Kufr falls back on him. At one instance, they had demanded with great insistence that the founder of the movement should enter a Mubalahah with them. He said: ‘How can I do a Mubalahah with you? I consider you as Muslims!’ The answer he got was: ‘You might consider us as Muslims, but we consider you a Kafir. And since they issued Fatwas of Kufr, and since the Messenger of Allah (ﷺ) said: if one calls a believing Muslim a Kafir, then Kufr falls back on him. This is why we cannot call anyone a Kafir. This is what had to be said.
<b>Mr. Yahya Bakhtiar:</b>	Then the proposition is very simple now...
<b>Mirza Nasir Ahmad:</b>	Definitely.
<b>Mr. Yahya Bakhtiar:</b>	If you claim that you are a Muslim, nobody can call that you are not a Muslim?
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	Similarly, Mufti Mahmood can claim that he is a Muslim and nobody can call him that he is not a Muslim?
<b>Mirza Nasir Ahmad:</b>	Certainly.
<b>Mr. Yahya Bakhtiar:</b>	But if he calls you not a Muslim as you call him not Muslim, then both have a right to call each other Kafir?
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	Because he called you, you have also a right to call him?
<b>Mirza Nasir Ahmad:</b>	No, no, no, no. You have not got my point.
<b>Mr. Yahya Bakhtiar:</b>	No, you say that he has called me Kafir...
<b>Mirza Nasir Ahmad:</b>	No, no.
<b>Mr. Yahya Bakhtiar:</b>	...so I also have the right to call him a Kafir.
<b>Mirza Nasir Ahmad:</b>	No. This is not at all what I have said. I am really saddened that I was not able to clarify my position.
<b>Mr. Yahya Bakhtiar:</b>	But this is the position.
<b>Mirza Nasir Ahmad:</b>	Yes. No, this is the position. I have said that if Zaid calls Bakr a Kafir, and the Noble Prophet (ﷺ) said about this, that if anybody calls a Muslim a Kafir, then Kufr falls back on him. This person had not issued the Fatwa of Kufr and Kafir against the one who was the first to say ‘Kafir’, rather it was this sacred being, the one who had come for the guidance of us all, the last of Prophets Hazrat Muhammad (ﷺ) who said that is someone calls another person a Kafir, then this Kufr will fall back on him. So it was not Bakr who issued this verdict, it was rather the Noble Prophet himself (ﷺ).
<b>Mr. Yahya Bakhtiar:</b>	No, when the leaders of the Ahmadiyya Jamaat issue a Fatwa of Kufr against someone?

<b>Mirza Nasir Ahmad:</b>	If they issue the fatwa first, they themselves become Kafir.
<b>Mr. Yahya Bakhtiar:</b>	No, if they do not so first, do they have the right to do so afterwards?
<b>Mirza Nasir Ahmad:</b>	They should not issue at all.
<b>Mr. Yahya Bakhtiar:</b>	That Allah knows, Kufr falls back
<b>Mirza Nasir Ahmad:</b>	No, no, listen to me. Again I was not able to make my point.
<b>Mr. Yahya Bakhtiar:</b>	In retaliation?
<b>Mirza Nasir Ahmad:</b>	If Deobandis, or Wahabis, or Barelvis, or Ahl-e-Hadeeth, or Ahl-e-Quran, etc. etc. issues a Fatwa of Kufr against the Jamaat-e-Ahmadiyya, even then the Jamaat-e-Ahmadiyya has got not right to call them Kafir. But does the Jamaat-e-Ahmadiyya not have the right to say about the group regarding which the Noble Prophet Muhammad (ﷺ) had said 'Kufr falls back on him' that they are Kafir?
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, will you please explain if a particular Maulvi, Alim... or so called Alim, you can call him... calls Mirza Ghulam Ahmad that he was a Kafir, or Ahmadi is Kafir, now, do you condemn the whole Muslim community for that, or that particular individual?
<b>Mirza Nasir Ahmad:</b>	If they disassociate themselves...
<b>Mr. Yahya Bakhtiar:</b>	But how?
<b>Mirza Nasir Ahmad:</b>	...from that Fatwa...
<b>Mr. Yahya Bakhtiar:</b>	Is there...
<b>Mirza Nasir Ahmad:</b>	...we don't call them Kafir.
<b>Mr. Yahya Bakhtiar:</b>	No, Sir, but is there going to be a referendum? No,...
<b>Mirza Nasir Ahmad:</b>	No, no, no, no...
<b>Mr. Yahya Bakhtiar:</b>	I have no idea what Maulvi Sanaulah said, but if you say all the Musalmans, the whole lot of them, are Kafirs....
<b>Mirza Nasir Ahmad:</b>	If, if... any person proclaims... that I do not consider the Fatwa of these Maulvis as right, then we will not call him a Kafir.
<b>Mr. Yahya Bakhtiar:</b>	No, if he has not even heard it?
<b>Mirza Nasir Ahmad:</b>	Then we will inform him about it.
<b>Mr. Yahya Bakhtiar:</b>	No, if anyone has not at all heard about it, not at all? You are talking about the general situation.
<b>Mirza Nasir Ahmad:</b>	We will let him know. It has come in the Hadith.
<b>Mr. Yahya Bakhtiar:</b>	Please, this... you kindly see...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...you don't say Maulvi so and so is a Kafir, Mulla so and so is a Kafir. 'Muslims who do not believe in a prophet.'
<b>Mirza Nasir Ahmad:</b>	In one breath, we call them Muslims as well as Kafir. This is something to think about.
<b>Mr. Yahya Bakhtiar:</b>	Sometimes, sometimes these are contradictions, in so far that sometimes you call them Muslims, and at other times not. Then, the label of a Muslim, and yet you say that he has become a Kafir and is out of the fold of Islam.
<b>Mirza Nasir Ahmad:</b>	No. We say that he is a Muslim as well as a Kafir. From this is learnt that we talk about two pales.
<b>Mr. Yahya Bakhtiar:</b>	At some places, you say so and at others not. In some instances, when you... Muslim is one thing, a person is a Muslim. When you accuse him of Kufr, then he is out (of the fold of Islam). But until then, he continues to be a Muslim?
	There happens to be one reference available, by chance, 'Haqiqatul Wahi', page 165, actually 164-165. In it, the founder of the movement says:

	‘This is an issue of Shariah, if one who calls a believer a Kafir, ends up becoming a Kafir himself. When around 200 Maulvis had labelled me as Kafir and issued a Fatwa of Kufr against me, and it had become clear from their Fatwas that someone who calls a believer a Kafir ends up becoming a Kafir himself, there is only one thing to remedy this situation, provided the other people have a speck of honesty and faith in them, and provided that they are not hypocrites, that is: they should issue a very detailed proclamation, mentioning the name of each and every Maulvi – that they are all Kafirs, because they have labelled a Muslim as Kafir. Only then I am in a position to consider them as Muslims.’
<b>Mr. Yahya Bakhtiar:</b>	Sir, I will ask you again. Please understand, try to understand my question. Now, I am a Muslim who has nothing to do with Barelvi, Deobandi or anybody else. I am just giving you an example, there could be many. Now, If a Barelvi Maulvi or a Deobandi Maulvi declares Mirza Ghulam Ahmad as a Kafir...
<b>Mirza Nasir Ahmad:</b>	And you don't?
<b>Mr. Yahya Bakhtiar:</b>	...and I have not even heard of his Fatwa...
<b>Mirza Nasir Ahmad:</b>	And you don't declare him a Kafir?
<b>Mr. Yahya Bakhtiar:</b>	...and... There is no referendum on the question.
<b>Mirza Nasir Ahmad:</b>	No, no, I am...
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mirza Nasir Ahmad:</b>	You say one thing in this regard...
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking you whether you would call a person a Kafir if he announces that Mirza Ghulam Ahmad is a Kafir? Will you call him a Kafir or not? All the remaining ones? You said 200 Maulvis. Because of them we will consider 200,000, or two million, or twenty million Muslims as Kafir, if they do not announce that Mirza Ghulam Ahmad was a prophet? Isn't it putting it in the same shape that anybody who does not accept him as Nabi is a Kafir?
<b>Mirza Nasir Ahmad:</b>	I have explained that already that this is in the political sense...
<b>Mr. Yahya Bakhtiar:</b>	You condemn 200 Maulvis...
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	...call them Kafir...
<b>Mirza Nasir Ahmad:</b>	We do not even call them Kafir as per the political definition...
<b>Mr. Yahya Bakhtiar:</b>	No, the meaning in which you said...
<b>Mirza Nasir Ahmad:</b>	We do not call them, that is those 200 Maulvis, Kafir.
<b>Mr. Yahya Bakhtiar:</b>	No, my point is that a person who...
<b>Mirza Nasir Ahmad:</b>	...and the other sense in which we call him Kafir is that he does not fulfil some important requirements of faith, and this is why he is, in the sight of Allah...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mirza Nasir Ahmad:</b>	Liable to be taken to task.
<b>Mr. Yahya Bakhtiar:</b>	That is all right, Sir...
<b>Mirza Nasir Ahmad:</b>	...and...
<b>Mr. Yahya Bakhtiar:</b>	...that is all right,...
<b>Mirza Nasir Ahmad:</b>	...He is not out of the Millat-e-Islamia.
<b>Mr. Yahya Bakhtiar:</b>	No, but, Sir, if 200 Maulvis...
<b>Mirza Nasir Ahmad:</b>	No, we do not consider the other ones as out of the Millat-e-Islamia.
<b>Mr. Yahya Bakhtiar:</b>	No, you say that you have mentioned Muslims. That what I have just read in front of you...
<b>Mirza Nasir Ahmad:</b>	They can also be called Muslims. This is the answer he had given. When I say



	'these Muslims', then I also call them Muslims, and I also call them Kafirs. They are Muslims from one point of view, and Kafirs from another.
<b>Mr. Yahya Bakhtiar:</b>	All, all Muslims? Not 200 Maulvis?
<b>Mirza Nasir Ahmad:</b>	No, no, all Muslims...
<b>Mr. Yahya Bakhtiar:</b>	'Who did not pledge allegiance to the Promised Messiah...'
<b>Mirza Nasir Ahmad:</b>	These are all Muslims, aren't they?
	I explain to you, as I understand... may be wrong. 'who did not pledge allegiance to His Holiness the Promised Messiah, regardless of whether they had heard his name or not, are Kafirs and out of the fold of Islam.' Now, as far as I understand, is, that all the Muslims, they are all Muslims because they believe in the Holy Prophet (ﷺ) and all that. But Mirza Sahib says 'since I have come now, I am Nabi', or Mirza Sahib's Khalifa said that 'those Muslims who do not accept Mirza Ghulam Ahmad as a Prophet, as a Nabi, they are outside, dismissed, expunged, whatever you may call it...
<b>Mirza Nasir Ahmad:</b>	Well, no...
<b>Mr. Yahya Bakhtiar:</b>	...so they are Muslims, but they have been removed from the pale of Islam...
<b>Mirza Nasir Ahmad:</b>	It, it, I... it is not in this sense.
<b>Mr. Yahya Bakhtiar:</b>	...it does not mean that, after he has given the verdict, they continue. They say: they were before, but are no longer...
<b>Mirza Nasir Ahmad:</b>	This was not said.
<b>Mr. Yahya Bakhtiar:</b>	No, that is how it is interpreted, as I say. If you think that it is not correct...
<b>Mirza Nasir Ahmad:</b>	No. (To one member of his delegation) Where is the book? I shall read the reference. صاحب البينات ادري بما فيه. (The author of a statement knows best about what it contains). One has to accept that what the speaker has to say.
<b>Mr. Yahya Bakhtiar:</b>	No, well, that is all right. I am saying that only Muslims believe in Hazrat Muhammad (ﷺ) and no one else. Those who were after him...
<b>Mirza Nasir Ahmad:</b>	He said that I call them Muslims, and from one certain point of view I call them also Kafirs.
<b>Mr. Yahya Bakhtiar:</b>	No, when he has been called Kafir, does this mean that this Muslim is a Kafir?
<b>Mirza Nasir Ahmad:</b>	In spite of that, he calls them Muslims. He himself said that...
<b>Mr. Yahya Bakhtiar:</b>	He says: 'Out of the fold of Islam'.
<b>Mirza Nasir Ahmad:</b>	And he has also said why he considers them out of the fold of Islam. That is, they are a part of the Millat-e-Islamia, but out of the fold of Islam. لكل ان يصطلح. (Everyone has got a terminology of his own) Our sciences have permitted that a person uses or makes terms as he deems necessary, and that he is to explain them. You cannot separate this explanation.
<b>Mr. Chairman:</b>	I think that will do for today. You want to continue or we should...
<b>Mr. Yahya Bakhtiar:</b>	No, we can continue tomorrow morning...
<b>Mr. Chairman:</b>	Tomorrow morning.
<b>Mr. Yahya Bakhtiar:</b>	...because it will not conclude so soon.
<b>Mr. Chairman:</b>	Yes. The members of the Delegation are permitted to go. Tomorrow at 10:00 a.m.

#### AVAILABILITY OF BOOKS FOR QUOTATIONS AND CROSS-REFERENCES

<b>Mirza Nasir Ahmad:</b>	Are there no other magazines which I need to verify?
<b>Mr. Yahya Bakhtiar:</b>	No. It is just Al Fazl, nothing else.
<b>Mirza Nasir Ahmad:</b>	Those...
<b>Mr. Yahya Bakhtiar:</b>	Those books which you have here, it ought to be among them.
<b>Mirza Nasir Ahmad:</b>	No, if it is Al Fazl, then I have not got it here. I have to look for them.
<b>Mr. Yahya Bakhtiar:</b>	What I have got in front of me, is taken from Anwar-ul-Khilafat. Kalima...
<b>Mirza Nasir Ahmad:</b>	If you give me the questions, then we can give you the whole context, after due comparison.
<b>Mr. Yahya Bakhtiar:</b>	No. These are quotations concerning his statements about Kufr.
<b>Mirza Nasir Ahmad:</b>	There might be written something before and after...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...in explanation of that.
<b>Mr. Yahya Bakhtiar:</b>	You can take it afterwards.
<b>Mr. Chairman:</b>	The quotations can be supplied to the witness. We have got the books. The books can be referred. And I think, for the purpose of convenience, tomorrow, the books will be lying here. At any time, they can be...
<b>Mr. Yahya Bakhtiar:</b>	The books are available. These members who asked me to put these questions to the witness, I told them to bring the authority written therein here.
<b>Mr. Chairman:</b>	We have got them.
<b>Mr. Yahya Bakhtiar:</b>	But I said that...
<b>Mirza Nasir Ahmad</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...they can find out.
<b>Mirza Nasir Ahmad</b>	I just need the reference.
<b>Mr. Yahya Bakhtiar:</b>	I am giving only the reference.
<b>Mirza Nasir Ahmad</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Mr. Chairman....
<b>Mirza Nasir Ahmad</b>	We need the references. We must know the page numbers.
<b>Maulana Shah Ahmad Noorani Siddiqui</b>	Mr. Chairman, the books are available.
<b>Mr. Chairman:</b>	Yes, they are available.
<b>Maulana Shah Ahmad Noorani Siddiqui</b>	At any time we can supply the books.
<b>Mr. Chairman:</b>	Yes.
<b>Maulana Shah Ahmad Noorani Siddiqui</b>	The books are available.
<b>Mr. Chairman:</b>	Yes, they are available. So, any reference the witness can see, he will look up tomorrow and can reply.
<b>Mr. Yahya Bakhtiar:</b>	The books, Sir, which I am referring to...
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...are written either by Mirza Ghulam Ahmad himself or by Mirza Basheer-ud-Deen Mahmood... his addresses. So, they are with the Ahmadiyya Jamaat. But in case they don't have them...
<b>Mirza Nasir Ahmad:</b>	No, they are available.
<b>Mr. Yahya Bakhtiar:</b>	Yes.

<b>Mirza Nasir Ahmad:</b>	I just need the page numbers of the references.
<b>Mr. Yahya Bakhtiar:</b>	If there is any other book, then I have not referred to it. Munir's Report is commonly available. The remaining...
<b>Mirza Nasir Ahmad:</b>	Yes, it is here. Ok. As-Salamu alaikum. We are leaving.
The delegation left the Chamber.	
<b>Mr. Chairman:</b>	I think before adjourning for tomorrow at 10:00 am, the books may be kept near the Attorney-General, and...
<b>Mr. Yahya Bakhtiar:</b>	With the witness. I will not produce them. He has got the books.
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Only those books...
<b>Mr. Chairman:</b>	No, if the Attorney-General confronts them... this page, this portion... is it correct?
<b>Mr. Yahya Bakhtiar:</b>	No, but he says he wants to read the whole thing and...
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...he wants me to give him in advance. But I cannot...
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...because I don't know which question I am going to put...
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...it depends upon his answer, Sir.
<b>Mr. Chairman:</b>	Yes.

### DISTURBANCE DURING THE CROSS-EXAMINATION

<b>Mr. Chairman:</b>	And the second thing I would like to say is that the honourable members sitting around the Attorney-General should keep... at least should not disturb him. They should not be impatient. This I would request because I...
<b>Mian Mohammad Ataullah:</b>	Sir, I have another point that some of the witnesses who were here...
<b>Mr. Chairman:</b>	Yes.
<b>Mian Mohammad Ataullah:</b>	...or instance, Mirza Tahir Ahmad, he unnecessarily...
<b>Mr. Chairman:</b>	One second.
<b>Mian Mohammad Ataullah:</b>	Brother, just a minute please.
<b>Mr. Chairman:</b>	Just a minute. Yes.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	One, on his right side...
<b>Mr. Chairman:</b>	Yes.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	Those people keep laughing and talking, they mock and they shake their heads.
<b>A member:</b>	Sir, I suggest that the Attorney-General should put his questions while being

	seated.
<b>Mr. Chairman:</b>	That is a separate matter. I just wanted to say that...

### METHOD OF CONDUCTING THE CROSS-EXAMINATION

<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	Another suggestion is that the honourable Attorney-General, well that the answer should be given while standing, as is the rule of the witness-box... or that the Attorney-General should put his questions while being seated.
<b>Mr. Chairman:</b>	No, this...
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	What should be done?
<b>Mr. Chairman:</b>	Maulana Sahib! On the first day, we have...
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	Well, fine.
<b>Mr. Chairman:</b>	...given him permission. Anything else? Now the House stands...
<b>A member</b>	Sir! I want to say something.
<b>Mr. Chairman:</b>	One second. Yes, yes.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	Tell the Khalifa Nasir Ahmad that he should answer while standing.
<b>Mr. Chairman:</b>	That is almost settled.
<b>A member:</b>	They disturb.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	...we speak while standing, so he should also be ordered to do so.
<b>Mr. Chairman:</b>	Sir! This assembly, this Special Committee, they all are seated.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	Sir, in a Court, the witness does not have the right to sit.
<b>Mr. Chairman:</b>	Except... this Special Committee... Yes, Mister Azis Bhatti.
<b>Mr. Abdul Aziz Bhatti</b>	Sir, this...
<b>Mr. Chairman:</b>	I call the House to order. Sardar Abdul Aleem.
<b>Mr. Abdul Aziz Bhatti</b>	Sir, I would like to request that when the witness is being questioned...
<b>Mr. Chairman</b>	Yes.
<b>Mr. Abdul Aziz Bhatti</b>	When the Attorney-General questions the witness, the witness does not reply directly, as is a witness's duty... he tries to avoid the question and repeats himself, and he also suggests what he should be asked. I think this is the duty of the Chair. You should check him, so that instead of debating, he should stick to the question put by the Attorney-General.
<b>A member:</b>	Sir, I request to the honourable members...
<b>Mr. Chairman:</b>	The Attorney-General can ask the Chair at anytime when he feels that.
<b>Mr. Yahya Bakhtiar:</b>	I request, he need not answer any question at all. But you, as judges, should note that. The demeanour of the witness, his hesitation, his effort to be evasive, all these are taken into consideration and you can draw your own inference,

	favourable or adverse. And your addresses...
<b>Mr. Chairman:</b>	One thing I may mention. The honourable members...
<b>Mr. Yahya Bakhtiar:</b>	...you can make a note of everything. You give a fair decision yourselves.
<b>Mr. Chairman:</b>	One thing I may remind the honourable members: we are getting the opinion of a witness.
<b>Mr. Yahya Bakhtiar:</b>	But...
<b>Mr. Chairman:</b>	...opinion is... rare cases, under the Evidence Act.
<b>Mr. Yahya Bakhtiar:</b>	I know. He is such a witness, you know, and such an issue before the House.

### CONDUCT OF THE WITNESS DURING THE CROSS-EXAMINATION

<b>Mr. Abdul Aziz Bhatti</b>	Sir, the conduct of the witness is not coming of the record, Sir, as to how he is behaving...
<b>Mr. Chairman:</b>	No...
<b>Mr. Abdul Aziz Bhatti</b>	...and how he is...
<b>Mr. Chairman:</b>	No, no, no, everybody is...
<b>Mr. Abdul Aziz Bhatti</b>	As far as the record is concerned, only the words of the witness are coming on the record.
<b>Mr. Chairman:</b>	Everything is being noted, you can refer. Sardar Maula Bakhsh Soomro.
<b>A member:</b>	Sir, Chairman, Sir, my submission, humble submission, Sir...
<b>Mr. Chairman:</b>	Sardar Maula Bakhsh Soomro. <b>He got the floor before.</b>
<b>A member:</b>	Mr. Chairman, a submission, a humble submission to you, Sir, that I...
<b>Mr. Chairman:</b>	<b>Can you not sit quiet for a minute? Yes. Sardar Maula Bakhsh!</b>
<b>Sardar Maula Bakhsh Soomro</b>	My humble submission to you, Sir, is that I highly appreciate your patience but, Sir, I would request that kindly you do not allow them too much attitude. He is giving evasive replies. The same question is repeated in the same breath. It gets on our nerves. Rather than you give a patient... (interruption)
<b>Mr. Chairman:</b>	Yes, Sardar Maula Bakhsh.
<b>Sardar Maula Bakhsh Soomro</b>	I highly appreciate your patience but there should be some check. Sir, some check from the Chair also should be applied.
<b>Mr. Chairman:</b>	This I shall only do when the Attorney-General seeks the aid of the Chair. When he thinks... (Interruption) Just a minute. When he thinks so, only then, in that case I shall do it because this I have left entirely to the Attorney-General. Yes.
<b>Ataleeq Jafar Ali Shah:</b>	With utmost respect, I would like to submit that when a definite question is put, then it should not be repeated until a definite answer is given, because that would mean that we ourselves encourage them to make the thing lengthy. As far as I understand, if a definite question has been put, like: 'Will you call such a person a Muslim or a Kafir?' then he does not give a definite answer, one after the other... I mean, there should be no debating. It is because of debating that the matter gets lengthy. Then everyone is just beating around the bush.
<b>Mr. Chairman:</b>	No. This was just the first day that was spent in debate. The debate will be cut short, yes, it will be cut short.
<b>Maulana Ghauth Hazarwi:</b>	This...
<b>Mr. Chairman:</b>	I have a... yes, Maulana Ghauth Hazarwi!

<b>Maulana Ghauth Hazarwi:</b>	It has been said that 'he is a Kafir, a Kafir and out of the fold of Islam.' These two words should be repeated, thoroughly, and it should be noted that, mind you, 'he is not out of the Millat, but out of the fold of Islam'.
<b>Mr. Chairman:</b>	This has been noted, it has been noted.
<b>Maulana Ghauth Hazarwi:</b>	Yes.
<b>Mr. Chairman:</b>	It has been noted numerous times. It has also been taped, and it is also in the record there. So...
<b>Maulana Ghauth Hazarwi:</b>	And I think, just as your honour had said...
<b>Mr. Chairman:</b>	Yes.
<b>Maulana Ghauth Hazarwi:</b>	...that he should be asked to verify whether he considers the references by Mirza Mahmood Ahmad as correct, after that, there remains no need for further questions.
<b>Mr. Chairman:</b>	Yes. So, the House stands adjourned to meet tomorrow...
<b>A member:</b>	Sir, he has confused us with all this talk about two folds...
<b>Mr. Chairman:</b>	We will talk about the remaining things tomorrow... at 10:00 am.

The Special Committee of the Whole House adjourned to meet at ten of the clock, in the morning, on Tuesday, the 6<sup>th</sup> August, 1974

**2<sup>ND</sup> PROCEEDING**

**OF**

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

**Tuesday, the 6<sup>th</sup> August 1974**

**PROCEEDINGS****OF****THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA***Tuesday, the 6<sup>th</sup> August 1974***RECITATION FROM THE HOLY QUR'AN**

<b>Mr. Chairman:</b>	Should we start?
<b>Members:</b>	Yes.
<b>Mr. Chairman:</b>	They may be called.
Pause	
<b>Mr. Chairman:</b>	Let them sit outside, right now.

**BOOKS FOR REFERENCE DURING CROSS-EXAMINATION**

<b>Mr. Chairman:</b>	Mr. Attorney-General, would you agree with me if the books are placed near you for your reference?
<b>Mr. Yahya Bakhtiar:</b>	(Attorney-General of Pakistan): They are available.
<b>Mr. Chairman:</b>	All are available?
<b>Mr. Yahya Bakhtiar:</b>	(Attorney-General of Pakistan): They are available.
<b>Mr. Chairman:</b>	And the reference – which you put to the witness – may be shown that this is it. And there should be least disturbance near the Attorney-General.

**METHOD OF CONTACTING THE ATTORNEY-GENERAL**

<b>Mr. Chairman:</b>	Two honourable members have been...
<b>Ch. Jahangir Ali:</b>	Mr. Chairman, Sir,...
<b>Mr. Chairman:</b>	Just a minute... requested to collect the chits. One is Maulana Zafar Ahmad Ansari and the other is Mr. Aziz Bhatti. The chits should be delivered to these honourable members. And during the recesses, they can discuss with the Attorney-General. And any honourable member can discuss any matter with the Attorney-General in the recess, but when cross-examination is going on, there should be not disturbance, and especially no whispering around this area. Although I would not like whispering from this end or that end, but around this area whispering should



not be.  
Yes, Ch. Jahangir Ali.

### INTERPRETATION OF DOCUMENTS OF WRITINGS

<b>Ch. Jahangir Ali:</b>	Mr. Speaker, Sir...oh! Mr. Chairman, Sir, interpretation of a document or a writing is not the job of the witness, I would therefore request, Sir, that the witness should not be allowed to interpret the writings. It is the job of the presiding officer or the Judge, Sir, or this honourable committee, to give interpretation to the writings. He should be confronted only with this...
<b>Mr. Chairman:</b>	Yes
<b>Ch. Jahangir Ali:</b>	... 'whether you admit the existence of this writing in your so and so'...
<b>Mr. Chairman:</b>	This is what is settled. You are the judges. You can draw any inferences out of this.
<b>Ch. Jahangir Ali:</b>	Sir, he is wasting unnecessarily the time in giving interpretation – what was the interpretation before the Munir Committee, what was the statement before the Munir Committee...
<b>Mr. Chairman:</b>	Ch. Sahib, whenever any such difficulty arises, the Attorney-General can ask the Chair that this is unnecessary.
<b>Ch. Jahangir Ali:</b>	All right. That is the better way.
<b>Mr. Chairman:</b>	Begum Nasim Jahan.
<b>Begum Nasim Jahan:</b>	I...
<b>Mr. Chairman:</b>	I have entirely left the matter in the hands of the Attorney-General. He can seek the protection of the Chair. He can seek clarification or anything, whatever he needs. Yes.

### WOMEN'S REPRESENTATION ON QUESTIONS COMMITTEE

<b>Begum Nasim Jahan:</b>	Mr. Chairman, Sir, I am on a matter of clarification. Have women been given any representation on the Questions Committee?
<b>Mr. Chairman:</b>	Pardon?
<b>Begum Nasim Jahan:</b>	Have women been given any representation on the Questions Committee?
<b>Mr. Chairman:</b>	The scope was so narrow: the scope was only five members to sit in the Questions Committee?
<b>Begum Nasim Jahan:</b>	Sir, I...
<b>Mr. Chairman:</b>	The Steering Committee has got representation of one...
<b>Begum Nasim Jahan:</b>	Yes, Sir, I know.
<b>Mr. Chairman:</b>	...Begum Shireen Wahab, and the Questions Committee had to compromise out of the Steering Committee.

<b>Begum Nasim Jahan:</b>	Mr. Speaker,... Mr. Chairman, Sir, may I make a humble submission?
<b>Mr. Chairman:</b>	Yes.
<b>Begum Nasim Jahan:</b>	<p>I consulted Begum Shireen Wahab about this thing and she said that the committee – the Questions Committee – was not formed when she was present. Now, Sir, I am fully aware – I don't want to be irrelevant and I don't want to waste your time and the time of the House.</p> <p>Now, the witness has made a very important statement in his examination-in-chief or in his dep..., you know, in what he deposed before the House. Now, his link in this chain is that because the Holy Prophet of Islam (ﷺ) did not have a male issue, therefore the female line cannot carry on his tradition.</p> <p>Now, Sir, this is also an important issue in this case because it is an important link and also it hits the status of women. Now, a man who claims to represent one crore of Muslims all over the world, I just want to...</p>
<b>Mr. Chairman:</b>	I request the hon'able members to be patient. <u>Don't let them come yet.</u>
<b>Begum Nasim Jahan:</b>	Sir,...
<b>Mr. Chairman:</b>	Please stop them. Yes.
<b>Begum Nasim Jahan:</b>	Sir, I just wanted – I never want to be irrelevant and I hope you will correct me when I am irrelevant – but whatever comes in the examination-in-chief is subject to cross-examination. That is what I was told. Maybe I am wrong. But, Sir, I felt that this is a very important link and an important chain. There should be a woman on the Questions Committee, who should vet the questions.
<b>Mr. Chairman:</b>	I will discuss the matter with the convener of the Questions Committee, because the Questions Committee came out of the Steering Committee.
<b>Begum Nasim Jahan:</b>	Well, thank you, Sir, I am very grateful.
<b>Mr. Chairman:</b>	Yes, I will just bring... I will convey the feelings of the honourable member to the Chairman of the Committee.
<b>Begum Nasim Jahan:</b>	Sir, they are all supporting me.
<b>Mr. Chairman:</b>	<p>Yes, the entire House is supporting you. No, no, it has to go from the Steering Committee.</p> <p>Now I will call the witnesses.</p> <p>They may be called.</p> <p style="text-align: center;">(The delegation entered the Chamber)</p>
<b>Mr. Chairman:</b>	I will request the honourable members to be attentive. Mr. Attorney-General, you can proceed.

#### REPETITION OF OATH BY THE WITNESS

<b>Mr. Chairman:</b>	The Oath?
<b>Mr. Yahya Bakhtiar:</b>	It may not be repeated, Sir, it is the same.

<b>Mr. Chairman:</b>	Yes, it is. All right. The witness may take the oath. Otherwise, Rao Sahib, it is a continuing process; it is a continuing process.
<b>Mr. Yahya Bakhtiar:</b>	It is not necessary, Sir, at all.
<b>Mr. Chairman:</b>	It is not necessary. Yes, it is a continuing process.
<b>Mr. Yahya Bakhtiar:</b>	It is a formality; that you have applied.
<b>Mr. Chairman:</b>	It is cross-examination. It may be carried to one day, two days, three days. It is a continuing process. And the oath is for the entire examination
<b>Mr. Yahya Bakhtiar:</b>	This is just a formality.
<b>Mr. Chairman:</b>	No, then we have to go on for oath daily. Yes, Mr. Attorney-General to continue.

### CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

<b>Mr. Yahya Bakhtiar:</b>	(Attorney-General of Pakistan): Mirza Sahib, I don't want to waste your time or the time of the House. It is valuable. But, for the purpose of clarification, I will repeat one or two questions again because I am not sure what the reply was yesterday. You said, Sir, that there are two categories of kafirs: one category is kafirs, who fall outside the pale of Islam. Rather does it? Am I correct in understanding you?
<b>Mirza Nasir Ahmad:</b>	(Witness, leader of the Ahmadiyya Jamaat Rabwah): Yes. I shall clarify further. Yesterday, I had said – just as the pious elders and other righteous people had done before – that there is something called 'ایمان دون ایما', that there are different grades of faith, and similarly, there is کفر دون کفر, that is Kufr also has got different grades. Ibn Taymiyah was a renowned scholar. The Ahl-e-Hadith consider him as an Imam. He wrote in his book 'Kitabul Iman' the following: الكفر كفران احدهما ينقل عن الملة و الآخر لاينقل عن الملة 'There are two types of Kufr: one causes one to leave the Millat, and the other does not cause one to leave the Millat.' And that what does not cause one to leave the Millat-e-Islam is also Kufr. In our diction... that is according to the Jamaat-e-Ahmadiyya, such a person is out of the fold of Islam, but he is not out of the Millat-e-Islam. The fold of Islam and the Millat are two different things. This is why we ought to base the political definition on the sayings of the Noble Prophet ﷺ. And the Kufr that causes one to leave the Millat-e-Islam, like for example denying the Kalimah Tayyabah... after denying the Kalimah Tayyabah a person does not remain a part of the Millat-e-Islam. Not to mention the fold of Islam. He is completely out of the Millat.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, if... shall I ask or you want to complete this?
<b>Mirza Nasir Ahmad:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	Shall I ask you further questions?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, if a Muslim, as I submitted yesterday, accepts all the prophets but does not accept Hazrat Isa as a Nabi, in which category he comes of Kaifr? Outside the fold of Islam or outside the Millat?
<b>Mirza Nasir Ahmad:</b>	People who deny the prophethood of Hazrat Isa <i>alaihissalam</i> shall be divided by us into two types: Those who do not have any knowledge that the Noble Qur'an requires them to believe in his prophethood. The majority of people do not know

	<p>how to read the Qur'an. If any of them thinks that denying Hazrat Isa is not such an important issue, and he consequently denies him due to his being illiterate and ignorant, then he is not out of the Millat, but he is out of the fold of Islam.</p> <p>But if a person stands in rebellion to Allah, and, proclaims in proud denial that 'I know the Holy Qur'an requires me to believe in all prophets', and he himself... Well, there are prophets who are mentioned in the Holy Qur'an by name, and that there are prophets who are not mentioned in the Holy Qur'an by name. We believe in the prophets whom the Holy Qur'an had mentioned comprehensively, just as we believe in the prophets whom the Holy Qur'an had mentioned in detail... but this person says in his rebellious manner, due to proud denial that Allah commands me to believe in Isa <i>alaihissalam</i>, but I do not believe in him.' Such a person is out of the Millat-e-Islam.</p> <p>The first category, however, is not out of the Millat, it is just out of the fold of Islam.</p>
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! Muslims who does not believe in Mirza Ghulam Ahmad are also divided into two categories?
<b>Mirza Nasir Ahmad:</b>	They are also divided into two categories.
<b>Mr. Yahya Bakhtiar:</b>	In the same manner?
<b>Mirza Nasir Ahmad:</b>	That means... yes, exactly. That means there are people who... at times we all fall into doubt... well, we all are human beings. We are not Knower of the Unseen... yet, we insist on denial. If they are indeed such, then they are out of the Millat-e-Islam. But those who do not have knowledge, they are out of the fold of Islam, but not out of the Millat.
<b>Mr. Yahya Bakhtiar:</b>	'Non-Muslim' means out of the Millat?
<b>Mirza Nasir Ahmad:</b>	Yes, that means this has not been said. It has not been said a single time. He is not out of the Millat, but out of the fold of Islam. This is the differentiation we make.
<b>Mr. Yahya Bakhtiar:</b>	Is there any difference in your relation with these two categories, or are your relations with them all the same? There are two kinds of Kafir, one out of the Millat-e-Islam, one out of the fold of Islam.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, right.
<b>Mr. Yahya Bakhtiar:</b>	Are your relations with them all the same, or are they different?
<b>Mirza Nasir Ahmad:</b>	<p>I have understood the question. They are different. With one, we have got the relation of humanity, the relation that should be between two human beings. The relation between two human beings is not one of Millat. The Holy Qur'an has established this relationship, giving it great emphasis:</p> <p style="text-align: center;">قل انما انا بشر مثلکم</p> <p>The addressees of this... this is addressed to all humanity. Mutual values form this relationship. Some of them were established by reason, and in fact, they were basically all established by Islam.</p> <p>People who deny out of rebellion, are, according to us, out of the Millat, but still we maintain the relation of humanity with them. These are relations of love and affection.</p> <p>However, with those who are not out of the Millat, but out of the fold of Islam, we maintain very profound relations. The founder of our movement has made us love the Noble Prophet ﷺ so much, that we love them, too, to the extreme, for his sake (this passage is unclear in the Urdu original and had to be translated by estimate – translator). He said:</p>

	<p>اے دل تو نیز خاطر اینان نگہدار کافر کنند دعویٰ حب پیغمبرم</p> <p>This is the difference between both.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>I would like to direct your attention towards a writing or speech by Mirza Basheer-ud-Deen Mahmood Sahib. He says: ‘His Holiness the Promised Messiah has allowed only such relations with non-Ahmadis as the Noble Prophet (ﷺ) had with Christians. Our prayers have been separated from non-Ahmadis. It has been forbidden to give them our girls (in marriage). Offering the funeral prayers for them has been disallowed. Now what is left that we could do with them? There are two kinds of relations: religious and worldly. The greatest means of strengthening religious relations is worshipping together. And one of the most significant means of fostering worldly relations is marriage. Both were rendered unlawful for us. If you say that we are allowed to take their girls, then I say that it is also allowed to take the girls of Christians. And if you ask why non-Ahmadis are greeted with ‘Salam’, then the answer to this lies in the Ahadith. At times, the Noble Prophet (ﷺ) would reply to the Salam offered by Jews.’ (Review of Religion, page 129)</p>
<b>Mirza Nasir Ahmad:</b>	Yes. What is the question?
<b>Mr. Yahya Bakhtiar:</b>	What I am asking is that the relation he mentions, well, there is no relation at all. Not with one category, not with both categories that are considered as Kafir. Non-Ahmadi? The word is not even used. The word, Sir, is not used – Kafir – at all. Non-Ahmadi, who does not accept Mirza Ghulam Ahmad... Non-Ahmadi.
<b>Mirza Nasir Ahmad:</b>	No, no. Non-Ahmadis, I have said, fall into two categories: the ones in the first category are those who adopt a rebellious demeanour, and they know... after knowing that the founder of the movement was true in his claim, they still deny.
<b>Mr. Yahya Bakhtiar:</b>	In other words, Sir...
<b>Mirza Nasir Ahmad:</b>	But this does not refer to the non-Ahmadis who fall in the second category.
<b>Mr. Yahya Bakhtiar:</b>	In other words, you allow your girls to marry the other categories of non-Ahmadis?
<b>Mirza Nasir Ahmad:</b>	No... the word ‘allow’...
<b>Mr. Yahya Bakhtiar:</b>	I mean you have no objection. I could put it that way.
<b>Mirza Nasir Ahmad:</b>	This calls for elucidation. The basis of our objection is that a Fatwa was issued that their girls are not to be taken, and a Wahhabi, Bareilvi, Deobandi, Ahl-e-Hadith, Ahl-e-Quran, who goes against this Fatwa and wants to marry an Ahmadi girl, well, our experience in this regard is that bitterness develops in the lives of the people concerned – in that of the Wahhabi family as well as in that of the Ahmadi girl. This is why we object.
<b>Mr. Yahya Bakhtiar:</b>	Not as a matter of faith but as a matter of experience you refuse?
<b>Mirza Nasir Ahmad:</b>	It is not legal. This Fatwa is after all according to Shariah.
<b>Mr. Yahya Bakhtiar:</b>	If the scholars had not given such a Fatwa?
<b>Mirza Nasir Ahmad:</b>	It is not a sharai Fatwa... like... the question of marital relations: ‘A person (the founder of the movement – this I am saying on my own behalf) is an apostate. The Muslims consider it as unlawful to maintain contact with him. Similarly, they consider those who believe in him as infidels. Their marriage does not remain intact. Anyone who wants to, can marry their women.’ So, after this kind of Fatwa, the mutual love and kindness between the spouses,

	and the social situation are just not maintainable any longer. In this sense, it is not a sharai Fatwa, but we object to it.
<b>Mr. Yahya Bakhtiar:</b>	No, you object to it because relations will not be happy. But if an Ahmadi marries a non-Ahmadi girl, the relations will be alright? It will be happy? Further it is...
<b>Mirza Nasir Ahmad:</b>	No, we don't like... No, no.
<b>Mr. Yahya Bakhtiar:</b>	It is what Mirza Sahib says that one can marry them just as one can marry Christian girls?
<b>Mirza Nasir Ahmad:</b>	It would be happier than that in the previous case. In so far as we expect our youngsters – and they do not necessarily live up to our expectations – to fulfil all the rights of their wives, that Islam had granted them.
<b>Mr. Yahya Bakhtiar:</b>	And you do not expect that from non-Ahmadis?
<b>Mirza Nasir Ahmad:</b>	We do not expect it after this Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	Alright, Mirza Sahib...!
<b>Mirza Nasir Ahmad:</b>	And please note down the reference of this Fatwa, so that... it is in 'Ishaat-us-Sunnah', vol. 13, page 5.
<b>Mr. Yahya Bakhtiar:</b>	That means, both categories of Muslims are to be treated like Christians in matter of marriage?
<b>Mirza Nasir Ahmad:</b>	The first category is, as far as marriage is concerned...
<b>Mr. Yahya Bakhtiar:</b>	Well, this is clear.
<b>Mirza Nasir Ahmad:</b>	They shall be treated like Christians.
<b>Mr. Yahya Bakhtiar:</b>	And the other category?
<b>Mirza Nasir Ahmad:</b>	There is no sharai Fatwa for those who fall into the second category.
<b>Mr. Yahya Bakhtiar:</b>	Not a sharai one, but in fact, what are you doing in such a situation?
<b>Mirza Nasir Ahmad:</b>	There is no sharai Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	And what about the prayer?
<b>Mirza Nasir Ahmad:</b>	He had given the same Fatwa about prayer.
<b>Mr. Yahya Bakhtiar:</b>	Supposing there is no Fatwa at all; but what is your faith, what is your belief?
<b>Mirza Nasir Ahmad:</b>	No, why suppose a thing which does not exist?
<b>Mr. Yahya Bakhtiar:</b>	But, Sir, supposing there had been no Fatwa at all....
<b>Mirza Nasir Ahmad:</b>	In that realm of unreality you might issue any Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	No, but supposing...
<b>Mirza Nasir Ahmad:</b>	Why suppose unreality?
<b>Mr. Yahya Bakhtiar:</b>	No, but you think that the only reason is Fatwa?
<b>Mirza Nasir Ahmad:</b>	I have got a weak brain. I cannot imagine things that do not exist.
<b>Mr. Yahya Bakhtiar:</b>	I am still requesting you, that if in first place this Fatwa would not exist at all...
<b>Mirza Nasir Ahmad:</b>	If there was no Fatwa, then the conditions would not be the same. And if there was no such Fatwa, then there would be no issue of marriage, funerals, prayers – these issues would just not exist. These issues cropped up only after those Fatawa.
<b>Mr. Yahya Bakhtiar:</b>	You would have no objection keeping in view beliefs?
<b>Mirza Nasir Ahmad:</b>	Our belief is that one who issues this kind of Fatwa, he...
<b>Mr. Yahya Bakhtiar:</b>	No, if he does not give such a Fatwa?
<b>Mirza Nasir Ahmad:</b>	If he does not give such a Fatwa, and he... then he is to be treated in a completely different manner.
<b>Mr. Yahya Bakhtiar:</b>	Then tell me, someone who gives this Fatwa...
<b>Mirza Nasir Ahmad:</b>	A person who gives this Fatwa, or listens to it silently...
<b>Mr. Yahya Bakhtiar:</b>	And one who gives this Fatwa is to be treated in the same way? Or different?

<b>Mirza Nasir Ahmad:</b>	No, no. You are confusing. The issue is Fatwa. A person does not issue the Fatwa himself, but insists on it, follows the Mufti, but you treat the two as different.
<b>Mr. Yahya Bakhtiar:</b>	I will put it in a different way. If a person is not aware of Fatwa, but he believes it is his faith...
<b>Mirza Nasir Ahmad:</b>	He has blind faith in his religious leader who has issued the Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	No, no, not in the Maulvi, Sir. What I was submitting is that a Muslim feels and he has his faith that after the Holy Prophet Muhammad ﷺ no other prophet of any category or kind can come. This is his...
<b>Mirza Nasir Ahmad:</b>	Yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	After that, he has never even heard of Mirza Ghulam Ahmad, he never heard of any Fatwa...
<b>Mirza Nasir Ahmad:</b>	This... in the past two months, well, we cannot talk of anyone who has not heard of him.
<b>Mr. Yahya Bakhtiar:</b>	I think that perhaps all, well, assume that Qaid-e-Azam had not heard about them.
<b>Mirza Nasir Ahmad:</b>	Who?
<b>Mr. Yahya Bakhtiar:</b>	Qaid-e-Azam had not heard about those Fatawa. His faith was that no other prophet would come.
<b>Mirza Nasir Ahmad:</b>	He had deep relations with the Ahmadis, hence I think your supposition is not correct.
<b>Mr. Yahya Bakhtiar:</b>	No, I am talking about those Fatwas.
<b>Mirza Nasir Ahmad:</b>	No, no, I am also talking about those Fatawa. Mr. Abdul Hameed Badayooni and mr. Hamid Badayooni had discussed the matter with him during a rally in Lahore, and you say he did not know about them?
<b>Mr. Yahya Bakhtiar:</b>	Had he given a Fatwa?
<b>Mirza Nasir Ahmad:</b>	Yes. He had presented a manifesto. He had presented a manifesto.
<b>Mr. Yahya Bakhtiar:</b>	The Qaid-e-Azam?
<b>Mirza Nasir Ahmad:</b>	No, no. Hamid Badayooni had.
<b>Mr. Yahya Bakhtiar:</b>	Yes. He had given a Fatwa. But had the Qaid-e-Azam also given a Fatwa?
<b>Mirza Nasir Ahmad:</b>	He had presented the manifesto in front of the Qaid-e-Azam. Thus, the Qaid-e-Azam was aware of this Fatwa. At that time, mention was just of having knowledge about it.
<b>Mr. Yahya Bakhtiar:</b>	Do you think he supported it?
<b>Mirza Nasir Ahmad:</b>	I think he had not given any verdict against this Fatwa of Kufr.
<b>Mr. Yahya Bakhtiar:</b>	What if a person can neither see nor hear?
<b>Mirza Nasir Ahmad:</b>	We call this 'مرفوع القلم', (that is someone whose deeds are not recorded – translator) in our language.
<b>Mr. Yahya Bakhtiar:</b>	Will you say about him, too, that he had done nothing to repudiate the Fatwa?
<b>Mirza Nasir Ahmad:</b>	We call him 'مرفوع القلم'.
<b>Mr. Yahya Bakhtiar:</b>	Does he also fall into this category of Kafir?
<b>Mirza Nasir Ahmad:</b>	He...
<b>Mr. Yahya Bakhtiar:</b>	He had not believed.
<b>Mirza Nasir Ahmad:</b>	He is 'مرفوع القلم'. The sharai regulations do not apply to a person who is mad, or a person under such circumstances...
<b>Mr. Yahya Bakhtiar:</b>	A person who...
<b>Mirza Nasir Ahmad:</b>	He is not accountable. Islam tells us that Allah will not take him to task.
<b>Mr. Yahya Bakhtiar:</b>	And if it be a child, six years old, two years old, or perhaps just six months old,

	well, he cannot repudiate the Fatwa, not at all, a child that is just six months old.
<b>Mirza Nasir Ahmad:</b>	On both sides....
<b>Mr. Yahya Bakhtiar:</b>	...he cannot repudiate; he is not capable of repudiation. Yes.
<b>Mirza Nasir Ahmad:</b>	This is quite a simple matter. A child is considered as on the religion of his parents. When he comes of age and repudiates, then he will no longer be on his parents' religion. He will be on a separate religion. And if he does not, he will continue to follow them.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, I will ask you another question, if you don't mind. In tribal society, a brother is responsible for the sins and crimes of his brother but, in Islam and in civilized society, I am responsible for my crime, for my sin and not for my brother's crime or my brother's sin. Is it correct or not?
<b>Mirza Nasir Ahmad:</b>	لا تَنَزِرُ وَازِرَةً وَزُرَّ آخِرَى Everyone is himself answerable for his deeds, in front of Allah, this is what the Quran says, yes.
<b>Mr. Yahya Bakhtiar:</b>	No, if the child's father has committed the sin of not accepting... from your point of view... Mirza Ghulam Ahmad as Nabi...
<b>Mirza Nasir Ahmad:</b>	And in his home...
<b>Mr. Yahya Bakhtiar:</b>	...this six months old child, are you punishing him also for the sin of his father?
<b>Mirza Nasir Ahmad:</b>	No, we won't punish the boy.
<b>Mr. Yahya Bakhtiar:</b>	Has not Mirza Bashir-ud-Din said: 'Do not offer the funeral prayer for him, just as the funeral prayer is not offered for Christian children.'
<b>Mirza Nasir Ahmad:</b>	Not offering the funeral prayer is not a punishment.
<b>Mr. Yahya Bakhtiar:</b>	But why?
<b>Mirza Nasir Ahmad:</b>	It is not a punishment. I tell you why: According to the Imams of Fiqh, the funeral prayer is Fardh-e-Kifayah. It is not Fardh. It is Fardh-e-Kifayah. And, Fardh-e-Kifayah, in the terms of Fiqh refers to that Fardh which, if it is discharged by some members of the Millat, then no one will be a sinner, if there are twenty men, or ten men to offer the funeral prayer of that child, then those who have not offered it, will not be sinners. This is a Fatwa of our Fiqh, and it is agreed upon. How can something that is not a sin become a punishment?
<b>Mr. Yahya Bakhtiar:</b>	My question was: the way you treat Muslims of different categories, who don't belong to Ahmadi's school of thought, any distinction do you make between the two categories, those that are out of the fold of Islam and out of the Millat of Islam? You have explained the two categories. I am asking in which sense you... between the two?
<b>Mirza Nasir Ahmad:</b>	The clarification I had made about those two categories, was just the tenth part of the whole issue. Would you like to listen to the remaining nine parts now?
<b>Mr. Yahya Bakhtiar:</b>	No, thank you... we are here because we want the issue to be clarified.
<b>Mirza Nasir Ahmad:</b>	The issue of offering prayers, right? Well, now listen to the remaining nine parts, or more or less nine parts. This is a Fatwa: Those who issued this Fatwa are not just scholars from the Subcontinent. When translations of the matter compiled by Wahhabis and Deobandis were sent, scholars from Afghanistan, Khaiwa, Bukhara, Iran, Egypt, Rome, Syria, Makkah Muazzamah and Madeenah Munawwarah, etc, from the Arab world, and Kufah, Baghdad, in fact, scholars from places all over the world, scholars belonging to the



	<p>Ahl-e-Sunnah, issued the following Fatwa without any difference of opinion:          ‘Deobandis and Wahhabis have, in their writings voiced utter disregard for all saints and prophets, even the Last of all Prophets, and also for the Supreme Being – that is Allah Most High. Because of that, they are Kafirs and apostates. Their Kufr and apostasy has reached unprecedented heights. A person who has the least doubt about their Kufr and apostasy, is a Kafir and apostate of the same calibre as they are, and similarly in case someone has doubts about the Kufr and apostasy of thee one who doubts. The Muslims should beware of them and shun them. There is no question of offering the prayer behind them, they should not even be allowed to offer the prayers behind Muslims. They should not be allowed to enter the Muslims’ mosques. Their slaughtered animals are not to be eaten, and their occasions of joy and grief are not to be participated in. Let them not come to you, nor go to visit them. When they are sick, do not enquire about their health, and when they die, do not participate in their funeral rites. Do not bury them in Muslim graveyards. In short, beware of them and shun them as much as you can. The Deobandis and Wahhabis...</p>
<b>Mr. Chairman:</b>	It is already in the Mahzar Nama; it need not be read; it is part of the Mahzar Nama at page...
<b>Mirza Nasir Ahmad:</b>	The question is repeated.
<b>Mr. Chairman:</b>	...at page 154.
<b>Mirza Nasir Ahmad:</b>	I beg...
<b>Mr. Chairman:</b>	Yes?
<b>Mirza Nasir Ahmad:</b>	...to submit that I may be allowed to repeat...
<b>Mr. Yahya Bakhtiar:</b>	No, no, if he wants to emphasize that, I have no objection.
<b>Mirza Nasir Ahmad:</b>	If you repeat the question, I have to repeat the answer.
<b>Mr. Yahya Bakhtiar:</b>	Certainly, certainly.
<b>Mirza Nasir Ahmad:</b>	<p>In short, the Deobandis and Wahhabis are Kafirs and apostates of the worst kind. And one who does not call them Kafir, is himself a Kafir. The wife of such a person shall cease to be in his wedlock, and if there are any children, they shall be considered as illegitimate, and hence as not entitled to a share in the inheritance, from the sharai point of view.</p> <p>This proclamation contains the names of the following scholars: Syed Jamaat Ali Shah, Hamid Raza, Qadri Noori Rizwi Barelvi, Muhammad Karam Deen, Muhammad Jameel Ahmad Badayooni, etc. Many scholars are mentioned.</p> <p>This is also a part of the picture. There is a Fatwa about their children similar to the one which you want me to clarify, and this one is far more severe, and these are many references. I leave them out however, so as not to waste time. They have been mentioned already.</p> <p>As far as praying behind the Ahl-e-Hadith is concerned, the Barelvi scholars said quite unambiguously:          ‘The Wahhabis and nowadays Ghair Muqallideen are, as the scholars of the Haramain Sharifain have unanimously said, Kafirs and apostates. In such a way that if someone gets to know about their accursed words or deeds, and still does not consider them as Kafir, or doubts their Kufr, becomes a Kafir himself. Prayers offered behind them are absolutely void. Their slaughtered animals are haram. Their wives are no longer in their wedlock. They cannot be married to any Muslim, Kafir or apostate. Associating with them, eating drinking with them, talking to</p>

them, greeting them, all is haram. Detailed injunctions about them can be viewed in the book 'Mustab Husamul Haramain Shareef'.

This is about offering the prayer behind Ahl-e-Hadith. I leave out the references.

As far as the offering of prayers Barelvis is concerned, the Deobandi scholars tell us the following rules and regulations:

'Someone who believes that anybody except Allah is Knower of the Unseen, that anyone has got as much knowledge as Allah, is a Kafir, no doubt. It is haram for such a person the lead the prayer, and it is not permissible to associate with him, or to maintain friendly relations with him.'

This Fatwa Rashidiyah has been given by Hazrat Maulvi Rasheed Ahmad Gangohi, who happens to be their spiritual mentor. It is his Fatwa. And I am quoting just a single Fatwa, so as to clear the issue. As far as the prayers of Parwezis and Chakarwalis is concerned, they say:

'Chakarwalis deny the elevated rank and status of the Best of all Creation (ﷺ), as well as his role as an interpreter of the Holy Shariah. They are deadly enemies of the sacred Ahadith. These open rebels against the Messenger of Allah (ﷺ) have set up a full-fledged battle-field against the Messenger of Allah (ﷺ). Do you know the punishment for rebellion? Nothing else but a bullet.'

About the validity of a prayer offered behind Shiites, they say:

'The unanimous ruling regarding the Rawafidh is that they are Kafirs and apostates. Animals slaughtered by them are just like carcasses. Marriage with them is not just haram, it is nothing but adultery and fornication. May Allah protect us! Even if the Rawafidh men and women are Muslims, then they are subjects of extreme Divine Wrath. If the man happens to be a Sunni, while the woman belongs to that obnoxious sect, even then the marriage will not be valid. Not at all. It will be nothing but fornication. Children shall not inherit from their father, even if they are Sunnis. This is so because according to the Shariah, a child born as a result of fornication has got no father. The woman shall be neither entitled to inheritance, nor to Mahr. She shall not even inherit from her parents or her children. They shall inherit neither from a Sunni, nor from any other Muslim, nor from a Kafir, not even from members of their own sect. It is strictly forbidden to associate with any of them – male, or female, educated or ignorant. One who after learning about their accursed beliefs still considers them as Muslims, or doubts their being Kafir, is, according to the consensus of the scholars, himself a Kafir, void of religion. To such a person shall apply all those injunctions that apply to them. It is incumbent on the Muslims to listen carefully and to understand that Fatwa, and to act accordingly, so that they can be considered as staunch Sunnis.'

(Fatwa Maulana Shah Mustafa Reza Khan, taken from the booklet 'Radd-ur-Rafidha')

They are even more severe. The issue here is not why Ahmadis do not pray behind Wahhabis, Deobandis, etc, or why they do consider it as abominable to marry into those sects. There are even stricter Fatwas than that. we need to make a decision with all those points in mind.

**Mr. Yahya Bakhtiar:** Sir, I ask you that you don't say prayer because of the Fatwa or because of the matter of your own faith? Because if I don't accept Mirza Ghulam Ahmad as Nabi...

**Mirza Nasir Ahmad:** The Fatwas I have read in front of you have nothing to do with believing in a

	prophet or not believing in a prophet.
<b>Mr. Yahya Bakhtiar:</b>	I want to know in which category of Fatwas you place them? In the one according to which they are outside the fold of Islam?
<b>Mirza Nasir Ahmad:</b>	That they will tell.
<b>Mr. Yahya Bakhtiar:</b>	And from your point of view?
<b>Mirza Nasir Ahmad:</b>	According to the Fatwas I had read?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	How can I judge those who had given those Fatwas?
<b>Mr. Yahya Bakhtiar:</b>	But the stand you adopt...
<b>Mirza Nasir Ahmad:</b>	The stand I have adopted, the source of my argumentation – Allah has given me reason – I firmly believe that they are not bound by my stand.
<b>Mr. Yahya Bakhtiar:</b>	No, they are not bound, but according to your point of view, are they out of the fold of Islam or out of the Millat-e-Islam.
<b>Mirza Nasir Ahmad:</b>	I am inclined to assuming the best. This is why I think that they are out of the fold of Islam, but not out of the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	And the Fatwas that those scholars had given about you and your Jamaat – of which type are they?
<b>Mirza Nasir Ahmad:</b>	There are scholars sitting here. You...
<b>Mr. Yahya Bakhtiar:</b>	From your point of view.
<b>Mirza Nasir Ahmad:</b>	I can't say anything.
<b>Mr. Yahya Bakhtiar:</b>	Do they consider you as out of the fold of Islam, or...
<b>Mirza Nasir Ahmad:</b>	They will tell.
<b>Mr. Yahya Bakhtiar:</b>	...out of the Millat-e-Islam?
<b>Mirza Nasir Ahmad:</b>	How can I tell that?
<b>Mr. Yahya Bakhtiar:</b>	No, you have said that...
	I have said something with regard to others, as I have nothing to do with them. But when I am talking about myself, then I am prejudiced against... in favour of myself.
<b>Mr. Yahya Bakhtiar:</b>	No. Sir, you said yesterday that the Fatwa boomerangs. Now...
<b>Mirza Nasir Ahmad:</b>	It is a general idea of mine, in order to give it a touch of rationality, to give those Fatwas a touch of rationality, and in order to keep tight the stitches that keep the volume of Islam together. This is why we should incline to the view that those Fatwas expel from the fold of Islam, not from the Millat-e-Islam. As far as the Fatwas about us are concerned, and also with regard to the Fatwas they have issued against each other.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I again want to ask – because this reply was not clear to me – as to why the Janaza prayer of a child of six months...
<b>Mirza Nasir Ahmad:</b>	The Janaza of a child...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...is not Fardh, not at all.
<b>Mr. Yahya Bakhtiar:</b>	No, not Fardh perhaps, but will an Ahmadi offer? It is said: Don't offer, let it be like that of a Christian or a Hindu...
<b>Mirza Nasir Ahmad:</b>	No, no, I shall neither reject the reference that you made, nor shall I verify it, until I have seen the original source. I think your sense of honesty will agree with me, that I should neither verify nor reject it.
<b>Mr. Yahya Bakhtiar:</b>	That is right. If you'd deny it, then the issue would not even exist.
<b>Mirza Nasir Ahmad:</b>	No, no, I neither verify it, nor do I deny it.

<b>Mr. Yahya Bakhtiar:</b>	First you verify it, then I shall continue.
<b>Mirza Nasir Ahmad:</b>	I shall neither verify nor reject it until I have referred to the original.
<i>Interruption</i>	
<b>Mr. Yahya Bakhtiar:</b>	No, no, you can verify it. If not, then we shall produce it before you.
<b>Mirza Nasir Ahmad:</b>	No, no, you can surely produce it. That is your right. Who is seizing it from you?
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, I draw your attention to the collection of speeches and addresses of Mirza Bashir-ud-Din Mohammad Ahmad Sahib.
<b>Mirza Nasir Ahmad:</b>	What is the name of it?
<b>Mr. Yahya Bakhtiar:</b>	Anwar-e-Khilafat, page 93
<b>Mirza Nasir Ahmad:</b>	Page?
<b>Mr. Yahya Bakhtiar:</b>	93. 'Now, one more question remains, non-Ahmadis happen to deny His Holiness the Promised Messiah, this is why their funeral prayer is not to be offered.' Now, Sir, here I will respectfully say that no question of Fatwa has come. Here is a clear injunction on them.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	'But if a non-Ahmadi's little child happens to die, why is his funeral prayer not offered? He had not denied His Holiness the Promised Messiah.' Sorry, I don't know.
<b>Mirza Nasir Ahmad:</b>	He had not denied.
<b>Mr. Yahya Bakhtiar:</b>	Yes. 'I am returning this question to the one who had initially asked it, that if this is correct, then why is the funeral prayer of Christian and Hindu children not offered? And how many other people are there who offer the funeral prayer? The issue is, that the Holy Shariah has declared that a child is on the religion of his parents. Hence, the child of a non-Ahmadi is also a non-Ahmadi, and this is why his funeral prayer should not be offered. Then I say that the child has not sinned, hence there is no need to offer his funeral prayer. The funeral prayer of a child is actually supplication for those whom he had left behind. And those, whom he had left behind, do not belong to us. They are non-Ahmadis, this is why the funeral prayer should not be offered for such a child. Remains the issue of such a person who had accepted His Holiness as truthful, but has not pledged allegiance to him, or he was considering it, when he was overtaken by death. It is quite possible that Allah will not punish him, but in the Holy Shariah Fatwas are based on what is apparent. This is why we say about such a person that his funeral prayer should not be offered, either.'
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	So, this is a part of the reference.
<b>Mirza Nasir Ahmad:</b>	Yes, this is correct. This question had been put in the Justice Munir Enquiry Report, to Khalifa-e-Sani <i>radhiallahu anhu</i> (as mentioned in the original text – may Allah forgive me to quote it – Translator). I shall tell you how he replied to it:  'Have you said in Anwar-e-Khilafat, p. 53... This is followed the same excerpt that you had just read...  Reply: Yes. But I have said this because non-Ahmadi scholars had given a Fatwa that the children of Ahmadis are not to be buried in Muslim graveyards. In fact,

	<p>the earthly remains of Ahmadi women and children had been exhumed and thrown out of their graves. Since the Fatwa still exists, my Fatwa exists, too. However, we have got a Fatwa from the founder of the movement according to which it is possible to make some amendments in the first Fatwa.’</p> <p>This matter, that Ahmadi children were not buried, took place on 20<sup>th</sup> August 1915 – Al Fadhl 19<sup>th</sup> October 1915 – the incident, the one regarding children, took place thus:</p> <p>‘The little child of S. Hasan, an Ahmadi had died. The Raja of the state had ordered that since the Qazi had previously issued a Fatwa of Kufr against the Ahmadis, the child’s dead body is not to be buried in the Muslim graveyard. Consequently, the child could not be buried on that day. He was buried in the evening of the following day, at a spot two miles away from the Muslim graveyard.’</p> <p>And in the recent past a little girl had died in Gujranwala. She could be buried. An Ahmadi had died in Qaidabad. He could not be buried, either. His grave was unearthed, and the dead body was thrown out. What do you think, what kind of Fatwa should have been given under such circumstances?</p>
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about the Fatwa. If one person does wrong, then should this mean that the other can do wrong, too?
<b>Mirza Nasir Ahmad:</b>	If one person does wrong, then it is the duty of the other not to create mischief, and it is also his duty to stop others from creating mischief.
<b>Mr. Yahya Bakhtiar:</b>	No. Does offering the funeral prayer for a child amount to mischief?
<b>Mirza Nasir Ahmad:</b>	Well, they say that they should not participate in their funeral prayer, and they say the same about Shiites, too, that Shiites should not offer their funeral prayer. The matter is that whatever had been said against the other, needs to be kept in mind, only then the issue can be resolved. That is even Shiites were told not to offer prayers behind us, that they are not to be allowed to offer prayers behind us.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! Christians and Hindus have not issued any fatwa against you, so the question still arises.
<b>Mirza Nasir Ahmad:</b>	Wait, please. The Christians and Hindus have not issued any Fatwa against us in the past fourteen hundred years?!?
<b>Mr. Yahya Bakhtiar:</b>	No, I mean not particularly against you.
<b>Mirza Nasir Ahmad:</b>	We are Muslims. If they have issued one Fatwa after the other against Islam in the past fourteen hundred years, then this affects all people, have you forgotten that?
<b>Mr. Yahya Bakhtiar:</b>	So you will place them and the remaining Muslims in the same category?
<b>Mirza Nasir Ahmad:</b>	We place ourselves and the other Muslims in the same category, as far as the Fatwas of Hindus and Christians are concerned.
<b>Mr. Yahya Bakhtiar:</b>	No, as far as prayer, burial and other funeral rites are concerned, you place the remaining Muslims, Hindus and Christians in the same category?
<b>Mirza Nasir Ahmad:</b>	No, no, in the religious and <i>sharai</i> sense, they are not... as far as the not offering prayers is concerned, they are the same, but they are not from the viewpoint of the <i>sharai</i> Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! My question was how do you differentiate between them as far as your relations with non-Muslims and Muslims are concerned?
<b>Mirza Nasir Ahmad:</b>	I am telling you the difference...
<b>Mr. Yahya Bakhtiar:</b>	As far as marriage is concerned, you said that it is not possible...
<b>Mirza Nasir Ahmad:</b>	No, no, I will tell you the difference regarding the funeral prayers. It is quite clear...

