

**THE NATIONAL ASSEMBLY OF  
PAKISTAN**

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

**OFFICIAL REPORT**

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**12<sup>TH</sup> PROCEEDING**

**OF**

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

**Tuesday, the 27<sup>th</sup> August 1974**

**PROCEEDINGS****OF****THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA***Tuesday, the 27<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, Madame acting Chairman (Dr. Mrs. Ashraf Khatoon Abbasi) in the Chair.*

**RECITATION FROM THE HOLY QUR'AN**

<b>Madame Acting Chairman:</b>	Yes, Mr. Attorney-General, have you to say anything before we call the delegation? Have you to say anything before we call the delegation?
<b>Mr. Yahya Bakhtiar:</b>	No, Madame, I think they should be called.
<b>Madame Acting Chairman:</b>	Yes, call them. (Pause)

**AGENDA FOR THE DAY'S SITTING**

<b>Sahibzadah Safiullah:</b>	Respected Madame Chairman!
<b>Madame Acting Chairman:</b>	Please don't call them.
<b>Sahibzadah Safiullah:</b>	No, it is just a trifle
<b>Madame acting Chairman:</b>	Very well.
<b>Sahibzadah Safiullah:</b>	The agenda for today's meeting had not been distributed, nor have we been given any notice. We had contacted each other by telephone, only that way we learnt that a meeting had been scheduled for today.
<b>Madame acting Chairman:</b>	No. That a meeting is scheduled for 27 <sup>th</sup> had been told beforehand.
<b>Sahibzadah Safiullah:</b>	No, that with 27 <sup>th</sup> , whether there shall be a meeting, had not been finally decided.
<b>Madame acting Chairman:</b>	It had not been decided?
<b>Sahibzadah</b>	It had been said that we shall see, we shall decide upon it.

<b>Safiullah:</b>		
<b>Madame acting Chairman:</b>		Well, 27 <sup>th</sup> ... I shall tell the secretary... 27 <sup>th</sup> ...
<b>Sahibzadah Safiullah:</b>		It had not been decided.
<b>Madame acting Chairman:</b>		...had been decided.
<b>Sahibzadah Safiullah:</b>		No, it had not been decided...
<b>Maulwi Mahmood:</b>	<b>Mufti</b>	...whether they shall come in the morning session or in the evening session. It was thought that maybe the Parliament might have a meeting in the morning of 27 <sup>th</sup> , and that, in that case, they should be called in the evening. So, we were not aware whether the meeting is to be held in the morning, or not.
<b>Madame acting Chairman:</b>		Yesterday the meeting had been mentioned.
<b>Maulwi Mahmood:</b>	<b>Mufti</b>	Yesterday...
<b>Professor Ahmad:</b>	<b>Ghafoor</b>	It would have been alright, had it been a meeting of the Special Committee, but there had been a joint sitting as well.
<b>Madame acting Chairman:</b>		You had left yesterday, staging a walkout.
<b>A member:</b>		In fact, he had left early, so he did not know.
<b>Maulwi Mahmood:</b>	<b>Mufti</b>	If we walked out, then still, they should have told us. At least inform – that we are to come tomorrow, we would have come.
<b>Madame acting Chairman:</b>		You did get the information, this is why you are here, after all. That is it. The point is, only such questions are to be asked as had been decided by you in the Steering Committee. (Pause)
<b>Maulwi Mahmood:</b>	<b>Mufti</b>	We found out only by calling, contacting the secretariat.
<b>Madame acting Chairman:</b>		Well then, we shall see.
<b>Maulwi Mahmood:</b>	<b>Mufti</b>	I mean, it has not been convenient. That is it, nothing else.
<b>Madame acting Chairman:</b>		No, we shall see that afterwards. (Pause) When the Parliament had adjourned sine die, right then Mr. Speaker had announced that the Special Committee shall have its meeting, tomorrow, at ten.
<i>(The Delegation entered the Chamber)</i>		

**REPLIES TO QUESTIONS IN CROSS-EXAMINATION BY A MEMBER OTHER THAN THE HEAD OF THE  
DELEGATION**

<b>Madame acting</b>	Before we proceed, the request from the delegation is that because Maulana
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<b>Chairman:</b>	Sadrudin will not be able to reply all the questions, therefore, if we allow them, someone else will reply your question, of course, on oath, and the responsibility will be taken by Maulana Sadrudin. So, if the Committee allows, we will allow them.
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<b>OATH BY THE DELEGATION</b>	
<b>Madame acting Chairman:</b>	Maulana Sahib! You will be taking the oath now, and whoever will reply on your behalf will also be taking the oath. The oath is in front of you. But no matter who from among your delegation will reply, the responsibility of the answer will rest with you. It will be as though you had answered the question. Tell him that. (Pause) Maulana Sahib, did you understand? Then ask him. And please tell that also to whichever delegate is going to reply. (Pause)
<b>Maulana Sadrudin (Witness, Leader of the Ahmadiyya Jamaat, Lahore)</b>	I swear, knowing Allah to be Ever-Present and All-Seeing, that whatever I am going to say, shall be the truth.
<b>Mr. Abdul Mannan Umar</b>	I swear, knowing Allah to be Ever-Present and All-Seeing, that whatever I am going to say, shall be the truth. (Pause)
<b>Madame acting Chairman:</b>	Shall only one from among you reply, or two?
<b>Maulana Sadrudin</b>	Just one. (Pause)
<b>Madame acting Chairman:</b>	One. (Pause) Your answers shall be verbal. But if you have to give any reference, then you may read it out...
<b>Maulana Sadrudin</b>	I shall...
<b>Madame acting Chairman:</b>	...you can read it out. Or, if there is a lengthy answer, you can submit it here. Whatever. If there is a lengthy answer, or if you need to elucidate any answer. Now, let the Attorney-General begin.

<b>CROSS-EXAMINATION OF THE LAHORE GROUP DELEGATION</b>	
<b>Mr. Yahya Bakhtiar:</b>	Maulana Sadrudin Sahib! Please tell us a bit about yourself. When were you born, when did he join the Ahmadiyya Jamaat, what services did he render, a short biographical sketch, so as to maintain the record. If you could begin with that.
<b>Mr. Abdul Mannan Umar:</b>	(Witness on behalf of the Ahmadiyya Jamaat, Lahore) Sir, Maulana Sadrudin Sahib, please give a brief biographical sketch, when did you join the Jamaat, where

	did you acquire your education, what happened.
<b>Mr. Yahya Bakhtiar:</b>	From the date of your birth onwards.
<b>Maulana Sadruddin:</b>	From when?
<b>Mr. Yahya Bakhtiar:</b>	From your birth onwards.
<b>Mr. Abdul Mannan Umar:</b>	From your birth.
<b>Maulana Sadruddin:</b>	Alright.
<b>Mr. Abdul Mannan Umar:</b>	He had been educated in Sialkot. When had he joined the Jamaat, what services did he render, did go to England and Germany
<b>Maulana Sadruddin:</b>	<p>They call me Sadruddin. I am a resident of Sialkot. There, in the Mission High School, I acquired my education till Interns. After that, I got my F.A. from another college, the Mission College. Then I went to Lahore where I did my B.A. Two years after that, I did my B.T. I was appointed as District Inspector. After that, I was kept as a professor in the Training College. From there, I went to Qadian. I had got an invitation from Qadian, that I should go there. A bright future was awaiting me. But it had not come once to my mind that I was giving up a bright future by going to Qadian. There, within five years, I built a school that became renowned in the whole district. The pupils were morally and physically strong. That school had produced some high-ranking players for games like football, hockey, etc. And when our teams played hockey, football etc. during the annual Jalsah in Gordaspur, all district officials would come to watch them. The pupils got a first class sports education and they would also fetch rewards.</p> <p>Then I got a chance to go to England. In the first few years, I converted hundred English men and women to Islam. This spirit I had developed by staying in the service of His Holiness the Promised Messiah – that we have to show the world the prevalence of Islam. Back then, I was subordinate to the English. A subordinate enters their homeland and preaches there Islam in their own language, and within three years, hundred men and women accept Islam.</p> <p>After one or one-and-a-half years I got another chance to go to England. Within one-and-a-half years, another fifty, or sixty English men and women had accepted Islam. Then I came back.</p> <p>Sometime later, in 1924, I had a chance to go to Germany. There I built a mosque, and with the assistance of a German scholar, I translated the Holy Qur’an into German. I knew the German language, but just as a precaution, I kept a scholarly German Muslim with me. I wrote the German translation of the Holy Qur’an and a detailed Tafseer in German, and got them published. This had a great effect on the German people. There are several differences between the English people and the Germans. The Germans like and respect the people of the East, and due to the lofty teachings of the Holy Qur’an, many German men and women accepted Islam. Thus, parts of my life were spent in Europe, and parts here. I had set up an exemplary high school that outdid a school in Lahore, a school that had been set up by the English. The Punjab elite, all of them sent their children there. And in</p>

	<p>that school, those children acquired not only an English education, but also an Islamic one, and they were provided with a practical example of living according to Islam.</p> <p>This is my personal history in short. I pray that Allah may let His blessings descend upon this gathering.</p> <p>(Pause)</p>
<b>Mr. Yahya Bakhtiar:</b>	Maulana, you did not mention your date of birth... or if you could mention the year, approximately, just to give us an idea.
<b>Maulana Sadruddin:</b>	I was born in 1881, in Sialkot.
<b>Mr. Yahya Bakhtiar:</b>	In which year did you go to Qadian? You mentioned that you had gone to Qadian.
<b>Maulana Sadruddin:</b>	In 1905
<b>Mr. Yahya Bakhtiar:</b>	When did you pledge allegiance to Mirza Ghulam Ahmad?
<b>Maulana Sadruddin:</b>	<p>In 1905</p> <p>(Pause)</p> <p>Here I would like to point out that His Holiness Mirza Ghulam Ahmad did not take a pledge that required one to acknowledge him as a prophet. He just required one to pledge to live a life according to the Islamic teachings. He would not claim any such thing, not at all. If he had been a prophet, it would have been his duty to enjoin me to accept him as a prophet. But he was not a prophet. Not at all.</p>
<b>Mr. Yahya Bakhtiar:</b>	Maulana! I...
<b>Maulana Sadruddin:</b>	Prophethood ended with Muhammad ﷺ, the Messenger of Allah.
<b>Mr. Yahya Bakhtiar:</b>	<p>Maulana, I shall ask you some questions regarding that later on, if you give me the chance.</p> <p>(Pause)</p> <p>When did your Jamaat begin to have differences with the Qadiani Jamaat, and regarding which issues?</p> <p>(Interruption)</p>
<b>Madame acting chairman:</b>	I would request the honourable members to keep their voices low.
<b>Mr. Abdul Mannan Umar:</b>	Now, how are we to reply...
<b>Mr. Yahya Bakhtiar:</b>	Yes, you can reply on his behalf.
<b>Mr. Abdul Mannan Umar:</b>	The question was when the Jamaat-e-Ahmadiyya Lahore began to have its differences with the people who are now in Rabwah, regarding this, I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	And also regarding which issues.
<b>Mr. Abdul Mannan Umar:</b>	And also regarding which issues. I would like to submit that the differences began in 1914, when, after Mirza Sahib's demise, the first Khaleefah Maulana Nooruddin had passed away, too. Perhaps some people think this way, but the basis for the actual differences was that the people who are now known as the Ahmadiyya Anjuman Ishaat-e-Islam Lahore, were not at all willing – as you had just heard

from Maulana Sahib, who had pledged allegiance to Mirza Sahib, that the life we shall live, shall be in accordance to the Holy Qur'an, and the guidance given by the Holy Prophet Muhammad Mustafa ﷺ, and the beautiful sample set by him. We had never considered him as a prophet, or called those who do not believe in him 'Kafir', or considered them as outside the pale of Islam. We had never adopted the position that he had brought a new religion, which is being introduced to the world. We had never let any such thought –that would make Mirza Ghulam Ahmad's existence one that has nothing to do with Islam, or that would place him outside the Ummat of the Leader of all Prophets, Muhammad ﷺ - cross our mind nor had we ever presented any such thoughts to the world. We had always shown him as one who lives his life in servitude to the Holy Prophet ﷺ. We have not given him any independent status. He himself ever thought or claimed anything like that, nor had he ever enjoined his Jamaat to think anything like that, nor had those attached to him ever any such notions.

Essentially, the differences were based on three things. One is that the Leader of all Prophets, Muhammad Mustafa ﷺ has been viewed as the last and final Prophet, by Mirza Ghulam Ahmad himself as well as his followers. Whatever kind of prophethood, or whatever one might call it, Mirza Ghulam Ahmad was nothing beyond a servant of the Holy Prophet ﷺ, nothing that would exceed his teachings. Nothing that would exceed the teachings of the Holy Qur'an. Let me cite a verse by Mirza Ghulam Ahmad, the words of which are:

مسلمان را مسلمان بازکردن

This was his mission, this was his work. This teaching was to turn Muslims into real Muslims, to enjoin them to live according to the example set by the Holy Qur'an and that set by Muhammad ﷺ, and to create a group of people who would consider it their life-blood to serve the interests of Islam, who would spread the radiance of the name 'Muhammad' ﷺ everywhere in the world. This was the mission.

In 1913, the first foreign mission of this Jamaat had been set up in Woking. The head of this mission was Khwaja Kamaluddin Sahib. He was a known figure of this world. His lectures had impressed the world. He was not living in seclusion. His thoughts were not secret, hidden thoughts. Have a look at all the papers, all the literature of this age. Have a look at his speeches. Nowhere will you find anything that would tell you that this mission in Europe was any different from Islam, that he had preached any new religious concepts. Khajah Sahib had gone there. In '13, as I had said already. Back in those days, the Jamaat upheld that Mirza Sahib had not been a prophet, that denying him does not constitute Kufr, that by not believing in him, one was not out of the pale of Islam, and that anyone who would attach himself to Mirza Sahib, would make his life-mission what has been mentioned in the Holy Qur'an in these words:

(Arabic text not contained in the original – translator)

That there should be a group among the Muslims who dedicate themselves to the service of Islam. This movement was meant to be solely for the service of Islam. It was not to promote any new religion or new apostleship, or new religious ways in any way whatsoever. So, the basis for the first difference I have just explained,



that we have never ever considered Mirza Sahib as a prophet or messenger – neither during his lifetime, nor after his lifetime, nor at any other stage.

The second difference is based on the following, that according to us, no matter how high-ranking a person might be, or whatever great claims he might have made, or however high he may be to Allah, he will nevertheless be a humble servant of Allah’s Messenger ﷺ, he will nevertheless continue to be inside the circle of Islam, whatever you might call it, because the name:

(Arabic text not contained in the original – translator)

Everybody can use it for that.

We, you, might use a different word. Urdu has got a different word. Every language of the world has got a different word, when it is being translated. But the concept, the spirit, the reality behind the word remains the same. Hence, no matter how high-ranking a person might be, he can never be anything more than a servant to the Holy Prophet Muhammad ﷺ, and that this is what Mirza Sahib had claimed, that he was Muhammad’s ﷺ servant.

Now look, a person who is a servant of Muhammad ﷺ, what difference does it make if one accepts him or not? He never said, never said during any period, that a person who denies his claims, is out of the pale of Islam. This is our second difference, that we, although we believe in his claim, although we accept him, we do not give him any such status or rank that would give him any role beyond Islam, or beyond the servitude to Muhammad ﷺ, the acceptance or rejecting of which would constitute a part of faith. We do not consider accepting him as a part of faith.

The third difference is that Mirza Sahib used to teach that when a person affirms لا اله الا الله محمد رسول الله, then no matter how many sins, transgressions, evil deeds, whatever mistakes he might have committed, he will be a sinner, for sure, he will be taken to account, will be liable to punishment, but he will not be outside the pale of Islam. In other words, we do not subscribe to the notion that a Muslim can be called a Kafir. This is our third difference with the people of Rabwah, that with regard to other Muslims, no matter whether they belong to the Ahl-e-Sunnah wal Jamaah, or Ahl-e-Tash’ee, and among them, whatever sect or group, or affiliation or colour – we do not consider them as out of the fold of Islam. Rather, a major part of our life, the lives of our elders had been spent on preparing literature enjoining Muslims not to call each other Kafir. Regarding this, kindly allow me to explain you the viewpoint held by the Lahori Jamaat regarding the Takfeer of Muslims (declaring Muslims as Kafir).

As far as the Takfeer of Muslims is concerned, we firmly hold in word and deed, as I had stated already, not just since today, but since more than ten years, since the tumults in 1953, no actually ever since our inception – and this is also a basic point in our manifesto. In the headings of the papers that are published through our Silsilah, we write these words: ‘We do not subscribe to the Takfeer of Muslims’.