<b>Mr. Yahya Bakhtiar:</b>	...matters of worship are not possible...
<b>Mirza Nasir Ahmad:</b>	<p>As far as the funeral prayer is concerned, I, the third Khalifah of the Jamaat-e-Ahmadiyya, issue the following Fatwa: offering the funeral prayer is Fardh-e-Kifayah, and since other sects, like Deobandis, Barelvis, Ahl-e-Hadith, have given the Fatwa that members of their sect must not offer prayer behind us, nor must they ask any of us to lead their prayers, we too, in order to avoid mischief as far as the prayer is concerned, ought not to pray behind them, but...</p> <p>Think about the point that is to follow the 'but'.</p> <p>A Muslim was travelling in an aeroplane. The traveller died before the plane landed in Denmark. There were only Ahmadis to offer the funeral prayer for him, and they had made a mistake in that matter. When I learnt about it, I got very angry. Hannes, a young man who had converted from Christianity to Islam, and who is now an Ahmadi, was the first one to tell me about this incident. I said to him that great injustice had been done. His Holiness the Promised Messiah had generated immense love for the Noble Prophet ﷺ in our hearts. Anyone who is somehow affiliated with the Noble Prophet ﷺ shall not remain heirless. And if there is any such incident, then it is the duty of the Ahmadis to offer the funeral prayer of such a person.</p> <p>However, this ruling does not apply to Christians. This is the difference between both Fatwas.</p>
<b>Mr. Yahya Bakhtiar:</b>	Have you amended it?
<b>Mirza Nasir Ahmad:</b>	No, I have not amended it. I have highlighted this already when this incident had taken place.
<b>Mr. Yahya Bakhtiar:</b>	Have you clarified it?
<b>Mirza Nasir Ahmad:</b>	Yes, Highlighting, clarifying is one thing, and amending is another.
<b>Mr. Yahya Bakhtiar:</b>	Sir, in which category do you put persons who belong to Lahori school of thought, what they call, who...
<b>Mirza Nasir Ahmad:</b>	Yes, I think we had... clarified this already. I do not remember. Anybody who calls himself an Ahmadi, is an Ahmadi.
<b>Mr. Yahya Bakhtiar:</b>	And if he does not consider Mirza Ghulam Ahmad as a prophet but as a reformer (Muhaddith) only?
<b>Mirza Nasir Ahmad:</b>	If he says that he is an Ahmadi, then he is an Ahmadi. A person who calls himself a Muslim, is a Muslim, in the larger circle, that is.
<b>Mr. Yahya Bakhtiar:</b>	No, but how do you...
<b>Mirza Nasir Ahmad:</b>	...call them Ahmadis?
<b>Mr. Yahya Bakhtiar:</b>	No. Will you not put them into any category? Any category of Kufr?
<b>Mirza Nasir Ahmad:</b>	No, they will fall into a category of Kufr.
<b>Mr. Yahya Bakhtiar:</b>	No, what I am saying is...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, they will not be out the Millat of Islam.
<b>Mr. Yahya Bakhtiar:</b>	But they will be out the fold of Islam?
<b>Mirza Nasir Ahmad:</b>	According to us, they will be out of the fold of Islam. But they will not be fully out of the Millat of Islam.
<b>Mr. Yahya Bakhtiar:</b>	That is what I wanted to clarify.
<b>Mirza Nasir Ahmad:</b>	Yes, in this way... there is a difference, nevertheless... for us, they are still Ahmadis.
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking whether they have issued any Fatwa against you?

<b>Mirza Nasir Ahmad:</b>	They have not issued any Fatwa against us.
<b>Mr. Yahya Bakhtiar:</b>	They have just denied?
<b>Mirza Nasir Ahmad:</b>	They had more opportunities to understand the true role of the founder of the movement, as compared to others. This is the difference.
<b>Mr. Yahya Bakhtiar:</b>	Yes, well, no. But they have only denied?
<b>Mirza Nasir Ahmad:</b>	They have denied.
<b>Mr. Yahya Bakhtiar:</b>	They have not issued any Fatwa of Kufr against you?
<b>Mirza Nasir Ahmad:</b>	No. They have not issued a Fatwa of Kufr. This is something else. Issuing a Fatwa of Kufr is one thing, and denying is another.
<b>Mr. Yahya Bakhtiar:</b>	No. I was saying that there are two categories of Kufr. About them, you said that you call them Kafir because they have issued Fatwas of Kufr against you.
<b>Mirza Nasir Ahmad:</b>	No, no, there are two reasons, not two categories. That means, there are two different reasons to consider them as out of the fold of Islam, and still inside the Millat of Islam, actually even more than just two reasons...
<b>Mr. Yahya Bakhtiar:</b>	But I am saying that it is only because of that?
<b>Mirza Nasir Ahmad:</b>	There are two reasons.
<b>Mr. Yahya Bakhtiar:</b>	I use the word 'categories', because one is out of the fold of Islam, and the other is out of the Millat-e-Islam.
<b>Mirza Nasir Ahmad:</b>	No. From this point of view, they are <i>ghair muwaji'een</i> , and other people are considered as deniers, due to their lack of understanding - not as a consequence of disobedience and pride. They are not out of the fold – the Millat of Islam.
<b>Mr. Yahya Bakhtiar:</b>	Both of them?
<b>Mirza Nasir Ahmad:</b>	But they, too, are Ahmadis. I am saying that only because they have not pledged allegiance to the Khilafah, or because they have not understood all assertions, we will not say that they have nothing to do with Ahmadiyat. We call them Ahmadis. This makes it easier to understand, right? We both should...
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that the position has become clear to me in so far as you have mentioned one reason, namely that some Muslim scholars have...
<b>Mirza Nasir Ahmad:</b>	...given Fatwas.
<b>Mr. Yahya Bakhtiar:</b>	...given Fatwas because of which...
<b>Mirza Nasir Ahmad:</b>	...(the content of their Fatwas) becomes in turn applicable to them.
<b>Mr. Yahya Bakhtiar:</b>	...you have given Fatwas that one should not pray with them, or marry them...
<b>Mirza Nasir Ahmad:</b>	But this is the second...
<b>Mr. Yahya Bakhtiar:</b>	But this is the second category, as well.
<b>Mirza Nasir Ahmad:</b>	But the second reason with which you had begun is, what about a person who does not believe in Hazrat Isa <small>عليه السلام</small> ? Regarding this, I had said that there are two possibilities...
<b>Mr. Yahya Bakhtiar:</b>	But I am saying that this is only because of that reason?
<b>Mirza Nasir Ahmad:</b>	Yes. It is only because of that reason.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Only for that reason. Not because of the Fatwas?
<b>Mirza Nasir Ahmad:</b>	From this is learnt that the second reason of Kufr is of this type.
<b>Mr. Yahya Bakhtiar:</b>	But both reasons that are; the now remaining Muslims have given the Fatwa, and they are deniers, too. They are out of the fold of Islam, but not out of the Millat-e-Islamiyah?
<b>Mirza Nasir Ahmad:</b>	The result of both is the same.
<b>Mr. Yahya Bakhtiar:</b>	It is the same? And if only... (interruption)... I have said the same thing, Mirza

	Sahib, that even if there was no Fatwa, the result would be the same...
<b>Mirza Nasir Ahmad:</b>	Yes. The result would be the same.
<b>Mr. Yahya Bakhtiar:</b>	...that one who does not believe in Mirza Sahib as a Prophet, is a denier, a Kafir?
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	You may call it the lesser category, the milder category.
<b>Mirza Nasir Ahmad:</b>	If he... no, no... that which we call <b>كفر دون كفر</b> (Kufr that is not actual Kufr), does not cause a person to be out of the Millat-e-Islam. Such a person is a Muslim, still he is out of the fold of Islam. But his position, our relations with him are different. They say that in spite of the differences they have with Ahmadis, they can offer the prayer behind them. We say that there is no such restriction that an Ahmadi cannot pray behind a Deobandi. The Noble Prophet ﷺ however, had laid down certain conditions for Imamate, and these conditions need to be fulfilled. These conditions had been laid down by the Noble Prophet ﷺ himself, and we say that if they say that it is permissible to offer the funeral prayer of an Ahmadi, in spite of his 'denial', then we will also say that it is permissible to offer the funeral prayer for them. The funeral prayer is permissible. These are some further details. If they are all put together, then the result is not the same.
<b>Mr. Yahya Bakhtiar:</b>	No, no. I was only asking that as for them, they have not given any Fatwa. But according to your point of view, they are still in the same category as the remaining Muslims?
<b>Mirza Nasir Ahmad:</b>	No, in so far as we still call them Ahmadis, and the remaining ones we do not call Ahmadis.
<b>Mr. Yahya Bakhtiar:</b>	The label does not make any difference, does it?
<b>Mirza Nasir Ahmad:</b>	No. It makes a big difference.
<b>Mr. Yahya Bakhtiar:</b>	They call themselves Ahmadi...
<b>Mirza Nasir Ahmad:</b>	If we have anywhere, for example... it does make a difference in so far as, if, for example, we say 'you are not an Ahmadi', then this will be an unreasonable aggressiveness on our part. This is a difference, isn't it?
<b>Mr. Yahya Bakhtiar:</b>	No, no. I am saying that as far as their treatment is concerned...
<b>Mirza Nasir Ahmad:</b>	No. As far as the treatment is concerned, it is that one can offer prayers behind them.
<b>Mr. Yahya Bakhtiar:</b>	Will you pray behind them?
<b>Mirza Nasir Ahmad:</b>	Yes, yes. The funeral prayer for them is also proper. This is the difference.
<b>Mr. Yahya Bakhtiar:</b>	This does not go for the remaining Muslims?
<b>Mirza Nasir Ahmad:</b>	The remaining Muslims... I have just read out the Fatwa about not offering their funeral prayers.
<b>Mr. Yahya Bakhtiar:</b>	No, no, you have read that out, indeed.
<b>Mirza Nasir Ahmad:</b>	That is the difference, see?
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mirza Nasir Ahmad:</b>	If a person, an individual... right now, there are many such Muslims in our country, as well as in the whole world, who, when you ask them to which sect they belong, will reply that they do not belong to any sect. That they are just Muslims, pure and simple.
<b>Mr. Yahya Bakhtiar:</b>	Now, Mirza Sahib! Then the position will be that you can offer the prayer behind a person who denies Mirza's prophethood?
<b>Mirza Nasir Ahmad:</b>	We do offer the prayer behind one who denies.



<b>Mr. Yahya Bakhtiar:</b>	Yes, right.
<b>Mirza Nasir Ahmad:</b>	We do offer, practically.
<b>Mr. Yahya Bakhtiar:</b>	Yes, right, and you do not pray behind those who have given the Fatwas?
<b>Mirza Nasir Ahmad:</b>	This seems to be the case, yes, this is the case.
<b>Mr. Yahya Bakhtiar:</b>	This is why the prayer had not been offered behind the Qaid-e-Azam? His funeral prayer was not offered (by a member of your sect – translator), because he had not repudiated the Fatwa anyone had given?
<b>Mirza Nasir Ahmad:</b>	No, Qaid-e-Azam was our respected elder. He had rendered great services to Pakistan, and the Muslims of this land. May Allah grant him great reward. He was a Shiite.
<b>Mr. Yahya Bakhtiar:</b>	Alright, fine. We thought he was a Muslim. You...
<b>Mirza Nasir Ahmad:</b>	You might have thought of him as such, but all those sects, their big, big Fatwas, heavy, heavy books...
<b>Mr. Yahya Bakhtiar:</b>	No, no. As far as sects as concerned... I know from a student I had in London that all Muslims would gather in the Islamic Cultural Centre there – Shiites, Sunnis, Deobandis, Wahhabis, Chakarwalis... except Ahmadis. And I was shocked, and I could not understand. That explanation I want to know.
<b>Mirza Nasir Ahmad:</b>	The explanation of this is...
<b>Mr. Yahya Bakhtiar:</b>	Was the funeral prayer offered <i>in absentia</i> ?
<b>Mirza Nasir Ahmad:</b>	Yes, no. The explanation for that is of a completely different kind. Until now, there is no one among the Ahmadis who would be cut off the Jamaat and (inaudible) drift in the air, as a paper kite is cut off. But among the Deobandis, Barelvis, etc. there are hundreds and thousands of people who are cut off from the viewpoint of their respective Fiqh, who are cut off through Fatwa. But you say that our... I am going there during my visits. Our mosques are visited by people from different Arab countries all over the world. They join us on Eid, they join us in prayer. There seems to be no difference at all.
<b>Mr. Yahya Bakhtiar:</b>	No, after the demise of Nawabzada Liaqat Ali Khan, after his martyrdom, there was again, in Quetta, another funeral prayer <i>in absentia</i> .
<b>Mirza Nasir Ahmad:</b>	No, I have already...
<b>Mr. Yahya Bakhtiar:</b>	All the Muslims of Quetta town got together and said prayers, but Ahmadis kept aloof.
<b>Mirza Nasir Ahmad:</b>	Qaid-e-Azam was a Shiite.
<b>Mr. Yahya Bakhtiar:</b>	Liaqat Ali Khan was not a Shiite.
<b>Mirza Nasir Ahmad:</b>	No, no, I am just... I... no, he must have belonged to any other sect. My point is that when a person affiliated himself to a certain sect, then we have no right to say that such and such has affiliated himself with a certain sect, but rebels against their beliefs. I have no such right, and I think no one else has got this right, either.
<b>Mr. Yahya Bakhtiar:</b>	No, I...
<b>Mirza Nasir Ahmad:</b>	So, at this time – and we assume only the best – we do not consider him as someone who has rebelled against our sect only, and the Fatwa of the sect is that his prayer is not to be offered, and those who have offered the prayer, why don't you ask them why they do not abide by the Fatwa that they had themselves given about Shiites? Let them explain. There is no question of us having to explain anything. At least we adhere to one belief, whether right or wrong, and we shall do so until the Day of Judgement...
<b>Mr. Yahya Bakhtiar:</b>	They say that anyone has given the fatwa, but in the rush of elections, or any other

	matter... who takes it seriously? That's what they will say.
<b>Mirza Nasir Ahmad:</b>	The Fatwa Rashidiyah came long before any kind of election.
<b>Mr. Yahya Bakhtiar:</b>	No, I said this as an example, only.
<b>Mirza Nasir Ahmad:</b>	Yes, you say this by means of example, and then you bring it up.
<b>Mr. Yahya Bakhtiar:</b>	That means as far as relations are concerned, that is relationship, treatment, Shiites and Sunnis have not issued any mutual Fatwa that they cannot marry their girls.
<b>Mirza Nasir Ahmad:</b>	How loving is our relationship! I, I... You had asked me, and I am mentioning this in the same context, I had been a principal for a very long time. Completely disregarding whether any child was Ahmadi, or not, my theory about my duty as a principal. I would stay until 2:00 am in the morning in the boarding, at the bed of a child who had fallen seriously ill. This child had absolutely nothing to do with the Jamaat. In 1952-1953, I had granted stipends to students belonging to Jamaat-e-Islami, and I had let them graduate after providing them with all amenities, and that although they had been members of those groups during the riots.
<b>Mr. Yahya Bakhtiar:</b>	That is alright, Mirza Sahib. As a matter of kindness, you do it to a Hindu, a Christian, a Jew, who is an able boy and a deserving boy; somebody is ill, somebody needs your help - that is humanity.
<b>Mirza Nasir Ahmad:</b>	And where is the humanity of those who had burned and looted hundreds of houses and shops, and killed so many people?
<b>Mr. Yahya Bakhtiar:</b>	No one is defending them.
<b>Mirza Nasir Ahmad:</b>	Had anyone raised his voice?
<b>Mr. Yahya Bakhtiar:</b>	No, no one...
<b>Mirza Nasir Ahmad:</b>	Who had raised his voice against them?
<b>Mr. Yahya Bakhtiar:</b>	No, nobody is defending them.
<b>Mirza Nasir Ahmad:</b>	But nobody condemned them.
<b>Mr. Yahya Bakhtiar:</b>	Nobody condemned the Rabwah incident, either... (interruption) who was responsible for those daily condemnable incidents?
<b>Mirza Nasir Ahmad:</b>	What was the Rabwah incident?
<b>Mr. Yahya Bakhtiar:</b>	All right, so we don't go to that.
<b>Mirza Nasir Ahmad:</b>	No. A slight beating of thirteen kids. As a result of that, hundreds of houses and shops were burnt?
<b>Mr. Yahya Bakhtiar:</b>	No, not at all. I agree with you, they should be punished... but this is not the question here.
<b>Mirza Nasir Ahmad:</b>	No, they should or should not...
<b>Ch. Jehangir Ali:</b>	Mr. Chairman, Sir, may I draw your attention? No discussion should take place between questions and their answers.
<b>Mr. Yahya Bakhtiar:</b>	Shall we adjourn? And then we...
<b>Mr. Chairman:</b>	Yes, we adjourn to meet again at 12:00 – twenty-five minutes' break. The delegation is permitted to withdraw. Twelve o'clock, sharp. The honourable members may keep sitting.
<i>The delegation withdrew from the Chamber.</i>	
<b>Mr. Chairman:</b>	The Special Committee of the House is adjourned for the break, up to 12:00.

**EVASIVE OR INCORRECT REPLIES BY THE WITNESS**

<b>Professor Ghafoor Ahmad:</b>	The way things are going...
<b>Mr. Chairman:</b>	Yes?
<b>Professor Ghafoor Ahmad:</b>	The way the diction is going...
<b>Mr. Chairman:</b>	Yes?
<b>Professor Ghafoor Ahmad:</b>	I would suggest that after putting a question, one should try to get an answer from him.
<b>Mr. Chairman:</b>	I will request the Attorney-General to be attentive. Muhammad Haneef Khan, just a minute. Attorney-General being... yes.
<b>Professor Ghafoor Ahmad:</b>	I am saying that when he is being asked one question is asked, then he tries to side-track it. He evades it. He begins to talk about many other things. It needs to be considered how much we want to drive on one and the same question, and how much...
<b>Mr. Chairman:</b>	The answer should be taken.
<b>Professor Ghafoor Ahmad:</b>	But there is another thing, just as Jafar Sahib has said, there had been recent incidents that children were killed. As for the Denmark incident, I know that it is completely wrong.
<b>Mr. Chairman:</b>	These are not...
<b>Professor Ghafoor Ahmad:</b>	There was no such incident. There has been only one thing on the record, and that had not even been refuted. I would suggest that we look a bit into the matter. Let us ask when the incident in Denmark took place, where exactly it took place, who was that woman, where was the matter published... I know, and I have met people from there, that there are a great number of Muslims, whereas there are only very few Ahmadis. When this was found out, the people had finished relations with them. When these incidents are recorded, the one listening to them is inclined to believe them.
<b>Mr. Chairman:</b>	Yes, Mr. Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I said everything will be on the record. The members are judges. They will see, they will form their own opinion. They can draw their own inferences. But if, at this stage, when the witness is giving evidence, anybody tries to stop him, that will give an excuse that the National Assembly of Pakistan did not give him a proper hearing, he was stopped from answering questions. So, it does not matter if it takes a little more time. We should bear, put up with that. That is my request.
<b>Professor Ghafoor Ahmad:</b>	The incident of Denmark – he may be asked to give documentary evidence.
<b>Mr. Yahya Bakhtiar:</b>	I know, Sir, because he is avoiding; and that the record will show; and you are the judges. I have asked the question again and again, and again and again he avoided the reply because he has got no reply. And you know that but let the record speak for itself. But if we stop him or the Chairman stops him, then he can have a legitimate excuse that the National Assembly did not give him a proper hearing. It is a very important issue. So, it makes no difference. I get tired, you get tired, but we stay for a day more. Let him talk; let him say whatever he wants to say. Already he had made a grievance that he wanted to submit a further statement but sufficient time was not given. So, my request is: let's put up with him. Let him say whatever he wants.

<b>Mr. Chairman:</b>	Ch. Jehangir Ali's suggestion may also be kept in view.
<b>Maulana Ghulam Ghauth Hazarwi:</b>	Sir!
<b>Mr. Chairman:</b>	Yes, I will... just one second. Ch. Jehangir Ali's suggestion may also be kept in view. He has suggested certain things. The honourable member can talk to the Attorney-General just in recess. Talk during recess. Yes, Maulana Nimatullah!
<b>Maulana Nimatullah:</b>	Yes, I want to say that when the Attorney-General inquired why the funeral prayer had not been offered for the Qaid-e-Azam, he could not give a proper answer until... inaudible.
<b>Mr. Chairman:</b>	He replied that Qaid-e-Azam had been a Shiite. He said that according to our creed, and that they are firm on their creed, and that Shiites...
<b>Maulana Nimatullah:</b>	He had started to beat around the bush, and we did not hear what he had answered.
<b>Mr. Chairman:</b>	No, no, he had given an answer.
<b>Maulana Nimatullah:</b>	He should have simply said that the matter is such and such, the matter is such and such. What can we do as long as we do not know the details?
<b>Mufti Mahmood:</b>	Sir!
<b>Mr. Chairman:</b>	Mufti Mahmood!
<b>Mufti Mahmood:</b>	When the Fatwas of Kufr were mentioned, when the funeral prayer was mentioned, he had made two categories. Then he read out different passages and read also out passages concerning different Muslim sects declaring other Muslim sects as Kafirs. He had not discussed the question at all. He said things that had nothing to do with the question. He should at least have been told to...
<b>Mr. Chairman:</b>	When he (the Attorney-General) objects, I shall take some steps against that. Maulana Ghulam Ghauth Hazarwi!
<b>Maulana Ghauth Bakhsh Hazarwi:</b>	Respected Sir!
<b>Mr. Chairman:</b>	The question about Liaqat Ali Khan is still pending. About Qaid-e-Azam he had said the funeral prayer was not offered because he was a Shiite.
<b>Maulana Nimatullah:</b>	No, we have not got the details regarding that.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I asked about Qaid-e-Azam; he said he was Shia. Then I asked: What about Nawabzada Liaqat Ali Khan? His reply was same to that. I am coming to that.
<b>Mr. Chairman:</b>	Yes, he is coming. Until now he...
<b>Mufti Mahmood:</b>	Liaqat Ali was a Sunnite. Why offer it for him? It is a sect, too, after all. Liaqat Ali was a Sunni. Why offer it for him?
<b>Mr. Chairman:</b>	He is pin-pointing him.
<b>Mr. Yahya Bakhtiar:</b>	I will ask him more questions on this, regarding the prayer and the funeral prayer for Qaid-e-Azam. I will ask.
<b>Mr. Chairman:</b>	Yes, Maulana Ghulam Ghauth Hazarwi!
<b>Maulana Ghulam Ghauth Hazarwi:</b>	Sir! I am a bit uncertain regarding this matter, whether everything is going as it should. There is no doubt that he should be given an opportunity. He should have no reason to complain that we had not given him an opportunity, or time to clarify his stance, but the question is that when he said that the funeral prayer for a Muslim child cannot be offered, and whether you offer the funeral prayer for a Christian child, now, this was a question, and I have noted it down, namely that the order not to offer the funeral prayer for a Muslim child is the same as that for

	a Christian child, whether you excommunicate this Muslim on basis of those two categories – from Islam and from the Millat, or not? The question is that you excommunicate Christians from both...
<b>Mr. Chairman:</b>	Mr. Inayat-ur-Rahman Khan Abbasi!
<b>Inayat-ur-Rahman Khan Abbasi</b>	Sir, I...
<b>Maulana Ghulam Ghauth Hazarwi:</b>	I am saying that they consider Christians as out from both categories, Islam and Millat.
<b>Mr. Chairman:</b>	Maulana Sahib, you can discuss this matter. You can discuss this matter. The witness has given his answer.
<b>Maulana Ghulam Ghauth Hazarwi:</b>	The second thing I wanted to say was that when he stated...
<b>Mr. Chairman:</b>	This is also a point of discussion, isn't it?
<b>Maulana Ghulam Ghauth Hazarwi:</b>	...that such and such had issued Fatwas against the scholars of Deoband...
<b>Mr. Chairman:</b>	Maulana! This is a matter of discussion. What we are talking about right now, during this recess, relates to the procedure, the rules. The points of discussion or questions that need to be discussed, you will mention yourself, along with proper argumentation, during your speech. Or you can tell the Attorney-General. Yes, if you have any issue regarding the rules...
<b>Inayat-ur-Rahman Khan Abbasi</b>	Sir, in this regard, I...
<b>Maulana Ghulam Ghauth Hazarwi:</b>	Anyway, the points he had presented about those Fatwas...
<b>Mr. Chairman:</b>	This...
<b>Maulana Ghulam Ghauth Hazarwi:</b>	...are nothing but false allegations against the scholars of Deoband. This has been answered by Maulana...
<b>Mr. Chairman:</b>	Maulana! These are all matters of discussion. Right now we just discuss the rules. You can discuss this matter during your speech. (Interruption) What am I to do?
<b>Inayat-ur-Rahman Khan Abbasi</b>	This is what I... This is what I...
<b>Mr. Chairman:</b>	Stop them, please.
<b>Inayat-ur-Rahman Khan Abbasi</b>	This is what I wanted to say, Sir, whether there will be a discussion round after these proceedings?
<b>Mr. Chairman:</b>	Yes, there will be.
<b>Inayat-ur-Rahman Khan Abbasi</b>	During the discussion, will every member have the right to participate? He has made a wrong statement about the incident in Denmark...
<b>Mr. Chairman:</b>	This is just what I am saying, Abbasi Sahib.
<b>Inayat-ur-Rahman Khan Abbasi</b>	He has misstated the incident about the funeral. So this should be rectified during the speeches.
<b>Mr. Chairman:</b>	This is what was just said, that the discussion here shall just be about the rules, the procedure. Yes, Mr. Abdul Hameed Khan Jatoui!
<b>Ch. Jehangir Ali:</b>	Mr. Chairman! I want to say something about the procedure.
<b>Mr. Abdul Hameed</b>	Mr. Chairman! We got to know yesterday in this House that we are to function as

<b>Khan Jatoi:</b>	Judge, and that we are to decide. I think the position is that of appointing any non-advocate as judge in the High Court, and to make him issue Fatwas. And the Fatwa of such a judge, in the role of a judge... Well, I want to say that for this we ought to have full knowledge of Islam, we should have studied it, we should be professors of Islamiyat, if we are expected to give a Fatwa. But under such circumstances, where we are only laymen, it is very difficult for us to act as judge.
<b>Mr. Chairman:</b>	You don't have to give any Fatwa, you just have to decide.
<b>Mr. Abdul Hameed Jatoi:</b>	Decide?
<b>Mr. Chairman:</b>	Decide.
	How can a person decide when he does not have knowledge of the laws behind the decision?
<b>Ch. Jehangir Ali:</b>	Mr. Chairman!
<b>Mr. Abdul Hameed Jatoi:</b>	A great wrong is done to us.
<b>Mr. Chairman:</b>	Then we will decide later. Chaudheri Jehangir Ali!
<b>Ch. Jehangir Ali:</b>	Mr. Chairman! I want to discuss a procedural matter, Sir! I want to submit something.
<b>Mr. Chairman:</b>	I adjourn the House to meet at 12:00. The rest will be discussed later on.

The Special Committee of the whole House adjourned to meet at 12:00 noon.

The Special Committee of the whole house reassembled after the break,  
Mr. Chairman (Sahibzada Farooq Ali in the Chair.)

#### CITATION OF FATWAS AND THEIR REPUTATION

<b>Ch. Jehangir Ali:</b>	Mr. Chairman! With your permission, I would like submit something to the Attorney-General, that the Fatwas which Mirza Sahib had read, if there is any repudiation of those Fatwas from the scholars, either with any member of the Maulana, then these repudiations should be read so as to clarify the issue, and to assure that there has been a repudiation, as that what has been stated here, is not likely to have a positive effect. Hence I would like to suggest that if Mr. Aziz Bhatti...
<b>Mr. Chairman:</b>	Give them to Maulana Aziz Bhatti, then.
<b>Mr. Aziz Bhatti:</b>	Sir, this was given by Maulana Mufti Mahmood. He had said that they had been repudiated, and he had also given the citation. He had given it as supplementary. When the Attorney-General deems it proper, he will ask.

At this stage the Delegation entered the Chamber

#### CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

<b>Mr. Chairman:</b>	Yes, the Attorney-General.
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<b>Mr. Yahya Bakhtiar:</b>	Sir, I was asking you a question about Namaz-e-Janaza and explanation given on behalf of the Ahmadiya Jamaat about Ch. Zafarullah not joining the Janaza prayer of Qaid-e-Azam is...
<b>Mirza Nasir Ahmad:</b>	Is it official? Who had given it?
<b>Mr. Yahya Bakhtiar:</b>	Let me tell you. Tract number 22, entitled 'One sample of the Ahrari scholars' uprightness', published by the In-charge of the department Nashr-o-Ishaat, Nizamat Dawat-o-Tableegh, Sadr-e-Anjuman Ahmadiya, Rabwah, District of Jhang. Whether you call it official or not.
<b>Mirza Nasir Ahmad:</b>	Oh, yes.
<b>Mr. Yahya Bakhtiar:</b>	'One objection is levelled against Chaudheri Zafarullah Khan, that he has not offered the funeral prayer for the Qaid-e-Azam. The whole world knows that Qaid-e-Azam was not an Ahmadi. No member of the Jamaat-e-Ahmadiya had offered his funeral prayer. There is nothing objectionable about that.' This was the reason given officially or unofficially, as you may...
<b>Mirza Nasir Ahmad:</b>	That means 'there is nothing objectionable about not having offered the funeral prayer for the Qaid-e-Azam', is it the explanation, or is it the objection?
<b>Mr. Yahya Bakhtiar:</b>	'Because he was not an Ahmadi.'
<b>Mirza Nasir Ahmad:</b>	'There is nothing objectionable about that' Is there any objection regarding this?
<b>Mr. Yahya Bakhtiar:</b>	No. What I want to know is whether this explanation is a correct explanation from your point of view?
<b>Mirza Nasir Ahmad:</b>	'There is nothing objectionable about that' means that...
<b>Mr. Yahya Bakhtiar:</b>	No. 'Because he was not an Ahmadi'. You said once that he was a Shiite. I want clarification of this. Was this the reason, or was the reason that he was not an Ahmadi?
<b>Mirza Nasir Ahmad:</b>	He was a Shiite, and Shiites have also given the Fatwa not to offer the funeral prayer for Ahmadis. It is a Fatwa, isn't it? And when there is a Fatwa, it is likely to give rise to mischief. I have told you that.
<b>Mr. Yahya Bakhtiar:</b>	No, that is fine, but then I mentioned Nawabzada Liaqat Ali Khan. He was not a Shiite.
<b>Mirza Nasir Ahmad:</b>	No, I had told you that there is a difference between the Jamaat-e-Ahmadiya and the other different sects, and that difference is that many Deobandis... let us take Deobandi parents, for example, whose children have drifted away from their parents' stance. Such cases, however, are very rare among the Ahmadis. They are very exceptional. Maybe one in ten thousand, or even one hundred thousand. But on the other side, there are many. The question should be put to those who had offered, that according to your sect, the funeral prayer is not to be offered for the member of such and such sect, so how come you offered?
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking that your Fatwa, the one of not offering, is it because of his having been a non-Ahmadi?
<b>Mirza Nasir Ahmad:</b>	It is because he was a Shiite. And Shiites had given a Fatwa that one must not offer the funeral prayer for Ahmadis, and their Fatwa was given before ours.
<b>Mr. Yahya Bakhtiar:</b>	And Nawabzada Liaqat Ali Khan was Sunni. In his case, it is also because his sect had given a Fatwa?
<b>Mirza Nasir Ahmad:</b>	The term Sunni refers to the conglomerate of several sects. If we get to know if he was a Wahhabi, Bareilvi, Ahl-e-Hadith or Ahl-e-Quran, then we shall tell you about their Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	No, Mirza Sahib! I want to ask that did you know that he had belonged to such and

	such sect, and that that sect had given such and such Fatwa, and that hence you considered it as superfluous, actually impermissible to participate in his funeral prayer?
<b>Mirza Nasir Ahmad:</b>	We did not deem it appropriate, as far as the Fatwa is concerned.
<b>Mr. Yahya Bakhtiar:</b>	The other point is 'because he was not an Ahmadi', whether there had been a Fatwa, or not; this is the explanation given here, 'because the Qaid-e-Azam was not an Ahmadi.'
<b>Mirza Nasir Ahmad:</b>	I think you are not drawing the right arguments from this explanation, in so far that we in general talk about non-Ahmadis. But in our mind we have got the concept that the person in question belongs to a group that had issued a Fatwa long before us, regarding the funeral prayer. And Chaudheri Sahib had himself replied to that.
<b>Mr. Yahya Bakhtiar:</b>	Yes, right. I have read that.
<b>Mirza Nasir Ahmad:</b>	Chaudheri Sahib's...
<b>Mr. Yahya Bakhtiar:</b>	Yes, please read it out aloud.
<b>Mirza Nasir Ahmad:</b>	Chaudheri Muhammad Zafarullah Khan had replied to that himself in front of an inquiry commission. He said: 'The one who lead the funeral prayer, Shabbir Ahmad Usmani, considered me as an apostate.' The Imam, the one who lead the prayer, Shabbir Ahmad Usmani, had considered Chaudheri Zafarullah Khan as apostate, right at the time of leading the prayer. This is why he had not offered the prayer behind him. And the people who had labelled the Qaid-e-Azam as Kafir-e-Azam (greatest infidel) had come from our own rows.
<b>Mr. Yahya Bakhtiar:</b>	Well, no, that is...
<b>Mirza Nasir Ahmad:</b>	There are similar references. Yes, right, let us leave them.
<b>Mr. Yahya Bakhtiar:</b>	I will request you to tell me something else, well, it is right that from Chaudheri Sahib's point of view, that Maulana Shabbir Ahmad had issued a Fatwa against him, that he had considered him as an infidel. This is why Chaudheri Sahib had not offered the funeral prayer led by him. But has the Jamaat-e-Ahmadia offered the funeral prayer in absentia for the Qaid-e-Azam, anywhere here in Pakistan, or anywhere else in the world?
<b>Mirza Nasir Ahmad:</b>	I am not aware of that.
<b>Mr. Yahya Bakhtiar:</b>	Thank you. There had been another explanation, too, as to why Chaudheri Sahib had not offered the funeral prayer. In Al Fadhal, 28 <sup>th</sup> October 1952 comes: 'When the Muslims objected against the Qadiani Ummat that the Qaid-e-Azam was the Muslims' benefactor, and that the whole Islamic Millat had offered his funeral prayers (but the Qadianis failed to do so – translator), then the Jamaat-e-Ahmadia replied that this is not fully according to the facts. The Qaid-e-Azam was a benefactor of the Muslims just as Abu Talib had been a benefactor of the Muslims, but still, neither the Muslims had offered his funeral prayers, nor had the Messenger of Allah ﷺ himself offered the funeral prayers.'
<b>Mirza Nasir Ahmad:</b>	What is the reference of this?
<b>Mr. Yahya Bakhtiar:</b>	Al Fadhl, 28 <sup>th</sup> October 1952.
<b>Mirza Nasir Ahmad:</b>	After Chaudheri Zafarullah Khan Sahib's own statement, this kind of speculation is not to be considered as having any value.
<b>Mr. Yahya Bakhtiar:</b>	No, what I am saying is...
<b>Mr. Chairman:</b>	No, no, just a minute...