And this is also a basic point in our manifesto, that it is an outrageous act, a sin and a crime to declare any reciter of the Kalimah, any of the People of the Qiblah to be a Kafir. This destroys the unity of the Islamic world and strengthens the hands of the enemy. The Holy Qur’an tells us:

(Arabic text not contained in original – translator)

When a person manifests the signs of Islam and greets you with Salam, then do not say ‘You are not a believer’.

The Messenger of Allah ﷺ was reported to have said the following – this Hadith is contained in Bukhari and Muslim, it is agreed upon, so there is no chance of its being wrong:

(Arabic text not contained in original – translator)

‘When a Muslim calls his brother Kafir, then Kufr will befall either of them as punishment.’

Likewise, in another Hadith has been stated:

‘Do not decry the people of the Qibla as Kafir.’

The Ayat from the Holy Qur’an and the Ahadith show how much Allah and His Messenger dislike it that any Muslim should be called Kafir and what a great punishment, namely that the person who does so, shall himself become involved in Kufr, had been prescribed for this act. Why is there such a harsh punishment? The reason for this is to keep the Muslims away from committing an act that is bound to destroy the unity of the Muslims. In a Hadith comes:

(Arabic text not contained in original – translator)

This has been recorded by Imam Bukhari. That means: ‘A person who prays like we do, and eats the animals slaughtered by us, is a Muslim whom Allah and His Messenger ﷺ have granted security.’

When there are clear statements in the Holy Qur’an and the Sunnah, then it is not right to talk bad about others, to think badly about them, to follow ambiguous matters, to bring up all kinds of doubts and to declare others as infidels. The Seal of Prophets ﷺ had said:

(Arabic text not contained in original – translator)

‘On the Day of Judgement the size of the Ummat-e-Muhammadiyah will be a source of pride for me.’ Anything that would lead to a reduction in the size of this Ummat, anything that would reduce the numbers of those who believe in him, is not proper. We have come to this world to make believers, not to make Kafirs.

We believe, that the Muslim Ummat had faced many afflictions. There had been many internal turbulences. During the days of Hazrat Abu Bakr Siddiq *radiallahu anhu* a group of Muslims had refused to submit its Zakat in the Baitul Maal. Hazrat Uthman *radiallahu anhu* was martyred by people who called themselves Muslims. There had been fraternal warfare between Hazrat Ali and Hazrat Muawiyah *radiallahu anhu*. But how pure were the souls of those blessed beings! Hazrat Hyder *radiallahu anhu* had, in spite of vehement opposition, said something that serves as a beautiful pattern for us, namely that these are our brethren who have revolted against our Caliphate. But still we do not call them Kafir. These are the words of that rightly guided Khaleefah in whose person overt and covert Khilafah had been combined.

Respected Sir! It was the Khawarij who had first labelled Muslims as Kafirs. After that, labelling others as Kafirs had progressed by leaps and bounds. Not even great saints and high-ranking scholars were safe from such Fatwas. If we were to count Muslims on basis of these Fatwas, then there would barely be a living being in this

	<p>world who could be considered as within the pale of Islam. If we want to have a look at the vast numbers of Fatwas that describe others as Kafirs, then we just need to look at the many Fatwas of Kufr that Muqallideen had issued against Wahhabis and Deobandis. The views that Shiite scholars hold regarding Sunnis need not to be stated here. Who does not know what kind of Fatwas the Ahl-e-Hadith had issued against the Barelvis and Badayoonis. In short, every sect considers members of other sects as infidels. We do not want – this is also our school of thought – we do not want to present you with this pile of Fatwas, so as to waste your precious time. Fatwas adorned with stamp and seal you can get in the market – in whatever quantity you desire.</p>
<b>Madame acting Chairman:</b>	You had asked about the things on which your differences are based.
<b>Mr. Abdul Mannan Umar:</b>	<p>I said that the point on which we differ is that according to us, it is not permissible to label a Muslim as a Kafir. A person who... Our way of thinking is the same as that of Imam-e-Azam, Imam Abu Haneefah <i>rahmatullahi alaihi</i>, that if there are 99 aspects of Kufr in a person, and only one aspect of faith, even then we will not call him a Kafir. This is the point where we differ with the people of Rabwah. With this, I have explained to you three points of difference.</p> <p>The fourth difference which we have with the people of Rabwah is that we do not accept the kind of Khilafah after Mirza Sahib that is propagated by the people of Rabwah, which has got the distinct touch of a Khilafah subsequent to prophethood. The Khilafah that we subscribe to, is the Khilafah of the learned elders. And their Khilafah is what we have based our organization upon. We hold that there is no need for any system that fulfils a political function. That which we uphold, does not accommodate any kind of party that works underground for political ends. We hold this to be impermissible. We also do not take Khilafah in a sense that a person, in spite of having not been ordained by Allah, in spite of being full of faults and mistakes, should be given a position in which he is to rule over everybody else, and to demolish the very structure of democracy. We do not interpret Khilafah in this manner. This is the fourth point regarding which we differ from the Rabwah people.</p>
<b>Mr. Yahya Bakhtiar:</b>	Maulana! Please talk first about the last point you had mentioned. I am coming to that. Then I shall ask some further questions. You had said that you are against a dictatorship kind of Khilafah. One that gives a simple human being as powerful as in the Rabwah setup. Are you saying this on the basis of experience, or do you perceive it to be this way now? When did you feel that there was a person who indulged in dictatorship, and you began to oppose him?
<b>Mr. Abdul Mannan Umar:</b>	Sir, may I answer?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	Respected Sir! Our opinion is based on the directions of His Holiness Hazrat Mirza Sahib, on the directions that he had given his Jamaat in 1905.
<b>Mr. Yahya Bakhtiar:</b>	No, you have not understood my question. When did this difference appear, on which date, on which occasion?

<b>Mr. Abdul Mannan Umar:</b>	In 1914.
<b>Mr. Yahya Bakhtiar:</b>	Which dictator was there in 1914, who gave you the feeling that his dictatorship is not right, and that you should separate yourself from his party?
<b>Mr. Abdul Mannan Umar:</b>	In 1914, Maulana Nooruddeen passed away, and Mirza Mahmood Ahmad adopted the stance that the Jamaat ought to have an independent head, who ought to be the Khaleefah. This he said in 1914. We had not accepted this, not because we had witnessed some incidents of his inclination to dictatorship, but rather we were against this idea as a matter of principle, because Mirza Sahib's directions told us that he had set up an Anjuman (an organization) to act after him. This Anjuman he had set up already during his lifetime, and he had said that this Anjuman is to regulate the affairs of the Jamaat according to the majority of votes.
<b>Mr. Yahya Bakhtiar:</b>	This Anjuman that was to regulate the affairs of the Jamaat according to the majority of votes, had appointed Hakeem Nooruddeen as the first Khaleefah, is that correct? There had been no dictatorship then?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	He was Khaleefah according to the principles?
<b>Mr. Abdul Mannan Umar:</b>	Totally according to the principles. I further want to say that the whole Jamaat viewed him as the most pious and most knowledgeable person. Mirza Sahib had written with regard to him: This person is truly my follower – reflecting my teachings just as the pulse reflects the heartbeat. But he was also the president of the Anjuman, right from the first day, he did not become president afterwards. He did not become president when he became Khaleefah in 1914, rather, he had been president ever since 1905. He had never run the Anjuman as a dictator would.
<b>Mr. Yahya Bakhtiar:</b>	No, this is what I am saying. Maulana Sahib, please listen carefully. You have prepared your speeches in advance. You are not listening to the question. Kindly listen to my question first, and then answer. After that you may, no doubt, share whatever you have written.  What I was saying is that after the demise of the first Khaleefah, Hakeem Nooruddeen, and prior to the election of Mirza Basheeruddeen Mahmood, you had separated yourself from the party. Is that correct?
<b>Mr. Abdul Mannan Umar:</b>	No, no. We did not separate prior to the election. After Mirza Sahib, we... this happened at the time when Hakeem Nooruddeen passed away.
<b>Mr. Yahya Bakhtiar:</b>	But he passed away, and the elections were held. Both matters happened at the same time, this is what I am saying.
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	So, immediately after his demise...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...you separated. Neither had you experienced Mirza Basheeruddeen Sahib's dictatorship, nor did you follow him.

<b>Mr. Abdul Mannan Umar:</b>	No, this Jamaat never followed him.
<b>Mr. Yahya Bakhtiar:</b>	Yes. So, you had never witnessed his dictatorship?
<b>Mr. Abdul Mannan Umar:</b>	Yes, I had seen it.
<b>Mr. Yahya Bakhtiar:</b>	No, I mean, the subordinates of this Jamaat had never been his subordinates, had never pledged allegiance to him?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	So you could not have been affected by his dictatorship. You just had seen it, observed it, like I myself or anyone else might have.
<b>Mr. Abdul Mannan Umar:</b>	No, he had – I had said that Mirza Shaib had left directions. He had violated point 18 of those directions.
<b>Mr. Yahya Bakhtiar:</b>	When?
<b>Mr. Abdul Mannan Umar:</b>	At the time when he said: 'I am acting as Khaleefah.' He said also: 'From now on, my orders will be as binding on the Anjuman as they were during Mirza Sahib's lifetime.'
<b>Mr. Yahya Bakhtiar:</b>	No, there had been no elections at that time?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	He had said that before the elections?
<b>Mr. Abdul Mannan Umar:</b>	No, at the time of the elections, he had...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	That's when all these things occurred.
<b>Mr. Yahya Bakhtiar:</b>	No, did he say that before or after being elected?
<b>Mr. Abdul Mannan Umar:</b>	No, also before, but the resolution had been changed later on.
<b>Mr. Yahya Bakhtiar:</b>	After the election?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	No, before the election, when you left...
<b>Mr. Abdul Mannan Umar:</b>	Yes, he voiced his view also before the elections.
<b>Mr. Yahya Bakhtiar:</b>	He had voiced his view, so, who had elected him, and why?
<b>Mr. Abdul Mannan Umar:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	When he had expressed these views, why was he elected and by whom?
<b>Mr. Abdul Mannan Umar:</b>	No, he had expressed his views while being in the Jamaat.
<b>Mr. Yahya Bakhtiar:</b>	No, I said that when he had expressed such views while being in the Jamaat, and a body of the Jamaat had to elect him...
<b>Mr. Abdul Mannan Umar:</b>	No, the Jamaat had to elect him as a body. There was no electoral college.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	No, I mean, why was he elected then? (To Mirza Masood Sahib) You tell, if you know. You tell him. Yes, well, yes. Speak through him, because otherwise everyone will have to take the oath separately.
<b>Mr. Masood Beg Mirza:</b>	Do I have permission?
<b>Mr. Yahya Bakhtiar:</b>	No, the committee gives permission, but just tell this.
<b>Mr. Masood Beg Mirza:</b>	Knowing Allah to be Ever-Present, All-Seeing...
<b>Mr. Yahya Bakhtiar:</b>	If you could tell your name also, so that it appears on the record, who has made this statement.
<b>Mr. Masood Beg Mirza:</b>	Knowing Allah to be Ever-Present, All-Seeing, I shall, by my faith, say nothing but the truth.
<b>Mr. Yahya Bakhtiar:</b>	And your name please?
<b>Mr. Masood Beg Mirza:</b>	Yes. My name is Masood Beg Mirza. I am the secretary of our Anjuman.
<b>Professor Ghafoor Ahmad:</b>	I would like to request the gentleman who is answering, to briefly introduce himself, when he joined, then things would be easier for us.
<b>Mr. Masood Beg Mirza:</b>	<p>Very well. Sir, the person who has rightnow the honour of addressing you, goes by the name Masood Mirza Beg. I am the secretary of the Anjuman. I am a retired professor of the education department. And presently, I am serving the Anjuman, as I had done before also.</p> <p>The question that has been put is a very pertinent one. I shall briefly answer it. The question has been fully right. Not that my brother has not been capable of answering it – all I am saying is that I might be able to answer it briefly. Sir had asked what kind of dictatorship we had witnessed in Mirza Basheeruddeen, and that the whole Jamaat had elected him.</p> <p>Well, Sir! Mirza Sahib had passed away. In 1908. from 1908 to 1914, in the year in which Hazrat Maulana Nooruddeen Sahib had passed away, in those years, the foundation for our differences had been laid. The belief regarding prophethood also came into being in those days. And there had been writings by Mirza Mahmood Ahmad, labelling the Muslims as Kafir, although Mirza Sahib had not been Khaleefah yet. Hazrat Maulana Nooruddeen had said once or twice that the issue of Kufr is a very delicate one, and that our ‘master’ has not understood it yet. It is correct that at the time of election, he had been elected with quite some majority. There had also been some fraud. This is true. And people, relatives of Hazrat Maulana Nooruddeen, had travelled, put in quite some effort to prepare people. And since Hazrat had a son, it was quite easy to make a choice. But the members of the Lahore Jamaat, Maulana Muhammad Ali and others, wanted to maintain the unity of the Jamaat. They wanted to maintain it. They used to say that there should be no discord in the Jamaat. And ‘Mian’ Sahib used to say that we do not accept your set of beliefs. Regarding prophethood and labelling others as Kafir. This is the answer to your question, Sir. The dictatorship was that according to Mirza Sahib’s testament, the Anjuman was to be followed, it was to</p>

	govern. Hazrat Mirza Sahib had willed that 'after me, this Anjuman shall be the successor of God's Khaleefah. Whatever the Anjuman decides through a majority vote, shall be considered as decided.' This was Mirza Sahib's testament. And in 1905, he set up the Anjuman. Hazrat Maulana Nooruddeen was made its president, and he kept himself aloof from all affairs. He said: 'Whatever the Anjuman decides on majority basis, shall be right. However, as long as I am alive, arrangements should be made to inform me regarding the decisions that had been taken. If Allah has hidden any of His wisdom in these decisions, I might explain it to you. But after me, every decision is to be taken on majority basis. Well, the first thing Mirza Basheeruddeen Mahmood Ahmad had done in April 1914, was to abrogate this resolution.
<b>Mr. Yahya Bakhtiar:</b>	You are right. I am not talking about later on. After he had been elected...
<b>Mr. Masood Beg Mirza:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...he said that you separated already before that.
<b>Mr. Masood Beg Mirza:</b>	No. he had never said that.
<b>Mr. Yahya Bakhtiar:</b>	No, no, you did not separate before, you separated after the elections?
<b>Mr. Masood Beg Mirza:</b>	After the elections. After the elections, in April, he had passed that resolution, and the Lahori Anjuman came into being in May 1914. When the Lahore people had no other choice, when they saw that it is difficult to pull on with him, then they came to Lahore.
<b>Mr. Yahya Bakhtiar:</b>	Had there been any other candidate for the election?
<b>Mr. Masood Beg Mirza:</b>	There had been no other candidate.
<b>Mr. Yahya Bakhtiar:</b>	No, any other candidate who thought about what the members of your Jamaat thought...
<b>Mr. Masood Beg Mirza:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...that he should be Khaleefah.
<b>Mr. Masood Beg Mirza:</b>	Sir, there had been no other proposal...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mr. Masood Beg Mirza:</b>	...just one name had been proposed. Everyone said 'Congratulations, congratulations.'
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking you, please...
<b>Mr. Masood Beg Mirza:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...listen to my question.
<b>Mr. Masood Beg Mirza:</b>	Sir!
<b>Mr. Yahya Bakhtiar:</b>	You had mentioned that there had been some fraud as well.
<b>Mr. Masood Beg Mirza:</b>	Yes.