<b>Mirza Nasir Ahmad:</b>	This is not official.
<b>Mr. Chairman:</b>	...the question is whether this writing is admitted or not? This is the question. First the witness has to say.
<b>Mr. Yahya Bakhtiar:</b>	(To Mr. Chairman): Sir, I have read it out and the witness has said that it has got no value after Chaudheri Zafarullah Khan's...
<b>Mr. Chairman:</b>	That is an opinion of the witness. The witness can express his opinion...
<b>Mr. Yahya Bakhtiar:</b>	No, but that is for the...
<b>Mr. Chairman:</b>	...but the witness has to say whether the writing is admitted or not.
<b>Mr. Yahya Bakhtiar:</b>	(To Mirza Nasir Ahmad): So, you don't agree with this?
<b>Mirza Nasir Ahmad:</b>	Yes. I think that after Zafarullah Khan Sahib's own explanation, one should not give any value to all those speculations.
<b>Mr. Yahya Bakhtiar:</b>	And this...
<b>Mirza Nasir Ahmad:</b>	It is incorrect.
<b>Mr. Yahya Bakhtiar:</b>	The one who said this...
<b>Mirza Nasir Ahmad:</b>	...had made an incorrect statement.
<b>Mr. Yahya Bakhtiar:</b>	...the statement according to which Qaid-e-Azam and Abu Talib fall in the same category, is not correct?
<b>Mirza Nasir Ahmad:</b>	Yes. Yes, it is absolutely incorrect. Just hearing it pains me a lot.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, if a Muslim does not believe in a sharai Nabi, and believes in a non-sharai Nabi, will it make any difference, or will they fall in the same category?
<b>Mirza Nasir Ahmad:</b>	The Holy Quran tells us: لا تفرقوا بين احد من رسل It has taught us not to make any difference between the messengers. This is a part of an Ayat from the Holy Quran that I have just read out.
<b>Mr. Yahya Bakhtiar:</b>	Regardless of whether he is a sharai prophet or not?
<b>Mirza Nasir Ahmad:</b>	Yes. This Ayat does not mention sharai and non-sharai. لا تفرقوا بين احد من رسل
<b>Mr. Yahya Bakhtiar:</b>	It has not been said with regard to sharai prophets only?
<b>Mirza Nasir Ahmad:</b>	No, not at all. There is no analogy... not the least kind of difference has been made here. It just says 'Rusul' (messengers).
<b>Mr. Yahya Bakhtiar:</b>	Has the Qur'an made any difference between the 'fold of Islam' and the 'Millat-e-Islam'?
<b>Mirza Nasir Ahmad:</b>	Well, the Holy Quran has not mentioned the 'fold of Islam', but it has mentioned the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	The Millat-e-Islam has been mentioned, the fold of Islam has not been mentioned?
<b>Mirza Nasir Ahmad:</b>	I have not read its mention in the Holy Qur'an. And...
<b>Mr. Yahya Bakhtiar:</b>	That is fine, but...
<b>Mirza Nasir Ahmad:</b>	ملة ابراهيم هو ستمكم المسلمين ملة ابيكم ابراهيم It is like that: و جاھدوا في الله حق جهاده هو اجتبتكم و ما جعل عليكم في الدين من حرج ملة ابيكم ابراهيم هو ستمكم المسلمين من قبل و في هذا ليكون الرسول شهيدا عليكم و تكون شهداء على الناس و اقيموا الصلوة و اتوا الزكوة و اعتصموا بالله هو مولكم فتعم المولى و نعم النصير (Surah Hajj, Ayat 87) Allah Most High has said that He Himself had given the Muslims their name, and named their Millat the Millat-e-Muslima...
<b>Mr. Yahya Bakhtiar:</b>	There is no mention of the 'fold of Islam'?
<b>Mirza Nasir Ahmad:</b>	There is no such thing in my knowledge. It might be that someone has drawn any such conclusion, but the expression itself is not in the Holy Quran

<b>Mr. Yahya Bakhtiar:</b>	So this difference between ‘fold of Islam’ and Millat-e-Islam is based on your own opinion?
<b>Mirza Nasir Ahmad:</b>	In the statement in the morning I had pointed out the difference, that it is ایمان دون ایمان
<b>Mr. Yahya Bakhtiar:</b>	That means the people whom you consider as ‘out of the fold of Islam’ are in your opinion not out of the Millat-e-Islam. Is that possible?
<b>Mirza Nasir Ahmad:</b>	Yes. That is possible.
<b>Mr. Yahya Bakhtiar:</b>	This...
<b>Mirza Nasir Ahmad:</b>	Yes, yes. Every such person who is a member of the Millat-e-Islam, according to anyone’s beliefs, is also in the fold of Islam. But not everyone who is in the Millat-e-Islam, is also in the fold of Islam.
<b>Mr. Yahya Bakhtiar:</b>	And a person, who is out of the fold of Islam, can still be a Muslim?
<b>Mirza Nasir Ahmad:</b>	Is one who is out of the fold of Islam still a part of the Millat-e-Islam?
<b>Mr. Yahya Bakhtiar:</b>	Yes, he is still a Muslim.
<b>Mirza Nasir Ahmad:</b>	He is still a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	He is a Muslim. He is a Kafir and a Muslim?
<b>Mirza Nasir Ahmad:</b>	From some aspects.
<b>Mr. Yahya Bakhtiar:</b>	...what is ‘kafir’?
<b>Mirza Nasir Ahmad:</b>	He is a Kafir from some aspects, and a Muslim from others. There are many Ayaat about this.
<b>Mr. Yahya Bakhtiar:</b>	No, what I am saying...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! There is a quotation by Mirza Bashir-ud-Deen Mahmood. I shall read it for you. He said: ‘Now the issue is fully clear. Since deliverance is not possible without believing in the Promised Messiah, then why are there still attempts to prove non-Ahmadis as Muslims?’ Now, how can you call them Muslims when here is said that: ‘Why are there attempts to make them Muslims?’
<b>Mirza Nasir Ahmad:</b>	You gave the answer yourself. I had read that by this he had meant the ‘Millat’.
<b>Mr. Yahya Bakhtiar:</b>	No, I had just asked you about Muslim. You said that he is Muslim in spite of being Kafir.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. He is Muslim.
<b>Mr. Yahya Bakhtiar:</b>	But here Mirza Sahib questions why there are attempts to declare them as Muslims?
<b>Mirza Nasir Ahmad:</b>	We take it to mean that ‘why are attempts made to declare them as members of the circle of the Millat-e-Islam’.
<b>Mr. Yahya Bakhtiar:</b>	No. He said that there are attempts to declare them as Muslims. I want to explain the word ‘Muslim’ here.
<b>Mirza Nasir Ahmad:</b>	No, no, attempts to ‘declare them as Muslims’ means that why are they being included in the fold of Islam. Why are you making them a part of that?
<b>Mr. Yahya Bakhtiar:</b>	Fine, then. I just wanted your attention on this point.
<b>Mirza Nasir Ahmad:</b>	And, by the way, His Holiness the Promised Messiah had claimed that Allah had inspired him with the prayer: رب امل امت محمد صلى الله عليه وسلم And we are to gather the remaining Muslims that dwell on earth ‘على دين واحد’. We consider this sentence as a part of inspiration. It mentions one Ummat and Millat.
<b>Mr. Yahya Bakhtiar:</b>	No. I had asked you about the word ‘Muslim’ that had been used there.

<b>Mirza Nasir Ahmad:</b>	No, see, that Iman, that Islam, is actually ایمان دون ایمان .
<b>Mr. Yahya Bakhtiar:</b>	No, well, I have followed your explanation. You had said that there are two categories. Hence, a person can belong to this Millat and still be out of the fold of Islam...
<b>Mirza Nasir Ahmad:</b>	Yes, right.
<b>Mr. Yahya Bakhtiar:</b>	He is a Kafir, but not of the same category as a denier.
<b>Mirza Nasir Ahmad:</b>	Yes. Right.
<b>Mr. Yahya Bakhtiar:</b>	That is clear not. The word 'Muslim', about that I wanted some clarification.
<b>Mirza Nasir Ahmad:</b>	No, when we talk about the 'fold' of Islam, then a person who is in that fold, is a Muslim. That is the explanation.
<b>Mr. Yahya Bakhtiar:</b>	Well, what I had thought, what I had understood was that a person who is out of the fold of Islam ceases to be a Muslim. That is how I understood; perhaps that is how an ordinary man will understand; he is outside the pale of Islam, that means, he is not a Muslim.
<b>Mirza Nasir Ahmad:</b>	No, but our definition is standing.
<b>Mr. Yahya Bakhtiar:</b>	You have different interpretation? Well, I was asking about the definition of 'Muslim'.
<b>Mirza Nasir Ahmad:</b>	'Muslim' and 'fold of Islam' run both on the same track.
<b>Mr. Yahya Bakhtiar:</b>	You say that someone who is out of the fold of Islam is a Kafir. Still he can be a Muslim at the same time?
<b>Mirza Nasir Ahmad:</b>	Who, the Kafir?
<b>Mr. Yahya Bakhtiar:</b>	Well, it is possible, isn't it? I have...
<b>Mirza Nasir Ahmad:</b>	No. One thing needs to be clarified. Then the whole issue will be clear. Such a person is a Kafir from a few aspects, and he is a Muslim from some aspects. And he is still part of the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	That means, he can be a Muslim, in spite of his being a Kafir?
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	But then, the quotation by Mirza Bashir-ud-Deen Mahmood – he says that...
<b>Mirza Nasir Ahmad:</b>	He means the same by this.
<b>Mr. Yahya Bakhtiar:</b>	'...why are there attempts to make them Muslims?'
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Look, I shall read it again: 'Now the issue is fully clear. Since deliverance is not possible without believing in the Promised Messiah, then why are there still attempts to prove non-Ahmadis as Muslims?' What I am respectfully submitting is that you are trying to prove that they are Muslims and Mirza Sahib says: 'don't try to prove they are Muslims.'
<b>Mirza Nasir Ahmad:</b>	I beg to differ.
<b>Mr. Yahya Bakhtiar:</b>	If I am right or wrong...
<b>Mirza Nasir Ahmad:</b>	I beg to differ.
<b>Mr. Yahya Bakhtiar:</b>	No, no, that I think...
<b>Mirza Nasir Ahmad:</b>	You derive your argumentation from a different interpretation. I think it is the same that I have explained.
<b>Mr. Yahya Bakhtiar:</b>	And the other thing is that a person who is a Muslim, in spite of his Kufr, in the category in which you have kept him, can such a person achieve salvation or not?
<b>Mirza Nasir Ahmad:</b>	The issue of salvation is a very delicate one, a very complex one. I shall try to explain it in a few sentences.

<b>Mr. Yahya Bakhtiar:</b>	No, please, I mean as far as I am concerned, the Committee really wants to solve this issue in the amicable manner. You take your time. Please don't...
<b>Mirza Nasir Ahmad:</b>	No, I will keep it brief. The Messenger of Allah ﷺ had said that whether or not a person shall be delivered does not depend on his actions, but on Allah's grace and mercy. In one Hadith even comes that once Hazrat Ayesha ( <i>radiallahu anha</i> ) had asked whether this applies even to him (i.e. the Messenger of Allah ﷺ). To this he replied: 'Yes, it applies even to me. Even I shall attain salvation only because of Allah's grace.' Hence, the decision of whether a person attains salvation or not does not rest with humans. It is solely a matter of Allah's good will and pleasure. Humans tend to judge at times according to apparent circumstances.
<b>Mr. Yahya Bakhtiar:</b>	No, that is correct what you have said, that it is a matter of Allah's grace. But does Mirza Sahib have full knowledge of who is going to receive that grace and who not?
<b>Mirza Nasir Ahmad:</b>	No, no one knows that.
<b>Mr. Yahya Bakhtiar:</b>	Here... no, I want a clarification.
<b>Mirza Nasir Ahmad:</b>	When the actual issue is that of faith, then, if an ambiguous statement is made about it, then one ought to return to the principles.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I want the clarification. Here it is said: 'Now the issue is fully clear. Since deliverance is not possible without believing in the Promised Messiah, then why are there still attempts to prove non-Ahmadis as Muslims?' Impossible; in categorical terms it is stated.
<b>Mirza Nasir Ahmad:</b>	I have told you, that humans judge according to what is apparent. If we say, for example, that a person's salvation depends on his not living an indecent, decadent life, a whore's not living like a whore, then a person makes a very general statement. And in one Hadith has been stated that Allah Most High had admitted one whore to Paradise because she had given a thirsty creature, a living being that was dying from thirst – in some instances a dog is mentioned, while in others a cat is mentioned – some water to drink. But as far as the apparent circumstances are concerned, we would give just that judgement. Here I have given you an extreme example. Remains the person, who – that has been stated in the Hadith – does not remain Muslim. A person, who steals, does not remain Muslim. A person, who does not offer the prayer, does not remain a Muslim. He cannot attain salvation. Obviously, these cases are also judged in the same manner, and the purpose here is to encourage people to do good deeds.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I will draw your attention also to 'Anwar-e-Khilafat', page 90. Here it is stated: 'It is our duty to consider non-Ahmadis as non-Muslims.'
<b>Mirza Nasir Ahmad:</b>	That means to consider them as 'out of the fold of Islam'.
<b>Mr. Yahya Bakhtiar:</b>	Your quotation...
<b>Mirza Nasir Ahmad:</b>	I have accepted that.
<b>Mr. Yahya Bakhtiar:</b>	...let me read it.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	'It is our duty to consider non-Ahmadis as non-Muslims, not to offer prayers behind them. According to our point of view, they have denied a prophet of Allah.'
<b>Mirza Nasir Ahmad:</b>	Yes.

<b>Mr. Yahya Bakhtiar:</b>	So, here he is saying that they are not Muslims. You say that they are Muslims. Is that in the same sense that you have explained to me?
<b>Mirza Nasir Ahmad:</b>	They are Muslims in so far as they are members of the Millat-e-Islam and... yes, they are Muslims as far as the Millat is concerned. And they are outside the fold of Islam. These are two different terms.
<b>Mr. Yahya Bakhtiar:</b>	'It is our duty to consider non-Ahmadis as non-Muslims.'
<b>Mirza Nasir Ahmad:</b>	To consider them as outside the fold of Islam.
<b>Mr. Yahya Bakhtiar:</b>	Not the fold of Islam, here he is saying that...
<b>Mirza Nasir Ahmad:</b>	No, no, I mean, this is what it actually means.
<b>Mr. Yahya Bakhtiar:</b>	That is, when he says 'to consider them as non-Muslims', he means to consider them as Muslims, but outside the fold of Islam?
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! What is an 'apostate' according to the Islamic point of view, like, when someone says that a person has become an apostate?
<b>Mirza Nasir Ahmad:</b>	Islamic...
<b>Mr. Yahya Bakhtiar:</b>	Is he outside the fold of Islam, or is he outside the Millat-e-Islam?
<b>Mirza Nasir Ahmad:</b>	Now since you are asking me, I am going to tell you about my own conviction, fine?
<b>Mr. Yahya Bakhtiar:</b>	Your point of view, naturally.
<b>Mirza Nasir Ahmad:</b>	In my point of view, an apostate is someone who openly announced that he has got nothing to do with Islam: <small>من يرتدد منكم عن دينه</small>
<b>Mr. Yahya Bakhtiar:</b>	He will not be just out of the fold of Islam but also out of the Millat-e-Islam?
<b>Mirza Nasir Ahmad:</b>	Islam. I have not said anything about fold or Millat. A person who says that he has nothing to do with Islam, that he does not believe in the Messenger of Allah ﷺ ...
<b>Mr. Yahya Bakhtiar:</b>	That means he is out of the Millat, isn't it?
<b>Mirza Nasir Ahmad:</b>	Yes, he is completely out.
<b>Mr. Yahya Bakhtiar:</b>	Yes, that is how it ought to be.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	He cannot be a Muslim?
<b>Mirza Nasir Ahmad:</b>	No. It seems like you have not fully understood my point. This has never been used in the passive sense in the Holy Qur'an. It would not be that Zaid has said to Bakr that you have left Islam, or that you are out of the fold of Islam...
<b>Mr. Yahya Bakhtiar:</b>	No, ...
<b>Mirza Nasir Ahmad:</b>	A person has to say it himself that he is leaving Islam, that he has nothing to do with the Messenger of Allah ﷺ. I think, according to the Qur'anic terminology, only such a person is an apostate. Not the one against whom others issue Fatwas.
<b>Mr. Yahya Bakhtiar:</b>	That means, if someone else says so?
<b>Mirza Nasir Ahmad:</b>	Then I have not seen its mention in the Holy Qur'an, under this word.
<b>Mr. Yahya Bakhtiar:</b>	That means scholars... whether they belong to your group or any other group...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	It has nothing to do with it.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	If they knew...
<b>Mirza Nasir Ahmad:</b>	No, knowing...
<b>Mr. Yahya Bakhtiar:</b>	...that one person...
<b>Mirza Nasir Ahmad:</b>	This is not a question of knowledge. If a person himself announces that...

<b>Mr. Yahya Bakhtiar:</b>	Not on the matter. If he does not say it himself...
<b>Mirza Nasir Ahmad:</b>	No. Not himself. The Holy Qur'an says that he has to say it himself. That is my point. This is in the Holy Qur'an. The Holy Qur'an has never used this term in the passive voice. It is always to the effect that a person has to proclaim his apostasy himself. That is, a person has to announce himself that he has no longer anything to do with Islam or with the Last of Prophets, Hazrat Muhammad ﷺ. Such a person is, in the terms of the Holy Qur'an, an apostate.
<b>Mr. Yahya Bakhtiar:</b>	I... let us assume that there is a person, a Muslim, and he announces that he does not believe in Islam now. Will he be an apostate?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...as per his announcement. A person who pledges allegiance to Mirza Ghulam Ahmad, who becomes an Ahmadi, then he announces that he does not consider him as a prophet, has such a person become an apostate? Is he outside the Millat-e-Islam, or outside the fold of Islam?
<b>Mirza Nasir Ahmad:</b>	The person who made this announcement will become an apostate in the literal sense. But he will not be an apostate according to the terms of the Holy Qur'an. These are two separate expressions, one in the literal meaning...
<b>Mr. Yahya Bakhtiar:</b>	There are two categories of apostates as well?
<b>Mirza Nasir Ahmad:</b>	One... (Interruption)
<b>Mr. Yahya Bakhtiar:</b>	Please.
<b>Mirza Nasir Ahmad:</b>	Every word, every word has a...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mirza Nasir Ahmad:</b>	Let me tell you... can be taken either in the literal sense, or in its technical sense. I am talking about the meaning of apostasy in the terminology of the Holy Qur'an. Read it from the beginning to the end, and keep all Ayaat in front of you. Whenever the word 'Irtadaad' (apostasy) is used, it is used as a part of the Qur'anic terminology. But it does not mean that if the Holy Qur'an uses a certain word in its technical sense, it cannot be used in its literal meaning any longer. And neither... this is also not acceptable to reason. So, when we say that a person 'has apostatised from Islam', then this is according to the terminology of the Holy Qur'an. When we say that a person apostatised from the Wahhabi sect, then this is according to the literal meaning. It is not according to the technical meaning contained in the Holy Qur'an. Here is, for example, a quote by Hazrat Maulana Maudoodi: 'و ماواه جهنم و بنس المصير – Turning away from the Jamaat-e-Islami – He has made the term his own, but the Holy Qur'an...
<b>Mr. Yahya Bakhtiar:</b>	Has he called such a person an apostate?
<b>Mirza Nasir Ahmad:</b>	He has used the word apostasy in connection with his group.
<b>Mr. Yahya Bakhtiar:</b>	That means such a person has become an apostate?
<b>Mirza Nasir Ahmad:</b>	Yes, he has become an apostate. But I was saying that – I am saying that with regard to him – that such a person has not become an apostate according to the Qur'anic terminology. He just means that they have turned away from us.
<b>Mr. Yahya Bakhtiar:</b>	No, if – I am asking you directly – if a person believes in Mirza Ghulam Ahmad's prophethood and then he...
<b>Mirza Nasir Ahmad:</b>	...announces that he does not believe?
<b>Mr. Yahya Bakhtiar:</b>	That he does not believe.

<b>Mirza Nasir Ahmad:</b>	Then such a person is an apostate in the literal meaning of the word...
<b>Mr. Yahya Bakhtiar:</b>	The punishment and...
<b>Mirza Nasir Ahmad:</b>	...but he is not an apostate in the technical sense.
<b>Mr. Yahya Bakhtiar:</b>	That means he will not get the punishment that Islam has prescribed for apostasy?
<b>Mirza Nasir Ahmad:</b>	The punishment for apostasy is to be meted out only to someone who is an apostate according to the Qur'anic terminology.
<b>Mr. Yahya Bakhtiar:</b>	He does not fall into this category?
<b>Mirza Nasir Ahmad:</b>	Yes. He does not fall into this category. And one point needs to be clarified: what punishment has the Holy Qur'an laid down for apostasy? Hell fire and worldly punishment? The Holy Qur'an does not mention any worldly punishment for apostasy.
<b>Mr. Yahya Bakhtiar:</b>	There is no worldly punishment?
<b>Mirza Nasir Ahmad:</b>	No worldly punishment has been laid down. The punishment relates to the Hereafter.
<b>Mr. Yahya Bakhtiar:</b>	The punishment in the Hereafter – shall it be meted out to a person who believes in Mirza Ghulam Ahmad...
<b>Mirza Nasir Ahmad:</b>	The punishment mentioned in the Holy Qur'an is only for those who are apostates in the technical sense. It is not for those who are not apostates in the technical sense.
<b>Mr. Yahya Bakhtiar:</b>	I am asking...
<b>Mirza Nasir Ahmad:</b>	I have just answered this.
<b>Mr. Yahya Bakhtiar:</b>	...because this question was forwarded to me.
<b>Mirza Nasir Ahmad:</b>	A person who is an apostate in the technical sense - the Holy Quran mentions the punishment. Whatever punishment the Holy Qur'an has laid down, shall be meted out only to such a person who is an apostate not in the literal, but in the technical sense.
<b>Mr. Yahya Bakhtiar:</b>	No, I was given the following question: 'Do you know that Mirza Ghulam Ahmad had declared Abdul Hakeem, one of his followers, an apostate, after the latter had denounced his belief in the former's prophethood due to some severe differences?' (Vide Haqiqatul Wahi, p. 163)
<b>Mirza Nasir Ahmad:</b>	The one who renounced, he, he... has denied. He is an apostate in the literal sense.
<b>Mr. Yahya Bakhtiar:</b>	He is an apostate in this sense, but he is not a Kafir? By Kafir I mean...
<b>Mirza Nasir Ahmad:</b>	He is out of the fold of Islam, but still belongs to the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! In Anwar-e-Khilafat, p. 94, Mirza Bashir-ud-Deen Mahmood is quoted as follows: 'It is unlawful to maintain any kind of relationship with Muslims.' This is a very different category. Different from 'not doing', on the ground of expediency. As you have said already, you think that relationships do not continue to be well. But here, it says: 'Impermissible*', 'unlawful**'.
<p><b>N.B.</b> * In Anwar-e-Khilafat, p. 99, Mirza Basheeruddeen Mahmood Ahmad writes: <i>'The Promised Messiah (Mirza Qadiani) was greatly annoyed with an Ahmadi who would give his girl to a non-Ahmadi...</i></p> <p><i>Keep your girls at home. Do not give them to non-Ahmadis.</i></p> <p><i>After his death, he gave his daughter to a non-Ahmadi, upon which the Khaleefah Awwal (Nooruddeen) removed him from his post as Imam and ousted him from the Jamaat, and did not accept his repentance. One person had given his daughter to a non-Ahmadi, and he was ousted.</i></p>	

*\*\* In Kalimatul Fasl comes that any relation with non-Ahmadis is unlawful.*

<b>Mirza Nasir Ahmad:</b>	Anything that leads to mischief is unlawful.
<b>Mr. Yahya Bakhtiar:</b>	Then this is the second category, isn't it?
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	It is not a matter of expediency, but a matter of faith?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	So, you are that different from the other Muslims that it actually causes any kind of relationship with them to be unlawful?
<b>Mirza Nasir Ahmad:</b>	No. The other...
<b>Mr. Yahya Bakhtiar:</b>	You think...
<b>Mirza Nasir Ahmad:</b>	Not in the terms of the Shariah, number one. Number two, how can you say that the Jamaat-e-Ahmadia is completely different from all other Muslims?
<b>Mr. Yahya Bakhtiar:</b>	Or are they different from you?
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	They are different.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No. You said that different sects had issued Fatwas about other sects that it is unlawful to maintain any kind of relation with them?
<b>Mirza Nasir Ahmad:</b>	All of them have done that.
<b>Mr. Yahya Bakhtiar:</b>	Have they jointly issued a Fatwa against any other sect, as they had issued against you?
<b>Mirza Nasir Ahmad:</b>	All of them have.
<b>Mr. Yahya Bakhtiar:</b>	They have done that together?
<b>Mirza Nasir Ahmad:</b>	Yes. Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No. You had said that even during Mirza Ghulam Ahmad's lifetime around two hundred Maulvis had given a Fatwa against him. And now...
<b>Mirza Nasir Ahmad:</b>	I have not said that there were only two hundred Maulvis representing sects from all over the world.
<b>Mr. Yahya Bakhtiar:</b>	It had not been given by all?
<b>Mirza Nasir Ahmad:</b>	When I say that there were two hundred, then it cannot mean that all had given this Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	One is the person who issues the Fatwa, and the other is he who follows him.
<b>Mr. Yahya Bakhtiar:</b>	That means, all are covered, right? Or is there any category of Muslims left?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No. When you had said that two hundred Maulvis had given the Fatwa, you also said that they were not all.
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	I don't think that they have all together a single Fatwa against the Jamaat-e-Ahmadia. It must be individual Fatwas.
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	No. I did not mean that. I was saying that Deobandis have issued a Fatwa against Barelwis. That is right. Barelwis...
<b>Mirza Nasir Ahmad:</b>	No, no. Not only Deobandis. Every sect has given a Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	All of them have given an unanimous Fatwa?
<b>Mirza Nasir Ahmad:</b>	Yes, yes. Absolutely. We have got the references with us.
<b>Mr. Yahya Bakhtiar:</b>	All of them?
<b>Mirza Nasir Ahmad:</b>	Yes, all of them gave.
<b>Mr. Yahya Bakhtiar:</b>	All of them have condemned the Barelwis?
<b>Mirza Nasir Ahmad:</b>	The Barelwis... every non-Barelwi sect has condemned the Barelwis.
<b>Mr. Yahya Bakhtiar:</b>	Those who are not Deobandis, they all have...
<b>Mirza Nasir Ahmad:</b>	They all have
<b>Mr. Yahya Bakhtiar:</b>	...condemned them?
<b>Mirza Nasir Ahmad:</b>	All of them have.
<b>Mr. Yahya Bakhtiar:</b>	And they have condemned you in a similar manner?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	In '53... you said that before that, there had been no Fatwa of this kind? It was issued only in '53?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	They did issue Fatwas individually?
<b>Mirza Nasir Ahmad:</b>	Yes. Individually.
<b>Mr. Yahya Bakhtiar:</b>	In '51 or in '53...
<b>Mirza Nasir Ahmad:</b>	Yes, before the riots of '53.
<b>Mr. Yahya Bakhtiar:</b>	And the other ones against them are as collective as the one that had been issued in '53 against you?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No. You said that first there were no such collective Fatwas. So, were there first individual Fatwas or collective ones?
<b>Mirza Nasir Ahmad:</b>	This happened after '53. It had not happened until '53.
<b>Mr. Yahya Bakhtiar:</b>	It happened afterwards?
<b>Mirza Nasir Ahmad:</b>	Yes, afterwards. They all get together sometimes. And Allah knows best.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	...you are asking me this question so that I make up a reason of my own?
<b>Mr. Yahya Bakhtiar:</b>	No, no, I have just asked you (what do you think)?
<b>Mirza Nasir Ahmad:</b>	Yes, yes, I think I can answer this.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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.'
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! This is the individual opinion of a scholar or so-called scholar.
<b>Mirza Nasir Ahmad:</b>	It is an individual opinion in a matter where a collective opinion is just not possible.
<b>Mr. Yahya Bakhtiar:</b>	No, look...

<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, documentary...
<b>Mirza Nasir Ahmad:</b>	This issue is such, this subject is such that it allows the opinion of only one person, but yet, there are two opinions.
<b>Mr. Yahya Bakhtiar:</b>	No, a collective opinion in so far that all scholars...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	This will be Hara-kiri, right? This would mean that they are killing themselves?
<b>Mirza Nasir Ahmad:</b>	I am telling you that the nature of this subject is such that only individual opinion can be sought. Collective is simply impossible, unthinkable.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	About this can be only said that it was just the turn of one group then.
<b>Mr. Yahya Bakhtiar:</b>	...except Ahmadis. They were all of one opinion.
<b>Mirza Nasir Ahmad:</b>	Probably only one of them was asked about this, and he said: Yes, right, we all...
<b>Mr. Yahya Bakhtiar:</b>	Are we talking about only one party?
<b>Mirza Nasir Ahmad:</b>	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 <sup>st</sup> march 1972, page 5, column 5. If you want me to, I shall read it out: The collective demand...
<b>Mr. Yahya Bakhtiar:</b>	No. It has already been quoted in your submission. Have you read it before?
<b>Mirza Nasir Ahmad:</b>	Yes. It has been mentioned.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Ghulam Ahmad has written in 'Aina-e-Sadaqat'... Is it his work?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Then it must be by Mirza Basheer-ud-Deen?
<b>Mirza Nasir Ahmad:</b>	No, maybe. You tell me – who wrote it?
<b>Mr. Yahya Bakhtiar:</b>	I was told to refer to page 35 of 'Aina-e-Sadaqat'.
<b>Mirza Nasir Ahmad:</b>	Yes, then someone has given you the wrong information.
<b>Mr. Yahya Bakhtiar:</b>	In it, Mirza Ghulam Ahmad was quoted as follows. I shall read it.
<b>Mirza Nasir Ahmad:</b>	Yes, that might be.
<b>Mr. Yahya Bakhtiar:</b>	Yes. I shall... 'Is it correct that...'
<b>Mirza Nasir Ahmad:</b>	Right, yes.
<b>Mr. Yahya Bakhtiar:</b>	...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...'
<b>Mirza Nasir Ahmad:</b>	They are Muslims but outside the fold of Islam. This has been cleared already.

<b>Mr. Yahya Bakhtiar:</b>	Yes. But I am saying that it is quite paradoxical that...
<b>Mirza Nasir Ahmad:</b>	No. It is not paradoxical. There are two separate terms – the Millat-e-Islam and the fold of Islam.
<b>Mr. Yahya Bakhtiar:</b>	No, what I am asking is...
<b>Mirza Nasir Ahmad:</b>	One person can be outside the fold of Islam, and still continue to be a part of the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	When he says that: 'all Muslims are outside the fold of Islam' Then are Ahmadis also included in this statement, or not?
<b>Mirza Nasir Ahmad:</b>	The group that makes such a statement will not include itself in it.
<b>Mr. Yahya Bakhtiar:</b>	Is it so?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	Yes. They are not out of the Millat.
<b>Mr. Yahya Bakhtiar:</b>	But they are out of the fold of Islam?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	All Muslims?
<b>Mirza Nasir Ahmad:</b>	Actually the matter is, like I have said already, well, I shall repeat...
<b>Mr. Yahya Bakhtiar:</b>	No, no need to verify...
<b>Mirza Nasir Ahmad:</b>	Any reference that is read to me here, I can neither verify it, nor can I reject it.
<b>Mr. Yahya Bakhtiar:</b>	You had said that before. I had then read out again the passage from 'Anwar-e-Sadaqat', then you had verified it...
<b>Mirza Nasir Ahmad:</b>	No, I have not verified anything. I merely replied to it.
<b>Mr. Yahya Bakhtiar:</b>	Then I will give it to you again. I had got the impression that you knew all about it...
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	...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.
<b>Mirza Nasir Ahmad:</b>	Then...
<b>Mr. Yahya Bakhtiar:</b>	If you... no, this is a matter of record. It is a piece of evidence. You are giving evidence on oath.
<b>Mirza Nasir Ahmad:</b>	No, no, this...
<b>Mr. Yahya Bakhtiar:</b>	If this statement by Mirza Bashir-ud-Deen is not on page 93 of Anwar-e-Sadaqat... it is 'Anwar-e-Khilafat'...
<b>Mirza Nasir Ahmad:</b>	Let us accept page 93.
<b>Mr. Yahya Bakhtiar:</b>	Yes, no. That's what I was going to say. You said that...
<b>Mirza Nasir Ahmad:</b>	Yes, yes. I have accepted it.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Thank you.
<b>Mirza Nasir Ahmad:</b>	And I have also answered it.
<b>Mr. Yahya Bakhtiar:</b>	Yes. And I have understood from the fact that you answered it that...
<b>Mirza Nasir Ahmad:</b>	Yes, all right.

<b>Mr. Yahya Bakhtiar:</b>	...you could have said that...
<b>Mirza Nasir Ahmad:</b>	No, no. I have accepted it. I have accepted it.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, what I am saying is that in it, you do not count the Ahmadis among the Muslims?
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	No, I what I am saying is that according to you, they do not count themselves among the Muslims...
<b>Mirza Nasir Ahmad:</b>	When the sect is mentioned.
<b>Mr. Yahya Bakhtiar:</b>	Yes, when... all Muslims are out of the fold of Islam, then this means...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	That is ok...
<b>Mirza Nasir Ahmad:</b>	Ok, then this is an understood matter.
<b>Mr. Yahya Bakhtiar:</b>	No. Mirza Bashir-ud-Deen says that all Muslims are out of the fold of Islam, so I asked you...
<b>Mirza Nasir Ahmad:</b>	No, this is understood.
<b>Mr. Yahya Bakhtiar:</b>	...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.
<b>Mirza Nasir Ahmad:</b>	Yes. I gave you the example of Muhammad bin Abdul Wahhab <i>rahmatullahi alaihi</i> .
<b>Mr. Yahya Bakhtiar:</b>	The conclusion of this is that you yourself do not consider yourself among the Muslims...
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	...or do you not consider it as outside?
<b>Mirza Nasir Ahmad:</b>	That means, consider it in a twofold manner, as a part of the Millat-e-Islam, as well as...
<b>Mr. Yahya Bakhtiar:</b>	This has been used twice.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. In the Millat-e-Islam as well as in the fold of Islam...
<b>Mr. Yahya Bakhtiar:</b>	And here...
<b>Mirza Nasir Ahmad:</b>	...and this is what every sect thinks (about itself).
<b>Mr. Yahya Bakhtiar:</b>	No, here you consider yourself as Muslims, you do not consider yourself amongst those who are out?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	This is what it means. Mirza Sahib then said further: 'Keep away from non-Ahmadis in all religious matters.' In all religious matters.
<b>Mirza Nasir Ahmad:</b>	In what different sects consider as religious matters...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Which reference is it?