<b>Mr. Yahya Bakhtiar:</b>	Apart from Mian Mahmood, had there been anyone who thought that it would be better if so-and-so would be our Khaleefah, or had there be no one?
<b>Mr. Masood Beg Mirza:</b>	There had been no other candidate.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about an actual candidate...
<b>Mr. Masood Beg Mirza:</b>	People always think of one or the other.
<b>Mr. Yahya Bakhtiar:</b>	Yes, so...
<b>Mr. Masood Beg Mirza:</b>	A servant of Islam, who had been secretary of the Anjumanright from the beginning, Maulana Muhammad Ali Sahib. He had been superior in knowledge, senior in age and experience – Mirza Mahmood Ahmad was just 19 years old then – at the time of the election, he was 25 – at the time of Mirza Sahib’s demise he was 19. Sorry, then his age was 25. He was a young man. Maulana Muhammad Ali had much experience. Some people thought that Maulana Muhammad Ali might bein a better position to lead. However, Maulana Muhammad Ali never tried for candidacy.
<b>Mr. Yahya Bakhtiar:</b>	No, I have not said that. After that, when he wanted Maulana Muhammad Ali to become Khaleefah, he separated himself from the Jamaat?
<b>Mr. Masood Beg Mirza:</b>	Sir! He had not separated because of that, because Maulwi Muhammad Ali had not been clearly elected. He had, as I had said already, tried before that for one, one and a half months to bring about agreement and unity. He used to say that your changing Hazrat’s will was not a good thing to do. And your beliefs – Mirza Mahmood Ahmad Sahib used to say: ‘Pledge allegiance to me, stay here, pledge allegiance.’ He used to reply: ‘We cannot pledging allegiance to you, because we have pledged allegiance to Hazrat Mirza Sahib. Those who have pledged allegiance to Mirza Sahib, do not think it necessary to pledge allegiance to you.’ And there has been a point about administration as well. He had abolished a basic point, a fundamental clause, clause 18.
<b>Mr. Yahya Bakhtiar:</b>	When had he done so?
<b>Mr. Masood Beg Mirza:</b>	In April 1914.
<b>Mr. Yahya Bakhtiar:</b>	When was he elected?
<b>Mr. Masood Beg Mirza:</b>	In March 1914.
<b>Mr. Yahya Bakhtiar:</b>	In that period, Maulana Muhammad Ali had pledged...
<b>Mr. Masood Beg Mirza:</b>	Maulana Muhammad Ali had not pledged allegiance, but he stayed in Qadian.
<b>Mr. Yahya Bakhtiar:</b>	No, why? Because then the clause had not been abolished.
<b>Mr. Masood Beg Mirza:</b>	I, I am explaining. This was because...
<b>Mr. Yahya Bakhtiar:</b>	Please, go ahead.
<b>Mr. Masood Beg Mirza:</b>	Let me present you a quotation from a newspaper ‘Al Hilal’ of those days...
<b>Mr. Yahya Bakhtiar:</b>	First reply, please.



<b>Mr. Masood Beg</b>	It contains the answer. Yes. these words are the very answer:
<b>Mirza:</b>	‘During those days...this group was split into two fractions, over the issue of labelling Muslims as Kafir. One group... the basis was the issue of Takfeer (denouncing as Kafir)...’
<b>Mr. Yahya Bakhtiar:</b>	In which year was this ‘Al Hilal’ published?
<b>Mr. Masood Beg</b> <b>Mirza:</b>	Sir, the paper from which I quoted is dated 20 <sup>th</sup> March 1914. This is why I said that this contains, or most probably contains the answer to your question: ‘Jamaat... During those days...this group was split into two fractions, over the issue of labelling Muslims as Kafir. One group held that non Ahmadis are Muslims, even though they do not believe in Mirza Sahib’s claims. The other group, however, held that those who do not believe in Mirza Sahib are absolute infidels. انا لله وانا اليه راجعون (To Allah we belong and to Him we return.) The head of this latter group is Sahibzadah Basheeruddeen Mahmood. This group had declared him to be the Khaleefah, but the first group does not accept this. Maulwi Muhammad Ali M.A. had published a writing regarding this, in which he voiced his opinion, though still living in Qadian, with amazing courage and boldness, where the leaders of the other group had not. In fact, this is an incident which will always be considered as a highly remarkable incident of that year. So, Sir, I was saying that the basis of differences was the issue of Takfeer (denouncing as Kafir), that of Nubuwwat, and Mirza Basheeruddeen Mahmood’s notion that the Khilafah is to be run like a dictatorship. This is also why he had occasionally advised Maulana Nooruddin not to do like this or like that, but to take the Khilafah as well as all financial affairs fully into his hands.
<b>Mr. Yahya Bakhtiar:</b>	Please mention whether Maulana Muhammad Ali had pledged allegiance to Hakeem Nooruddeen?
<b>Mr. Masood Beg</b> <b>Mirza:</b>	Yes, he had.
<b>Mr. Yahya Bakhtiar:</b>	Then why did he say that he had pledged allegiance to Mirza Sahib, and this is why he will not pledge allegiance to Mirza Basheeruddeen? You said that....
<b>Mr. Masood Beg</b> <b>Mirza:</b>	I, I... regarding this, I would like to say something. Maulana Sahib had himself answered this. He said: ‘I had pledged allegiance to Mirza Sahib and after that I pledged allegiance to Maulana Nooruddeen. Neither of them had exhorted me to label Muslims as Kafir. But Mirza Basheeruddeen Mahmood does so. This is why, keeping this in view, I cannot pledge allegiance to him. If Mirza Sahib, Mirza Mahmood Sahib, would give up this notion, I would not refuse to pledge allegiance to him. (Pause)
<b>Mr. Yahya Bakhtiar:</b>	You mentioned that the issue of Takfeer began to rise in 1906 or 1908, or...
<b>Mr. Masood Beg</b> <b>Mirza:</b>	No, not in 1906 or 1908, only after Mirza Sahib’s demise.
<b>Mr. Yahya Bakhtiar:</b>	After 1908.
<b>Mr. Masood Beg</b> <b>Mirza:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And who had started it?

<b>Mr. Masood Beg Mirza:</b>	Who actually began it, is quite an interesting historical discussion. From the information that we have, it seems that a person, Zaheeruddeen Arupi initiated this. In 1911, he began to voice such opinions. He was also most probably the one to present Mirza Sahib's prophethood – now, this is just an assumption – from this, most probably, Mirza Sahib had deduced this idea, moulded it according to his own thoughts, and then spread it.
<b>Mr. Yahya Bakhtiar:</b>	Let me direct your attention towards some of Mirza Sahib's followers. Before that, there are some questions, which, if you could answer them, would make things easier. What does 'Kufr' mean? I am asking you simply, whether it is 'one who denies'?
<b>Mr. Abdul Mannan Umar:</b>	Yes, I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	No, no, I understand. But the meaning is the same, right?
<b>Mr. Abdul Mannan Umar:</b>	No, let me tell you. The word 'Kufr' is used in two ways in the Islamic literature, and these two uses are also found with Mirza Sahib. In a Hadith comes that a person who intentionally leaves the prayer, becomes a Kafir. But this is not Kufr in the technical sense. The word that is used in the technical sense, please pardon me, is 'كفر دو كفر'. These are Arabic words. This means that a person continues to remain within the circle of Islam, but he is not a Muslim in the real sense. The spirit of Islam is not fully enclosed in such a person. In this sense, the word Kufr...
<b>Mr. Yahya Bakhtiar:</b>	He is a kind of sinner...
<b>Mr. Abdul Mannan Umar:</b>	...but the real use of 'Kufr', the real meaning of it, is that one denies the prophethood of Muhammad ﷺ and the Kalimah Tayyiba لا اله الا الله. It can be used in the actual, technical sense only in this way.
<b>Mr. Yahya Bakhtiar:</b>	If a person denies the prophets that are mentioned in the Holy Qur'an, then he will not be a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	The matter is that the Holy Qur'an begins with these words: (Arabic text not contained in the original – translator) That in order to be a Muslim, it is necessary to believe in what has been revealed to Muhammad ﷺ and what has been revealed before him. These words come right in the beginning.
<b>Mr. Yahya Bakhtiar:</b>	I say, is it necessary to believe in the prophets that are mentioned in the Holy Qur'an?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	If one does not believe in them, one will be a Kafir. Now, Mirza Sahib claimed to have been the promised Messiah. Do you accept him as such?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Hazrat Isa <i>alaihissalam</i> ...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...was a prophet of Allah...
<b>Mr. Abdul Mannan Umar:</b>	Yes.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	...and had to come to this world again?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	His prophethood had not come to an end in the meantime?
<b>Mr. Abdul Mannan Umar:</b>	In this regard, I would like to request you to let me explain you the Jamaat's viewpoint concerning this issue in detail. We believe, and we prove our views from the Holy Qur'an, the Sacred Ahadith and the statements of the elders of this Ummah, namely that the Messiah had been sent رسولاً الى بنى اسرائيل (As Messenger to the Children of Israel), and that he had died a natural death. And the Ahadith which say that towards the end of time, there shall, in the shape of the Promised Messiah...
<b>Mr. Yahya Bakhtiar:</b>	Maulana...!
<b>Mr. Abdul Mannan Umar:</b>	...of the Nazarene Messiah...
<b>Mr. Yahya Bakhtiar:</b>	Let me tell you that there is no need to go into the details, no matter whether this is done physically or in any other way, these are your mutual differences. I am not talking about that. But there is no denying that he is to come in one way or the other?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	So, when he is coming in any way, physically, from heaven, or in the shape of any other human being who comprises all the necessary virtues, when he comes, will he be a prophet or not?
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you...
<b>Mr. Yahya Bakhtiar:</b>	This is what I am asking.
<b>Mr. Abdul Mannan Umar:</b>	Yes. Ahem...
<b>Mr. Yahya Bakhtiar:</b>	Has his prophethood come to an end?
<b>Mr. Abdul Mannan Umar:</b>	Yes. Let me tell you. The Holy Prophet ﷺ had mentioned the second coming of the Messiah. The words in Saheeh Muslim are that 'he shall be a prophet of Allah.' But if the same Messiah is to come, will he come with actual prophethood? If that is so, then this would be in contradiction to Hazrat Muhammad's ﷺ finality of prophethood. According to our knowledge, our belief, no matter in which shape the Messiah shall come – whether he shall be the same messiah or any other one, he will be nothing more than a saint. But if anyone thinks that the same Messiah will come, then no one can bring prophethood after Muhammad ﷺ. If he is deemed to have got real prophethood, then we consider a person who holds this to be one who denies the finality of prophethood. And we hold that Mirza Sahib... No old or new prophet can come after the Holy Prophet ﷺ. But since the Holy Prophet ﷺ had used the expression 'Nabiullah' for him, we hold, due to the respect we have for this pure and holy being, that it must refer to a metaphorical kind of prophethood, though not the real one, in the same way in which some

	saints had been given the honorary appellation of ‘Anbiyaullah’. Prophethood can appear in this sense. But not in the actual, the real sense, that there can be any independent prophet after Muhammad ﷺ; this is not admissible according to us. And we...
<b>Mr. Yahya Bakhtiar:</b>	No, now, Maulana! Maulana! The question which arises now, is that Mirza Sahib claimed to be the Promised Messiah...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...and you say that yes, he was the Promised Messiah. And you also say that he was not any kind of prophet...
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	...whether you call it literal prophethood, baroozi prophethood...
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	...zilli prophethood...
<b>Mr. Abdul Mannan Umar:</b>	No, not at all.
<b>Mr. Yahya Bakhtiar:</b>	...majazi prophethood...
<b>Mr. Abdul Mannan Umar:</b>	I...I...would like to say clearly that we do not subscribe to any kind of prophethood. That which has been called <i>zilli</i> and <i>baroozi</i> are not types of prophethood. These words have been used for one who is not a prophet, and I shall... you...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	No. When Mirza Sahib had used the word ‘Nabi’ for himself...
<b>Mr. Abdul Mannan Umar:</b>	Yes, he did it in the sense in which the earlier people used this word, that is, in the sense of Muhaddith, one who talks (to God). Let me show you Mirza Sahib’s writing...
<b>Mr. Yahya Bakhtiar:</b>	No, I will ask you about this.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	We have seen the writing which has been cited here already.
<b>Mr. Abdul Mannan Umar:</b>	Yes. With regard to your question, I was saying that regarding the one that is to come, people wonder whether he is a prophet, or not?
<b>Mr. Yahya Bakhtiar:</b>	Explain.
<b>Mr. Abdul Mannan Umar:</b>	Regarding this, the coming Promised Messiah – this is a book by Mirza Sahib...
<b>Mr. Yahya Bakhtiar:</b>	What is the date?
<b>Mr. Abdul Mannan Umar:</b>	Yes, this is Anjam-e-Atham. This is the name. in this, he says: ‘The name of the coming Promised Messiah, as it had been uttered according to authentic knowledge by the prophetic tongue, is that of Nabiullah, and that is in a metaphorical sense, as it is also used by the honourable Sufis in their writings, to denote a person who communicates with the Divine. Otherwise, how could it be

	<p>possible that there be any other prophet after the Seal of Prophets, after the Last of Prophets?</p> <p>This has been written by Mirza Sahib, from which is clearly understood that Mirza Sahib, and we, emulating him, refer to the coming Promised Messiah as ‘Nabi’ in the metaphorical meanings, not in the actual meanings, except for that of Muhaddith. Other than that, the word ‘Nabi’ has never been used in the literal meanings.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Now, Maulana! Please provide another definition, namely that of ‘Kufr’. And talking to Allah, being talked to by Him, there are two things, one is Ilham, the other is Wahy. What is the difference between Wahy and Ilham?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Sir! The Holy Prophet ﷺ is reported to have said that prophethood has come to an end, but that the door to Mubashshirat (glad tidings) is still open. The word Mubashshirat is used, as explained by the saints, to true dreams, Wahy, Ilham, Kashf, and the like. And according to us, although on one side the door to prophethood has been closed after the Holy Prophet ﷺ, but on the other hand, God’s act of still communicating with His servants has not come to an end. We hold that Allah still communicates with His special servants through true dreams, Ilham, Wahy and Kashf.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>I would like to know, what is the difference between dreams, Kashf, Ilham and Wahy? Please explain this a little, so the important questions which will be asked later on...</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>I would like to submit that according to us Wahy and Ilham are no doubt different words, but that we have always used them for Mirza Sahib and saints before him and scholars of divinity in one and the same sense. However, some people differentiate between Wahy and Ilham. This is their particular terminology. We do not use it. We hold that Wahy and Ilham are synonymous. The state of Wahy and Ilham can be described thus, that when a person is asleep, he sees – what we commonly call ‘a dream’. But at times, a person is awake, and he sees something far beyond walls and distances. This might become clearer when I illustrate it with an example. Hazrat Umar <i>radiallahu anhu</i> was once giving a Khutba in the Holy Prophet’s ﷺ mosque, when, out of a sudden, he exclaimed: (Arabic text not contained in original – translator) The people were amazed to here this statement during the Khutba, as it did not relate to the Khutba at all. After the Khutba, Hazrat Abdur Rahman bin Awf <i>radiallahu anhu</i> went to him and asked him what had happened. He replied: ‘Nothing. I was giving the Khutba, when I was suddenly overcome by Kashf. In this state, I saw the Muslim armies that were fighting near the Syrian border. I saw that Sariyah, the commander of the Muslim army, who lead them in the fight against the Romans, and I saw that a small fraction of the Roman army was lying in ambush behind the mountain, waiting to attack the Muslims from their rear. I could not bear this, so I exclaimed: ‘Look behind that mountain!’ Then this condition parted from me and I continued with my Khutba.’ After this incident had taken place, a caravan brought news from the war to Madeenah. The letter the people of the caravan carried mentioned all major events. It also mentioned that</p>

on Friday, at the time of the Friday prayer, a voice was heard, cautioning the leader of the Muslims to mind the rear of the mountain, and that the voice was that of Hazrat Umar Farooq *radiallahu anhu*. And that the leader, when he looked behind the mountain, indeed saw a small band of Romans, trying to attack from the back. The leader consequently took his men to the mountain, and thus they were saved from defeat, that this was how Allah had protected them.

Now look, this what happened to Hazrat Umar *radiallahu anhu* was Kashf – he himself was in Madeenah, but yet he saw what was going on at the Syrian border. And Hazrat Umar said whatever he said in the Holy Prophet’s mosque, but his voice was heard by Sariyah, hundreds of miles away, and he acted according to what he had heard.

Regarding that which is called Wahy and Ilham, we hold that just like I am talking to you – my voice is reaching your ears, it reaches you from outside yourself, it is not just a mere thought or imagination, but an external, audible voice; similarly, in case of Wahy and Ilham a person actually hears the voice of God, perceives it as an external voice. He hears words, and these words have got a meaning, and much information is conveyed to him. The best words to describe this condition are ‘Mukalamah Mukhatabah Ilahiyah’ (Dialogue and Communication with the Divine Being). This is what Wahy and Ilham mean to us. At times, this takes places from ‘behind a veil’, and at times through the agency of an angel...

<b>Mr. Yahya Bakhtiar:</b>	No, no, Maulana, what I am asking, is Wahy...
<b>Mr. Abdul Mannan Umar:</b>	We hold...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mr. Abdul Mannan Umar:</b>	...that they are synonymous.
<b>Mr. Yahya Bakhtiar:</b>	According to you, they are not, otherwise...
<b>Mr. Abdul Mannan Umar:</b>	Yes, some people have...
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes.
<b>Mr. Abdul Mannan Umar:</b>	Some people have made a difference between Wahy and Ilham. They think that Wahy is peculiar to the prophets only, whereas Ilham is more common. This however, is only what a few people think. We do not think it to be so, and Mirza Sahib himself had also not made any difference between both things in his more than 80 books. (Pause)
<b>Mr. Yahya Bakhtiar:</b>	Please state whether there are any possibilities of a mistake in Ilham, or not?
<b>Mr. Abdul Mannan Umar:</b>	No. Ilham are the words of God. There cannot be any mistake in that, not at all. But since the one who hears those words happens to be human, and since humans are prone to make mistakes...
<b>Mr. Yahya Bakhtiar:</b>	I am asking...
<b>Mr. Abdul Mannan Umar:</b>	...it is possible that some deductive errors, or errors with regard to comprehension occur.
<b>Mr. Yahya Bakhtiar:</b>	And similar in the case of Wahy...