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

	by now.
<b>Mr. Yahya Bakhtiar:</b>	No. Here the wording is different.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No. 'Other sects who claim to be Muslims', you count them outside?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, but, Sir, if you say that you have to give them up altogether, if you give them up altogether...
<b>Mirza Nasir Ahmad:</b>	No, no. I have already explained what 'must be completely abandoned' means. It means that we cannot accept them.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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?'
<b>Mirza Nasir Ahmad:</b>	What is the reference of this?
<b>Mr. Yahya Bakhtiar:</b>	'Haqiqatul Wahi', p. 185.
<b>Mirza Nasir Ahmad:</b>	Read it once more. I did not fully catch it.
<b>Mr. Yahya Bakhtiar:</b>	'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?'
<b>Mirza Nasir Ahmad:</b>	This has not been written in any book.
<b>Mr. Yahya Bakhtiar:</b>	He had said so, in 'Haqiqatul Wahi', p. 185.
<b>Mirza Nasir Ahmad:</b>	These words... the actual words were left. In so far I have said that this has not been written in any book.
<b>Mr. Yahya Bakhtiar:</b>	No, I...
<b>Mirza Nasir Ahmad:</b>	These words were not written in any book.
<b>Mr. Yahya Bakhtiar:</b>	We shall get this verified, because... what has been said, so...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	But for my information, he has mentioned 'Haqiqatul Wahi', so I mentioned it to you.
<b>Mirza Nasir Ahmad:</b>	So, should I read what has been said?
<b>Mr. Yahya Bakhtiar:</b>	Yes. Read it. We need to clarify the position. It doesn't matter if you read it or

	someone else.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, no, that is fine. In the morning you had...
<b>Mirza Nasir Ahmad:</b>	No... the other... here 'Haqiqatul Wahi' refers to the first category, that is such persons who choose to deny after all proofs were delivered...
<b>Mr. Yahya Bakhtiar:</b>	That means, such a person who says first that Mirza Ghulam Ahmad is a prophet and then...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Although all proofs were delivered...
<b>Mirza Nasir Ahmad:</b>	Although all proofs were delivered.
<b>Mr. Yahya Bakhtiar:</b>	...he considers him as a liar?
<b>Mirza Nasir Ahmad:</b>	Yes, and that although all proofs were delivered.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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.'
<b>Mr. Yahya Bakhtiar:</b>	Because they think that Allah cannot just come like that and interpret the Qur'an.
<b>Mirza Nasir Ahmad:</b>	No, no, I mean...
<b>Mr. Yahya Bakhtiar:</b>	That is their understanding.
<b>Mirza Nasir Ahmad:</b>	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.'
<b>Mr. Chairman:</b>	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

<b>Mr. Chairman:</b>	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.
<b>Maulana Shah Ahmad Noorani Siddiqui</b>	Sir, I want to say something with your permission?
<b>Mufti Khalid Mahmood</b>	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...
<b>Mr. Chairman:</b>	There is time. We have just come to the references. All right, I...
<b>Maulana Shah Ahmad Noorani Siddiqui</b>	No, actually...
<b>Mr. Chairman:</b>	We have come to the references already.
<b>Maulana Shah Ahmad Noorani Siddiqui</b>	Yes.
<b>Mr. Chairman:</b>	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!
<b>Maulana Ghulam Ghauth Hazarwi</b>	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.
<b>Mr. Chairman:</b>	Maulana Ahmad Shah Noorani!
<b>Maulana Ahmad Shah Noorani</b>	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

<b>Siddiqui</b>	got, like for example 'Haqiqatul Wahī', he denied it that this is not the one...
<b>Mr. Chairman:</b>	This is...
<b>Maulana Ahmad Shah Noorani Siddiqui</b>	...afterwards you must have observed that he was given the book then and there.
<b>Mr. Chairman:</b>	No. Let me tell you the solution to this. For instance, Maulana Sahib! You have got the first edition or the second edition...
<b>Maulana Ahmad Shah Noorani Siddiqui</b>	Yes, right.
<b>Mr. Chairman:</b>	...then you say that this was printed in 1905, third edition, page so and so. Then present the reference then and there. Right?
<b>Maulana Ahmad Shah Noorani Siddiqui:</b>	He was told that, but he still denied.
<b>Mr. Chairman:</b>	If the original book...
<b>Maulana Ahmad Shah Noorani Siddiqui</b>	Afterwards you must have seen that the reference had been provided.
<b>Mr. Chairman:</b>	If the original book is available, then there is no need, no matter what edition it is.
<b>Maulana Ahmad Shah Noorani Siddiqui</b>	The difference of the books lies in the print.
<b>Mr. Chairman:</b>	The print might be different, but the witness cannot deny it.
<b>Maulana Ghulam Ghauth Hazarwi:</b>	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.
<b>Mr. Chairman:</b>	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>	
<b>Mr. Chairman:</b>	Mian Ataullah must sit with the reference books. That would be better for Mian Ataullah and for others also. (Interruption)
<b>Mr. Chairman:</b>	Bring them in!
<i>The Delegation entered the Chamber</i>	
<b>Mr. Chairman:</b>	Yes, Mr. Attorney-General.

**CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION**

<b>Mr. Yahya Bakhtiar:</b>	<p>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?’</p> <p>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?</p>
<b>Mirza Nasir Ahmad:</b>	<p>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...’</p> <p>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...’</p>
<b>Mr. Yahya Bakhtiar:</b>	Yes, Sir, I will come to that. I only wanted the meaning of ‘Itmam-e-Hujjat’?
<b>Mirza Nasir Ahmad:</b>	‘Itmam-e-Hujjat’ means that something has become evident, that someone realised that such-and-such is honest in his claims.
<b>Mr. Yahya Bakhtiar:</b>	‘Has become evident’, this means it has been explained to him? That it has been fully explained to him?
<b>Mirza Nasir Ahmad:</b>	<p>No.  و جاهدوا بها و استيقنت انفسهم</p> <p>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.</p>
<b>Mr. Yahya Bakhtiar:</b>	No, that... what I wanted to know is, does ‘Itmam-e-Hujjat’ mean that...
<b>Mirza Nasir Ahmad:</b>	Yes, that is what it means.
<b>Mr. Yahya Bakhtiar:</b>	...he knows that this is the truth...
<b>Mirza Nasir Ahmad:</b>	Yes. استيقنت انفسهم. Yet he denies. This is what it means.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	He is not convinced...
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	He will be the second type, after all, it has been made clear to him, right?
<b>Mr. Yahya Bakhtiar:</b>	The second type?
<b>Mirza Nasir Ahmad:</b>	Yes. He will not be a Kafir as far as the Millat-e-Islam is concerned, he will still be called a Muslim...
<b>Mr. Yahya Bakhtiar:</b>	Yes, you have...
<b>Mirza Nasir Ahmad:</b>	...he will be considered as a part of the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	Even after the ‘Itmam-e-Hujjat’? You have...
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, when, if he realised...
<b>Mirza Nasir Ahmad:</b>	...and if he did not realise, then...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	No, if...
<b>Mr. Yahya Bakhtiar:</b>	Yes, it is an exceptional matter, if he, in spite of being certain...
<b>Mirza Nasir Ahmad:</b>	...he knows and still denies...
<b>Mr. Yahya Bakhtiar:</b>	...that this is Allah's commandment. This is very rare.
<b>Mirza Nasir Ahmad:</b>	Yes. Such a person is out of the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	And the other Muslims, to whom you had explained the matter properly...
<b>Mirza Nasir Ahmad:</b>	...they could not understand.
<b>Mr. Yahya Bakhtiar:</b>	...who could not understand or whom you could not explain, or who were not certain....
<b>Mirza Nasir Ahmad:</b>	Yes, right, we could not explain, or...
<b>Mr. Yahya Bakhtiar:</b>	Whatever. They consider him as a false prophet, not as a true one.
<b>Mirza Nasir Ahmad:</b>	...they are not out of the Millat-e-Islam, but, according to our understanding, they are out of the fold of Islam.
<b>Mr. Yahya Bakhtiar:</b>	They are out of the fold of Islam, but they are still a part of the Millat-e-Islam?
<b>Mirza Nasir Ahmad:</b>	Yes. They belong still to the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	No, the main thing for us, are many other false beliefs that are found in them. Examples thereof are mentioned in our submission.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	No, you bring extreme examples. I am not getting the point. Please excuse me.
<b>Mr. Yahya Bakhtiar:</b>	No, let me give you another example then. Is there any difference between you and their Kalima?
<b>Mirza Nasir Ahmad:</b>	There is no difference.
<b>Mr. Yahya Bakhtiar:</b>	Is there any difference in the prayer?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, that is just a matter of formality.
<b>Mirza Nasir Ahmad:</b>	Yes. This is understood. Other than that, it is the same five obligatory prayers...
<b>Mr. Yahya Bakhtiar:</b>	...the same Kalima, the same...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	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.’
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, that is fine...
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	Yes. All right.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	I think that your interpretation regarding the prayer, fast, Hajj, Zakah, etc...
<b>Mirza Nasir Ahmad:</b>	Regarding the pillars.
<b>Mr. Yahya Bakhtiar:</b>	...is different regarding the pillars of Islam, too.
<b>Mirza Nasir Ahmad:</b>	Yes. It is different. And there are also differences among the other sects.

<b>Mr. Yahya Bakhtiar:</b>	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> '.
<b>Mirza Nasir Ahmad:</b>	Yes. The mosque in Ijeboude, Nigeria. The Kalima is written on it. The people there had written it. It had caused quite an uproar...
<b>Mr. Yahya Bakhtiar:</b>	No. 'Africa Speaks' is your publication. It has been quoted there.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Are there any other Muslims apart from Ahmadis?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	He objected as to why ' <i>La ilaha illallahu Ahmad-ur-Rasoolullah</i> ' had been written?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No. Mirza Sahib, what I want to know is whether ' <i>Muhammad-ur-Rasoolullah</i> ' was actually written there?
<b>Mirza Nasir Ahmad:</b>	Yes, of course, without any doubt. Have a look.
<b>Mr. Yahya Bakhtiar:</b>	No, I don't have any...
<b>Mirza Nasir Ahmad:</b>	No, no, it is the Raabitah's magazine. It is not our own.
<b>Mr. Yahya Bakhtiar:</b>	No. I am talking about 'Africa Speaks'.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Look, to me it still seems to say ' <i>La ilaha illallah Ahmad-ur-Rasoolullah</i> '.
<b>Mirza Nasir Ahmad:</b>	Listen, I have told you that not even the note contains any objection.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not saying this, but...
<b>Mirza Nasir Ahmad:</b>	It is the calligraphy.
<b>Mr. Yahya Bakhtiar:</b>	Yes, if the word Muhammad is written by starting the letter ' <i>Meem</i> ' from below...
<b>Mirza Nasir Ahmad:</b>	The ' <i>Meem</i> ' has its starting point below. Then it is taken up. It is a bit thicker from below...

<b>Mr. Yahya Bakhtiar:</b>	It could be 'Muhammad'
<b>Mirza Nasir Ahmad:</b>	No, there is...
<b>Mr. Yahya Bakhtiar:</b>	But I think the kind of impression it gives...
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, Mirza Sahib! I wondered whether there is actually written ' <i>La ilaha illallahu Muhammad-ur-Rasoolullah</i> '. I wanted to get this clarified.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	No, but the <i>Alif</i> ...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Yes, and then the 'Meem'... (Interruption), yes like this...
<b>Mirza Nasir Ahmad:</b>	It is different from our calligraphic style.
<b>Mr. Yahya Bakhtiar:</b>	No. I just want to know one thing. It says 'Muhammad', not 'Ahmad'?
<b>Mirza Nasir Ahmad:</b>	It can't be 'Ahmad'. How can we write 'Ahmad' on only one mosque, when every mosque in the world bears the name 'Muhammad'?
<b>Mr. Yahya Bakhtiar:</b>	Here was the impression that you are beginning now, slowly, you are
<b>Mirza Nasir Ahmad:</b>	Yes, we are beginning from Ijebuode where we are only 5 to 10 percent!
<b>Mr. Yahya Bakhtiar:</b>	That was the impression given to me; that is why I wanted a clarification.
<b>Mirza Nasir Ahmad:</b>	There are some calligraphic styles in which the 'Meem' is taken up from below.
<b>Mr. Yahya Bakhtiar:</b>	Yes, no, well, I am asking...
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	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!
<b>Mr. Yahya Bakhtiar:</b>	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'?
<b>Mirza Nasir Ahmad:</b>	Look, for example, we...
<b>Mr. Yahya Bakhtiar:</b>	Yes, I...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Your differences with them are based on interpretation in the essentials of Islam, how many ever there may be?
<b>Mirza Nasir Ahmad:</b>	They lie in the interpretation.
<b>Mr. Yahya Bakhtiar:</b>	Yes. This is what you have just said.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	You had further said that you consider them as Kafir in a certain sense...
<b>Mirza Nasir Ahmad:</b>	In a sense.
<b>Mr. Yahya Bakhtiar:</b>	...that they are out of the fold of Islam.
<b>Mirza Nasir Ahmad:</b>	But not out of the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	They are still members of the Ummat-e-Muhammadia and Muslims.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Are they members of the Ummat-e-Muhammadia?
<b>Mirza Nasir Ahmad:</b>	Yes. They are still members of the Ummat-e-Muhammadia, but they are not Muslims.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	...no. They will have to tell what they mean by it. How can one say on behalf of the other what he actually means?
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	We have...
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	We will not object as to why they are saying so. I will object to their making a wrong statement.
<b>Mr. Yahya Bakhtiar:</b>	No. They are also saying that what you say is wrong. This is their objection as well.
<b>Mirza Nasir Ahmad:</b>	Well, then we have to look at the interpretation, right? I have said this intentionally, that we will have to look at the interpretation.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	What will the result be?
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	The differences are so great that either we or you will have to change the name. Do you agree to that?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, no, I have... (Interruption).
<b>Mirza Nasir Ahmad:</b>	The second point is, 'what objection the others would have?'
<b>Mr. Yahya Bakhtiar:</b>	...I have not said 'non-Muslim minority'. I said 'outside the pale of Islam'.
<b>Mirza Nasir Ahmad:</b>	You mean out of the 'Millat-e-Islam'?
<b>Mr. Yahya Bakhtiar:</b>	'Outside the pale of Islam', that is out of the circle of Islam.
<b>Mirza Nasir Ahmad:</b>	No, no, that would amount to 'out of the Millat-e-Islam'.
<b>Mr. Yahya Bakhtiar:</b>	I have... 'outside of pale of Islam', how would that translate into Urdu?
<b>Mirza Nasir Ahmad:</b>	Out of the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	And how would you translate 'out of the daira-e-Islam' into English?
<b>Mirza Nasir Ahmad:</b>	Out of the circle.
<b>Mr. Yahya Bakhtiar:</b>	Out of the circle of Islam?
<b>Mirza Nasir Ahmad:</b>	Yes. 'Daira' means circle. What does 'pale' have to do with the meaning of 'daira-e-Islam'?
<b>Mr. Yahya Bakhtiar:</b>	All right. If the National Assembly passes a resolution that Ahmadis are outside the circle of Islam, you have no objection?
<b>Mirza Nasir Ahmad:</b>	No, with the addition of the phrase that 'they are within the pale of Islam'.
<b>Mr. Yahya Bakhtiar:</b>	Within the pale of Islam but outside the circle of Islam?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, no, Mirza Sahib!
<b>Mirza Nasir Ahmad:</b>	...and do not treat the other sects in the same manner, then that is not fair.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	But all the sects are united on this point?
<b>Mr. Yahya Bakhtiar:</b>	No. Here in the Assembly I get the impression that...
<b>Mirza Nasir Ahmad:</b>	The Assembly, the Assembly...
<b>Mr. Yahya Bakhtiar:</b>	Sir, for them it is a matter of programme. If they say so, then I have no objection.
<b>Mirza Nasir Ahmad:</b>	No. Any other two villages should get together and give their Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	This is not possible...
<b>Mirza Nasir Ahmad:</b>	And, and, the African countries, they should give their Fatwa...

<b>Mr. Yahya Bakhtiar:</b>	...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.
<b>Mirza Nasir Ahmad:</b>	No, no. What Fatwa would the people of Nigeria give?
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Yes. A Fatwa from all countries of the world. The National Assembly does not represent the Muslims of Pakistan...
<b>Mr. Yahya Bakhtiar:</b>	Fine.
<b>Mirza Nasir Ahmad:</b>	...it represents the people of Pakistan. It is the people's National Assembly.
<b>Mr. Yahya Bakhtiar:</b>	You are right in this regard. As far as I know...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Recently, the Mutamar Alam Islami, the representative body of Muslims all over the world – if you consider it – has...
<b>Mirza Nasir Ahmad:</b>	It is the 'Raabitah Alam Islami', not 'Mutamar'.
<b>Mr. Yahya Bakhtiar:</b>	Yes, the Raabitah Alam Islami, they had given a Fatwa...
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	No, I have...
<b>Mirza Nasir Ahmad:</b>	Ok, read it.
<b>Mr. Yahya Bakhtiar:</b>	They said that 'they are outside the pale of Islam'; that is what I understand.
<b>Mirza Nasir Ahmad:</b>	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 شقّ 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?
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! I am not going into the reasoning. When a Fatwa is given...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	No. You say that you will accept the Muslims' decision in an Islamic summit?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	But then their making a decision becomes meaningless, if you still do not accept it.
<b>Mirza Nasir Ahmad:</b>	How can I accept something regarding which I am not convinced at all?

<b>Mr. Yahya Bakhtiar:</b>	Then the question does not arise at all.
<b>Mirza Nasir Ahmad:</b>	Yes, so no need to try.
<b>Mr. Yahya Bakhtiar:</b>	Then just leave it up to the Assembly.
<b>Mirza Nasir Ahmad:</b>	No. Well, I cannot impose myself on the Assembly. I am just an extremely helpless human being.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	We also want that. We even pray that no harm befalls the country.
<b>Mr. Yahya Bakhtiar:</b>	The question does not arise. We are making an effort to see if we can come to some conclusion.
<b>Mirza Nasir Ahmad:</b>	No. After the 'if', how come you are aiming only at the Jamaat-e-Ahmadia, and that although the condition of other sects is the same, if not even harsher, from the Fatwa point of view?
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Yes. 'And separated' means only that much – that he had tried to protect his followers against accepting the influences of others.
<b>Mr. Yahya Bakhtiar:</b>	Is it a separate Ummat?
<b>Mirza Nasir Ahmad:</b>	No, no, there had been no mention of Ummat at all!
<b>Mr. Yahya Bakhtiar:</b>	No, I am talking about this.
<b>Mirza Nasir Ahmad:</b>	No. Not at all. The question not even arises.
<b>Mr. Yahya Bakhtiar:</b>	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?'
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, I want to ask...
<b>Mirza Nasir Ahmad:</b>	You can say Wahhabi, Ahl-e-Hadith, etc. etc.
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that on basis of that quotation.
<b>Mirza Nasir Ahmad:</b>	Where is it from?
<b>Mr. Yahya Bakhtiar:</b>	'Malaikatullah', page 46-47, authored by Mirza Basheer-ud-Deen Mahmood Ahmad.

<b>Mirza Nasir Ahmad:</b>	Yes, well, as long as I have not seen it...
<b>Mr. Yahya Bakhtiar:</b>	Yes. You can check it. Verify it. Is it here?
<b>Mirza Nasir Ahmad:</b>	No. It is not here. It is with us.
<b>Mr. Yahya Bakhtiar:</b>	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...'
<b>Mirza Nasir Ahmad:</b>	'...shall adopt the ways of Mahdiyyat.'
<b>Mr. Yahya Bakhtiar:</b>	'Maseehiyyat'
<b>Mirza Nasir Ahmad:</b>	Yes, yes. 'The ways of Maseehiyyat.'
<b>Mr. Yahya Bakhtiar:</b>	'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.
<b>Mirza Nasir Ahmad:</b>	Al Fadhl, January 1916?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	Has it been an article in which...
<b>Mr. Yahya Bakhtiar:</b>	No, it is in the quotations part by Mirza Sahib. That's where it is.
<b>Mirza Nasir Ahmad:</b>	Ok.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	...this...by Mirza Sahib...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...a person...
<b>Mirza Nasir Ahmad:</b>	No, to whom... whose quote is it?
<b>Mr. Yahya Bakhtiar:</b>	It is by Mirza Ghulam Ahmad, taken from 'Aina-e-Kamalat'
<b>Mirza Nasir Ahmad:</b>	It is his writing? Is it written by him?
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes.
<b>Mirza Nasir Ahmad:</b>	On which page?
<b>Mr. Yahya Bakhtiar:</b>	Page 344, yes, Aina-e-Kamalat, page 344.
<b>Mirza Nasir Ahmad:</b>	344?
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	No, we will check this. This... it is in context, actually...
<b>Mr. Yahya Bakhtiar:</b>	Yes, that is what I am saying, that it might well be that it refers to the Noble

	Prophet ﷺ...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...because he has not said...
<b>Mirza Nasir Ahmad:</b>	This can be concluded from the context.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	Yes. This is one characteristic. There are others, too...
<b>Mr. Yahya Bakhtiar:</b>	No, as far as law is concerned...
<b>Mirza Nasir Ahmad:</b>	As far as law is concerned, as far as Shariah is concerned...
<b>Mr. Yahya Bakhtiar:</b>	...does he interpret?
<b>Mirza Nasir Ahmad:</b>	Yes. He does not have a Shariah of his own.
<b>Mr. Yahya Bakhtiar:</b>	And if he has a Shariah, then he will not be an Ummati. He will have to start his own Ummat?
<b>Mirza Nasir Ahmad:</b>	Yes, yes. Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Arba'een, number 4, page 6. Have you seen it?
<b>Mirza Nasir Ahmad:</b>	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.'
<b>Mr. Yahya Bakhtiar:</b>	No. I am asking something else.
<b>Mirza Nasir Ahmad:</b>	Yes. I have answered you, haven't I?
<b>Mr. Yahya Bakhtiar:</b>	Here he has written that...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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: الخَيْرُ كُلُّهُ فِي الْقُرْآنِ 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

	<p>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’:</p> <p>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.’</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>In Al Fadhl, 26<sup>th</sup> January 1915, Mirzaa Basheer-ud-Deen Mahmood is quoted as follows:</p> <p>‘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.’</p>
<b>Mirza Nasir Ahmad:</b>	<p>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)</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>This is how it has been typed. I shall read it again.</p> <p>‘...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.’</p>
<b>Mirza Nasir Ahmad:</b>	<p>I cannot even call the excerpt you have just read a misprint. I mean, this must definitely be checked.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Yes, sure, check it.</p>
<b>Mirza Nasir Ahmad:</b>	<p>Yes, it must be checked.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>...because in it...</p>
<b>Mirza Nasir Ahmad:</b>	<p>Yes, there is quite much written in it.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Yes, it is a complete departure.</p>
<b>Mirza Nasir Ahmad:</b>	<p>Yes, all right, I will check it, <i>in sha Allah</i>. That what you say, right, once it is checked...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Yes, Mirza Sahib, this is why...</p>
<b>Mirza Nasir Ahmad:</b>	<p>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...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Is it? So they had changed it into ‘Mister’?</p>
<b>Mirza Nasir Ahmad:</b>	<p>Yes. The translators had changed it into ‘Mister’.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>This is why I had said...</p>
<b>Mirza Nasir Ahmad:</b>	<p>And this here...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No, it will be good if the misunderstanding is removed, right?</p>
<b>Mirza Nasir Ahmad:</b>	<p>...and ‘Mufti Mahmood Sahib’ They all are ‘Sahib’ for us.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Yes. It will be good if the misunderstanding is removed.</p>
<b>Mirza Nasir Ahmad:</b>	<p>Yes, yes.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>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</p>

	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.
<b>Mirza Nasir Ahmad:</b>	Yes. This will go there.
<b>Mr. Yahya Bakhtiar:</b>	Yes, you must have got a copy of it?
<b>Mirza Nasir Ahmad:</b>	No. I have not got a copy.
<b>Mr. Yahya Bakhtiar:</b>	Can you get one? Can you ask them to send you one?
<b>Mirza Nasir Ahmad:</b>	I have not got one, but I will definitely ask for one.
<b>Mr. Yahya Bakhtiar:</b>	Because there are many people who have got one, it has even been printed in the papers there.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, look, it is a small group, right? Even five, six people can pass a resolution that 'we Ahmadi Muslims...'
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Yes, that is fine. If that is so, then there is nothing to object about it.
<b>Mirza Nasir Ahmad:</b>	No, in this resolution, at another place...
<b>Mr. Yahya Bakhtiar:</b>	Yes. It says so. There is nothing objectionable about it. But onwards, it says...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, right, anyway, it needs to be checked. There is nothing to argue about, I hope?
<b>Mr. Yahya Bakhtiar:</b>	'We Ahmadi Muslims... non-Ahmadi Pakistanis.'
<b>Mirza Nasir Ahmad:</b>	Fine. We will check it
<b>Mr. Yahya Bakhtiar:</b>	This was pointed out to me, and then I have...
<b>Mirza Nasir Ahmad:</b>	All right. You have pointed out this to me in the first time.
<b>Mr. Yahya Bakhtiar:</b>	And, Mirza Sahib! Yesterday you said about Mirza Sahib's bio-data that you will...
<b>Mirza Nasir Ahmad:</b>	Yes, I have.
<b>Mr. Yahya Bakhtiar:</b>	If you could share it with us, so that it will come on record.
<b>Mirza Nasir Ahmad:</b>	Very well. I will do that.
<b>Mr. Yahya Bakhtiar:</b>	If it is available right now.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, it is. Shall I read it now?
<b>Mr. Yahya Bakhtiar:</b>	If it is short, then read it now.
<b>Mirza Nasir Ahmad:</b>	No, it is not that short.
<b>Mr. Yahya Bakhtiar:</b>	I just want the dates, etc.
<b>Mirza Nasir Ahmad:</b>	If you want it to be changed, we will get it changed.
<b>Mr. Yahya Bakhtiar:</b>	Yes, because it is just for the record. Just as you had given your bio-data.
<b>Mirza Nasir Ahmad:</b>	I had kept it short for you.
<b>Mr. Yahya Bakhtiar:</b>	There is lots of literature about Mirza Sahib.
<b>Mirza Nasir Ahmad:</b>	I am just a weak human being. What is my standing compared to that of the founder of our movement?
<b>Mr. Yahya Bakhtiar:</b>	No, I just want the bare facts... as far as his teachings are concerned, that would make the matter very lengthy.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	Yes, please give us the reference.
<b>Mirza Nasir Ahmad:</b>	We shall shorten it.

<b>Mr. Yahya Bakhtiar:</b>	Shorten it a bit.
<b>Mirza Nasir Ahmad:</b>	How much?
<b>Mr. Yahya Bakhtiar:</b>	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 ...
<b>Mirza Nasir Ahmad:</b>	Yes, there will come a time for that, <i>in sha Allah</i> .
<b>Mr. Yahya Bakhtiar:</b>	Yes. This is why I am saying that it should be on record. Will it be ready tomorrow morning?
<b>Mirza Nasir Ahmad:</b>	It will be around 15 to 20 pages.
<b>Mr. Yahya Bakhtiar:</b>	That much?
<b>Mirza Nasir Ahmad:</b>	Yes, that much. We shall read it tomorrow morning.
<b>Mr. Yahya Bakhtiar:</b>	In the morning, or if you can make it a bit shorter.
<b>Mirza Nasir Ahmad:</b>	Yes, I will see how much can be done.
<b>Mr. Chairman:</b>	So, that will do for the present, Mr. Attorney-General, Maghrib prayer's time. You would take about five minutes more, or...?
<b>Mr. Yahya Bakhtiar:</b>	I just want to ask one or two questions.
<b>Mr. Chairman:</b>	All right.
<b>Mr. Yahya Bakhtiar:</b>	When Mirza Sahib says that: My revelation contains does and does not – laws...'
<b>Mirza Nasir Ahmad:</b>	The 'do – laws', they...
<b>Mr. Yahya Bakhtiar:</b>	No, that will be the literal meaning. That they are...
<b>Mirza Nasir Ahmad:</b>	No, no, the 'do – laws'...
<b>Mr. Yahya Bakhtiar:</b>	...orders...
<b>Mirza Nasir Ahmad:</b>	...are commandments.
<b>Mr. Yahya Bakhtiar:</b>	...are commandments.
<b>Mirza Nasir Ahmad:</b>	The commandment is to enforce the Shariah-e-Muhammadia. This does not mean that a new Shariah has been sent down. And the commandment...
<b>Mr. Yahya Bakhtiar:</b>	No. This is also contained in the Holy Qur'an. He says: 'In my revelation'.
<b>Mirza Nasir Ahmad:</b>	He was inspired to enforce the Shariah-e-Muhammadia. Thus, his revelation does contain a commandment, doesn't it? But it is not a Shariah.
<b>Mr. Yahya Bakhtiar:</b>	No, if his revelation says that 'Muslims are Kafirs, do not give them your girls', then this is also a law, isn't it?
<b>Mirza Nasir Ahmad:</b>	It is not.
<b>Mr. Yahya Bakhtiar:</b>	It is not?
<b>Mirza Nasir Ahmad:</b>	Not at all.
<b>Mr. Yahya Bakhtiar:</b>	'Do not pray with them' – that is also not?
<b>Mirza Nasir Ahmad:</b>	Not at all. Not at all.
<b>Mr. Yahya Bakhtiar:</b>	They have got no law of their own?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	And that he is a prophet, is it in his revelation?
<b>Mirza Nasir Ahmad:</b>	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.'



<b>Mr. Yahya Bakhtiar:</b>	This is, I mean, his revelation?
<b>Mirza Nasir Ahmad:</b>	Yes. It is revelation.
<b>Mr. Yahya Bakhtiar:</b>	The Holy Qur'an does not say that Mirza Ghulam Ahmad is a prophet, or that he will be one.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, the former prophets, there is some proper mentioning of them.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	And Mirza Sahib, there are some words like ' <i>Haqiqi Nabi</i> ', ' <i>Majazi Nabi</i> ', ' <i>Baroozi Nabi</i> '...
<b>Mirza Nasir Ahmad:</b>	Yes, ' <i>Majazi Nabi</i> ', ' <i>Baroozi Nabi</i> ', they are...
<b>Mr. Yahya Bakhtiar:</b>	...what is your interpretation of those words?
<b>Mirza Nasir Ahmad:</b>	The Sufis' interpretation...
<b>Mr. Yahya Bakhtiar:</b>	...what do you mean by ' <i>Haqiqi</i> '?
<b>Mirza Nasir Ahmad:</b>	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> ...
<b>Mr. Yahya Bakhtiar:</b>	You mean someone who has brought his own Shariah, without bearing the seal of any other prophet?
<b>Mirza Nasir Ahmad:</b>	No, there were some <i>sharai</i> , and some <i>ghair sharai</i> .
<b>Mr. Yahya Bakhtiar:</b>	That means, a <i>ghair sharai</i> one can also be a <i>Haqiqi</i> one?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	He brings a Shariah?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	That is called <i>Mustaqill</i> ?
<b>Mirza Nasir Ahmad:</b>	Yes. That is called <i>Mustaqill</i> .
<b>Mr. Yahya Bakhtiar:</b>	Mirza Ghulam Ahmad was a <i>Mustaqill Nabi</i> ?
<b>Mirza Nasir Ahmad:</b>	No, no, he was an <i>Ummati Nabi</i> .
<b>Mr. Yahya Bakhtiar:</b>	And <i>Haqiqi</i> ?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	What is <i>Majazi</i> ? So many words have been used!
<b>Mirza Nasir Ahmad:</b>	<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.
<b>Mr. Yahya Bakhtiar:</b>	No. I mean, briefly, generally, what...
<b>Mirza Nasir Ahmad:</b>	' <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.
<b>Mr. Yahya Bakhtiar:</b>	And we can also call that <i>Majazi</i> ? Or is it different?
<b>Mirza Nasir Ahmad:</b>	This is actually a term used by the Sufis.
<b>Mr. Yahya Bakhtiar:</b>	No. I shall read out a quotation in front of you...
<b>Mirza Nasir Ahmad:</b>	Yes, it is mentioned in our books as well.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Here it says: 'According to meaning which the Islamic Shariah gives to the word ' <i>Nabi</i> ', 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...
<b>Mirza Nasir Ahmad:</b>	Where is it mentioned? What is the source of this quote?
<b>Mr. Yahya Bakhtiar:</b>	It is in ' <i>Haqiqat-un-Nubuwwat</i> ', on page 172.
<b>Mirza Nasir Ahmad:</b>	It can also mean true and real, that is, it must have been used in its literal meaning.
<b>Mr. Yahya Bakhtiar:</b>	You can check that. (To Mr. Chairman) We will continue tomorrow.
<b>Mr. Chairman:</b>	Tomorrow. The delegation is permitted to go and to be here tomorrow at 10:00 a.m. The honourable members many keep sitting.
<b>Mirza Nasir Ahmad:</b>	Will you keep the magazine?
<b>Mr. Yahya Bakhtiar:</b>	Pardon?
<b>Mirza Nasir Ahmad:</b>	The one by the Mutamar Alam Islami?
<b>Mr. Yahya Bakhtiar:</b>	No. We will give it to you. Yes, just let me note it. (Interruption)
<b>Mr. Chairman:</b>	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

<b>Maulana Zafar Ahmad Ansari</b>	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)
<b>Mr. Chairman:</b>	You should listen to him.
<b>Maulana Zafar Ahmad Ansari</b>	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

	<p>(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 الاخاليد 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 رائته  (This conference of Islamic Organisations held at Mecca on 14<sup>th</sup> to 18<sup>th</sup> 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.)</p>
<b>Mr. Chairman:</b>	You put it to the witness.
<b>Maulana Zafar Ahmad Ansari:</b>	Let me make it a bit clearer.
<b>Mr. Chairman:</b>	No, no, you put it to the witness. Just put it to the witness. (Interruption) No, one second.
<b>Maulana Zafar Ahmad Ansari:</b>	I will make it a bit clearer. It was not only the mosque against which objections were raised. (Interruption)
<b>Mr. Chairman:</b>	One minute. Listen, please. Yes, yes, one second.
<b>Maulana Zafar Ahmad Ansari:</b>	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.
<b>Mr. Chairman:</b>	Ansari Sahib, this...
<b>Maulana Zafar Ahmad Ansari:</b>	Look further. It is possible...
<b>Mr. Chairman:</b>	Please listen to me...
<b>Maulana Zafar Ahmad Ansari:</b>	But when it is mentioned in the diction, then this came up...
<b>Mr. Chairman:</b>	Listen to me... Now this... (Interruption) One second. Please listen to me.
<b>Maulana Zafar Ahmad Ansari:</b>	...so that no objection remains when looking at the picture.
<b>Mr. Chairman:</b>	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.
<b>Mr. Abdul Aziz Bhatti:</b>	Why not keep this magazine on record?