<b>Mr. Abdul Mannan Umar:</b>	...there can be no error in Ilham.
<b>Mr. Yahya Bakhtiar:</b>	Can there be any such error in Wahy?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	In both?
<b>Mr. Abdul Mannan Umar:</b>	In both.
<b>Mr. Yahya Bakhtiar:</b>	Madame, shall we have a break for tea? And then we can continue; about 12 o'clock, twelve past 12.
<b>Madame Acting Chairman:</b>	The delegation is allowed to leave and then come back at 12. We will call you at 12, after the tea break.
<b>Mr. Yahya Bakhtiar:</b>	Around 12, quarter past twelve then.
<b>Maulana Sadruddeen:</b>	Alright. Thank you.
<b>Madame Acting Chairman:</b>	The members may kindly keep sitting. <i>(The Delegation left the Chamber)</i> <i>(Pause)</i> The members can have a break for tea for 15 minutes. Have you got to say anything?
<b>Mr. Yahya Bakhtiar:</b>	No, nothing.
<b>Madame Acting Chairman:</b>	We can break for fifteen minutes and come back at about 12 o'clock...
<b>Mr. Yahya Bakhtiar:</b>	About...
<b>Madame Acting Chairman:</b>	...for tea break, for tea.
<i>(The Special Committee adjourned for tea break to meet at 12:00 noon)</i>	
<i>(The Special Committee re-assembled after tea-break, Madame Acting Chairman(Dr. Mrs. Ashraf Khatoon Abbasi) in the Chair</i>	
<b>Madame Acting Chairman:</b>	I would like to submit to the members of the Assembly the following: You all know that we would like to finish as soon as possible. We have a break of fifteen minutes and take forty-five minutes (to return). This way, the quorum will not be completed. Hence, I would like to request you, also today in the evening, to put up with the trouble for two, three days, and come on time. As we all want this matter to finish as soon as possible. Yes, call them. And I would further like to submit that if you want to talk to each other in here, then do so in a low voice. There is too much disturbance. <i>(The Delegation entered the Chamber)</i> Yes, Attorney-General!
<b>Mr. Yahya Bakhtiar:</b>	Maulana! I was asking you about Wahy and Ilham. You had said that according to you, there is no difference between these two, but that there are some people who are making a difference. I had further asked you whether there can be any mistake in these two. You had said that the receiver...

<b>Mr. Abdul Mannan Umar:</b>	...there can be Ijtihadi mistakes
<b>Mr. Yahya Bakhtiar:</b>	Yes. There can be. If any prophet receives Wahy, can he also make any such mistake?
<b>Mr. Abdul Mannan Umar:</b>	Alright.
<b>Mr. Yahya Bakhtiar:</b>	This, you... is it possible that there had been any mistake regarding Mirza Sahib's Wahy?
<b>Mr. Abdul Mannan Umar:</b>	I had submitted already that there can be no mistake regarding the Wahy itself.
<b>Mr. Yahya Bakhtiar:</b>	No, but the receiver, Mirza Sahib, he might have made a mistake, that...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes, yes. Mirza Sahib might have made some Ijtihadi mistakes.
<b>Mr. Yahya Bakhtiar:</b>	Because he was a normal human being, not a prophet.
<b>Mr. Abdul Mannan Umar:</b>	Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	Absolutely. (Pause) You had said that within the circle of Islam, any person who belongs to the Ummat of the Holy Prophet ﷺ, might have committed mistakes, any kind of mistakes, but this will not cause him to be ousted from the circle of Islam, as long as he believes in the Holy Prophet ﷺ, as long as he believes in the Oneness. Now arises the question: What if anybody believes someone to be a prophet whereas he is not. Will such a person be a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	Regarding this, I had requested you to allow me a little time to explain you our viewpoint regarding declaring anyone as Kafir. We had submitted that if a person is a Muslim, if he recites the Kalima Tayyibah, but if at the same time, he shows 99 aspects of Kufr, we will still not declare him as a Kafir. And if a person claims to be a Muslim and a prophet then – and this is what we are agreed upon – he cannot be a Muslim. If he was a Muslim, he would not claim prophethood. This is why I would like to put Mirza Sahib's writing before you...
<b>Mr. Yahya Bakhtiar:</b>	No, there is no need. I think – you can keep the writing – I just want to make the position clear, so that the further questions may be put easily...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes, I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	...if, for example, a person says: 'I do not believe in Hazrat Isa <i>alaihissalam</i> , but I do believe in the other prophets. I am a Muslim, but I do not believe that Hazrat Isa was a prophet. Would such a person be a Kafir from the Muslim point of view, or not?
<b>Mr. Abdul Mannan Umar:</b>	Regarding this, a corrective expression had been used: (Arabic text not contained in original –translator) Implying the opposite. But what is called Kufr-e-Haqeeqi (real Kufr)...
<b>Mr. Yahya Bakhtiar:</b>	Such a person shall not be out of the pale of Islam?
<b>Mr. Abdul Mannan Umar:</b>	Yes. Because he believes in the Holy Prophet ﷺ. There can be any interpretation...



<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Yes, in spite of...
<b>Mr. Abdul Mannan Umar:</b>	...anyone explaining it...
<b>Mr. Yahya Bakhtiar:</b>	...a prophet, who is a true prophet...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...being denied, in spite of that, such a person shall continue to remain in the circle of Islam. Is this your viewpoint?
<b>Mr. Abdul Mannan Umar:</b>	Yes. If he accepts Muhammad, the Messenger of Allah ﷺ...
<b>Mr. Yahya Bakhtiar:</b>	Yes, he...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...circle... so, if anyone considers an imposter, or anyone who claims to be a prophet although he is not, as a real prophet, then, according to your point of view, such a person will not be outside the circle of Islam, if he believes in Muhammad, the Messenger of Allah ﷺ...
<b>Mr. Abdul Mannan Umar:</b>	Yes. Kindly permit me to explain. We hold that a person who is within the circle of Islam, who fully admits to be a Muslim, who believes in <i>laa ilaha illallah</i> , can never be a claimant of prophethood. These are two opposite matters.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am not saying this...
<b>Mr. Abdul Mannan Umar:</b>	Yes, no...
<b>Mr. Yahya Bakhtiar:</b>	... I am not referring to Mirza Sahib's claims. I am just asking a general question...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...that if today a person would claim to be a prophet, whereas we Muslims hold that there can be no other prophet after the Holy Prophet ﷺ. Today this person is making such a claim – anywhere is Mandi Bahauddeen, or anywhere else, and there are two, four or more people with him, who confirm that 'Yes, he is a true prophet. We believe in him. He is an Ummati Nabi, he belongs to the Ummat of the Holy Prophet ﷺ, but he is nevertheless a true prophet.' So, what about the person regarding whom we think that he is not a prophet, and what about those who call him a true prophet, can these people continue to be Muslims? Will they be Kafirs, or will they not be Kafirs? (Pause)
<b>Mr. Abdul Mannan Umar:</b>	Sir, I have understood the question. You are asking that when a person claims to be a prophet, and another believes in this claim, whether such a person becomes a Kafir or not? I might have understood it correctly. Regarding this, I would like to say that we are basically vehement opposed to declare a Muslim as Kafir. Regarding this, our point of view is the same, as I had already stated, as that of Imam Abu Haneefah, namely if there are 99 chances of Kufr in a person, and only one chance of his being a believer, he should not be labelled as a Kafir.

Our stance, regarding this, is what Imam Ghazali *rahmatullahi alaihi* had mentioned in his book ‘Al Ihtisaa’:

‘If, after the commission of Allah’s Messenger ﷺ, anyone considers the coming of another messenger as permissible, because the Holy Prophet had said: لا نبي بعدى (there shall be no prophet after me), and whereas the Holy Qur’an had referred to him as Khatam-e-Nabiyeen, and if such a person thinks that the word ‘Nabi’ used in the Hadith is the counterpart to ‘Rasool’ (Messenger), and the word ‘Nabiyeen’ used in the Holy Qur’an refers only to the messengers of firm resolve, that is, that there shall be no more such messenger after the Messenger of Allah, but that the coming of common prophets has not been negated. (This person is making an interpretation, giving an explanation). If it was said that the word ‘Nabiyeen’ is general, then he would reply that is possible to turn the general into a particular. Calling such an interpretation false and void, seen from the mere words, would be (according to Imam Ghazali) impermissible, because the words make an indication in that direction. Apart from that, they make such analogies and deductions from the Holy Qur’an, that are even more far-fetched than those interpretations. But such a person can be rebuffed by saying that we know, on basis of Ijma’ (consensus) and through other supporting sources that the statement لا نبي بعدى means that the door to prophethood and messengership has been closed forever, after the Holy Prophet ﷺ, and that Khatam-e-Nabiyeen refers to prophets in an absolute sense. Anyway, we get to know in a certain way that these words do not allow any kind of interpretation or particularization. This proves that this person merely denies Ijma’, and one who denies Ijma’ is usually not considered as Kafir.’

Remains the issue of one who claims to be a prophet. This is a quite delicate situation, as you had said that the claim is false. Who is to decide this? Mirza Sahib clearly stated in this regard: ‘We consider one who lays claim to prophethood as a Kafir and a liar.’

<b>Mr. Yahya Bakhtiar:</b>	This is what I had asked you, whether a person who lays claim to prophethood becomes a Kafir, or whether he stays a Muslim?
<b>Mr. Abdul Mannan Umar:</b>	Yes... I had said... I am putting Mirza Sahib’s own words before you: ‘Can such a wretch who lays claim to messengership and prophethood, still believe in the Holy Qur’an?’
<b>Mr. Yahya Bakhtiar:</b>	Whose reference is this?
<b>Mr. Abdul Mannan Umar:</b>	This has been mentioned in Mirza Sahib’s book ‘Anjam-e-Aatham’, on page 27. In the annotation, he writes: ‘Can such a wretch who lays claim to messengership and prophethood, still believe in the Holy Qur’an? And can a person who believes in the Holy Qur’an, and who believes the Ayat <i>و لكن رسول الله و خاتم النبيين</i> to be the word of Allah, claim that he is a prophet and messenger after the Holy Prophet ﷺ?’ This is it.
<b>Mr. Yahya Bakhtiar:</b>	You are right regarding this. I was just asking that if any person claims to be a prophet and messenger after the Messenger of Allah ﷺ, whether you consider such a person as a Kafir or not?
<b>Mr. Abdul Mannan</b>	Regarding Kufr... Kufr is based on denying the Messenger of Allah ﷺ. I have

<b>Umar:</b>	mentioned my point of view already, that Kufr is based on denying the Holy Prophet ﷺ, and that far-fetched interpretations cannot form a basis for Kufr. When any person makes an ambiguous statement in this direction, then this does not lead to Kufr, and neither is it proven from any source that this leads to Kufr. This is Imam Ghazali's school of thought.
<b>Mr. Yahya Bakhtiar:</b>	Maulana! Now I am asking you a question. If a person believes in the Messenger of Allah ﷺ, calls himself a Muslim, but at the same time says that he does not believe in any other prophet of those who are mentioned in the Holy Qur'an, says that they are all liars, would such a person be still a Muslim, according to your viewpoint, or would he be considered as a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes, I have already stated that this falls in the category of كفر دون كفر.
<b>Mr. Yahya Bakhtiar:</b>	But as long as he shows even one aspect of Islam...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...he will not be a Kafir. Out of the circle of Islam...
<b>Mr. Abdul Mannan Umar:</b>	He will be a real Kafir. This is كفر دون كفر. I had said that there are two aspects of Kufr. One is where a person is indeed a Kafir, but he is not out of the pale of Islam...
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes, right.
<b>Mr. Abdul Mannan Umar:</b>	...this is another kind of Kufr. Actual Kufr. That is, denying لا اله الا الله محمد رسول الله
<b>Mr. Yahya Bakhtiar:</b>	No. He does not deny...
<b>Mr. Abdul Mannan Umar:</b>	This is what I had said.
<b>Mr. Yahya Bakhtiar:</b>	The messengership of the Holy prophet ﷺ, one who does...
<b>Mr. Abdul Mannan Umar:</b>	...believe in his messengership...
<b>Mr. Yahya Bakhtiar:</b>	...believe in it, but not in the other prophets...
<b>Mr. Abdul Mannan Umar:</b>	...in this case we shall say that he has fallen into كفر دون كفر.
<b>Mr. Yahya Bakhtiar:</b>	He has become an absolute Kafir?
<b>Mr. Abdul Mannan Umar:</b>	كفر دون كفر means that...
<b>Mr. Yahya Bakhtiar:</b>	Minor category?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Minor category?
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	He will be a sinner, but not a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	Absolutely, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	A sinner. Yes, this...

<b>Mr. Abdul Mannan Umar:</b>	In the minor category.
<b>Mr. Yahya Bakhtiar:</b>	And when a person claims prophethood, according to your opinion, and he says that he is an Ummati, then such a person will be a sinner, but not a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	No, I had just said, I had given one of Mirza Sahib's references, that according to us, being a Muslim, no person can make such a claim.
<b>Mr. Yahya Bakhtiar:</b>	If he does, I mean, if he makes such a claim...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...let me give you an example...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...if he makes such a claim, will he be a Kafir, or not?
<b>Mr. Abdul Mannan Umar:</b>	Here is would like to quote a statement by Imam Shafii. He says: 'Hazrat Umar... once, a person came to Hazrat Umar... Hazrat Umar had got a report regarding a certain person that he is not a Muslim from the core of his heart, and that he only appears to be a Muslim. Hazrat Umar approached that person, telling him that he had received this kind of report, and whether it was true that he was only apparently Muslim, and that he was not a real Muslim. In short, that he became only Muslim in order to gain access to the rights of a Muslim. Instead of a reply, that person asked in turn: 'Sir, does Islam deprive such people of their rights who have accepted Islam only apparently? Does Islam not have any door open for them?' Hazrat Umar replied to this: 'Islam has left a way open for them.' And after that, he kept quiet.' This has been mentioned in the sixth volume of Imam Shafi's Kitabul Umm.
<b>Mr. Yahya Bakhtiar:</b>	No, here you are going into yet another category, namely that such a person is a hypocrite, a person who apparently becomes a Muslim, but not from the bottom of his heart. This is a kind of hypocrite. The question that I had asked you about a person who believes with a good, virtuous intention, who honestly believes that he is a prophet and an Ummati...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...who truly believes to be a prophet, who is not without this belief, who is himself convinced...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...that there can be more prophets...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...after the Holy Prophet ﷺ, who, in spite of this Hadith, in spite of this Ayat from the Holy Qur'an, believes that there can be more prophets, and that he himself is a prophet and an Ummati, and who claims to be a prophet. Such a person will be considered as a sinner by you, but not as a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you. Sir had said that a person is an Ummati but at the same time, lays

<b>Umar:</b>	claim to prophethood. According to my understanding, an Ummati is a person who totally follows the Shariah brought by Hazrat Muhammad ﷺ. Such a person is called nothing else but Ummati. Ummati and Nabi are two opposite terms. This is like someone says: It is day and night at the same time. A person claims to be an Ummati on one hand, to be Hazrat Muhammad's ﷺ dedicated servant, and on the other hand, he claims to be a prophet – this is a contradiction in terms, these two things can never be brought together.
<b>Mr. Yahya Bakhtiar:</b>	But if they still were brought together, a person...
<b>Mr. Abdul Mannan Umar:</b>	I mean, I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! I am asking you a question. A person recites the Kalima لا اله الا الله محمد رسول الله and claims to be a prophet...
<b>Mr. Abdul Mannan Umar:</b>	We had said that from a rational point of view, this is simply impossible. Either he is not claiming prophethood, or (if he does) he is no Muslim.
<b>Mr. Yahya Bakhtiar:</b>	If Musailmah...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...Musailmah Kazzab...
<b>Mr. Abdul Mannan Umar:</b>	It was any one of those two options.
<b>Mr. Yahya Bakhtiar:</b>	What is the position regarding Musailmah Kazzab?
<b>Mr. Abdul Mannan Umar:</b>	Yes, Musailmah Kazzab...
<b>Mr. Yahya Bakhtiar:</b>	He recited the Kalima, but also claimed to be a prophet.
<b>Mr. Abdul Mannan Umar:</b>	No. I am explaining Musailma Kazzab's position, sir! During the days of the Holy Prophet ﷺ, he had – not for any religious, but rather for a political, a wholly political reason – embraced Islam, and he had said: 'I believe in you – let half of the territory be ruled by you, and let me rule over the other half.' The Messenger of Allah ﷺ told him that this was unacceptable, and that this (prophethood) was not any political affair. Then, during the days of Hazrat Abu Bakr, he revolted against the Islamic government. It was not just a matter of creed. It was because of his phantasy of bringing any part of the country under his control that he revolted, and that was also why Hazrat Abu Bakr <i>radiallahu anhu</i> had to send the Muslim army to fight him.
<b>Mr. Yahya Bakhtiar:</b>	Had he been labelled as Kafir?
<b>Mr. Abdul Mannan Umar:</b>	No, no, no...
<b>Mr. Yahya Bakhtiar:</b>	Had a person who recited the Kalima been labelled as a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you. This attack was not because of his having been labelled as a Kafir. It was because of his revolt.
<b>Mr. Yahya Bakhtiar:</b>	No, I have understood that. But I am asking whether he had been labelled as a Kafir, as a liar?
<b>Mr. Abdul Mannan Umar:</b>	Yes, 'Kazzab' (liar) was a part of his name.