<b>Mr. Chairman:</b>	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.
<b>Maulana Zafar Ahmad Ansari:</b>	Sir, there is another thing...
<b>Mr. Chairman:</b>	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**

<b>Maulana Muhammad Zafar Ahmad Ansari</b>	The other thing I want to say is that the pictures about which he had said that... (Interruption)
<b>Mr. Chairman:</b>	The photo state copy of that...
<b>Maulana Muhammad Zafar Ahmad Ansari</b>	We should get the record of whatever answers he had given so that we can prepare ourselves.
<b>Mr. Chairman:</b>	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)
<b>Mr. Chairman:</b>	I was saying that, yes. Chaudheri Sahib!
<b>Chaudheri Zuhoor Ilahi:</b>	Please, listen to me... (Interruption) Don't give 250, but let us have at least five or seven till the evening so that...
<b>Mr. Chairman:</b>	You will... the Attorney-General will get it; and the rest within...
<b>Mr. Yahya Bakhtiar:</b>	...because some points are such...
<b>Mr. Chairman:</b>	Ok, that will be done.
<b>Ch. Zuhoor Ilahi:</b>	For him, we'll need them immediately.
<b>Mr. Chairman:</b>	Definitely. The Attorney-General needs it.
<b>Mr. Zafar Ahmad Ansari:</b>	Give them just as they are written.
<b>Mr. Chairman:</b>	I will ask the Secretary to deliver the copies as...
<b>Mr. Yahya Bakhtiar:</b>	Whatever is prepared that will do, that will be sufficient.
<b>Mr. Chairman:</b>	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.

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**3<sup>RD</sup> PROCEEDING**

**OF**

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

**Wednesday, the 7<sup>th</sup> August 1974**

## PROCEEDINGS

OF

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

Wednesday, the 7<sup>th</sup> 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

<b>Mr. Chairman:</b>	Is Mr. Attorney-General prepared? Should we call them?
<b>Mr. Yahya Bakhtiar:</b>	(Attorney-General of Pakistan): Yes, Sir.
<b>Mr. Chairman:</b>	They may be called.

*The Delegation entered the Chamber*

## CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

<b>Mr. Chairman:</b>	Yes, Mr. Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! Have you verified that quotation which I read out yesterday?
<b>Mirza Nasir Ahmad:</b>	(Witness, Head of the Jamaat-e-Ahmadia, Rabwah) One reference you had...
<b>Mr. Yahya Bakhtiar:</b>	I shall read it out again.
<b>Mirza Nasir Ahmad:</b>	Let us take them one by one. You gave a reference of 29 <sup>th</sup> January, 1915.
<b>Mr. Yahya Bakhtiar:</b>	Yes. The last one I had read... then the remaining ones, the references you had noted...
<b>Mirza Nasir Ahmad:</b>	Yes. You have the one of 29 <sup>th</sup> January, 1915?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	Please read it out, we shall verify it.
<b>Mr. Yahya Bakhtiar:</b>	No, I shall just read out the last one again. Then I shall come to 29 <sup>th</sup> 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 <i>Majazi Nabi</i> , rather, he is a <i>Haqiqi Nabi</i> .' (Haqiqat-un-Nubuwwat, p. 174)
<b>Mirza Nasir Ahmad:</b>	Yes, we had found it.

<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	In other words...
<b>Mirza Nasir Ahmad:</b>	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> .
<b>Mr. Yahya Bakhtiar:</b>	Please clarify that... Thank you. When he says that: 'My revelation contains commandments and prohibitions.'
<b>Mirza Nasir Ahmad:</b>	What is the reference of that? Well, something had been discussed yesterday also.
<b>Mr. Yahya Bakhtiar:</b>	Yes, it is on eighty-three, eighty-four, last few lines of eighty-three, in the 'Arbaeen'.
<b>Mirza Nasir Ahmad:</b>	The Almighty has not kept any restrictions in the Holy Shariah, except for this. But also understand what the Shariah is.'
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	'One who has mentioned on basis of his revelations some commandments and prohibitions for his Ummat, such a person has become a lawgiver.'
<b>Mr. Yahya Bakhtiar:</b>	Yes, I have... Before you proceed further to clarify...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	This reference – I had asked you whether it is with regard to Mirza Ghulam Ahmad himself or the Noble Prophet ﷺ?
<b>Mirza Nasir Ahmad:</b>	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: قل للمؤمنين يغضّ من ابصارهم و يحفظوا فروجهم ذالك ازكى لهم 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...
<b>Mr. Yahya Bakhtiar:</b>	Yes, well, I want you to clarify one thing...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	When he says onward: 'And similarly, my revelation contains commands and prohibitions...'
<b>Mirza Nasir Ahmad:</b>	Yes. These are the Ayaat of the Holy Qur'an which contain commandments and prohibitions.
<b>Mr. Yahya Bakhtiar:</b>	The Ayaat that are in the Holy Qur'an were revealed to him?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	He did not get any of his own?
<b>Mirza Nasir Ahmad:</b>	He did not get any commandments or prohibitions of his own...
<b>Mr. Yahya Bakhtiar:</b>	'...and if one says that Shariah means a Shariah that contains new commandments...'
<b>Mirza Nasir Ahmad:</b>	'... then that is wrong.'
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	This has been clarified – already – that he has not got any new commandments.
<b>Mr. Yahya Bakhtiar:</b>	'That means the Qur'anic teachings are also contained in the Torah, and if someone says that Shariah means a Shariah that...'
<b>Mirza Nasir Ahmad:</b>	'...contains new commandments, then that is wrong.'
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	'...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...'
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	He is repeating the same?
<b>Mirza Nasir Ahmad:</b>	Yes, yes, it is a repetition.
<b>Mr. Yahya Bakhtiar:</b>	Then I have asked you about that, about Al Fadhl of 26 <sup>th</sup> and 29 <sup>th</sup> June.
<b>Mirza Nasir Ahmad:</b>	Al Fadhl?
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	This is not 26 <sup>th</sup> to 29 <sup>th</sup> , it is Al Fadhl, 29 <sup>th</sup> June 1922*.
<i>*N.B. I would like to request the reader the deceptive techniques of Mirza Nasir Ahmad: 'This is not 26<sup>th</sup> to 29<sup>th</sup>.' 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 26<sup>th</sup> to 29<sup>th</sup> 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>	
<b>Mr. Yahya Bakhtiar:</b>	Fine.
<b>Mirza Nasir Ahmad:</b>	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

	<p>prophet is also a kind of Kufr, non-Ahmadis are to be considered as Kafirs.’</p> <p>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.</p> <p>‘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.’</p> <p>This is the whole reference, which is quite self-explanatory.</p>
<b>Mr. Yahya Bakhtiar:</b>	This explanation...
<b>Mirza Nasir Ahmad:</b>	Yes, fine.
<b>Mr. Yahya Bakhtiar:</b>	... well, the word Kafir is used in the limited sense, that...
<b>Mirza Nasir Ahmad:</b>	Yes, in the limited sense.
<b>Mr. Yahya Bakhtiar:</b>	That he is not out of the circle of Islam?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, that is right, because...
<b>Mirza Nasir Ahmad:</b>	At least I shall try...
<b>Mr. Yahya Bakhtiar:</b>	...this is a new thing that a person remains in the Millat, but not in Islam. This...
<b>Mirza Nasir Ahmad:</b>	For you, this is new, but the references that I read were from old books. Not from our books, Ibn Taymiyah...
<b>Mr. Yahya Bakhtiar:</b>	I have not noted those references.
<b>Mirza Nasir Ahmad:</b>	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 <sup>th</sup> January 1915. This is Al Fadhl 29 <sup>th</sup> January 1915.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	Read it, I shall verify it.
<b>Mr. Yahya Bakhtiar:</b>	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*.
<p><i>*N.B. A person who wrote this question for the Attorney-General, made a mistake when writing the date. The actual date was 29<sup>th</sup> June 1915. Mirza Nasir Ahmad made a number of statements:</i></p> <p><i>1. That this reference does not exist</i></p>	

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.*

<b>Mirza Nasir Ahmad:</b>	29 <sup>th</sup> January 1915?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	I would like to submit that on 29 <sup>th</sup> January 1915 the paper Al Fadhl was not even printed.
<b>Mr. Yahya Bakhtiar:</b>	It says 29 <sup>th</sup> January, or maybe it is in any other issue?
<b>Mirza Nasir Ahmad:</b>	No, no, it is not in any issue. This reference does not exist at all. This is a fabrication.
<b>Mr. Yahya Bakhtiar:</b>	This is why I make you verify the references. Could it be anywhere else? Maybe it is a misprint?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, that is fine. This is why...
<b>Mirza Nasir Ahmad:</b>	And the reference that was given comes from a newspaper that had never been printed.
<b>Mr. Yahya Bakhtiar:</b>	No, I thought...
<b>Mirza Nasir Ahmad:</b>	No, no, it is also not anywhere else. Here is the file. You can look up 29.
<b>Mr. Yahya Bakhtiar:</b>	No. You mean to say that Al Fadhl, 29 <sup>th</sup> January has never been printed?
<b>Mirza Nasir Ahmad:</b>	Back in 1915, Al Fadhl appeared every third day. The 29 <sup>th</sup> was a non-print day.
<b>Mr. Yahya Bakhtiar:</b>	No, I said...
<b>Mirza Nasir Ahmad:</b>	Al Fadhl was printed. It was not printed on the 29 <sup>th</sup> .
<b>Mr. Yahya Bakhtiar:</b>	No, look...
<b>Mirza Nasir Ahmad:</b>	It did not appear daily.
<b>Mr. Yahya Bakhtiar:</b>	I said that was 26 <sup>th</sup> to 29 <sup>th</sup> , bi-weekly. So from...
<b>Mirza Nasir Ahmad:</b>	This reference is nowhere. Neither before, nor after. There is no such reference.
<b>Mr. Yahya Bakhtiar:</b>	Ok, then.
<b>Mirza Nasir Ahmad:</b>	Have a look at this file. There is no issue of the 29 <sup>th</sup> . (To a member of his delegation) Show it to him. There is no issue of the 29 <sup>th</sup> . (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.
<b>Mr. Yahya Bakhtiar:</b>	Let him verify the news. He must verify it.
<b>Mirza Nasir Ahmad</b>	(To a member of his delegation) Open page 29. ( To the Attorney-General) Look, here is the 26 <sup>th</sup> , which we have seen. It is not that.
<b>Mr. Yahya Bakhtiar:</b>	Yes, fine, I saw it. Yes, yes. I saw it.
<b>Mirza Nasir Ahmad</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Kitabul?
<b>Mirza Nasir Ahmad</b>	Kitabul Iman, 132, page hundred and thirty-two, printed in Egypt. It has been printed in different countries, this is why...
<b>Mr. Yahya Bakhtiar:</b>	Do you now the year in which it was printed?
<b>Mirza Nasir Ahmad</b>	No, no (to a member of his delegation) Is the book here?
<b>Mr. Yahya Bakhtiar:</b>	There must be... several editions of this book, right.
<b>Mirza Nasir Ahmad</b>	It is the Egyptian edition. It is printed in Egypt.

<b>Mr. Yahya Bakhtiar:</b>	Because there are different editions of Mirza Sahib's writings. This too, is verified.
<b>Mirza Nasir Ahmad</b>	Printed in Egypt, page 132. And if you need more details, then... from our camp, from there...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad</b>	26 <sup>th</sup> January 1916...
<b>Mr. Yahya Bakhtiar:</b>	I shall verify it from where I had gotten it.
<b>Mirza Nasir Ahmad</b>	All right. This contained something in which the word Ummat was used.
<b>Mr. Yahya Bakhtiar:</b>	I shall verify it.
<b>Mirza Nasir Ahmad</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No, this is why we are getting it verified.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Because there are misprints at times.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	There are repetitions. Sometimes reference to a newspaper is given, and sometimes to a magazine. After verification,, we ask you to clarify it.
<b>Mirza Nasir Ahmad:</b>	All right.
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	من فرق بيني و بين المصطفى This means...
<b>Mr. Yahya Bakhtiar:</b>	No. This quotation, is it from him?
<b>Mirza Nasir Ahmad:</b>	Yes, but only we can tell the meaning thereof.
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking about...
<b>Mirza Nasir Ahmad:</b>	Yes, yes, the quotation goes like this: من فرق بيني و بين المصطفى
<b>Mr. Yahya Bakhtiar:</b>	I am not volunteering to tell you what it meant...
<b>Mirza Nasir Ahmad:</b>	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 ؟
<b>Mirza Nasir Ahmad:</b>	Yes.
	Is it the same concept?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mirza Nasir Ahmad:</b>	But he is not equal. This is a claim that terminates everything. فناء في الرسول ؟
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mirza Nasir Ahmad:</b>	No, no.
	He did not consider himself as equal?
<b>Mirza Nasir Ahmad:</b>	انا احقر الغلمان – I am the most humble of all servants. He not just called himself a servant, but the most humble of all servants.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	I do not know what you are referring to, because I have never...
<b>Mr. Yahya Bakhtiar:</b>	There is an impression that before Independence...
<b>Mirza Nasir Ahmad:</b>	Yes, fine, read it, please.
<b>Mr. Yahya Bakhtiar:</b>	...you said that you were a separate entity like Christians and Parsees...
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	...but after Independence you asserted that you were part of Muslim Nation, Muslim Millat, not before...
<b>Mirza Nasir Ahmad:</b>	Not before the declaration of Pakistan?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...the creation of Pakistan?
<b>Mr. Yahya Bakhtiar:</b>	Yes, Independence...
<b>Mirza Nasir Ahmad:</b>	Hmm.
<b>Mr. Yahya Bakhtiar:</b>	About that time, '47 up to that time', 46.
<b>Mirza Nasir Ahmad:</b>	That what happened, the fight of the Muslim League and the Pakistan case...
<b>Mr. Yahya Bakhtiar:</b>	That was...
<b>Mirza Nasir Ahmad:</b>	...shoulder to shoulder with the Muslim League.
<b>Mr. Yahya Bakhtiar:</b>	That was after 3 <sup>rd</sup> June, 1947.
<b>Mirza Nasir Ahmad:</b>	Before the creation of Pakistan.
<b>Mr. Yahya Bakhtiar:</b>	Before the...
<b>Mirza Nasir Ahmad:</b>	Before the creation of Pakistan.
<b>Mr. Yahya Bakhtiar:</b>	Before the announcement. Before the announcement that Pakistan had to become a reality, was going to be established – put it that way – the 3 <sup>rd</sup> June statement of 1947. I fully...
<b>Mirza Nasir Ahmad:</b>	I think the imagination is too far
<b>Mr. Yahya Bakhtiar:</b>	No, but I think that this is an impression and therefore...
<b>Mirza Nasir Ahmad:</b>	It might be an impression in some minds. Let us clarify it.
<b>Mr. Yahya Bakhtiar:</b>	Yes. This is a statement of Mirza Basheer-ud-Deen – Al Fadhl, 13 <sup>th</sup> November, 1946...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	The history behind this is quite a long one...
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	When was it published?
<b>Mr. Yahya Bakhtiar:</b>	27 <sup>th</sup> June, 1974.
<b>Mirza Nasir Ahmad:</b>	Yes, well, I don't know about it. Which paper you said?
<b>Mr. Yahya Bakhtiar:</b>	'Impact'
<b>Mirza Nasir Ahmad:</b>	Year '37?
<b>Mr. Yahya Bakhtiar:</b>	No. '74.
<b>Mirza Nasir Ahmad:</b>	'74, yes.
<b>Mr. Yahya Bakhtiar:</b>	After the Rabwah incident
<b>Mirza Nasir Ahmad:</b>	Ok, ok.
<b>Mr. Yahya Bakhtiar:</b>	So, it says: 'Two into one would not go'. You can see for yourself. That's what he had written regarding Pakistan.
<b>Mirza Nasir Ahmad:</b>	'Two into one would not go.'
<b>Mr. Yahya Bakhtiar:</b>	Now I would like to read this, Sir, so that... I don't want to read part of it...
<b>Mirza Nasir Ahmad:</b>	The matter is...
<b>Mr. Yahya Bakhtiar:</b>	'Impact' International, fortnightly, 14 <sup>th</sup> to 27 <sup>th</sup> June, 1974. It is published...
<b>Mirza Nasir Ahmad:</b>	You would like... whether I have a right to these views or not?
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Who is the writer?
<b>Mr. Yahya Bakhtiar:</b>	I really do not know. But this is a magazine published...
<b>Mirza Nasir Ahmad:</b>	What is the standing of this publication?
<b>Mr. Yahya Bakhtiar:</b>	May be nothing at all, Sir.
<b>Mirza Nasir Ahmad:</b>	Have we got anything to do with this?
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	This portion, does it reflect the opinion of the writer?

<b>Mr. Yahya Bakhtiar:</b>	Yes. This is what I am trying to tell. This is why I am reading the whole...
<b>Mirza Nasir Ahmad:</b>	No, I mean...
<b>Mr. Yahya Bakhtiar:</b>	I do not want to read a portion of it...
<b>Mirza Nasir Ahmad:</b>	Ch. Zafarullah Khan has not said so.
<b>Mr. Yahya Bakhtiar:</b>	I do not want to read a portion of it because that would create misunderstanding.
<b>Mirza Nasir Ahmad:</b>	All right, fine.
<b>Mr. Yahya Bakhtiar:</b>	<p>...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.'</p> <p>('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...'</p> <p>Now, Mirza Sahib, there comes the quotation which I just read:</p> <p>'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.'</p> <p>And this is – I shall give the date – 13<sup>th</sup> November 1946.</p> <p>'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.</p>

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...

<b>Mirza Nasir Ahmad:</b>	The source of this article...
<b>Mr. Yahya Bakhtiar:</b>	These are the views of...
<b>Mirza Nasir Ahmad:</b>	...is the one which is well-versed in the false and in the spreading of false allegations against the Jamaat-e-Ahmadia.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	No, no, no, these are not the views expressed by Ch. Zafarullah Khan.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	The views expressed in this article have no association, no connection with the expressions of Ch. Zafarullah Khan.
<b>Mr. Yahya Bakhtiar:</b>	I do not say that these are his comments. Whether the...
<b>Mirza Nasir Ahmad:</b>	These are not the comments on the...
<b>Mr. Yahya Bakhtiar:</b>	...statements or anything, whether it is a fair comment or unfair comment, that is different...
<b>Mirza Nasir Ahmad:</b>	No, no, it is not a comment because what portion of the Press Conference the comment is connected with?



<b>Mr. Yahya Bakhtiar:</b>	Relating to the story what the trouble is about.
<b>Mirza Nasir Ahmad:</b>	He is talking of his Press Conference, he is talking of so many things, and those are not interrelated.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	No, no, absolutely wrong stand.
<b>Mr. Yahya Bakhtiar:</b>	So, will you please explain this statement of Mirza Sahib which I have just read out – 13 <sup>th</sup> January 1946?
<b>Mirza Nasir Ahmad:</b>	I will look at it, I will check it. I don't know if it exists or not.
<b>Mr. Yahya Bakhtiar:</b>	Yes, check it.
<b>Mirza Nasir Ahmad:</b>	Yes, I got a note. (To a member of his delegation) Which note is it, which newspaper?
<b>Mr. Yahya Bakhtiar:</b>	Yes, check it. It is dated 13 <sup>th</sup> January 1946.
<b>Mirza Nasir Ahmad:</b>	Give us the file, we might need it.
<b>Mr. Yahya Bakhtiar:</b>	Which one?
<b>Mirza Nasir Ahmad:</b>	The one of the Raabitah Alam-e-Islam, you were supposed to give us that one as well.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	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

	<p>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.</p>
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, My question was about reincarnation...
<b>Mirza Nasir Ahmad:</b>	No, no, there is no idea of reincarnation.
<b>Mr. Yahya Bakhtiar:</b>	But you said: one who bears his attributes...
<b>Mirza Nasir Ahmad:</b>	One who bears his attributes...
<b>Mr. Yahya Bakhtiar:</b>	Attributes.
<b>Mirza Nasir Ahmad:</b>	That means things that were prominent in the Nazarene Messiah – the Muhammadi Messiah shall bear those attributes, too.
<b>Mr. Yahya Bakhtiar:</b>	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 abstentious, 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?
<b>Mirza Nasir Ahmad:</b>	It is not his assertion about him.
<b>Mr. Yahya Bakhtiar:</b>	No, no, it is, Sir, reported...
<b>Mirza Nasir Ahmad:</b>	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.'
<b>Mr. Yahya Bakhtiar:</b>	Look at this, he is saying that...
<b>Mirza Nasir Ahmad:</b>	We have to keep in mind what is said before and afterwards as well.
<b>Mr. Yahya Bakhtiar:</b>	This is why clarification is necessary – that the Messiah <i>alaihissalam</i> ...
<b>Mirza Nasir Ahmad:</b>	Let me have the reference. If the book is here, we can see it right now.
<b>Mr. Yahya Bakhtiar:</b>	Maktoob-e-Ahmadiyya, pages 21-24.
<b>Mirza Nasir Ahmad:</b>	Yes, which book?
<b>Mr. Yahya Bakhtiar:</b>	Maktoob-e-Ahmadiyya
<b>Mirza Nasir Ahmad:</b>	Maktoob-e-Ahmadiyya

<b>Mr. Yahya Bakhtiar:</b>	'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.'
<b>Mirza Nasir Ahmad:</b>	Yes, right.
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	I have said already that I...
<b>Mr. Yahya Bakhtiar:</b>	Yes, you can verify it.
<b>Mirza Nasir Ahmad:</b>	...need to verify...
<b>Mr. Yahya Bakhtiar:</b>	I am giving you the references.
<b>Mirza Nasir Ahmad:</b>	Yes. What is the reference of this?
<b>Mr. Yahya Bakhtiar:</b>	Three of his grandmothers on the paternal and maternal side were adulteresses and whores, through them, he came into existence.
<b>Mirza Nasir Ahmad:</b>	Yes, it is referred to the Bible.
<b>Mr. Yahya Bakhtiar:</b>	No, it is 'Zameemah Anjam-e-Atham', note number 7.
<b>Mirza Nasir Ahmad:</b>	Yes, right.
<b>Mr. Yahya Bakhtiar:</b>	So you say, with your reference to the Bible, that the Christians had levelled those accusations...
<b>Mirza Nasir Ahmad:</b>	Yes, we have... with reference to the Bible...
<b>Mr. Yahya Bakhtiar:</b>	Yes. You...you...
<b>Mirza Nasir Ahmad:</b>	Yes, we shall give you the references of the Bible. We shall also mention what we had said about the Messiah.
<b>Mr. Yahya Bakhtiar:</b>	Yes. In order to clarify the position.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	He says that his attributes are... and along with that...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	In the next reference comes: 'Jesus cannot claim of himself that he was righteous...' Now, this is a very authentic...
<b>Mirza Nasir Ahmad:</b>	Jesus?
<b>Mr. Yahya Bakhtiar:</b>	Jesus.
<b>Mirza Nasir Ahmad:</b>	Jesus?
<b>Mr. Yahya Bakhtiar:</b>	Jesus.
<b>Mirza Nasir Ahmad:</b>	Not Messiah?
<b>Mr. Yahya Bakhtiar:</b>	Whether he is the same person or not, that is for you to tell.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Oh, yes, it is. Every word...
<b>Mr. Yahya Bakhtiar:</b>	'His claim to divinity was nothing but the evil outcome of liquor consumption...'

	I mean he is concluding, he is coming to this conclusion.
<b>Mirza Nasir Ahmad:</b>	No, no. We shall prove it from the Bible. And we shall tell it here, right in front of everyone. Everyone shall know.
<b>Mr. Yahya Bakhtiar:</b>	Onwards, Mirza Sahib says...
<b>Mirza Nasir Ahmad:</b>	No. Is it the same reference?
<b>Mr. Yahya Bakhtiar:</b>	No. It is another one.
<b>Mirza Nasir Ahmad:</b>	Which one? Anjam-e-Atham?
<b>Mr. Yahya Bakhtiar:</b>	Sat Bachan.
<b>Mirza Nasir Ahmad:</b>	No, the first one was from Anjam-e-Atham?
<b>Mr. Yahya Bakhtiar:</b>	The one from Anjam-e-Atham I have...you...
<b>Mirza Nasir Ahmad:</b>	You just quoted from Anjam-e-Atham, note number seven.
<b>Mr. Yahya Bakhtiar:</b>	Note number seven.
<b>Mirza Nasir Ahmad:</b>	That has been covered already. Now the third one is from Sat Bachan?
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	It is in their literature.
<b>Mr. Yahya Bakhtiar:</b>	In the Christian literature?
<b>Mirza Nasir Ahmad:</b>	In the Christian literature.
<b>Mr. Yahya Bakhtiar:</b>	Christ used to tell lies and stole the Sermon of the Mount from the Talmud?
<b>Mirza Nasir Ahmad:</b>	We will prove every...
<b>Mr. Yahya Bakhtiar:</b>	I am just saying this.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, I am just reassuring you.
<b>Mr. Yahya Bakhtiar:</b>	No, I am just...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	I want to put everything to you so that there is no misunderstanding.
<b>Mirza Nasir Ahmad:</b>	Yes, fine. May Allah reward you. That is very kind of you.
<b>Mr. Yahya Bakhtiar:</b>	Anjam-e-Atham, p. 274
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	He says: 'He (Hazrat Isa) had nothing but fraud and deception in his hands.'
<b>Mirza Nasir Ahmad:</b>	Yes, what is the reference of this?
<b>Mr. Yahya Bakhtiar:</b>	This is Anjam-e-Atham, same page, 276.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	It is the same everywhere.
<b>Mr. Yahya Bakhtiar:</b>	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

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

<b>Mirza Nasir Ahmad:</b>	He means himself. Ghulam Ahmad, Ahmad, Ahmad, Muhammad, Ahmad.
<b>Mr. Yahya Bakhtiar:</b>	I follow it.
<b>Mirza Nasir Ahmad:</b>	That means, he is servant of the Noble Prophet ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	He claims that he is superior to Isa bin...?
<b>Mirza Nasir Ahmad:</b>	Because of Muhammad ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Yes. But can an Ummati of any Haqiqi Nabi advance even more than a Haqiqi Nabi? Please clarify that.
<b>Mirza Nasir Ahmad:</b>	This is a different issue.
<b>Mr. Yahya Bakhtiar:</b>	No, it is not. This is why I am saying: 'Stop mentioning the Son of Maryam.'
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	How exalted the Noble Prophet's ﷺ rank is!
<b>Mr. Yahya Bakhtiar:</b>	No. But please explain – here he is not saying 'Ghulam Ahmad': تا بہ نہد پایہ منیرم
<b>Mirza Nasir Ahmad:</b>	What is the next stanza? It might explain it.
<b>Mr. Yahya Bakhtiar:</b>	I have only this stanza in my notes.
<b>Mirza Nasir Ahmad:</b>	Yes, then the next...
<b>Mr. Yahya Bakhtiar:</b>	Yes. گردش مقام دار - چون برخلاف وعده بروں آید ازارم That is it. عیسیٰ کجا است تا بہ نہد پایہ منیرم It is the same idea that I am superior to Isa <i>alaihissalam</i> ? This is the impression. And you will clarify.
<b>Mirza Nasir Ahmad:</b>	No, yes. I shall tell you about it once I have seen the context. (To a member of his delegation) 'Note it.'
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	At one place it is written that:

	<p>‘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...</p>
<b>Mirza Nasir Ahmad:</b>	<p>This is nothing. It is translation of a Hadith. (Pause) This is the wording of Zarqani.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>This is by someone else, then.</p>
<b>Mirza Nasir Ahmad:</b>	<p>Sir... may I reply?</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Yes, sure.</p>
<b>Mirza Nasir Ahmad:</b>	<p>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 Ghusl 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.’</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>That is to what I want an explanation.</p>
<b>Mirza Nasir Ahmad:</b>	<p>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 anhuma</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.’</p>

	So, the actual issue here is that mere doubt...
<b>Mr. Chairman:</b>	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 <del>one second please</del> – 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

<b>Mr. Yahya Bakhtiar:</b>	Sir, correction of mistakes in the record of the proceedings, there are a lot of mistakes in the record and that is why...
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mr. Chairman:</b>	Yes, that will be.
<b>Mr. Yahya Bakhtiar:</b>	...before it is circulated to the members.
<b>Mr. Chairman:</b>	That we will; we will look into that matter.
<b>Mr. Yahya Bakhtiar:</b>	That you.
<b>Mr. Chairman:</b>	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.
<b>Mr. Chairman:</b>	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>	
<b>Mr. Chairman</b>	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...

*The Delegation entered the Chamber*

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

### CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

<b>Mr. Yahya Bakhtiar:</b>	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)
<b>Mirza Nasir Ahmad:</b>	'Dead Ali', that means one who has passed away?
<b>Mr. Yahya Bakhtiar:</b>	Yes?
<b>Mirza Nasir Ahmad:</b>	'Dead Ali', that means one who has passed away?
<b>Mr. Yahya Bakhtiar:</b>	Well, whatever...
<b>Mirza Nasir Ahmad:</b>	'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.
<b>Mr. Yahya Bakhtiar:</b>	Have you read the passage by Mirza Ghulam Ahmad?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Or have you given your own explanation?
<b>Mirza Nasir Ahmad:</b>	No, no, the Arabic text that I had read out is by the founder of our movement.
<b>Mr. Yahya Bakhtiar:</b>	No, the remaining text that you have read.
<b>Mirza Nasir Ahmad:</b>	That is by myself.
<b>Mr. Yahya Bakhtiar:</b>	According to your explanation, should we leave also the Noble Prophet ﷺ, after all, he has also passed away?
<b>Mirza Nasir Ahmad:</b>	No, it means what I have just read – follow those virtues and reap the same blessings...
<b>Mr. Yahya Bakhtiar:</b>	'A living Ali is in your midst. Him you leave aside and search for a dead Ali instead'.

<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.’
<b>Mirza Nasir Ahmad:</b>	I would like to submit that your impression is wrong.
<b>Mr. Yahya Bakhtiar:</b>	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)
<b>Mirza Nasir Ahmad:</b>	Let us look at the original.
<b>Mr. Yahya Bakhtiar:</b>	You can have a look at it. I shall ask the next question.
<b>Mirza Nasir Ahmad:</b>	I am looking for it. If the book is here, I shall have a look at it right now.
<b>Mr. Chairman:</b>	Give him the book.
<b>Mr. Yahya Bakhtiar:</b>	Do we have the book ‘Aik Ghalat Fahmi ka Izalah’ here?
<b>Mr. Chairman:</b>	If the book is here, then give it to him. Do you have it?
<b>Mr. Yahya Bakhtiar:</b>	Well, I shall then ask the next question. You can have a look at it later.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. It should also be noted that the full reference was not given, or that the part which you had read before...
<b>Mr. Yahya Bakhtiar:</b>	I am reading only parts.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	The part is correct. Will you give an explanation of what comes after it?
<b>Mirza Nasir Ahmad:</b>	Yes, fine.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Has he said that?
<b>Mirza Nasir Ahmad:</b>	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: گشتہ او نہ یک نہ دو نہ ہزار – این قتیلان او بیرون ز شمار پر زمانے قتیل تازہ بخواست – غازہ ء روئے 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...
<b>Mr. Yahya Bakhtiar:</b>	I understood it.
<b>Mirza Nasir Ahmad:</b>	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 عشقم لب تشنه سر تا پائے من – صد حسین گشتہ در ہر 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.
<b>Mr. Yahya Bakhtiar:</b>	But mentioning desert is one thing. Mirza Sahib says 'I have a hundred Husain in my pocket'.
<b>Mirza Nasir Ahmad:</b>	And saying: صد حسين كشته در پر گوشه صحراء من is something else?
<b>Mr. Yahya Bakhtiar:</b>	Anyway, I shall ask something else.
<b>Mirza Nasir Ahmad:</b>	No. My answer is not finished yet.
<b>Mr. Yahya Bakhtiar:</b>	Then go on.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Chairman:</b>	Are you reading that out?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Is he giving an explanation?
<b>Mirza Nasir Ahmad:</b>	And I am reading some excerpts as well.
<b>Mr. Chairman:</b>	It cannot be. Is it an answer to a question?
<b>Mirza Nasir Ahmad:</b>	This... what I am...
<b>Mr. Yahya Bakhtiar:</b>	He is explaining; and let him reply. He is reading out the explanation.
<b>Mirza Nasir Ahmad:</b>	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**

<b>Mr. Abdul Azeez Bhatti:</b>	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.
<b>Mr. Chairman:</b>	You can discuss it with the Attorney-General if he raises this point.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	I can read out the quotation.
<b>Mr. Chairman:</b>	The witness can...
<b>Mr. Yahya Bakhtiar:</b>	The objection is quite valid. When he said that you are reading...
<b>Mirza Nasir Ahmad:</b>	The objection was raised when I was reading a quotation.