<b>Mr. Yahya Bakhtiar:</b>	Yes. This is what I was saying, Kazzab, Liar.
<b>Mr. Abdul Mannan Umar:</b>	Pardon?
<b>Mr. Yahya Bakhtiar:</b>	Kazzab means liar.
<b>Mr. Abdul Mannan Umar:</b>	Yes, Kazzab.
<b>Mr. Yahya Bakhtiar:</b>	So, a person who, in spite of reciting the Kalima...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Only Allah knows the condition of the heart. You yourself had said that Hazrat Umar <i>radiallahu anhu</i> had said that even people who are not Muslims from the core of their hearts, have got a place in Islam; even people who become Muslim only for political reasons, can be accommodated.
<b>Mr. Abdul Mannan Umar:</b>	Yes, I had related this statement by Hazrat Umar <i>radiallahu anhu</i> .
<b>Mr. Yahya Bakhtiar:</b>	So, Musailmah then continued to be a Muslim. Why had he been called a liar?
<b>Mr. Abdul Mannan Umar:</b>	There is a big difference between being a liar and being a Kafir.
<b>Mr. Yahya Bakhtiar:</b>	He had not been a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	He was not considered as a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	He was a liar, though.
<b>Mr. Yahya Bakhtiar:</b>	No, had he been considered as a Kafir?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Had Musailmah Kazzab been considered as a Kafir by the Muslims, or not?
<b>Mr. Abdul Mannan Umar:</b>	I am afraid I was not quite able to express my point of view...
<b>Mr. Yahya Bakhtiar:</b>	No, I...
<b>Mr. Abdul Mannan Umar:</b>	...I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	Just reply to this.
<b>Mr. Abdul Mannan Umar:</b>	The claim made by Musailmah Kazzab was not that which is commonly mentioned. He claimed that he had been given a legislating prophethood. The injunction of the Holy Qur'an...
<b>Mr. Yahya Bakhtiar:</b>	This is another matter. Maulana, look! You are now going into the issue of legislating prophethood and non-legislating prophethood.
<b>Mr. Abdul Mannan Umar:</b>	No, I am just clarifying Musailmah's position.
<b>Mr. Yahya Bakhtiar:</b>	I am saying that he professed the Kalima. After that, he claimed to be a prophet. This is a different matter, what category of prophethood he claimed...
<b>Mr. Abdul Mannan Umar:</b>	He had not category...

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that he had claimed prophethood...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...said, with his own mouth...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...that he professes the Kalima
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Thus, he had been an Ummati.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And he claimed prophethood. Did the Muslims consider him as a Kafir, or not?
<b>Mr. Abdul Mannan Umar:</b>	<p>Please, listen to me.</p> <p><i>(Pause)</i></p> <p>I had said that a person who understands the reality of the Kalima, the reality of لا اله الا الله محمد رسول الله, can never ever lay any claim to prophethood. This amounts to combining two complete opposites. That a person be an Ummati, and lays a claim to prophethood. Both things can never be brought together. This I had already said before. Then I had quoted Mirza Sahib as follows:</p> <p>‘Can such a wretch who lays claim to messengership and prophethood, still believe in the Holy Qur’an?’</p> <p>No, he does not.</p> <p>And can a person believe in the Holy Qur’an and in the Ayat: (Arabic text not contained in the original – translator)</p> <p>Believing them to be the word of Allah, and can he yet say that he is a prophet and a messenger after the Holy Prophet ﷺ?</p> <p>This makes our viewpoint quite clear. We do not believe in any category of prophethood, that is, do not think that this kind of prophethood is still possible, whereas that kind is not. We absolutely do not believe in any kind of legislating, non-legislating, Ummati, Zilli, Baroozi kind of prophethood. We do not have any such types. This is why we do not say any such thing about Musailmah Kazzab. He had claimed to be a true prophet, in competition with the Holy Prophet ﷺ; he declared that consuming liquor and committing Zina was lawful. He even abrogated the absolute obligation of offering the prayer. He had written some ‘Surahs’ as counterparts to the Holy Qur’an and some like-minded mischief-mongers... convinced a group to become his followers. From this point of view, this person is a Kafir, because of which I had said to you that we know a claimant of prophethood to be a Kafir and a liar...</p>
<b>Mr. Yahya Bakhtiar:</b>	Maulana!
<b>Mr. Abdul Mannan Umar:</b>	...because he laid claim to prophethood, because of that, we know him to be a Kafir and a liar.
<b>Mr. Yahya Bakhtiar:</b>	He claimed to be a prophet, so you consider him as a Kafir, as a liar?

<b>Mr. Abdul Mannan Umar:</b>	Absolutely...
<b>Mr. Yahya Bakhtiar:</b>	Then, if...
<b>Mr. Abdul Mannan Umar:</b>	...because he claimed prophethood.
<b>Mr. Yahya Bakhtiar:</b>	No, if today a person would make such a claim...
<b>Mr. Abdul Mannan Umar:</b>	Yes!
<b>Mr. Yahya Bakhtiar:</b>	...it would be a false claim...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...from our point of view, from a Muslim's point of view...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...he would be a liar...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...would he be a Kafir, or not?
<b>Mr. Abdul Mannan Umar:</b>	Regarding this, I think that if we were to talk completely clear, then perhaps my viewpoint will become clearer as well. I mean, is there any example, or is this a hypothetical question?
<b>Mr. Yahya Bakhtiar:</b>	No, First I am asking you about the general principle...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Look, Since we have got a principle regarding this, the Muslims have got one, that there can come no other prophet after the Holy Prophet ﷺ
<b>Mr. Abdul Mannan Umar:</b>	Yes, right, claimant.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	This is also our principle, that there can be no other prophet after the Holy Prophet ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	You said that it is one of your principles, that there can be no other prophet after the Holy Prophet ﷺ...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...and anyone who makes such a claim will be a liar.
<b>Mr. Abdul Mannan Umar:</b>	The claimant to prophethood will be a Kafir and a liar.
<b>Mr. Yahya Bakhtiar:</b>	Absolutely. 100 percent.
<b>Mr. Abdul Mannan Umar:</b>	Absolutely. We have used the word, Mirza Sahib...
<b>Mr. Yahya Bakhtiar:</b>	Those who do not accept him as prophet...
<b>Mr. Abdul Mannan Umar:</b>	Yes.



<b>Mr. Yahya Bakhtiar:</b>	Will they also be Kafir?
<b>Mr. Abdul Mannan Umar:</b>	Those who believe in him?
<b>Mr. Yahya Bakhtiar:</b>	Those who believe in that false prophet...
<b>Mr. Abdul Mannan Umar:</b>	I have already said that according the scholars of the Ummat, the word Nabi does not result necessarily in the Kufr of a person. Kufr applies when a person denies the Holy Qur'an, when he brings a new Shariah, when he directly claims to have got a prophethood...
<b>Mr. Yahya Bakhtiar:</b>	Maulana! You are going into the details.
<b>Mr. Abdul Mannan Umar:</b>	Yes, I will not be able to make myself clear without that.
<b>Mr. Yahya Bakhtiar:</b>	No, no, you are clarifying very well, yes.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	But you are going too much into detail. I first want to get laid down the very rudimentary principles, because, as long as these are not decided, the further questioning process will be troublesome.
<b>Mr. Abdul Mannan Umar:</b>	No, I think...
<b>Mr. Yahya Bakhtiar:</b>	Well, I had said that if a person lays a false claim to prophethood, he becomes a Kafir. Those who believe him, will not be Kafir. Will those who call a Kafir 'Nabi', not become Kafir? You had said so. The details and reasons you can tell later...
<b>Mr. Abdul Mannan Umar:</b>	No, I had not stated the reasons. I had merely said that merely due to using the word 'Nabi', one cannot issue a Fatwa of Kufr.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about using the word 'Nabi'. That would bring us to the issue of Baroozi and Majazi. These matters you will explain in detail, concerning Mirza Sahib. Listen, I am just talking generally. A person says: 'I am a Nabi, I am a Rasool...'
<b>Mr. Abdul Mannan Umar:</b>	I had said, right, that I would ask such a person what concept he has got of prophethood, of Nubuwwat.
<b>Mr. Yahya Bakhtiar:</b>	No. He is saying: 'I am a prophet, I am a messenger....'
<b>Mr. Abdul Mannan Umar:</b>	It is a matter of concept, right.
<b>Mr. Yahya Bakhtiar:</b>	Leave the thing about 'Majazi'...
<b>Mr. Abdul Mannan Umar:</b>	No, I would not ask him about 'Majazi'. I would ask him, that he is using an Arabic word, you are using an Arabic word, I ought to know...
<b>Mr. Yahya Bakhtiar:</b>	He says: 'I am receiving Wahy from Allah. And that Wahy is just as that of the Holy Prophet □...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...and I am a prophet, and I am a messenger.' That's what that person says.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	So, what would you say about him?

<b>Mr. Abdul Mannan Umar:</b>	I say that the scholars of this Ummat have also used the word 'Nabi' for people who are not prophets. The scholars of this Ummat have used the word 'Rasool' for people who are not messengers...
<b>Mr. Yahya Bakhtiar:</b>	No, if they... look...
<b>Mr. Abdul Mannan Umar:</b>	No, the word 'Nabi' exists. Look, if I say... you want me to say that one who uses the word 'Nabi' is a Kafir, whereas this is not what it means.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Tell me something else. I am getting direct...
<b>Mr. Abdul Mannan Umar:</b>	Yes, this is the best thing.
<b>Mr. Yahya Bakhtiar:</b>	You do not believe in Mirza Sahib as a prophet?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And your difference with the Rabwah party is that they believe in him as a prophet?
<b>Mr. Abdul Mannan Umar:</b>	It is not like that.
<b>Mr. Yahya Bakhtiar:</b>	Look, you had...
<b>Mr. Abdul Mannan Umar:</b>	It is not like that.
<b>Mr. Yahya Bakhtiar:</b>	...said in the beginning that if it was not for that difference, there would be no difference.
<b>Mr. Abdul Mannan Umar:</b>	No, there are differences.
<b>Mr. Yahya Bakhtiar:</b>	Yes, but these are...
<b>Mr. Abdul Mannan Umar:</b>	No, they, we do not subscribe to any kind of prophethood. They are making some loose interpretations in this regard...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mr. Abdul Mannan Umar:</b>	...they explain it.
<b>Mr. Yahya Bakhtiar:</b>	But then, Maulana, you do somehow subscribe to it. If they say something about 'Baroozi', 'Majazi'... if poetry is brought in between, then you say that this kind of words has been used, but that he had not been a real prophet.
<b>Mr. Abdul Mannan Umar:</b>	Of a non-prophet.
<b>Mr. Yahya Bakhtiar:</b>	Yes, of a non-prophet.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	This means that there is no difference in your interpretation and the one used by the people in Rabwah.
<b>Mr. Abdul Mannan Umar:</b>	This is, as far as I can understand...
<b>Mr. Yahya Bakhtiar:</b>	Look... you must know about this, must know more about this...
<b>Mr. Abdul Mannan Umar:</b>	No, this...

<b>Mr. Yahya Bakhtiar:</b>	...these are your differences.
<b>Mr. Abdul Mannan Umar:</b>	You had discussed with them for ten days...
<b>Mr. Yahya Bakhtiar:</b>	No, no...
<b>Mr. Abdul Mannan Umar:</b>	...you must have more knowledge. What I would like to request...
<b>Mr. Yahya Bakhtiar:</b>	You are disputing with them since 70 years. I had merely discussed with them for ten days. Please state the following, they consider him as a 'Nabi', and you to, deem him to be a 'Nabi' of sorts, but not a legislating one, rather a Baroozi one. The words which had been used, are actually words by which do not mean 'Nabi', as you say, and that he had used them in any other sense, in the sense of 'Awliyaa', in the sense of 'Muhaddith'. You said that the words denoting 'Nabi' had been used –in which sense had they been used...?
<b>Mr. Abdul Mannan Umar:</b>	I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	...where lies the difference?
<b>Mr. Abdul Mannan Umar:</b>	This is a superb question, I think it is going to solve the whole issue. The Ummat is acquainted with two definitions, two explanations of the word 'Nabi'. One is that a Nabi is someone who brings a new Shariah, one who attains the station of closeness to Allah directly; that a Nabi is someone who abrogates the former Shariah, wholly or partially. This is one explanation of Nabi. Then there is another explanation of Nabi. Namely that this refers to a person who frequently converses with the Divine Being. These are two separate...
<b>Mr. Yahya Bakhtiar:</b>	This would be a non-legislating...
<b>Mr. Abdul Mannan Umar:</b>	No, not at all.
<b>Mr. Yahya Bakhtiar:</b>	Legislating and non-legislating.
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	Not legislating and non-legislating...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	...rather, there are two different definitions of prophethood. Not two types, that is what I am saying is, I am talking about two definitions...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	...one definition of prophethood, of nubuwat is that of a legislating Nabi, who brings the Shariah. One is, that he does not do so. Neither does he abrogate the former Shariah, nor does he leave the limits of being one of Hazrat Muhammad's □ servants. Rather, he is being talked to by Allah just because of this servitude. Such a person is also called a 'Nabi'. These are two definitions of Nabi. This is why, when you had asked me to tell you whether a person who claims to be a prophet or believes in any such (self-acclaimed) prophet, becomes a Kafir, or not. Now, because I have got two definitions of this Ummat, I would like to request you to

	please let me know in which sense you are using the word Nabi?
<b>Mr. Yahya Bakhtiar:</b>	I shall then clarify what I mean. I think of two kinds of prophets. One is Hazrat Musa and the other Hazrat Isa <i>alaihissalam</i> . Hazrat Musa <i>alaihissalam</i> was a prophet who had been given a Shariah, and as far as I know, Hazrat Isa <i>alaihissalam</i> had not been given a Shariah. Is that correct?
<b>Mr. Abdul Mannan Umar:</b>	I do not think that it is correct like this. I think, Hazrat Isa <i>alaihissalam</i> had got his prophethood directly, and not because of his following Hazrat Musa <i>alaihissalam</i> .
<b>Mr. Yahya Bakhtiar:</b>	He was not in his Ummat?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	He was not a member of Hazrat Musa's <i>alaihissalam</i> Ummat?
<b>Mr. Abdul Mannan Umar:</b>	No, this is the very difference I had been talking about. One definition of 'Nabi' is that a person gets this blessing (of prophethood) directly. Hazrat Isa <i>alaihissalam</i> had gotten it directly, and not as a result of following anyone. This is why I would like to submit that the whole matter has got nothing to do with legislating prophets and non-legislating prophets. We hold that there are two definitions of 'Nabi' in the Islamic literature. There are two definitions for 'Nabi' In Mirza Sahib's books. First of all, when you ask whether a person who claims prophethood becomes a Kafir or not, we need to see according to which definition this person claims to be a prophet...
<b>Mr. Yahya Bakhtiar:</b>	First, first I shall ask you whether there is any Hadith according to which the Messenger of Allah ﷺ had said: There shall be 30 liars in this Ummat – each of whom shall claim to be a prophet, whereas I am Khatam-un-Nabiyeen; there shall be no prophet after me.
<b>Mr. Abdul Mannan Umar:</b>	This refers to that definition of prophethood that I am about to mention.
<b>Mr. Yahya Bakhtiar:</b>	No, had he said that there shall be liars in this Ummat?
<b>Mr. Abdul Mannan Umar:</b>	Certainly.
<b>Mr. Yahya Bakhtiar:</b>	So, if any such liar comes...you say that the question of his being a part of the Ummat and a prophet not even arises.
<b>Mr. Abdul Mannan Umar:</b>	Yes. I had said this regarding Musailma Kazzab. He claimed to have brought a Shariah as well.
<b>Mr. Yahya Bakhtiar:</b>	No, there is no mention of Shariah.
<b>Mr. Abdul Mannan Umar:</b>	No, he claimed to have received a new Shariah.
<b>Mr. Yahya Bakhtiar:</b>	No. In a Hadith...look, Maulana! This says: 'In my Ummat...'
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	That is, such a person shall be an Ummati.
<b>Mr. Abdul Mannan Umar:</b>	Yes. But a liar.
<b>Mr. Yahya Bakhtiar:</b>	...there shall be 30 liars.
<b>Mr. Abdul Mannan Umar:</b>	Yes, alright, fine.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	So, if there is any such liar who says: 'I am not a legislating, not a shara'i Nabi, I am just an Ummati prophet...'
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...and he claims prophethood...
<b>Mr. Abdul Mannan Umar:</b>	Yes, regarding this I had replied that here, since 'Nabi' is an Arabic word, one needs to see what exactly that person means, when he says: 'I am a Nabi.'
<b>Mr. Yahya Bakhtiar:</b>	No, first it would mean that if he says it in a particular sense, this would be permissible?
<b>Mr. Abdul Mannan Umar:</b>	Yes, it would definitely be permissible, because the saints in our Ummat had themselves said so. Look, I shall...
<b>Mr. Yahya Bakhtiar:</b>	No, that is alright. I have understood that.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...I have understood. So, if a person says: 'I am a Nabi', then he should do so in the sense that he is receiving Ilham from Allah, that he gets Wahy from Allah, but that he is not having any Shariah.
<b>Mr. Abdul Mannan Umar:</b>	...and 'whatever I am receiving is due to my being a true servant of the Holy Prophet.'
<b>Mr. Yahya Bakhtiar:</b>	Yes, this... this kind of Nabi would be acceptable?
<b>Mr. Abdul Mannan Umar:</b>	No, well, I had said that one would have to define 'Nabi'. I think that the true definition of 'Nabi' is...
<b>Mr. Yahya Bakhtiar:</b>	You do not think that to be a Nabi?...
<b>Mr. Abdul Mannan Umar:</b>	Yes. In my opinion, the definition of 'Nabi'...
<b>Mr. Yahya Bakhtiar:</b>	...although he says 'I am a Nabi'?
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is not the actual definition of Nubuwwat. He will not be a Nabi. This is our belief.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib had said in 'Haqiqatul Wahy' – I am reading page 30, then we shall see – in the annotation...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Here the question naturally arises that there had been many prophets in the Ummat of Hazrat Musa <i>alaihissalam</i> . Under such circumstances, Hazrat Musa <i>alaihissalam</i> would be of course the most superior. The answer to this is that all the prophets that had ever been, had all been selected by the Almighty. Hazrat Musa <i>alaihissalam</i> had nothing to do with this. But in the Ummat, there had been – through the blessings of following the Holy Prophet ﷺ thousands of saints who happened to be Ummatis as well as prophets.'
<b>Mr. Abdul Mannan Umar:</b>	They had been so in the actual sense.
<b>Mr. Yahya Bakhtiar:</b>	This category is not one of 'Nabi'?
<b>Mr. Abdul Mannan Umar:</b>	No

<b>Umar:</b>	(Pause)
<b>Mr. Yahya Bakhtiar:</b>	Now I would like to bring your attention...
<b>Mr. Abdul Mannan Umar:</b>	Please allow me to say a word...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	Let me share Mirza Sahib's words with you. I had submitted again and again that the meanings of Rasool and Ummati are different. When he writes: I am a Nabi and I am an Ummati, then Mirza Sahib himself says regarding this that the meanings of Rasool and Ummati are different. Well, the meaning of Ummati is perfectly clear. We need to see in which sense the word Nabi has been used. The words Nabi is being used in the sense of Muhaddith, in the sense of having a relation with Allah, of His descending...
<b>Mr. Yahya Bakhtiar:</b>	Now, Maulana! The question has become fully clear. When you call him Nabi, you actually mean Muhaddith.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	In which sense do the people of Rabwah use it?
<b>Mr. Abdul Mannan Umar:</b>	Well, regarding this, I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	...because Mirza Sahib's legacy is before you. And the same legacy lies before them as well. The same writings, everything.
<b>Mr. Abdul Mannan Umar:</b>	I would like to say that it has been stated in a Hadith...
<b>Mr. Yahya Bakhtiar:</b>	Or, it is also possible that these are contradictory writings. You are depending on one, and they rely on another.
<b>Mr. Abdul Mannan Umar:</b>	Yes...
<b>Mr. Yahya Bakhtiar:</b>	...or is it not like that?
<b>Mr. Abdul Mannan Umar:</b>	I would like to say that this is absolutely, absolutely – I am telling you the gist of my life-long study, that there is no divergence in Mirza Sahib's writings regarding the topic of Nubuwwat. Until his demise in May 1908, he maintained the same stance he had adopted in the beginning. And in the writing he had published in a common newspaper, a couple of days prior to his demise, he had adopted the same stance that he had adopted right from the first day in Izalah-e-Awham, or even before that, in Tawzee'u Maraam, etc. Saying that he had not made any claim at a particular time, and that he changed this afterwards, that there had been an evolution of sorts, that he had begun to make claims after further study... regarding this I would like to say that we hold there had been no such evolution, nor had there been any contradiction, nor change. The stance he had in the beginning, his saying 'I am conversing with the Almighty, and the Almighty is conversing with me', he retained to the end. The way some people define this kind of 'prophethood', by referring to one who has got it as <i>Zilli Nabi</i> and <i>Baroozi Nabi</i> , is not really a definition of prophethood. This is the stance he had adopted even on the last day. As far as possible, we neither deem that there is any kind of

	deficiency, nor discrepancy, nor change in Mirza Sahib's writings, and we also do not think that there had been any kind of evolution.
<b>Mr. Yahya Bakhtiar:</b>	You have not elucidated in which sense the people of Rabwah consider him to be a prophet?
<b>Mr. Abdul Mannan Umar:</b>	Would it be not more appropriate to ask them directly with regard to their beliefs? This is one of our basic...
<b>Mr. Yahya Bakhtiar:</b>	No, no, look, this is a question which does not in the least interfere with anyone's personal matters...
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	...the whole Millat is wondering...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...that there is one group who says that Mirza Sahib was a prophet. You say: 'No. He was not a prophet in the sense in which you people say he was. We disagree with you on that.' Now, in which sense did they take it when you began to differ with them? And what is the difference between your and their interpretation? What interpretation makes a person a Kafir when he adopts it? This is the question.
<b>Mr. Abdul Mannan Umar:</b>	I would like to submit that I would like to say, that we would like to submit to your honourable members that it is a completely wrong approach to interfere with the followership of a certain person or group. No matter how much I might have researched, no matter how much I might be clear myself, but this does in no way give me the right to make a judgmental statement about the beliefs of others...
<b>Mr. Yahya Bakhtiar:</b>	No, no, Maulana, you have not understood me. Here the nation faces a major issue. You know that no one wants to get involved into such matters or quarrels. But the Assembly has no other choice but to ask this question. It has to find a solution to this issue. And you can help the Assembly in this matter, because of your knowledge, because of your experience. I do not say that you should label them as Kafir. Nor do I say that you should not label them as Kafir. I am just asking a question concerning the differences between you and them, and you yourself had said that they are interpreting the word 'Nabi' differently from you. So, I am asking whether they continue to be Muslims in your eyes, on basis of how they interpret 'Nubuwwat'.
<b>Mr. Abdul Mannan Umar:</b>	I would like to submit that it would be a great misfortune for our country if we decide upon a people's beliefs only by accepting the explanations that others have to offer regarding these beliefs, without listening to what they themselves have got to say.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not accepting. I am just saying that the Assembly has to ask questions on every aspect. It is also reading relevant matter by itself. It is thinking. The members had gone through many books. They had not just listened to the people from Rabwah. There are also some scholars present. The Assembly knows their viewpoint, too. They should also become acquainted with your point of view. Only then they can come to any conclusion, as to why there are so many differences

	between you. If Mirza Sahib was a prophet in a sense different from the Ummat, if Nabi here does not mean more than Muhaddith, and if they also think that, then there ought to be no differences between you...
<b>Mr. Abdul Mannan Umar:</b>	Let me explain...
<b>Mr. Yahya Bakhtiar:</b>	...but if there is any difference, then please provide the details. And whether you consider them as Muslims on account of this difference, or not?
<b>Mr. Abdul Mannan Umar:</b>	I would like to say that it is in the interest of this country that I should say to you, Sir, that if this way was to be opened up, that we decide upon a groups beliefs by listening to how others explain these beliefs, without listening to what they themselves have got to say, then this would lead to many difficulties; it would open the door to decrying others as Kafirs. Who knows what kind of interpretations an outsider might make... this is why, according to my viewpoint...
<b>Mr. Yahya Bakhtiar:</b>	Maulana Sahib! I am speaking quite clear. If I were to ask you whether Parsis are Kafirs, would you still say: 'No, we are all Pakistanis, I do not want to say anything about that'?
<b>Mr. Abdul Mannan Umar:</b>	No, you would not ask this. You would ask: 'What are the beliefs held by the Parsis?' This would be your question.
<b>Mr. Yahya Bakhtiar:</b>	I am asking you the same. In which sense do they...
<b>Mr. Abdul Mannan Umar:</b>	You should ask them about their beliefs...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mr. Abdul Mannan Umar:</b>	...why are you asking me about their beliefs? You can ask me about my beliefs. Their beliefs you should ask from them. Then you can decide. I am not in favour of having Zaid decide about my beliefs, and having Bakr decide about Zaid's beliefs. You should make such a law about beliefs. I would like to request that you take a declaration from every sect in which they expound their beliefs.
<b>Mr. Yahya Bakhtiar:</b>	No, who had decided regarding Musailma Kazzab? Had he made this decision himself, or had anyone else made it?
<b>Mr. Abdul Mannan Umar:</b>	I do not understand.
<b>Mr. Yahya Bakhtiar:</b>	One person is falsely claiming prophethood...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...will it be left up to him to decide whether his statement is correct or not? Or will this decision be made by someone else? Will anyone else think: 'What is this person saying?'
<b>Mr. Abdul Mannan Umar:</b>	I had submitted that when a person makes such a claim – whether true or false is not subject of discussion; it is not at all a matter of discussion whether his claim is true or false – when a person makes such a claim, we should not at all try to decide whether his claim is true or false.
<b>Mr. Yahya Bakhtiar:</b>	That is fine, you are right regarding that...
<b>Mr. Abdul Mannan Umar:</b>	...if he claims prophethood, he is a Kafir and a liar.



<b>Mr. Yahya Bakhtiar:</b>	And those who believe in him, are they also Kafirs?
<b>Mr. Abdul Mannan Umar:</b>	We have not seen... we do not discuss their beliefs.
<b>Mr. Yahya Bakhtiar:</b>	No, fine, I was just talking about matters of principle. That what I was principally saying, am saying, that no...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	...that you... Would those who believe in a person who claims prophethood be Kafir?
<b>Mr. Abdul Mannan Umar:</b>	I would like to repeat the same point regarding prophethood, that since some people use the word 'Nubuwwat' in another sense...
<b>Mr. Yahya Bakhtiar:</b>	Maulana, one thing has become fully clear, that you have mentioned two types of prophethood...
<b>Mr. Abdul Mannan Umar:</b>	No, not two types...
<b>Mr. Yahya Bakhtiar:</b>	Two definitions?
<b>Mr. Abdul Mannan Umar:</b>	Yes, no, no. I had not mentioned two types?
<b>Mr. Yahya Bakhtiar:</b>	You had not mentioned two definitions?
<b>Mr. Abdul Mannan Umar:</b>	Yes. The definition of a 'Haqiqi Nabi', an actual prophet...
<b>Mr. Yahya Bakhtiar:</b>	Yes, right.
<b>Mr. Abdul Mannan Umar:</b>	...and that of a 'Ghair Nabi', a non-prophet, for whom the word 'Nabi' is used nevertheless.
<b>Mr. Yahya Bakhtiar:</b>	Do you refer to Mirza Sahib as a prophet in this sense, or does he refer to himself as a prophet in this sense?
<b>Mr. Abdul Mannan Umar:</b>	Pardon?
<b>Mr. Yahya Bakhtiar:</b>	In the sense of 'non-prophet'...
<b>Mr. Abdul Mannan Umar:</b>	Yes. As I...
<b>Mr. Yahya Bakhtiar:</b>	...you say that the word which he had been using, does not refer to an actual prophet, but is rather used in the sense of Muhaddith?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And they consider him as a prophet in the real sense, or do they consider him to be a Muhaddith as well? In which sense do they consider him as a prophet? Because you are having differences regarding this. This is why I am saying this. You...
<b>Mr. Abdul Mannan Umar:</b>	No, let me explain...
<b>Mr. Yahya Bakhtiar:</b>	Regarding this, you say 'I am not going to answer this.'
<b>Mr. Abdul Mannan Umar:</b>	No, I...
<b>Mr. Yahya Bakhtiar:</b>	Because there are two parties. Both are Mirza Sahib's followers, in one sense or

	the other. You say that you are differing on some fundamental issues. This difference has to do with elections, because who becomes Khaleefah and who not is an important issue. And your difference regarding the issue of 'Nabi'... in which sense do they consider him as Nabi, so that you differed with them?
<b>Mr. Abdul Mannan Umar:</b>	Let me explain. I had said that there are two kinds of definitions in vogue. I had also said that the two definitions of 'Nabi' do not imply two different kinds of prophets. One of these definitions is the actual definition. A lion is an animal, we use the word 'lion' for it. The word 'lion' denotes a wild beast. But at times, we use the word 'lion' to describe a brave person. We do not say that the word 'lion' as got two definitions. The definition remains the same.
<b>Mr. Yahya Bakhtiar:</b>	No, Maulana, please tell me, if the lion who is not a real lion, would say: Look! My face looks just like that of a lion. I have got paw-like hands, I have got teeth like a lion. I am the picture of a lion, and I combine all the virtues of a lion in myself. What would you say about him?
<b>Mr. Abdul Mannan Umar:</b>	This is quite right. This is our point of view. If he says: I am a lion, I got paws, I am a beast, I am such and such', then we would take the same step that I had mentioned earlier, that anyone who claims to be a prophet after the Holy Prophet ﷺ is a liar and a Kafir. But the word 'Nabi' would not have been used here.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am talking about a lion.
<b>Mr. Abdul Mannan Umar:</b>	Yes, absolutely right.
<b>Mr. Yahya Bakhtiar:</b>	There is a real lion...
<b>Mr. Abdul Mannan Umar:</b>	The peculiarities...
	...and a fake lion. But his followers say 'Yes, he was a real one. He had all the virtues of a real lion.'
<b>Mr. Abdul Mannan Umar:</b>	If the characteristics of Nubuwwat are acknowledged with regard to him, if all the prerequisites and conditions of Nubuwwat are fulfilled, then we would say that he is a claimant to actual Nubuwwat. But if one does not acknowledge the traits and characteristics of a lion in him, and yet one says: 'Call him a lion, use the word 'lion' for him', then this would not imply a use of the word in its actual sense. It would be an implied meaning instead. So, what is now our difference with them? This was your question. Regarding this, I would like to say the descending of Divine Communication to a mortal is not the real definition of Nubuwwat. And their opinion... Rather, this carries a sense of Muhaddithiyat. This is our point of view. No, sir! Exactly this happens to be the actual definition of Nubuwwat, and this word has not been used in a sense of Muhaddithiyat. This is our and their...
<b>Mr. Yahya Bakhtiar:</b>	You mean that a Nabi in the real sense is one who brings a Shariah, and one who does not is not a Nabi?
<b>Mr. Abdul Mannan Umar:</b>	Not a Nabi. Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	...I had said before that Hazrat Isa <i>alaihis salam</i> had not brought a Shariah
<b>Mr. Abdul Mannan Umar:</b>	No, I had (mentioned) three conditions...