<b>Mr. Yahya Bakhtiar:</b>	Then you can read a quotation...
<b>Mirza Nasir Ahmad:</b>	I was already reading a quotation.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib's quotation or Mirza Basheer-ud-Deen Mahmood's quotation; but if you yourself made a statement which was somewhere else published...
<b>Mirza Nasir Ahmad:</b>	Yes, yes. I do understand.
<b>Mr. Chairman:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	You can refresh.
<b>Mirza Nasir Ahmad:</b>	...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?
<b>Mr. Yahya Bakhtiar:</b>	You can do so. You can refresh your memory.
<b>Mirza Nasir Ahmad:</b>	I can refresh. The third point is, what am I to do when I intend to present an excerpt as an answer?
<b>Mr. Yahya Bakhtiar:</b>	You can quote it.
<b>Mirza Nasir Ahmad:</b>	I was reading a quotation when this objection was raised.
<b>Mr. Yahya Bakhtiar:</b>	No, before that...
<b>Mirza Nasir Ahmad:</b>	No objection was raised then. That's what I am saying. I am reading again.

### CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

<b>Mirza Nasir Ahmad:</b>	<p>I am reading the excerpt again. After reading it, I shall provide the reference, in sha Allah:</p> <p>'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</p>
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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>	
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	It came most probably after it.
<b>Mr. Yahya Bakhtiar:</b>	After it?
<b>Mirza Nasir Ahmad:</b>	Most probably after it. And you will find this quite often in his books, also in the latter ones.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	He is not changing his views.
<b>Mr. Yahya Bakhtiar:</b>	So, I think he may have changed his opinion about Hazrat Imam Husain.
<b>Mirza Nasir Ahmad:</b>	He is not changing his views.
<b>Mr. Yahya Bakhtiar:</b>	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)
<b>Mirza Nasir Ahmad:</b>	(To a member of his delegation) Note this. (To the Attorney-General) I will check it.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	...then again I was just saying that I want to bring to your notice...
<b>Mirza Nasir Ahmad:</b>	I do not need to answer now?
<b>Mr. Yahya Bakhtiar:</b>	You have not verified until now.
<b>Mirza Nasir Ahmad:</b>	Yes. I have not verified until now. (To a member of his delegation) Note it – why did he say 'your Husain'.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	No...
<b>Mr. Yahya Bakhtiar:</b>	That is the...

<b>Mirza Nasir Ahmad:</b>	...he refers to the concept of Husain... I have not verified it yet. (To a member of his delegation) Note it.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Verify it. If you admit, then you will explain.
<b>Mirza Nasir Ahmad:</b>	You have started again your commentary without me having admitted it.
<b>Mr. Yahya Bakhtiar:</b>	No. I have said that my answer will be on this point. This emphasis, on this...
<b>Mirza Nasir Ahmad:</b>	No. I mean that the record should not mention your commentary, while about me it says that I have kept quiet.
<b>Mr. Yahya Bakhtiar:</b>	No, this will not happen, because I have told you that you will verify. Everything is being taped. Everything shall be properly recorded.
<b>Mirza Nasir Ahmad:</b>	No, I just wanted to have this clarified.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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 <i>Kufr</i> , like for example: <i>من ترك الصلوة متعمداً فقد كفر</i> .

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 ليقيويه 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 انا قل لن لو منو و لكن 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...

<b>Mr. Yahya Bakhtiar:</b>	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 they are Kafirs.
<b>Mirza Nasir Ahmad:</b>	But this dates back to the days of the Noble Prophet ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	You explained this saying that they are Muslims, but not sincere, or not as sincere as the other group?
<b>Mirza Nasir Ahmad:</b>	Yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	This is what you say?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Well. Then tell me, amongst the Ahmadis must also be Muslims of that kind?

<b>Mirza Nasir Ahmad:</b>	Yes, yes, absolutely. I was about to say just that.
<b>Mr. Yahya Bakhtiar:</b>	Amongst the Ahmadis?
<b>Mirza Nasir Ahmad:</b>	Amongst the Ahmadis is also such a group.
<b>Mr. Yahya Bakhtiar:</b>	There are sincere ones...
<b>Mirza Nasir Ahmad:</b>	One group is sincere. And there is one group about whom the Noble Prophet ﷺ had said: Kufr.
<b>Mr. Yahya Bakhtiar:</b>	So they are also Kafirs to that extent?
<b>Mirza Nasir Ahmad:</b>	They are also Kafirs to that extent.
<b>Mr. Yahya Bakhtiar:</b>	There is no difference between them and the remaining Muslims?
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	No, no, I have not said that. I have given you an Arabic reference.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	He will be a sinner.
<b>Mr. Yahya Bakhtiar:</b>	He will not be a Kafir?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	There has been <i>Itmam-e-Hujjat</i> . You have explained this.
<b>Mirza Nasir Ahmad:</b>	...then he has...
<b>Mr. Yahya Bakhtiar:</b>	You have given him all arguments.
<b>Mirza Nasir Ahmad:</b>	Now you take... what is the question now?
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	He is in the second category.
<b>Mr. Yahya Bakhtiar:</b>	...and he denies him, he...
<b>Mirza Nasir Ahmad:</b>	Yes, he is a sinner.
<b>Mr. Yahya Bakhtiar:</b>	He is not a Kafir?
<b>Mirza Nasir Ahmad:</b>	Kafir in the sense of sinner. That is what I have told.
<b>Mr. Yahya Bakhtiar:</b>	But I am asking about Kafir, in which category does such a Kafir fall?
<b>Mirza Nasir Ahmad:</b>	He is like a person who does not offer the prayer.
<b>Mr. Yahya Bakhtiar:</b>	That's it? He is still a Muslim?
<b>Mirza Nasir Ahmad:</b>	He is still a Muslim in the sense that I have explained.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	No, look, you have not explained that.
<b>Mr. Yahya Bakhtiar:</b>	Explanation?
<b>Mirza Nasir Ahmad:</b>	You have said three things. You have mentioned those who claim to be Muslims, and you have said two more things.



<b>Mr. Yahya Bakhtiar:</b>	I have asked in which category you will place them?
<b>Mirza Nasir Ahmad:</b>	What are those categories?
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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*.
<p><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></p>	
<b>Mr. Yahya Bakhtiar:</b>	No, they say that the Last Prophet, according to their interpretation...
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	He is a Muslim?
<b>Mirza Nasir Ahmad:</b>	...and no one has got the right to call him a non-Muslim.
<b>Mr. Yahya Bakhtiar:</b>	You consider him as a Muslim?
<b>Mirza Nasir Ahmad:</b>	In this sense.
<b>Mr. Yahya Bakhtiar:</b>	They do not mean to say that he claims to be a Muslim?
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	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)
<b>Mirza Nasir Ahmad:</b>	Kalimatul?
<b>Mr. Yahya Bakhtiar:</b>	Kalimatul Fasl. This writing is included in 'Review of Religion', volume, page 3, then on page 126.
<b>Mirza Nasir Ahmad:</b>	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)
<b>Mr. Yahya Bakhtiar:</b>	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

	<p>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’</p> <p>‘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’</p>
<b>Mirza Nasir Ahmad:</b>	I will check that also. What is the reference?
<b>Mr. Yahya Bakhtiar:</b>	<p>I am reading more.</p> <p>‘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)</p> <p>These were two quotations.</p>
<b>Mirza Nasir Ahmad:</b>	Daf’ul Bala?
<b>Mr. Yahya Bakhtiar:</b>	Daf’ul Balaa. And onwards he says...
<b>Mirza Nasir Ahmad:</b>	Daf’ul Balaa, on which page?
<b>Mr. Yahya Bakhtiar:</b>	<p>Pages 13 and 20. There were two quotations, yes. And onwards he says:</p> <p>‘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: سبحانه الذى اسرى: (Seerat-ul-Abdal, p. 193)</p> <p>This too, you...</p>
<b>Mirza Nasir Ahmad:</b>	Page 193. Yes, we will check it.
<b>Mr. Chairman:</b>	If the books are in the House, they may be shown to the witness just now instead of referring.
<b>Mr. Yahya Bakhtiar:</b>	They were available. But I will read them. Then, after that, if they cannot verify, we will...
<b>Mirza Nasir Ahmad:</b>	Actually, when we look at it, the answer can be found in the preceding or subsequent pages.
<b>Mr. Yahya Bakhtiar:</b>	<p>Has he said:</p> <p>‘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)</p>
<b>Mirza Nasir Ahmad:</b>	We will check it.
<b>Mr. Yahya Bakhtiar:</b>	You don’t know about it?
<b>Mirza Nasir Ahmad:</b>	No. I don’t know what comes before and after. I don’t know the context.
<b>Mr. Yahya Bakhtiar:</b>	No, I mean what I am saying is that if... then...
<b>Mr. Abdul Aziz Bhatti:</b>	<p>Mr. Chairman! Please issue an order.</p> <p>We are prepared to produce the books.</p>
<b>Mr. Chairman:</b>	The first question would be: whether these writings are admitted? Then the questions.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mr. Chairman:</b>	The explanation will come when the statement is admitted.
<b>Mr. Yahya Bakhtiar:</b>	So, he says that he will have to read it from the original.
<b>Mirza Nasir Ahmad:</b>	Today in the morning, there was a reference that did not exist at all.
<b>Mr. Yahya Bakhtiar:</b>	Then why are you...

<b>Mirza Nasir Ahmad:</b>	The reference to a newspaper that had never been printed.
<b>Mr. Yahya Bakhtiar:</b>	...not telling us that it does not exist?
<b>Mr. Chairman:</b>	There might be...
<b>Mirza Nasir Ahmad:</b>	I mean that we should be given time, so we can make corrections.
<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	You have not taken that on page number 13 and 20?
<b>Mirza Nasir Ahmad:</b>	13 and 20? I have written it.
<b>Mr. Chairman:</b>	Make it like this... the members of the delegation...
<b>Mr. Yahya Bakhtiar:</b>	The references are available, yes.
<b>Mr. Chairman:</b>	Make it like this – give them the books. Aziz Bhatti Sahib, give them the books.
<b>Mr. Yahya Bakhtiar:</b>	If I give the quotation, then I forget the subject. I wanted it to be clarified.
<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	This one also, and Seeratul Abdal, page 193.
<b>Mr. Chairman:</b>	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.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Yes, give it to me. (Break)
<b>Mr. Chairman:</b>	Yes, Mr. Attorney-General, please continue.
<b>Mr. Yahya Bakhtiar:</b>	If it is a very long statement, then get it filed.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Yes, you can ask any question about that. We do not have a copy of it.
<b>Mr. Yahya Bakhtiar:</b>	Until we get the remaining references...
<b>Mr. Chairman:</b>	May be handed over to the Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	I will complete the other questions I had asked about Imam Husain then.
<b>Mr. Chairman:</b>	No, for the cross-examination, the Attorney-General may cross-examine on the basis.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	I had asked you about this: 'There is a major difference between me and your Husain, because I always receive Divine assistance and support.'
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	The magazine is with our respected friends sitting over there.
<b>Mr. Yahya Bakhtiar:</b>	But it is your...
<b>Mirza Nasir Ahmad:</b>	No, I am just saying. But could we have this back?

<b>Mr. Yahya Bakhtiar:</b>	No, he will give it back to you.
<b>Mirza Nasir Ahmad:</b>	And this was sent to me from Saudi Arabia by a friend. We have got only one copy.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	But I will try.
<b>Mr. Yahya Bakhtiar:</b>	Because you have relied on it, so, if it is not on the record...
<b>Mirza Nasir Ahmad:</b>	I rely on that most...
<b>Mr. Yahya Bakhtiar:</b>	You relied on a document.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	That is alright. I am talking about the magazine.
<b>Mirza Nasir Ahmad:</b>	The magazine...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	No, I had shown this to you. I find it regrettable that the Kufi calligraphy and the Marako calligraphy... you don't have it?
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	The Alif has been joined with the Ha, and there is a Tashdeed on the second Meem.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	If it was for this reason, then there would have been an objection on this.
<b>Mr. Yahya Bakhtiar:</b>	No, it speaks for itself. That is without comments?
<b>Mirza Nasir Ahmad:</b>	To the world, as a whole, it speaks and tells a different story.
<b>Mr. Yahya Bakhtiar:</b>	No, but I say that it speaks for itself; therefore, it is without comments. So, that will be for the members to see. But...
<b>Mirza Nasir Ahmad:</b>	The pictures of our other mosques – they speak for themselves.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	I have written the references. We shall prepare it and bring it.
<b>Mr. Yahya Bakhtiar:</b>	And: 'And I am God's Martyr while your Husain is the enemy's martyr.' The difference is quite obvious.' And on that...
<b>Mirza Nasir Ahmad:</b>	Yes, this has been written.
<b>Mr. Yahya Bakhtiar:</b>	No, you have not yet...
<b>Mirza Nasir Ahmad:</b>	I have not seen it yet.
<b>Mr. Yahya Bakhtiar:</b>	You have not seen it yet?
<b>Sardar Maula Bakhsh Soomro:</b>	Point of information, Sir.
<b>Mr. Yahya Bakhtiar:</b>	This is then very difficult, isn't it? You say that you...
<b>Sardar Maula</b>	After a question has been put before them, they should deny or refuse; and the

<b>Bakhsh Soomro</b>	explanation can be given later on whether the fact is denied or accepted.
<b>Mr. Chairman:</b>	That I have already remarked. (To Mr. Attorney-General) Yes, continue.
<b>Mr. Yahya Bakhtiar:</b>	That is what I have said that the witness should see, you know if it is there or not.
<b>Mirza Nasir Ahmad:</b>	Now listen to the answer of this. Number two, do you expect me to explain this, or not?
<b>Mr. Yahya Bakhtiar:</b>	No, first admit whether this exists or not. You have a right to explain.
<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	That is what I say.
<b>Mirza Nasir Ahmad:</b>	What?
<b>Mr. Chairman:</b>	If he likes, he can explain; if he does not like, he may not explain.
<b>Mr. Yahya Bakhtiar:</b>	(To the witness) That is up to you. But, first, we will not proceed further if you say it does not exist – this statement.
<b>Mirza Nasir Ahmad:</b>	Yes. I have understood this. And after that, I should be given sufficient time, that is appropriate.
<b>Mr. Yahya Bakhtiar:</b>	In case you think that you need time to answer. Naturally you can ask for time.
<b>Mr. Chairman:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	That is what I said.
<b>Mr. Chairman:</b>	...for the witnesses themselves...
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mr. Chairman:</b>	No reason.
<b>Mr. Yahya Bakhtiar:</b>	...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.
<b>Mr. Chairman:</b>	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.'
<b>Mr. Yahya Bakhtiar:</b>	No, all these books are in the possession of the witness. They are presumed to be because these are the writings of...
<b>Mr. Chairman:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	In our possession but not at this place.
<b>Mr. Chairman:</b>	So, we will make a distinction of those books which are available in the House...
<b>Mr. Yahya Bakhtiar:</b>	That has been given. And now, Mirza Sahib, please...

<b>Mirza Nasir Ahmad:</b>	They were taken away.
<b>Mr. Yahya Bakhtiar:</b>	He brought them.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, he brought them.
<b>Mr. Abdul Azeez Bhatti:</b>	Mr. Chairman! Any reference he wants to ask for, we shall... one by one...
<b>Mr. Chairman:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	'Aik Ghalti ka Izalah', p. 11.
<b>Mr. Chairman:</b>	So that we can do it right now. (Pause) So, we can proceed now.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Chairman:</b>	Give this one also.
<b>Mr. Yahya Bakhtiar:</b>	This is also here.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	You want more time?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	You can give it tomorrow morning, or today in the evening, as you deem proper.
<b>Mr. Chairman:</b>	But the writing is admitted?
<b>Mr. Yahya Bakhtiar:</b>	The writing is admitted?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Chairman:</b>	Next writing.
<b>Sardar Maula Bakhsh Soomro:</b>	This is no admission or denial of the fact. Whether they should in to accept...
<b>Mr. Chairman:</b>	No, Haji Sahib it has been accepted. And the witness says that he will explain it.
<b>Mr. Yahya Bakhtiar:</b>	He says that he will see the books which have been brought in the summary of that...
<b>Mr. Chairman:</b>	Next writing. Because, for the present, we will confine only to these four or five references.
<b>Mirza Nasir Ahmad:</b>	Which one?
<b>Mr. Yahya Bakhtiar:</b>	'Nuzool-e-Maseeh', p. 96.
<b>Mirza Nasir Ahmad:</b>	Which one?
<b>Mr. Yahya Bakhtiar:</b>	'Nuzool-e-Maseeh', p. 96 and 81, both.
<b>Mirza Nasir Ahmad:</b>	What is on p. 96 of 'Nuzool-e-Maseeh'? I can't find it here.
<b>Mr. Yahya Bakhtiar:</b>	'There is a major difference between me and your Husain, because I always receive Divine assistance and support...'
<b>Mirza Nasir Ahmad:</b>	This is in the appendix to 'Nuzool-e-Maseeh'
<b>Mr. Chairman:</b>	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.
<b>Mirza Nasir Ahmad:</b>	In 'Nuzool-e-Maseeh', and please bring back the book. It is ours.
<b>Maulana Shah</b>	In its appendix there is a tradition. Mirza Ghulam Ahmad himself had written that

<b>Ahmad Noorani Siddiqui:</b>	'I had written this in Baraheen-e-Ahmad' also. This is also his book.
<b>Mr. Chairman:</b>	No, no, keep seated for one second. When you asked for a reference, you will rely only on that reference.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	The reference is in his book. The book is here.
<b>Mr. Chairman:</b>	Have you given the book? He can't find it here.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	I have given it to him. It is written there.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Have you got it? 'Nuzool-e-Maseeh', page 96?
<b>Mr. Chairman:</b>	He is looking for it. Ask about the next.
<b>Mr. Yahya Bakhtiar:</b>	'Ejaz-e-Ahmadiyya', page 80.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	(original has got no entry next to this name – translator)
<b>Mr. Chairman:</b>	Exactly. You are to underline in the book the words read out by the Attorney-General.
<b>Mirza Nasir Ahmad:</b>	'Your Husain...' I can't find the reference of that. This has come earlier.
<b>Mr. Yahya Bakhtiar:</b>	What is this?
<b>Mirza Nasir Ahmad:</b>	This is the reference to صد حسین در گریانم است . And this should be in 'Baraheen-e-Ahmadiyya'.
<b>Mr. Yahya Bakhtiar:</b>	Yes, page 96.
<b>Mirza Nasir Ahmad:</b>	Here is the reference of 'Baraheen-e-Ahmadiyya'.
<b>Mr. Yahya Bakhtiar:</b>	(To Mr. Abdul Azeez Bhatti) Show it to me first.
<b>Mr. Chairman:</b>	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.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	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.
<b>Mr. Chairman:</b>	You can check it. The books have been available for the last ten days.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	The books are there, the references are indicated, everything is there...
<b>Mr. Chairman:</b>	You could check it up from chapters, chapter-wise.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	...only the publisher is different.
<b>Mr. Chairman:</b>	So, Mr. Attorney-General...
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	This is... this book...

<b>Mr. Chairman:</b>	One second, please!
<b>Mr. Yahya Bakhtiar:</b>	Yes, I have seen this.
<b>Mirza Nasir Ahmad:</b>	This, this, this is... Here we have an Arabic verse: و اما حسين فانكروا دشت كربلا و شتتا ما بينى و بين حسينكم فانى 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.
<b>Mr. Yahya Bakhtiar:</b>	This writing...
<b>Mirza Nasir Ahmad:</b>	The first writing of that...
<b>Mr. Yahya Bakhtiar:</b>	...is the writing admitted?
<b>Mirza Nasir Ahmad:</b>	Yes, the writing is admitted, and the explanation shall be given afterwards.
<b>Mr. Chairman:</b>	So, for the time being, I think...
<b>Mr. Yahya Bakhtiar:</b>	That is... (To Mr. Chairman) Let me ask about the next sentences.
<b>Mr. Chairman:</b>	For the time being, no. The delegation is permitted to leave and to report at 6:00 pm.
<b>Mr. Yahya Bakhtiar:</b>	The edition Mirza Sahib has here...
<b>Mirza Nasir Ahmad:</b>	We have got leave?
<b>Mr. Chairman:</b>	To report at 6:00 pm. The honourable members will keep sitting.
(The delegation left the Chamber)	
<b>Mr. Chairman:</b>	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

<b>Mr. Chairman:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	The edition that is available here mentions different page numbers.
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And the reference I just gave is not found in there.
<b>Mr. Chairman:</b>	It will take about 10-15 minutes to search it out. But it can be searched out. It can be searched out.
<b>Mr. Yahya Bakhtiar:</b>	But these Questions Committee members have them.
<b>Mr. Chairman:</b>	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.
<b>Mr. Muhammad Haneef Khan</b>	One point. Not all the members of the Steering Committee but only honourable members...
<b>Mr. Chairman:</b>	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.
<b>Mr. Abdul Hameed Chatoi:</b>	Sir, I want to say something.
<b>Mr. Chairman:</b>	Leave?
<b>Mr. Abdul Hameed Chatoi:</b>	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.
<b>Mr. Chairman:</b>	That is exactly what I have said.

### LEAKAGE OF QUESTIONS TO BE PUT TO THE DELEGATION

<b>Mr. Abdul Hameed Chatoi:</b>	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.
<b>A member:</b>	That is correct.
<b>Another member:</b>	It definitely is correct.
<b>Mr. Chairman:</b>	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>	
<b>Mr. Chairman:</b>	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.
<b>Maulana Zafar Ahmad:</b>	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>	
<b>Mr. Chairman:</b>	Yes, the Attorney-General.

### CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, are you ready with some of the replies?
<b>Mirza Nasir Ahmad:</b>	Have we got 'Tazkiratul-Awliyaa' here?
<b>Mr. Yahya Bakhtiar:</b>	'Tazkiratul-Awliyaa'
<b>Mirza Nasir Ahmad:</b>	And 'Irshad Rahmani'?
<b>Mr. Yahya Bakhtiar:</b>	'Irshad Rahmani'?
<b>Mirza Nasir Ahmad:</b>	'Tazkiratul Awliyaa' and 'Irshad Rahmani'.
<b>Mr. Yahya Bakhtiar:</b>	(To the librarian) Get them from the library. And the other references?
<b>Mirza Nasir Ahmad:</b>	One question was whether the founder of the movement said: هو شتتا 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...
<b>Mr. Yahya Bakhtiar:</b>	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'...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.'

<b>Mirza Nasir Ahmad:</b>	'Because I...?'
<b>Mr. Yahya Bakhtiar:</b>	... 'Because I always receive Divine assistance and support.'
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	'Like?'
<b>Mirza Nasir Ahmad:</b>	Yes. It is actually 'like'.
<b>Mr. Yahya Bakhtiar:</b>	Because one who...
<b>Mirza Nasir Ahmad:</b>	The one who gives Husain a share in Divinity...
<b>Mr. Yahya Bakhtiar:</b>	We are Lawyers; we interpret words in their literal, plain, simple meaning, and...
<b>Mirza Nasir Ahmad:</b>	Then please read out the whole, all these verses.
<b>Mr. Yahya Bakhtiar:</b>	...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.
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	Are you giving a definition?
<b>Mirza Nasir Ahmad:</b>	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'
<b>Mr. Yahya Bakhtiar:</b>	I have seen it again and again. You were given three references, and all three references say 'your Husain'.
<b>Mirza Nasir Ahmad:</b>	جعلتم حسينا افضل الرسل كلهم 'Kum' refers to those people who consider Imam Husain as superior to all prophets. جعلتمهم , again, the pronoun 'kum' clearly tells us who the addressee is. (Arabic. Text not mentioned in the original – translator)
<b>Mr. Yahya Bakhtiar:</b>	This is the translation of that. I had read it out. This was taken from your books.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Even then, how is it relevant?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	No. What you say is right...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Is he making a personal observation?
<b>Mirza Nasir Ahmad:</b>	Personal, personal.
<b>Mr. Yahya Bakhtiar:</b>	No, is he making his comparison?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Please read that again.
<b>Mr. Yahya Bakhtiar</b>	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.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar</b>	He made the comparison with himself.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar</b>	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.
<b>Mirza Nasir Ahmad:</b>	Is it also in there? In this poem? Or is it anywhere else?
<b>Mr. Yahya Bakhtiar</b>	Again, 'your Husain', 'your Husain'...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar</b>	Why is he not mentioning this directly? Why does he talk about shadows?
<b>Mirza Nasir Ahmad:</b>	Yes? I am not getting it.
<b>Mr. Yahya Bakhtiar</b>	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...
<b>Mirza Nasir Ahmad:</b>	The Muslims were not addressed in this...
<b>Mr. Yahya Bakhtiar</b>	That part of Muslims, whom...
<b>Mirza Nasir Ahmad:</b>	It is just a small group that holds such beliefs.
<b>Mr. Yahya Bakhtiar</b>	Whatever this group might be, whomever you might address.
<b>Mirza Nasir Ahmad:</b>	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.'
<b>A member:</b>	From where is he reading this?
<b>Mirza Nasir Ahmad:</b>	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)

<b>Mr. Yahya Bakhtiar:</b>	All right...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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'?
<b>Mirza Nasir Ahmad:</b>	He has praised him.
<b>Mr. Yahya Bakhtiar:</b>	But he has also said: 'I am superior to him'.
<b>Mirza Nasir Ahmad:</b>	He says that: 'I am the perfect shadow of the Noble Prophet ﷺ.'
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	Where does he say that he is superior?
<b>Mr. Yahya Bakhtiar:</b>	You yourself just said: 'Since I am a shadow, I am better than all other prophets.'
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	I am not saying that does he not say 'I am superior', after showering him with praise?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Right...
<b>Mirza Nasir Ahmad:</b>	And whom he had given the name of the Prophet. This is in Saheeh Muslim...
<b>Mr. Yahya Bakhtiar:</b>	No, It still means that he is superior to him, doesn't it?
<b>Mirza Nasir Ahmad:</b>	...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...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, look, if we go deeper in the details, there will be even more questions. All I want is a simple answer.
<b>Mirza Nasir Ahmad:</b>	I am giving you a reference by Shiites, what they think. He claimed to be the Mahdi, he knew himself to be so.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	I am saying, and I also want to read a reference regarding this, that the Shiite gentlemen consider the Mahdi as superior...
<b>Mr. Yahya Bakhtiar:</b>	They might think so, but I am asking whether Mirza Ghulam Ahmad...
<b>Mirza Nasir Ahmad:</b>	If I present my argument...
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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

	<p>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.'</p> <p>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.</p>
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Ghulam Ahmad is superior, because of being the Promised Messiah...
<b>Mirza Nasir Ahmad:</b>	You just want to have a result, but refuse to take the reasons, or you simply want to slander
<b>Mr. Yahya Bakhtiar:</b>	No, I want to whether this is his claim, this is your belief, that he is superior to all prophets and saints?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	<p>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...</p> <p style="padding-left: 40px;">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.</p>
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, I want to ask whether these lines had been recited in his presence, and whether he accepted them by saying 'Jazak Allah?'
<b>Mirza Nasir Ahmad:</b>	Where is it written that it had been recited in his presence?
<b>Mr. Yahya Bakhtiar:</b>	It is with me.
<b>Mirza Nasir Ahmad:</b>	No, you have got the questions. What is the reference of this?
<b>Mr. Yahya Bakhtiar:</b>	...He should see Ghulam Ahmad in Qadian.
<b>Mirza Nasir Ahmad:</b>	In 1929... this happened in 1929, and in 1908 (Interruption) What? Oh, well.
<b>Mr. Yahya Bakhtiar:</b>	Look, this newspaper 'Al Badar' was printed in 1906...
<b>Mirza Nasir Ahmad:</b>	Right. This was clearly refuted in 1934, through a written statement.
<b>Mr. Yahya Bakhtiar:</b>	This reference is from the newspaper 'Al Badar', 25 <sup>th</sup> October, 1906. It says: 'Mirza Sahib was greatly pleased to hear this eulogy, and he accepted it, saying: Jazak Allah.'
<b>Mirza Nasir Ahmad:</b>	What is the reference of this?

<b>Mr. Yahya Bakhtiar:</b>	Al Badar, 25 <sup>th</sup> October, 1906.
<b>Mirza Nasir Ahmad:</b>	Well, this has been refuted.
<b>Mr. Yahya Bakhtiar:</b>	Fine. This is what I wanted to ask you.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	This refutation can't be by Mirza Sahib. It must be by Mirza Basheer-ud-Deen Mahmood?
<b>Mirza Nasir Ahmad:</b>	That it has been read in his presence, this has not been mentioned here.
<b>Mr. Yahya Bakhtiar:</b>	Has it been denied that it has been read in his presence? Or (does it say that) he had not approved it?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	I... there is another statement by Mirza Sahib about Imam Husain. It is in 'Ejaz-e-Ahmadiyya, p. 82...
<b>Mirza Nasir Ahmad:</b>	Page 82?
<b>Mr. Yahya Bakhtiar:</b>	'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.'
<b>Mirza Nasir Ahmad:</b>	This is Shirk. This is about Shirk, isn't it? The example of Shirk – a bit of musk and...
<b>Mr. Yahya Bakhtiar:</b>	Does he mean to portray himself through musk?
<b>Mirza Nasir Ahmad:</b>	No, no... the unity of Allah Most High... this is about the unity of Allah and Shirk. It is an example of that.
<b>Mr. Yahya Bakhtiar:</b>	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> ...
<b>Mirza Nasir Ahmad:</b>	Does not accept his claim...
<b>Mr. Yahya Bakhtiar:</b>	Well, you said that such a person is a Kafir in a limited sense. If he... the Noble Prophet ﷺ...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	In the limited sense, you said...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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?



<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	He is a real Kafir?
<b>Mirza Nasir Ahmad:</b>	He is a complete Kafir.
<b>Mr. Yahya Bakhtiar:</b>	And if he says that without...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	A person who does not believe in Mirza Ghulam Ahmad, even after <i>Itmam-e-Hujjat</i> , will he also fall into this category?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	No, no, I am talking about two categories. If they do not believe even after <i>Itmam-e-Hujjat</i> ...
<b>Mr. Yahya Bakhtiar:</b>	If he does not believe even after explanation, then?
<b>Mirza Nasir Ahmad:</b>	This is what <i>Itmam-e-Hujjat</i> means.
<b>Mr. Yahya Bakhtiar:</b>	Yes, what I was saying is that if he becomes certain, if he realizes that this is God's command...
<b>Mirza Nasir Ahmad:</b>	In this case, he has disbelieved in the Noble Prophet.
<b>Mr. Yahya Bakhtiar:</b>	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...'
<b>Mirza Nasir Ahmad:</b>	'My heart is not inclined to believe?'
<b>Mr. Yahya Bakhtiar:</b>	'I am not convinced'. Such a person then...
<b>Mirza Nasir Ahmad:</b>	If there has been indeed no <i>Itmam-e-Hujjat</i> , then he... this category
<b>Mr. Yahya Bakhtiar:</b>	There has been <i>Itmam-e-Hujjat</i> , as far as explaining on your part is concerned.
<b>Mirza Nasir Ahmad:</b>	<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> .
<b>Mr. Yahya Bakhtiar:</b>	This meaning is not given in the dictionary.
<b>Mirza Nasir Ahmad:</b>	و استيقنت انفسهم The Holy Qur'an says...
<b>Mr. Yahya Bakhtiar:</b>	After completing all arguments...
<b>Mirza Nasir Ahmad:</b>	و جاهدوا بها و استيقنت انفسهم 'And they deny although their hearts are convinced'. This is in the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	This is not <i>Itmam-e-Hujjat</i> ? I would like some clarification in this regard.
<b>Mirza Nasir Ahmad:</b>	I think this is <i>Itmam-e-Hujjat</i> .
<b>Mr. Yahya Bakhtiar:</b>	The dictionary says it means that even if after explaining all arguments, all reasoning, a person does not believe, is not convinced...