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	You had directly said...
<b>Mr. Abdul Mannan Umar:</b>	No, I had mentioned three conditions of Nubuwwat: 1. That he brings a Shariah, a new Shariah, and that he had got this reward directly, that he brings a new Shariah, that he had got this reward directly, and that God had called him a Nabi. This is an essential condition. These are the things because of which a person...
<b>Mr. Yahya Bakhtiar:</b>	Look, Maulana, look!
<b>Mr. Abdul Mannan Umar:</b>	Any part of the former Shariah...
<b>Mr. Yahya Bakhtiar:</b>	Yes, this is one...
<b>Mr. Abdul Mannan Umar:</b>	You had given the example of Hazrat Ali <i>radiallahu anhu...</i> of Hazrat Maseeh. I had said that Hazrat Maseeh is a prophet in the real sense; there is absolutely no difference between him and the former prophets...
<b>Mr. Yahya Bakhtiar:</b>	Alright, you...
<b>Mr. Abdul Mannan Umar:</b>	...because there had been no mention of his being legislating. The Holy Qur'an tells us regarding Hazrat Maseeh: (Arabic text not included in original – translator) He had abrogated some parts of the former Shari'ahs. So saying that he had been any other kind, no, the same three conditions that I had mentioned. Directly, I had mentioned that he had not become a Nabi due to his having followed the Shariah of Hazrat Musa <i>alaihissalam</i> . He either is to bring a new Shariah, or abrogate the old one.
<b>Mr. Yahya Bakhtiar:</b>	No, this would then mean that you consider Hazrat Isa <i>alaihissalam</i> as a prophet who brought a Shariah, or not? Was he not non-legislating?
<b>Mr. Abdul Mannan Umar:</b>	(Arabic text not included in the original – translator)
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking whether...
<b>Mr. Abdul Mannan Umar:</b>	Yes, I have already said that the only difference I perceive between him and Hazrat Musa <i>alaihissalam</i> is that in the Shariah that had been given to Hazrat Maseeh, much had been adopted from the Shariah of Hazrat Musa <i>alaihissalam</i> .
<b>Mr. Yahya Bakhtiar:</b>	But the Holy Prophet ﷺ had also adopted much matter. This question...
<b>Mr. Abdul Mannan Umar:</b>	Yes, no, no...
<b>Mr. Yahya Bakhtiar:</b>	Look, this is the Word of Allah. Mistakes had crept into it. The Holy Prophet ﷺ rectified them.
<b>Mr. Abdul Mannan Umar:</b>	No, it is not like that...
<b>Mr. Yahya Bakhtiar:</b>	Pardon?
<b>Mr. Abdul Mannan Umar:</b>	...it is not that he had taken anything from the Torah or the Injeel and adopted it. The Holy Prophet ﷺ had received directly from Allah...
<b>Mr. Yahya Bakhtiar:</b>	No, I am not saying this. Rather, Allah sent the same message to him that He had sent there before...
<b>Mr. Abdul Mannan Umar:</b>	No, it is not like that. There is a difference.

<b>Mr. Yahya Bakhtiar:</b>	They had made a difference. Otherwise, there had been no difference in Allah's message.
<b>Mr. Abdul Mannan Umar:</b>	No, there is a difference. There are many points in this Shariah that had not been given to the former people.
<b>Mr. Yahya Bakhtiar:</b>	Yes, no, this is alright...
<b>Mr. Abdul Mannan Umar:</b>	...the Holy Prophet ﷺ...
<b>Mr. Yahya Bakhtiar:</b>	...but both were the message of Allah...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Look, on this...
<b>Mr. Abdul Mannan Umar:</b>	Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	...both had got it directly...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...so, any message that Hazrat Isa <i>alahissalam</i> had received...
<b>Mr. Abdul Mannan Umar:</b>	...he had received it directly.
<b>Mr. Yahya Bakhtiar:</b>	...and if any other person would get such a message...
<b>Mr. Abdul Mannan Umar:</b>	Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	...would he then also be a prophet?
<b>Mr. Abdul Mannan Umar:</b>	He is a prophet because of that.
<b>Mr. Yahya Bakhtiar:</b>	Now, we had been talking about a lion. About a real lion and about a fake lion.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	A real lion, and a person who claims to be...
<b>Mr. Abdul Mannan Umar:</b>	No, not about a real lion and a fake lion, but about using the word 'lion' in the literal and in the implied sense.
<b>Mr. Yahya Bakhtiar:</b>	Yes, like, for example, the 'Lion of Bengal', the 'Lion of Punjab'.
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes, right, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	And those, well, leave them...
<b>Mr. Abdul Mannan Umar:</b>	Yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	...because there is no difference between them. I am not talking about that. But there is one thing. One thing is there, you see it and think: What is this? This looks like a glass. You then say: What are the attributes of a glass? It is any kind of shape in which you can keep some water or any other thing. It might be big or small. It might be of one shape or the other. It might be made of glass or any other material. When it has got all these attributes, it will be a glass. A prophet, a Nabi, is also just a human being. A Muhaddith is also a human being. This common

	factor is found in them right from the beginning. Afterwards, one of them says that he is receiving Wahy from Allah. And the other one, the one whom you call Muhaddith, also says that he is receiving Wahy from Allah...
<b>Mr. Abdul Mannan Umar:</b>	No, there is a big difference between the two. Mirza Sahib had...
<b>Mr. Yahya Bakhtiar:</b>	I was not talking about Mirza Sahib...
<b>Mr. Abdul Mannan Umar:</b>	Pardon?
<b>Mr. Yahya Bakhtiar:</b>	Rightnow, I am not talking about Mirza Sahib. I am talking just generally.
<b>Mr. Abdul Mannan Umar:</b>	I think that there are many types of Wahy. One type is that which is called 'Wahy Matloob' - the Wahy of the Holy Qur'an. This is peculiar to the Holy Prophet ﷺ. This type of Wahy is discontinued until the Day of Judgement. Neither can there be any Ilham of this type, nor any Wahy. Nor can anyone get the Wahy which is known as Wahy Nubuwwat, the Wahy of Prophethood. This door is closed. In no way do we think that Mirza Sahib had received any such Wahy, or that it had been of the same kind or same rank as that which had been given to the Holy Prophet ﷺ. Not at all.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I do not want to go into these details.
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	I just want to ask you that when you say that there are two people...one Muhaddith, Mujaddid, Wali, righteous person, human being, and the other a prophet of Allah, look, do you say that both receive Wahy? Do you say that?
<b>Mr. Abdul Mannan Umar:</b>	Regarding that I had said that they cannot receive the Wahy of Nubuwwat.
<b>Mr. Yahya Bakhtiar:</b>	They cannot receive the Wahy of Nubuwwat.
<b>Mr. Abdul Mannan Umar:</b>	Yes, no. Not at all. I explain...
<b>Mr. Yahya Bakhtiar:</b>	No, no, I was asking that, in case...
<b>Mr. Abdul Mannan Umar:</b>	No, they cannot receive the Wahy of Nubuwwat.
<b>Mr. Yahya Bakhtiar:</b>	And if a person says that he is receiving the Wahy of Nubuwwat...
<b>Mr. Abdul Mannan Umar:</b>	Yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	...that would then...
<b>Mr. Abdul Mannan Umar:</b>	Then he would be a claimant to prophethood.
<b>Mr. Yahya Bakhtiar:</b>	He would be. Then onwards, I still...
<b>Mr. Abdul Mannan Umar:</b>	He would be a Nabi. I just would like to...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mr. Abdul Mannan Umar:</b>	...please permit me...Mirza Sahib said: 'If one was to assume that Wahy descended just a single time, and if Hazrat Jibreel had just brought a single sentence and then it would cease, then still this event

would negate the Finality of Prophethood. The Seal of Prophethood would have broken, and Wahy and messengership would descend again. And in this case it does not matter whether much or little had been sent down. Every wise person will understand that if Allah is Truthful, One, and that He had given a promise in the Ayat of Khatamun-Nabiyeen, and that this had been thoroughly elucidated in the Sacred Ahadith, that after the Holy Prophet's □ demise, Hazrat Jibreel *alaihissalam* had been forbidden to bring any more Wahy, for all times to come, that all these things must be true and correct. We deem it agains the Finality of Prophethood that even a single phrase of Wahy Nubuwwat should descend. That Hazrat Jibreel *alaihissalam* brings a single phrase of Wahy Nubuwwat to a person, and that that person should say: 'This has been revealed to me.' About such a person we would say that he is a claimant to prophethood, and after the Holy Prophet □, we would not even accept the descending of a single sentence.'

<b>Mr. Yahya Bakhtiar:</b>	Fine. Now please explain the following: Mirza Sahib had founded his Jamaat and told the people to pledge allegiance to him. What was his purpose in doing so? Did he want to create a separate Ummah, or a new Muslim sect, or was it just a group that was to serve...
<b>Mr. Abdul Mannan Umar:</b>	Sir, I would like to say that when Mirza Sahib founded his Jamaat, he definitely did not intend to create a new Ummah, from this...
<b>Mr. Yahya Bakhtiar:</b>	Or to create a sect...
<b>Mr. Abdul Mannan Umar:</b>	Let me explain...
<b>Mr. Yahya Bakhtiar:</b>	...of Muslims?
<b>Mr. Abdul Mannan Umar:</b>	<p>He did not want to create anything that would lead to differences and division among the Muslims, or that would open the door to labelling Muslims as Kafirs. I shall state some conditions. From these conditions you can easily deduce what Mirza Sahib's purpose was when he founded this Jamaat. In one place, he says: 'There are two objectives in the founding of this Jamaat. One is to establish a relation with Allah. To make people virtuous, to enable them to follow the beautiful example set by the Holy Prophet □, to serve the Holy Qur'an, to fully enforce to teachings of the Holy Qur'an upon one who becomes a true servant, a true Ummati, a true follower of Muhammadur-Rasoolullah □.</p> <p>And the second objective in founding this Jamaat is to spread Islam in the world, and to brighten up the world with the brilliance of Muhammadur-Rasoolullah □, and to bring all those who are not yet in the service of Muhammadur-Rasoolullah □, who are not yet aware of لا اله الا الله, who do not know about Allah's Oneness, who are not familiar with Islam, to bring them into the fold of Islam.'</p> <p>Maulana Sahib will corroborate my statement – he had gone to Europe, first to England, then to Germany – you can take his testimony that even there, he had never ever presented Mirza Sahib as a prophet, nor presented him in a way to make him appear as an independent human being, who has nothing to do with the service of Muhammadur-Rasoolullah □. When we go there, we do so to make new Muslims.</p> <p>And, Sir, apart from that, I had stated in front of you that the pledge of</p>

	allegiance...
<b>Mr. Yahya Bakhtiar:</b>	Yes, we have read that.
<b>Mr. Abdul Mannan Umar:</b>	...there are ten conditions to the pledge of allegiance...
<b>Mr. Yahya Bakhtiar:</b>	We have seen the ten conditions.
<b>Mr. Abdul Mannan Umar:</b>	...to which I would like to bring your attention.
<b>Mr. Yahya Bakhtiar:</b>	We have seen them, we have seen them. They are on the record.
<b>Mr. Abdul Mannan Umar:</b>	No, I just would like to direct your attention to one matter.
<b>Maulana Sadruddin:</b>	He (Mr. Abdul Mannan Umar) had said something with regard to myself. I had gone to England twice, and had converted many English to Islam. But I had never mentioned Mirza Sahib in any private gathering, because I do not consider Mirza Sahib as the founder of Islam. Muhammadur-Rasoolullah □ brought us Islam...
<b>Mr. Yahya Bakhtiar:</b>	Maulana...
<b>Mr. Abdul Mannan Umar:</b>	I was preaching Islam...
<b>Mr. Yahya Bakhtiar:</b>	Maulana! There are many...
<b>Mr. Abdul Mannan Umar:</b>	...I had not even mentioned Mirza Sahib's name.
<b>Mr. Yahya Bakhtiar:</b>	Please forgive me my impudence, but many people think that if you had mentioned him, many would not have accepted Islam. They became Muslims only because you talked about Islam. We...
<b>Mr. Abdul Mannan Umar:</b>	I was saying something...
<b>Mr. Yahya Bakhtiar:</b>	But just leave this.
<b>Mr. Abdul Mannan Umar:</b>	No, in this regard... to believe that there had been taken any other name but that of Islam would have hampered the spread of Islam, and that we did not mention it because of that, that we had not mentioned it due to any interest... with utmost respect, I beg to say that this is not correct. – We had gone abroad the first time in 1913. Our very first mission had been established in England, in 1913. The beliefs held by Khwajah Kamaluddin Sahib, his speeches – this is not any concealed matter.
<b>Mr. Yahya Bakhtiar:</b>	No, this...
<b>Mr. Abdul Mannan Umar:</b>	This was not done due to any interest.
<b>Mr. Yahya Bakhtiar:</b>	You are right. When Khawjah Sahib was going...once during Mirza Sahib's lifetime, there had been a programme that he should be going...
<b>Mr. Abdul Mannan Umar:</b>	No, I had mentioned 1913.
<b>Mr. Yahya Bakhtiar:</b>	I know this.
<b>Mr. Abdul Mannan Umar:</b>	Mirza Sahib had passed away in 1908.
<b>Mr. Yahya Bakhtiar:</b>	Yes. But before that, there had been a plan that someone should be sent, during

	Mirza Sahib's lifetime.
<b>Mr. Abdul Mannan Umar:</b>	Not Khwajah Sahib. Some people.
<b>Mr. Yahya Bakhtiar:</b>	Yes. So, during those days, when he was told that there should be no mention of Mirza Sahib, he had said that then it would not be the same thing.
<b>Mr. Abdul Mannan Umar:</b>	Yes. Let me explain...
<b>Mr. Yahya Bakhtiar:</b>	Had there been any such thing, or not?
<b>Mr. Abdul Mannan Umar:</b>	Yes. There had been some Maulwi Insha Allah Sahib from Lahore. He had said: 'We shall support you financially. We shall... You should set up a mission abroad. This way, we will work together towards the spreading of Islam. Now, if it would have been the way you said, then we should have accepted that offer then and there. We would have got financial support and we would have earned ourselves a reputation. New vistas would have opened up for us. But we rejected. What was the reason? From this is learnt that we neither desired to cheaply earn ourselves any reputation, nor to make money. Why did we reject? It happened thus – the matter has been printed, it is not any secret affair. The whole discussion is contained in the files of the 'Review' – we said, they had said: 'Sir, when going there, do not present the interpretation of the Holy Qur'an that you have got from Mirza Sahib. Rather, present the interpretation that we give to you.' That is quite a strange thing; we consider a person as one who is close to Allah, we believe that Allah is guiding him, that he has got knowledge regarding the deeper meanings of the Holy Qur'an, that he interprets the Holy Qur'an in a depth that is not found with others, and yet we have undertaken it not even to mention the name of that person there! This is what I wanted to say.
<b>Mr. Yahya Bakhtiar:</b>	No, you say 'we...' I had asked whether Mirza Sahib himself had objected, or anybody else?
<b>Mr. Abdul Mannan Umar:</b>	This incident took place during Mirza Sahib's lifetime.
<b>Mr. Yahya Bakhtiar:</b>	Had he himself raised that objection...
<b>Mr. Abdul Mannan Umar:</b>	He was not part of this conversation. This conversation had taken place between Khwajah Sahib and Maulwi Insha Allah.
<b>Mr. Yahya Bakhtiar:</b>	And Maulwi Insha Allah as well as Maulana Muhammad Ali were agreed...
<b>Mr. Abdul Mannan Umar:</b>	No. There is a printed statement by Maulana Sahib...
<b>Mr. Yahya Bakhtiar:</b>	Alright...
<b>Mr. Abdul Mannan Umar:</b>	...that we have...
<b>Mr. Yahya Bakhtiar:</b>	I just put this question by the by.
<b>Mr. Abdul Mannan Umar:</b>	Yes. So, what I was saying is that the interpretation of the Holy Qur'an which we thought – I am giving you an example, we do not have any secrets – I am giving you an example, that we do not believe in the coming of any prophet after the Holy prophet ﷺ. Now, this is our interpretation, which is not liked by some people. Some people say that a former prophet can come, but not a new one. Now, there



is a difference of opinion regarding our interpretation and theirs. Regarding going there, we would never say: Oh! We have received a bit of money, now let us go there and tell the people that any of the former prophets can come. We would give the interpretation which we consider as correct. And that is that the Holy Prophet ﷺ had been the Seal of Prophethood in a complete and perfect manner. There is absolutely no form of prophethood that would appear after the Holy Prophet ﷺ. This is why we do not talk about new and old there. There we state that every kind of prophethood has come to an end.