<b>Mirza Nasir Ahmad:</b>	If it is not a matter of <i>استيقنت انفسهم</i> , then he shall have the benefit of doubt, and he will not be governed by the general rule.
<b>Mr. Yahya Bakhtiar:</b>	Had there been <i>Itmam-e-Hujjat</i> in Abu Jahl's case?
<b>Mirza Nasir Ahmad:</b>	I was not there, I can't say.
<b>Mr. Yahya Bakhtiar:</b>	When Mirza Ghulam Ahmad was alive, you were not there, either.
<b>Mirza Nasir Ahmad:</b>	No. But I can say, that, by Allah! I have honestly and thoroughly studied his claims, and I came to the conclusion that...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, look, I am not questioning your intent, nor do I doubt it...
<b>Mirza Nasir Ahmad:</b>	But your question does concern my intent. You are asking about Abu Jahl.
<b>Mr. Yahya Bakhtiar:</b>	What I am saying is that you doubt the intent of others.
<b>Mirza Nasir Ahmad:</b>	No, I... no... look, you asked about Abu Jahl...
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	When did I say this?
<b>Mr. Yahya Bakhtiar:</b>	I mean...
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	At this time...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	I am saying that he says that he does understand Mirza Sahib's arguments. What does he mean...
<b>Mirza Nasir Ahmad:</b>	No, no, even a philosopher understands that. We are talking about religion.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	I object to this statement you made. My objection is that you have no concern for my, for our feelings.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	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> .
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	In which sense?
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. Today I did it, I gave references of Ahadith as well.
<b>Mr. Yahya Bakhtiar:</b>	Thos 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?
<b>Mirza Nasir Ahmad:</b>	A person who never heard about Hazrat Isa <i>alaihissalam</i> , and hence does not believe in him, in which category would he fall?
<b>Mr. Yahya Bakhtiar:</b>	He does not believe, he never heard the name...
<b>Mirza Nasir Ahmad:</b>	He never heard Hazrat Isa's name, or that of Hazrat Musa, in which category would he fall?
<b>Mr. Yahya Bakhtiar:</b>	That is what I am asking you.
<b>Mirza Nasir Ahmad:</b>	He will fall into the same category.
<b>Mr. Yahya Bakhtiar:</b>	The <i>Itmam-e-Hujjat</i> category and the one of that person will be the same?
<b>Mirza Nasir Ahmad:</b>	No, no, when did I say that it will be the same category? We merely judge according to what is apparent.
<b>Mr. Yahya Bakhtiar:</b>	Since Mirza Basheer-ud-Deen Sahib...
<b>Mirza Nasir Ahmad:</b>	This question had been raised in the court.
<b>Mr. Yahya Bakhtiar:</b>	...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'?
<b>Mirza Nasir Ahmad:</b>	According to what is apparent, and that also only in a limited sense. We shall call him a Kafir in the limited sense.
<b>Mr. Yahya Bakhtiar:</b>	He has not even heard the name.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	This is exactly what I am saying.
<b>Mirza Nasir Ahmad:</b>	No. Do all the other sects of Islam have a universal verdict regarding such a person?
<b>Mr. Yahya Bakhtiar:</b>	Kafir.
<b>Mirza Nasir Ahmad:</b>	They issue a Fatwa of Kufr against him.
<b>Mr. Yahya Bakhtiar:</b>	A person who does not believe is a Kafir. He is a Kafir until he believes.
<b>Mirza Nasir Ahmad:</b>	They intentionally issue a Fatwa of Kufr against him, until he believes.
<b>Mr. Yahya Bakhtiar:</b>	I am not saying that it is intentionally...
<b>Mirza Nasir Ahmad:</b>	No. The very meaning of Kufr is intention.
<b>Mr. Yahya Bakhtiar:</b>	...that he has become a Kafir, because he never had been a Muslim.
<b>Mirza Nasir Ahmad:</b>	No. Not being a Muslim is a different matter.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	This is what the Noble Messenger ﷺ had said. This was not said by Mirza Basheer-ud-Deen Sahib.
<b>Mr. Yahya Bakhtiar:</b>	No, I mentioned a quote by him.
<b>Mirza Nasir Ahmad:</b>	No, no. He had merely translated.
<b>Mr. Yahya Bakhtiar:</b>	Why does he not offer their funeral prayers? Because they are on the religion of their parents.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Both are not in the same category. One is liable to be taken to task by Allah Most High and the other not.
<b>Mr. Yahya Bakhtiar:</b>	As far as Kufr is concerned – both are Kafir?
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	That will be the definition of sinner.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No.
<b>Mirza Nasir Ahmad:</b>	Now comes the issue of sin. This is the next stage.
<b>Mr. Yahya Bakhtiar:</b>	Look, one who does not believe in Mirza Sahib...
<b>Mirza Nasir Ahmad:</b>	A five year old child who has not believed, should we not call him a non-Ahmadi?
<b>Mr. Yahya Bakhtiar:</b>	No, you can call him that, I also say so. But will he be a Kafir?
<b>Mirza Nasir Ahmad:</b>	He will not be an Ahmadi.
<b>Mr. Yahya Bakhtiar:</b>	That means, he will not be a Muslim. What will he be then?
<b>Mirza Nasir Ahmad:</b>	No. He will be on the religion of his parents. If his parents believe in the Noble Prophet ﷺ, he will be a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	And he will be in the same category of Kafir as his parents...
<b>Mirza Nasir Ahmad:</b>	Yes. According to what is apparent...
<b>Mr. Yahya Bakhtiar:</b>	...because, according to you, they do not believe in a prophet, so they are Kafirs.
<b>Mirza Nasir Ahmad:</b>	No, no. They will be Muslims, because their parents believe in the Noble Prophet ﷺ. They are part of the Millat-e-Islam.
<b>Mr. Yahya Bakhtiar:</b>	They are Muslims from their point of view. I am asking about your point of view.
<b>Mirza Nasir Ahmad:</b>	No, no, I am telling you my point of view. My point of view is that they are Muslims.
<b>Mr. Yahya Bakhtiar:</b>	Although they do not believe in Mirza Ghulam Ahmad's prophethood?
<b>Mirza Nasir Ahmad:</b>	Although they do not believe. But they are sinners, nevertheless...
<b>Mr. Yahya Bakhtiar:</b>	Then when you...

<b>Mirza Nasir Ahmad:</b>	...and... limited Kufr, which is used in different meanings, applies to them, but they cannot be called non-Muslims.
<b>Mr. Yahya Bakhtiar:</b>	When you call them Kafir, then in which sense do you call them sinner?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	I had answered this yesterday.
<b>Mr. Yahya Bakhtiar:</b>	You had answered this yesterday. But today you clarified what you mean by 'circle of Islam', hence...
<b>Mirza Nasir Ahmad:</b>	I said that using the expression 'circle of Islam' creates confusion. This is why we ought to take continuity, an actual reality.
<b>Mr. Yahya Bakhtiar:</b>	No, your writings use the expression 'circle of Islam' again and again.
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	And, Mirza Sahib! If Hazrat Muhammad ﷺ...
<b>Mirza Nasir Ahmad:</b>	I think I had read out the answer to this yesterday.
<b>Mr. Yahya Bakhtiar:</b>	But since today in the morning you had redefined the 'circle of Islam'...
<b>Mirza Nasir Ahmad:</b>	I had not redefined it.
<b>Mr. Yahya Bakhtiar:</b>	Clarified it?
<b>Mirza Nasir Ahmad:</b>	I explained it.
<b>Mr. Yahya Bakhtiar:</b>	This is what I am saying. I felt the need for it so that the position becomes clear.
<b>Mirza Nasir Ahmad:</b>	Then listen to the answer again. Perhaps there will be no need...
<b>Mr. Yahya Bakhtiar:</b>	We had the answer already. Yes, it is on the record.
<b>Mirza Nasir Ahmad:</b>	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 Raghīb' (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...
<b>Mr. Yahya Bakhtiar:</b>	You said that in the morning.
<b>Mirza Nasir Ahmad:</b>	...every sinner with regard to whom the word Kufr has been used in the Ahadith...
<b>Mr. Yahya Bakhtiar:</b>	In the morning you said that some are sincere while others are not that sincere.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	Both are inside the circle of Islam?
<b>Mirza Nasir Ahmad:</b>	Yes. Both are inside the circle of Islam.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	No, not at all.
<b>Mr. Yahya Bakhtiar:</b>	What will be the criterion for that?
<b>Mirza Nasir Ahmad:</b>	The knowledge of Allah Most High.
<b>Mr. Yahya Bakhtiar:</b>	Which is your...
<b>Mirza Nasir Ahmad:</b>	No, no, only Allah's knowledge.
<b>Mr. Yahya Bakhtiar:</b>	According to that knowledge which He had given to you?
<b>Mirza Nasir Ahmad:</b>	Allah's knowledge.
<b>Mr. Yahya Bakhtiar:</b>	Who will judge Allah's knowledge? Look, I want a clarification from you.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	And that is what I am saying now.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	This is what...
<b>Mr. Yahya Bakhtiar:</b>	Then why are you saying: If I decide then nobody has to interfere?
<b>Mirza Nasir Ahmad:</b>	No, no, I have to decide only with regard to myself. I am not to decide about others.
<b>Mr. Yahya Bakhtiar:</b>	The point is that you do decide about others...
<b>Mirza Nasir Ahmad:</b>	No, I... about others...
<b>Mr. Yahya Bakhtiar:</b>	...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.
<b>Mirza Nasir Ahmad:</b>	The matter is that you attribute something to me that I have not said.
<b>Mr. Yahya Bakhtiar:</b>	No, I am just talking about a principle.
<b>Mirza Nasir Ahmad:</b>	No, do not attribute to me something that I have not said.
<b>Mr. Yahya Bakhtiar:</b>	Yesterday I said to you that if you claim a right, we concede the same right to someone else.
<b>Mirza Nasir Ahmad:</b>	Absolutely. I am not... I do not belong to a superior race. I am just a humble human being.
<b>Mr. Yahya Bakhtiar:</b>	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...'
<b>Mirza Nasir Ahmad:</b>	Right.

<b>Mr. Yahya Bakhtiar:</b>	...I said do you give this right to others also?
<b>Mirza Nasir Ahmad:</b>	Yes, we do.
<b>Mr. Yahya Bakhtiar:</b>	If Mufti Mahmood says that he is a Muslim...
<b>Mirza Nasir Ahmad:</b>	...then he is a Muslim. I also call him a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	...then you do not have the right to say that he is not a Muslim.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	Look, I am talking. Let me explain.
<b>Mirza Nasir Ahmad:</b>	No. I have not said that. In this context I have said that he is a Muslim of such and such category.
<b>Mr. Yahya Bakhtiar:</b>	He is a Kafir?
<b>Mirza Nasir Ahmad:</b>	No, he is a Muslim of this category.
<b>Mr. Yahya Bakhtiar:</b>	Does he also have the right to say that you are a Muslim of such and such category, or that you are not?
<b>Mirza Nasir Ahmad:</b>	Yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	Or that you are not?
<b>Mirza Nasir Ahmad:</b>	He does not have the right to say that I am not.
<b>Mr. Yahya Bakhtiar:</b>	Look, here...
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Yes, Abu Jahl does.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	No, no, oho, 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.
<b>Mr. Yahya Bakhtiar:</b>	Yes, this is for Allah to do. That is what I mean.
<b>Mirza Nasir Ahmad:</b>	He can punish more or less, as He pleases. This is not for me to decide.
<b>Mr. Yahya Bakhtiar:</b>	They are sinners, they are doomed to Hell; this kind of expressions has been used.
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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 الإيمان, and there is one kind of Islam that is دون الإيمان . That which I said on basis of those references...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! I am making a clarification so that the position becomes clear.
<b>Mirza Nasir Ahmad:</b>	You are making clarifications on my behalf? You do not give me time to make a clarification.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, I do not talk about how much time you require...
<b>Mirza Nasir Ahmad:</b>	Alright. Talk, but do give me time afterwards.
<b>Mr. Yahya Bakhtiar:</b>	All I do is present your own references.
<b>Mr. Chairman:</b>	I think it would be better the witness should reply when the question is finished.
<b>Mr. Yahya Bakhtiar:</b>	I wanted to sum up the position. For two days, I have been citing authorities from your religious literature, Mirza Sahib...
<b>Mirza Nasir Ahmad:</b>	And I have been trying to explain them.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Then note down my explanation and the matter is finished.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	I will talk about this once you give me time. Right now, continue.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	No, I do not say so at all.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	خرج من الاسلام. This is what it says.



<b>Mr. Yahya Bakhtiar:</b>	If that has been so, in spite of faith?
<b>Mirza Nasir Ahmad:</b>	Those who said, so, even they call them Muslim.
<b>Mr. Yahya Bakhtiar:</b>	No, this is what I am saying. Give me the reference according to which 'they are out of Islam, but they are Muslims, nevertheless.'
<b>Mirza Nasir Ahmad:</b>	It is the 'خرج من الاسلام' reference.
<b>A member:</b>	It's prayer time, Sir!
<b>Mr. Yahya Bakhtiar:</b>	Yes. You will have to verify that.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	This means he is a Muslim although he is out of Islam?
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	But this is not known from here. Can you give another reference?
<b>Mirza Nasir Ahmad:</b>	No, no, it is known, because...
<b>Mr. Yahya Bakhtiar:</b>	Because this does not say that he is a Muslim in spite of his being out of Islam.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	...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.
<b>Mr. Yahya Bakhtiar:</b>	He has not called him a Kafir, he said 'خرج من الاسلام'
<b>Mirza Nasir Ahmad:</b>	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'
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Who says so?
<b>Mr. Yahya Bakhtiar:</b>	Mirza Basheer-ud-Deen Mahmood Sahib.
<b>Mirza Nasir Ahmad:</b>	Both words are used in the same sense.
<b>Mr. Yahya Bakhtiar:</b>	Then one of them is superfluous.
<b>Mirza Nasir Ahmad:</b>	All right. Take it as superfluous.
<b>Mr. Yahya Bakhtiar:</b>	I would not take it because, I think, he is very carefully using these words; he would not use a superfluous word.
<b>Mirza Nasir Ahmad:</b>	Would this not be against other demonstrations of your conviction?
<b>Mr. Yahya Bakhtiar:</b>	No, no, I just want a clarification from you regarding the interpretation of these words. It is not a matter of conviction.
<b>Mirza Nasir Ahmad:</b>	But I am talking about conviction.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	That is what I am saying.
<b>Mr. Yahya Bakhtiar:</b>	According to my understanding, he is clearly saying that they are Kafirs, that they are not Muslims.
<b>Mirza Nasir Ahmad:</b>	I have never thought this way. I was born in this household. I know that he never meant this.
<b>Mr. Yahya Bakhtiar:</b>	All right. This is the explanation that you give. Also give the remaining authorities.
<b>Mirza Nasir Ahmad:</b>	I have given the reference of a Hadith. If you want me to produce a whole score of Ahadith, I will do so, too.
<b>Mr. Yahya Bakhtiar:</b>	He has not called them Kafir?
<b>Mr. Chairman:</b>	Now we are to break for Maghrib prayers.
<b>Mr. Yahya Bakhtiar:</b>	Yes. To that I am coming back because that has remained unanswered.
<b>Mr. Chairman:</b>	Because that was the main question and that remained unanswered.
<i>The delegation left the Chamber</i>	
<b>Mr. Chairman:</b>	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 Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
<b>Mr. Chairman:</b>	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>	
<b>Mr. Chairman:</b>	Yes, the Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! I shall now mention some further references so that no time shall be lost in looking them up.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	All right. After admitting them, you will have to explain them. Read them. If they need to be filed, we shall file them.
<b>Mirza Nasir Ahmad:</b>	Well, then, I shall read them.
<b>Mr. Yahya Bakhtiar:</b>	If it is brief.
<b>Mirza Nasir Ahmad:</b>	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 Barelvis. 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, 31<sup>st</sup> 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, 31<sup>st</sup> 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:

هذا ما كتبنا من الاناجيل على سبيل الزام و انا نكرم مسيحا و نعلم انه كان تقياً و من الانبياء الكرام

'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-Shahadain, 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.

<b>Mirza Nasir Ahmad:</b>	Fine. The other is about Hazrat Fatima <i>radiallahu anha...</i>
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	In reality, the Christian Jesus never was. The Jesus, who was deified, never existed. Only his image exists.
<b>Mr. Yahya Bakhtiar:</b>	That means, you hold there was only one personality?
<b>Mirza Nasir Ahmad:</b>	In fact...
<b>Mr. Yahya Bakhtiar:</b>	According to your view, or that of Islam?
<b>Mirza Nasir Ahmad:</b>	According to our view, Islam holds that he is the person who has been mentioned in the Holy Qur’an.
<b>Mr. Yahya Bakhtiar:</b>	The person who is mentioned in the Holy Quran – did he have any paternal grandmothers...?
<b>Mirza Nasir Ahmad:</b>	The person...
<b>Mr. Yahya Bakhtiar:</b>	...or any maternal ones?
<b>Mirza Nasir Ahmad:</b>	He did have paternal and maternal grandmothers. Accusations were levelled against the maternal. That was done by those who believed in Jesus.
<b>Mr. Yahya Bakhtiar:</b>	I understand. The details you had just read out, the accusations that were levelled against him, had Mirza Sahib condemned them or justified them?
<b>Mirza Nasir Ahmad:</b>	He countered the Christians with full force.
<b>Mr. Yahya Bakhtiar:</b>	No, look, the first thing is that the two personalities, well, you said that one of them does not exist.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	Then I shall ask you that if a person abuses me, and I abuse him in turn, will that be all right?
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	‘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?
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Jesus and the Messiah are two different personalities.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	We have not checked this reference.
<b>Mr. Yahya Bakhtiar:</b>	You can check it now.
<b>Mirza Nasir Ahmad:</b>	No, who wrote this (Isa <i>alaihissalam</i> ) in the bracket?
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	Listen, this is wrong.
<b>Mr. Yahya Bakhtiar:</b>	It is not in brackets?
<b>Mirza Nasir Ahmad:</b>	Yes, it is not at all in brackets.
<b>Mr. Yahya Bakhtiar:</b>	Only 'he' is written there?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	I will then ask the next point. Those paternal grandmothers – whose grandmothers are meant?
<b>Mirza Nasir Ahmad:</b>	Those of Jesus.
<b>Mr. Yahya Bakhtiar:</b>	Hazrat Isa <i>alaihissalam</i> did not have any paternal grandmothers. Were they anyone else's grandmothers?
<b>Mirza Nasir Ahmad:</b>	Hazrat Isa's <i>alaihissalam</i> paternal grandmothers were no evil women. They were righteous.
<b>Mr. Yahya Bakhtiar:</b>	That means there were two personalities – physically?
<b>Mirza Nasir Ahmad:</b>	Absolutely. Two different personalities,
<b>Mr. Yahya Bakhtiar:</b>	Also physically different?
<b>Mirza Nasir Ahmad:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	An imaginary person does not have paternal grandmothers, has he?
<b>Mirza Nasir Ahmad:</b>	And imaginary person has got imaginary paternal grandmothers.
<b>Mr. Yahya Bakhtiar:</b>	They are also imaginary?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	When they talk about Jesus, you say, they mean someone else.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, Mirza Ghulam Ahmad Sahib says...
<b>Mirza Nasir Ahmad:</b>	No, I... I have mentioned both kinds of points together...
<b>Mr. Yahya Bakhtiar:</b>	When he says 'the Messiah <i>alaihissalam</i> '...
<b>Mirza Nasir Ahmad:</b>	When there is written 'the Messiah <i>alaihissalam</i> ', then this refers to Jesus, because when the author has highlighted a difference...

<b>Mr. Yahya Bakhtiar:</b>	Look, in one place he says 'Jesus'. He says...
<b>Mirza Nasir Ahmad:</b>	When you have said...
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	No, no, no, this is an accusation against us.
<b>Mr. Yahya Bakhtiar:</b>	No, that is fine, you have said what I was about to say.
<b>Mirza Nasir Ahmad:</b>	The person who submitted this question to you had written this.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Which reference is it?
<b>Mr. Yahya Bakhtiar:</b>	This is 'Maktoob Ahmadiyya', p. 21-22 – 21-22 or 21-24.
<b>Mirza Nasir Ahmad:</b>	This needs to be checked. We have not got it here.
<b>Mr. Yahya Bakhtiar:</b>	I had read it out already: 'Such was the Messiah's character. He was a boozing 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.'
<b>Mirza Nasir Ahmad:</b>	One, who claims divinity for himself, has voided himself of religion.
<b>Mr. Yahya Bakhtiar:</b>	No, here you are referring to the Messiah <i>alaihissalam</i> ...
<b>Mirza Nasir Ahmad:</b>	Our other elders have also launched their attacks by saying 'the Messiah <i>alaihissalam</i> '.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I mean that may explain, will not justify, that is what I am trying to explain.
<b>Mirza Nasir Ahmad:</b>	That, that...
<b>Mr. Yahya Bakhtiar:</b>	You may say that...
<b>Mirza Nasir Ahmad:</b>	No, no, no...
<b>Mr. Yahya Bakhtiar:</b>	I will ask you a simple thing...
<b>Mirza Nasir Ahmad:</b>	Listen to my answer
<b>Mr. Yahya Bakhtiar:</b>	No, I have... your answer... you got my question, haven't you?
<b>Mirza Nasir Ahmad:</b>	Yes, yes, but still explain it.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	No, it is not. I am not a fool to say that it is a defence.
<b>Mr. Yahya Bakhtiar:</b>	Leave the issue of whether others have committed a crime, or not, look...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	Anjam-e-Atham, page 247 (To a member of the delegation) Look it up.

<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	No, I was looking for the reference.
<b>Mr. Yahya Bakhtiar:</b>	No, first I shall read it; then you may look.
<b>Mirza Nasir Ahmad:</b>	Fine.
<b>Mr. Yahya Bakhtiar:</b>	...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.
<b>Mirza Nasir Ahmad:</b>	It is from their books.
<b>Mr. Yahya Bakhtiar:</b>	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.'
<b>Mirza Nasir Ahmad:</b>	If he says that it has been taken from the Talmud, then it is his.
<b>Mr. Yahya Bakhtiar:</b>	That is, it is Mirza Sahib's own?
<b>Mirza Nasir Ahmad:</b>	The matter revolves around the 'if'.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	No, well, fine, now then listen to the whole. The same answer...
<b>Mr. Yahya Bakhtiar:</b>	Then you...
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	No, no, this is not a conclusion. This is a historical fact proven by their books.

<b>Mr. Yahya Bakhtiar:</b>	Historical fact proved from whose books?
<b>Mirza Nasir Ahmad:</b>	Proved from the Talmud. When it is found in the Talmud, word by word...
<b>Mr. Yahya Bakhtiar:</b>	Has any Christian ever said that he had stolen it from somewhere?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	That means, he has proved it?
<b>Mirza Nasir Ahmad:</b>	We have proved it.
<b>Mr. Yahya Bakhtiar:</b>	That he was a thief? And they have accepted it?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	This the Gospels will tell, right?
<b>Mr. Yahya Bakhtiar:</b>	But this... of theft...
<b>Mirza Nasir Ahmad:</b>	Look, in this book, page 290 in this edition, is written: 'And it was taken from the Jewish Talmud'
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	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 $\rho$ 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.
<b>Mr. Yahya Bakhtiar:</b>	I had asked you already that if the priests had done something wrong, then does this justify that we...
<b>Mirza Nasir Ahmad:</b>	He is theirs, not ours. Our Promised Messiah...
<b>Mr. Yahya Bakhtiar:</b>	They badmouth our figures of respect, we badmouth theirs. They badmouth our prophets, and we badmouth theirs. Do you justify this?
<b>Mirza Nasir Ahmad:</b>	I am not justifying this. We justify only this much that if the Noble Prophet $\rho$ 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.
<b>Mr. Yahya Bakhtiar:</b>	Here... as for the theft... this is your own conclusion...
<b>Mirza Nasir Ahmad:</b>	No, no, not at all. It is not our conclusion.

<b>Mr. Yahya Bakhtiar:</b>	That is, they themselves say that their Jesus has committed theft?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mirza Nasir Ahmad:</b>	This was not the question. I have answered the actual question, as per my understanding. So the point is finished.
<b>Mr. Yahya Bakhtiar:</b>	That since the priests were abusive, we also abused their Jesus?
<b>Mirza Nasir Ahmad:</b>	The abuses they hurled against the Noble Prophet ﷺ - if I would reiterate them here, then everyone would break into tears.
<b>Mr. Yahya Bakhtiar:</b>	There is no need for that.
<b>Mirza Nasir Ahmad:</b>	Such tremendous injustice had been done – you have no idea what great injustice...
<b>Mr. Yahya Bakhtiar:</b>	That what has been said about Isa <i>alaihissalam</i> also makes one cry...
<b>Mirza Nasir Ahmad:</b>	They have broken the hearts of the Muslim Ummat with their abuses.
<b>Mr. Yahya Bakhtiar:</b>	No, what I am saying is that according to this reference, their abusiveness left us no other choice but to get abusive, too.
<b>Mirza Nasir Ahmad:</b>	This is not what I have said. For God's sake! Do not attribute things to me that I have not said.
<b>Mr. Yahya Bakhtiar:</b>	Can you explain why it was necessary to mention the priests?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	You say that Isa <i>alaihissalam</i> comprises two personalities, but that they are one, physically?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No. I had asked you already in the beginning whether this is about one personality only. You said it is about two.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	And he is the same personality?
<b>Mirza Nasir Ahmad:</b>	How can it be that they are one and the same personality?
<b>Mr. Yahya Bakhtiar:</b>	No, I am just asking.
<b>Mirza Nasir Ahmad:</b>	That is, one thief and one saint. How can they be the same?
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	A person who claims to be god...
<b>Mr. Yahya Bakhtiar:</b>	No, no, even if he claims to be god...

<b>Mirza Nasir Ahmad:</b>	No...
<b>Mr. Yahya Bakhtiar:</b>	You say that he claimed something wrong?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	But it is the same person to whom this claim has been attributed
<b>Mirza Nasir Ahmad:</b>	Then what is the question? I am not getting the question.
<b>Mr. Yahya Bakhtiar:</b>	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 <i>Isa 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?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	Look, paternal grandmothers are not fictional. Or is it possible that fictional grandmothers – paternal and maternal commit adultery?
<b>Mirza Nasir Ahmad:</b>	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?
<b>Mr. Yahya Bakhtiar:</b>	In other words, they said something bad, so we also say something bad.
<b>Mirza Nasir Ahmad:</b>	No, we are not saying anything bad at all. We just confront them with the Gospels.
<b>Mr. Yahya Bakhtiar:</b>	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 <i>Isa alaihissalam</i> ?
<b>Mirza Nasir Ahmad:</b>	No, they were not. His grandmothers were no adulteresses.
<b>Mr. Yahya Bakhtiar:</b>	They were virtuous?
<b>Mirza Nasir Ahmad:</b>	They were virtuous and chaste.
<b>Mr. Yahya Bakhtiar:</b>	They were chaste, that is, they <b>were</b> . I mean the three paternal and maternal grandmothers?
<b>Mirza Nasir Ahmad:</b>	I consider it as ignorance on my part, but I am not getting the question.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Let you have your opinion and let me have my own.
<b>Mr. Yahya Bakhtiar:</b>	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 <i>Isa alaihissalam</i> – I had asked whether <i>Isa alaihissalam</i> is the same personality about whom Christians say that he was Jesus?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	No, I have not even got ten percent of the time to talk that you have got. You can tape and check that.
<b>Mirza Nasir Ahmad:</b>	This is not a matter to argue about.
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mirza Nasir Ahmad:</b>	No, no, I mean if you say "don't talk", then I will not talk.

<b>Mr. Yahya Bakhtiar:</b>	Do talk.
<b>Mirza Nasir Ahmad:</b>	I only ask the right that you let me finish when I speak, that you do not interrupt me. I am humbly requesting you.
<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	I have not understood the question.
<b>Mr. Chairman:</b>	Again this question may be repeated, yes. The witness has not followed the question.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	Lord Jesus Christ.
<b>Mr. Yahya Bakhtiar:</b>	No, I mean Jesus Christ.
<b>Mirza Nasir Ahmad:</b>	No, their parlance is 'Lord Jesus Christ.'
<b>Mr. Yahya Bakhtiar:</b>	A prophet of theirs...
<b>Mr. Chairman:</b>	Let the question be put.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	Lord Jesus Christ does not exist at all. The Nazarene Messiah does exist, and Allah has mentioned him lovingly in the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	So he is a different personality?
<b>Mirza Nasir Ahmad:</b>	That they will tell. I can't tell.
<b>Mr. Yahya Bakhtiar:</b>	Well, when you say 'Jesus' paternal and maternal grandmothers', then (do you mean that) Isa <i>alaihissalam</i> also had paternal and maternal grandmothers?
<b>Mirza Nasir Ahmad:</b>	The grandmothers, whose character has been outlined in the Gospels, are not the Messiah's grandmothers.
<b>Mr. Yahya Bakhtiar:</b>	The grandmothers of Jesus Christ and the Messiah <i>alaihissalam</i> were different

	women?
<b>Mirza Nasir Ahmad:</b>	The women who were mentioned in the Torah, they cannot be the Messiah's grandmothers because of their character.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	The Messiah who is mentioned in the Holy Qur'an - his paternal grandmothers are not mentioned in the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	He does not have any paternal grandmothers, etc. in the Holy Qur'an?
<b>Mirza Nasir Ahmad:</b>	They are not mentioned in the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	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?
<b>Mirza Nasir Ahmad:</b>	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...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	When it is said that 'his paternal and maternal grandmothers from whose blood he was born, were professional women...'
<b>Mirza Nasir Ahmad:</b>	This does not go for the Messiah <i>alaihissalam</i> whose grandmothers have not been mentioned in the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mirza Nasir Ahmad:</b>	I don't know about his. I only...
<b>Mr. Yahya Bakhtiar:</b>	Physically?
<b>Mirza Nasir Ahmad:</b>	I don't know whether it is the same or not.
<b>Mr. Yahya Bakhtiar:</b>	Fine. That is a good answer.
<b>Ch. Jahangir Ali:</b>	Mr. Chairman, a point of explanation. The Christians believe that Jesus <i>alaihissalam</i> is the Son of God.
<b>Mr. Chairman:</b>	No, no, this is no point of explanation, Chaudhery Sahib. About this you can talk to the Attorney-General privately.
<b>Ch. Jahangir Ali:</b>	All right.
<b>Mr. Yahya Bakhtiar:</b>	Well, that what has been said about Hazrat Fatima <i>radiallahu anha...</i>
<b>Mirza Nasir Ahmad:</b>	Do we still have to go on for long? I feel a bit tired.
<b>Mr. Yahya Bakhtiar:</b>	No, I mean we will be finished, soon. But if you feel tired, then we...
<b>Mirza Nasir Ahmad:</b>	Yes, I feel tired. But I can only make a humble request...
<b>Mr. Yahya Bakhtiar:</b>	No, no, if you are tired...
<b>Mr. Chairman:</b>	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

<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	I will try to explain because there is some difficulty. I cannot say in advance where I am proceeding, because much depends on answers...
<b>Mr. Chairman:</b>	You should not tell your strategy, you need not disclose the strategy.
<b>Mr. Yahya Bakhtiar:</b>	...But I am halfway through it; and I would need some more time before we can come to the conclusion.
<b>Mr. Chairman:</b>	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.
<b>Maulana Shah Ahmad Noorani Siddiqui</b>	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.
<b>Mr. Chairman:</b>	All right. I only wanted just...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mr. Chairman:</b>	All right.
<b>Mr. Mahmood Azam Farooqui:</b>	Mr. Chairman! I want to say something...
<b>Mr. Chairman:</b>	Come here then, you may certainly say something. What do you want to say?
<b>Mr. Mahmood Azam Farooqui:</b>	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.
<b>Mr. Chairman:</b>	This is uncalled for. These remarks are uncalled for. You are giving a private advice here. You can advise him privately.
<b>Mr. Mahmood Azam Farooqui:</b>	The meeting should start at 12. 9 o'clock is very early.
<b>Mr. Chairman:</b>	This comes today only. I had already asked before about the procedure.
<b>Mr. Mahmood Azam Farooqui:</b>	Then make it at least 10 o'clock... (interruption)
<b>Mr. Yahya Bakhtiar:</b>	If Maulana means to say that he is tired...
<b>Mr. Chairman:</b>	The witness is entitled even in a court...
<b>Maulana Abdul Mustafa Al Azhari:</b>	He had already said on the first day that his mental faculties are never affected.
<b>Mr. Chairman:</b>	This is... one second...
<b>Maulana Abdul Mustafa Al Azhari:</b>	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.
<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	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 devotes essentials of Islam, then he is Munkir. That will come in a different way. Similarly, what he did about the British...
<b>Mr. Chairman:</b>	No, no, you know better how to put the questions. We want only one thing. What the desire of the House is that when a definite question is put – now we are confirming them: the witness – they should first answer the Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	My own view-point is that if he does not answer, at last I will leave the subject; then come back...
<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	I don’t think so.
<b>Mr. Chairman:</b>	I don’t think so; we do not think so. So, the Lahori Party, which we had called for tomorrow... (Interruption)
<b>Mr. Yahya Bakhtiar:</b>	No, not even Friday.
<b>Mr. Chairman:</b>	Not even Friday, so, they may be informed that...
<b>Mr. Yahya Bakhtiar:</b>	Saturday or Monday.
<b>Mr. Chairman:</b>	Saturday or on 20 <sup>th</sup> , according to... or not even on Saturday. So, it will not be tomorrow.
<b>Mr. Yahya Bakhtiar:</b>	No, that is right, because then we can formulate and study all the aspects.
<b>Mr. Chairman:</b>	Yes. We must have some break.
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mr. Chairman:</b>	Yes, so, tomorrow, I will announce...
<b>Mr. Yahya Bakhtiar:</b>	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.
<b>Mr. Chairman:</b>	Yes. We are not in a hurry.
<b>Mr. Yahya Bakhtiar:</b>	We can have a break for ten days in between.
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	It makes no difference. We can examine them later; and that will take a day or so.
<b>Mr. Chairman:</b>	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...
<b>Sardar Maula</b>	Sir, a minute.

<b>Bakhsh Soomro</b>	
	<i>(Mian Muhammad Ataullah stood up)</i>
<b>Mr. Chairman:</b>	Mian Ataullah.
<b>Sardar Maula Bakhsh Soomro</b>	My submission, Sir...
<b>Mr. Chairman:</b>	I have given the floor to Mian Ataullah. Then afterward...
<b>Mian Muhammad Ataullah</b>	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 safe himself then.
<b>Mr. Chairman:</b>	Haji Maula Bakhsh Soomro.
<b>Sardar Maula Bakhsh Soomro</b>	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.
<b>Mr. Chairman:</b>	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...
<b>Sardar Maula Bakhsh Soomro</b>	Sir, ten days' break is a long period. My submission is...
<b>Mr. Chairman:</b>	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.
<b>Mr. Yahya Bakhtiar:</b>	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...
<b>Mr. Chairman:</b>	There lies a great difficulty. We have no automatic reporting machine.
<b>Mr. Yahya Bakhtiar:</b>	...and prepare our case accordingly.
<b>Mr. Chairman:</b>	Hakim Muhammad Sardar.
<b>Mr. Muhammad Sardar Khan:</b>	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.
<b>Mr. Chairman:</b>	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**

<b>Mr. Chairman:</b>	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?
<b>Some members:</b>	Nobody.
<b>Mr. Chairman:</b>	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 8<sup>th</sup> August 1974)</i>	

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