I was saying that we had not presented Mirza Sahib as an independent personality. We had not presented him as a human being after whom new interpretations of Kufr and Islam would come into being, after whom a new society would come into being after whom a new way of life, a new religion and a new Millat would come into being. We never said anything like that over there. You had asked: 'What was Mirza Sahib's purpose in establishing this Jamaat?' I had replied that there were two purposes. One, to bring man out from vice; two, to spread Islam in this world. And for this, he had laid down some conditions for the pledge of allegiance, these conditions are available on your record, you have seen them already. I just want to draw your attention to two matters: One: what is the objective here? That a person should consider religion and the honour of his religion and its sympathies, that he should consider Islam as more precious to him than his wealth, honour, children and all other near and dear ones. This was one objective. And there are ten conditions of the pledge, nine of which are going in this direction, and only the tenth condition states why we have pledged allegiance to Mirza Sahib, why we have affiliated ourselves to him, of which kind our affiliation to him is. I shall repeat these words in front of you. The tenth condition is:

'The pledger of this solemnly states to abide by this undertaking of brotherhood for the sake of Allah with this most humble bondsman (i.e. Mirza Ghulam Ahmad Sahib) for the rest of his life, and that the bonds of fraternity which he had pledged in this undertaking of brotherhood shall be given such a high rank, the like of which shall not be found in all other worldly relations, affiliations and states of services.'

This is the objective in Mirza Sahib's pledge, Mirza Sahib's objective in establishing this Jamaat, the purpose for which he had set up this Jamaat. And regarding which – as I had stated already – he had not driven the Jamaat towards any kind of dictatorship. Rather, the Anjuman had been based on that which we call Shura, advisory council, mutual consultation, which had been enjoined in the Holy Qur'an: *وامرهم شورى بينهم* – and their affair is one of mutual consultation. The rules and regulations are registered with the government, and they state the same objectives: propagation of the Holy Qur'an, propagation of Islam, propagation of Muhammadur Rasoolullah ﷺ, serving Islam, serving humanity, serving education. All these things are our purposes and objectives, for the sake of which we had gathered around Mirza Sahib.

**Mr. Yahya Bakhtiar:** I would like to put a little question to you, then you... yes, I had asked you whether establishing the Jamaat was not for the sake of founding a separate Ummat, or...

**Mr. Abdul Mannan:** No, not at all!

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	...or to create a new sect among the Muslims, it was not that, either? A sect had come into being, nevertheless.
<b>Mr. Abdul Mannan Umar:</b>	The word 'Firqah' (sect) is also used in the sense of Jamaat. I would not say that...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	...because in 1901, the government had held a census. The census had also a field for different sects. So, I shall tell you our technical name, our legal name, under which we present ourselves: Ahmadiyyah Muslim Sect. This is the registered name which we had chosen in the census of 1901.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib had given you directions that you should enter your name like that?
<b>Mr. Abdul Mannan Umar:</b>	Yes. Yes, these are Mirza Sahib's words...
<b>Mr. Yahya Bakhtiar:</b>	Now, please state...
<b>Mr. Abdul Mannan Umar:</b>	...Ahmadiyyah Muslim Sect.
<b>Mr. Yahya Bakhtiar:</b>	...what are your religious and social relationships with all other Muslims, as per Mirza Sahib's directions and guidelines?
<b>Mr. Abdul Mannan Umar:</b>	With regard to other Muslims, as I had stated already, if we...
<b>Mr. Yahya Bakhtiar:</b>	According to his guidelines.
<b>Mr. Abdul Mannan Umar:</b>	<p>Yes. If we had abided right from the beginning by what Mirza Sahib had said, that is, all Muslim countries, then perhaps we would not have to face the difficulty in which we find ourselves at present. Mirza Sahib's point of view was, as I had said already, that if a person calls himself a Muslim, then – only due to some differences with him – do not fall into any such differences with him which would result in some kind of religious calamity for you. But differences were continually on the rise. I remember an incident that had taken place in those days, let me tell you about it. Maulwi Husain Batalwi was alive during those days. Mirza Sahib had suggested to him:</p> <p>'Look, you people abuse us, keep us from going to mosques. When any of us dies, you do not let him be buried in your graveyards. If any of us enters a mosque, you drive him out, beating him. All this weakens Islam. Make a treaty with us for seven years. What kind of treaty? Just give us an opportunity to serve Islam, and then have a look at the results. If we do not cause Islam to prevail in the world in an unprecedented manner, if we do not cause it to spread in parts of the world where the name of Muhammadur Rasoolullah has not reached yet, if we do not cause the people in these areas to fall to the feet of Muhammadur Rasoolullah, and do not bring about a tremendous change in this world, then you may get hold of our throats.</p> <p>This is what Mirza Sahib had suggested back then. We still suggest this to the people. We are always ready for it.</p> <p>I would like to say that in consequence of establishing this Jamaat, the Ahmadi had never caused any religious sectarianism, religious strife, or religious mischief.</p>

	You can see this in our whole history.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I had not said that. Look, I had not said that the Ahmadis had caused any kind of mischief. Look, Maulana, I...
<b>Mr. Abdul Mannan Umar:</b>	You had not said so.
<b>Mr. Yahya Bakhtiar:</b>	No. What I was saying is that when Mirza Sahib had set up his Jamaat...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...no matter if we consider it as a Firqa (sect) or Jamaat, the people were engaged in Tableegh, or considered it as their duty. This resulted in quite strong reactions on part of the Muslims. You had said that they would not allow your dead to be buried in their graveyards, would not let you come to their mosques, they started to persecute the Ahmadis in a way. From your point of view...
<b>Mr. Abdul Mannan Umar:</b>	A part of them.
<b>Mr. Yahya Bakhtiar:</b>	Yes, but why, after all?
<b>Mr. Abdul Mannan Umar:</b>	This was because...
<b>Mr. Yahya Bakhtiar:</b>	...what had Mirza Sahib said that caused them to be so infuriated?
<b>Mr. Abdul Mannan Umar:</b>	That I shall tell you, sir! Anyone's getting angry, anyone's getting so displeased, so enraged, and taking such steps does not necessarily stem from having been provoked by any horrendous act on the part of anyone else. In our country, people fight over such trifles as saying 'Ameen' aloud during the prayer, or raising the index finger during Tashahhud, and the like, which are all...
<b>Mr. Yahya Bakhtiar:</b>	No, Maulana, you are right regarding that. I am not saying this. When a person is angry, he might say anything. Later on, he reconsiders what he had done. But this thing is going on continuously since the past 70, 80 years...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...that there is such a strong reaction against the Ahmadis. Otherwise, you are completely right when you say that all Muslim sects decry others as Kafirs. But there had never been any such reaction like 'Do not pray together, do not marry, do not shroud them, do not marry them.' What was the reason for such a reaction?
<b>Mr. Abdul Mannan Umar:</b>	Sir, with utmost respect I would like to say that I am not agreeing to these two points. There had been no such riots before 1953. There had been minor incidents, but they did not affect the whole country, as had been seen in the findings by the Muneer Enquiry Committee...
<b>Mr. Yahya Bakhtiar:</b>	No, I think that during Mirza Sahib's days – as far as I had read about the condition then, and I shall share them with you as well, whether you agree with those matters, or not – as long as there had not been thorough police protection, Mirza Sahib was not able to give a speech anywhere. And it was not the Christians or Arya Samaj who were fiercer in their opposition, but the Muslims. And that although there had been a stage when he had been a hero for the Muslims, a

	stage when he debated with the Arya Samaj, answered them, when he answered the Christians. But when he made his claim – you think he had not made any such claim – anyway, the impression that the Muslims had got, was that he had said: I am the Mahdi, I am the Promised Messiah, or, I am a prophet, or an Ummati Prophet. After that, there had been quite a sharp reaction.
<b>Mr. Abdul Mannan Umar:</b>	Respected Sir! I would like to submit that Mirza Sahib’s words which you had quoted are in ‘Tawzeehul Maraam’, and they belong to his earliest writings. That is, this book comes after Baraheen-e-Ahmadiyyah. Saying that back then Mirza Shaib had not said any such thing – well, he had said them back then as well. Secondly, you said that he did not have the permission to give any speech, that he could not make any public appearance...
<b>Mr. Yahya Bakhtiar:</b>	No, no, he did have permission, but there was need for police protection.
<b>Mr. Abdul Mannan Umar:</b>	No. Here I dare to differ. Let me relate to you the circumstances of two journeys. Most probably in 1904, Mirza Sahib had gone to Jhelum. There was no army, no police, no protection. There had been no gathering of Mirza Sahib’s followers, nothing. Mirza Sahib would just come, and thousands of people would gather around him and listen to him. Hence, saying that...
<b>Mr. Yahya Bakhtiar:</b>	It might have happened at times, but not in general.
<b>Mr. Abdul Mannan Umar:</b>	No. let me relate you an incident.
<b>Mr. Yahya Bakhtiar:</b>	No, I just...
<b>Mr. Abdul Mannan Umar:</b>	There had been an incident in Sialkot, and another in Lahore. One of his writings had been read, and Mirza Sahib had been present himself as well. This writing had been published in many languages of the world, explaining the philosophy of Islamic principles. This was read. And the moderator at that time, the person who presided, the representatives of various newspapers who were present at that time...
<b>Mr. Yahya Bakhtiar:</b>	Look, we know about this. You are talking about 1896. I am not talking about that. I will give you some reference stating how many police were present during the meeting at Lahore, how many were present at Amritsar, how many were present at Lahore.
<b>Mr. Abdul Mannan Umar:</b>	No, there had been only one incident at Delhi, where...
<b>Mr. Yahya Bakhtiar:</b>	Anyway, that is another matter. You...
<b>Mr. Abdul Mannan Umar:</b>	This was another matter. This was more of a debate.
<b>Mr. Yahya Bakhtiar:</b>	We will have...
<b>Mr. Abdul Mannan Umar:</b>	Yes, right. But...
<b>Mr. Yahya Bakhtiar:</b>	...break?
<b>Mr. Abdul Mannan Umar:</b>	I was saying that Mirza Sahib...
<b>Mr. Yahya Bakhtiar:</b>	Now you...
<b>Mr. Abdul Mannan Umar:</b>	This is not important.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Then later, later.
<b>Madame acting Chairman:</b>	Rightnow we shall take a break.
<b>Mr. Yahya Bakhtiar:</b>	We shall take a break for lunch.
<b>Madame acting Chairman:</b>	Come back at 5:30. The Delegation...
<b>Mr. Yahya Bakhtiar:</b>	5:30, 5:30.
<b>Madame acting Chairman:</b>	The Delegation is allowed to leave. You will have to come at 5:30 p.m. Book? Is it yours? Close the door. Yes, leave it. Members are requested to keep sitting. No, you can go. <i>(The Delegation left the Chamber)</i> The Attorney-General has to say anything? Any member wants to say something?
<i>(The Special Committee adjourned for lunch break to meet at 5:30 p.m.)</i>	
<i>(The Special Committee re-assembled after lunch break, Madame Acting Chairman (Dr. Mrs. Ashraf Khatoon Abbasi) in the Chair)</i>	
<b>Madame Acting Chairman:</b>	Yes, call them. <i>(The Delegation entered the Chamber)</i> Yes, Mr. Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	I was asking you that wherever Mirza Sahib went to give a lecture, he had to face quite fierce opposition, but why should any person who had not claimed prophethood, or with regard to whom there is no misunderstanding, face such opposition? You had said that no, there had been only once some opposition, when he had gone to Delhi. And that there was no opposition in the other places. He could address the people only under police protection, and it was very rare that he would address people without police protection. Regarding this, you had said that he had gone to Jhelum. He had not gone to Jhelum to give any lecture or to hold a rally. He had gone there because of some court matter. He did not give any lecture there. Apart from that, as far as Lahore is concerned, you had said that he had given a lecture there in 1896. But he had not been present during this lecture.
<b>Mr. Abdul Mannan Umar:</b>	He was present.
<b>Mr. Yahya Bakhtiar:</b>	No. According to the record that I have got, he was not. He was not there himself. Anyone had read out there his lecture on his behalf. He was present during any other lecture. Perhaps you are indicating...
<b>Mr. Abdul Mannan Umar:</b>	This is known as 'Lahore Lecture', 'Lecture of Lahore'...
<b>Mr. Yahya Bakhtiar:</b>	Yes. This is another one. He was present then.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Basheeruddeen Mahmood Sahib, who had written his biography: 'Ahmad, the Messenger of the latter days'... this had been written originally in Urdu and

had then been translated. I am not saying that everything he writes is correct. But he describes the scene of that lecture in Lahore like that:  
 ‘Since it had been known by experience that wherever he went, people of every religion and sect displayed a keen animosity towards him...’  
 Every sect, followers of every religion were inimical towards him:  
 ‘Especially the so-called Mussalmans.’  
 Particularly those who call themselves Muslims, or who claim to be Muslims.  
 ‘The police authorities had on the occasion made very admirable arrangements for his safety.’  
 Now, let me read to you what these arrangements were. When he left, after having addressed the participants of the rally, he says:  
 ‘They had, therefore, taken special precaution to ensure the safety of the Promised Messiah on his return journey from the lecture hall. First rode a number of mounted police. Then came the carriage bearing the Promised Messiah. This was followed by a member of policemen on foot. After them, there rode a number of mounted men. Thereafter walked another party of policemen. Thus was the Promised Messiah escorted back to his residence with the greatest possible care.’  
 Now, you will see that wherever Mirza Sahib went, whether it be Delhi, or Amritsar, there were similar circumstances. Wherever he gave his lectures, there was a large number of policemen. And Mirza Basheeruddeen Sahib has one particular complaint, that in places where there were no European policemen, the local police would not take so many pains. So, I was asking you, what was the reason that the Muslims had turned so much against him? If you say that he had not claimed prophethood, that he was a Muhaddith, and there is no doubt that before his claim a great number of Muslims respected him and that he had rendered quite some services. But when he claimed to be Mahdi, the Promised Messiah, or a Nabi, then there was immense opposition. You say that there had been neither any opposition to these claims, nor had there been any fights, nor was there any misgiving regarding that, and that all that started after 1913, 1914.

**Mr. Abdul Mannan Umar:**

What I would like to say, what I was saying, is that when anybody is opposed, the reasons for this opposition do not necessarily lie with this person. And likewise it is not necessary that that person makes any claim that is not correct. We have got some history as to when Mirza Sahib made that claim. We have got a background to that. Sir! I have got the reference of one of Mirza Basheeruddeen’s books with me. I would like to point out that I do not consider him to be in the least reliable, nor do I think this book to be an authentic reference...

**Mr. Yahya Bakhtiar:**

No, no. Look, Mirza Sahib! I do not mean that. It is possible that it is incorrect. I did say so. And I am saying that we do not have any evidence which would reject this. A person was present at a certain time, going with his father. He was respectful of his father, but at the same time he says that no matter where his father went, the people abused him.

**Mr. Abdul Mannan Umar:**

When his father died, he was at most 19 years old. You can guess what his age must have been at the time when the incident described by him had taken place.

**Mr. Yahya Bakhtiar:**

No, but even when a child is just eight years old, or ten years old, he still realizes

	that there are police parties around. And he is also getting evidence that when Mirza Sahib is giving a lecture, there is much need for police.
<b>Mr. Abdul Mannan Umar:</b>	<p>What I was saying is that the incident referred to is not a proof.</p> <p>The next thing I would like to say is that Hazrat Mirza Sahib had been born on 13<sup>th</sup> February 1835. From 1866 to 1868, he lived in Sialkot. The position there was that Maulana Sirajuddeen Sahib, father of Maulana Zafar Ali Khan from the newspaper 'Zameendar', was also there during these days. His evidence was that Mirza Sahib had spent his life there like a pious, religious-minded person. Please permit me to go a bit into history – you had mentioned him, this is why I had to quote – and Allamah Iqbal's teacher, Shamsul Ulamaa Maulana Meer Hasan Sahib was also there during those days, he had also given evidence regarding Mirza Sahib's work. His evidence was not only that Mirza Sahib was a pious, righteous saintly person, but that he had an immense eagerness to promote the cause of Islam. That he spent a great part of his time in studying the Holy Qur'an, or debating with the Cristians, etc, or in proving the truthfulness and superiority of Islam. After that, from 1880 to 1884, his literary life began. He wrote his magnum opus which contained the largest number of his inspirations and prophecies. I am pointing out in particular that this was the book in which he mentioned many of his inspirations and revelations. This was the point where opposition should have started, but it was not like that. Rather, big, influential leaders, like Maulana Muhammad Batalwi had, quite at length– I shall not take too much of your time – praised this book, and called it one of the greatest works in the past 1300 years. If revelation and inspiration, which – as I had said already – were claimed by Mirza Sahib right from the beginning. This he claimed right from the first day, and this he claimed until the last day. This claim is relevant. Revelation and inspiration take place, as per his claim. The person who receives them, publishes them. But when a great scholar praises...</p>
<b>Mr. Yahya Bakhtiar:</b>	Look, we have not heard from anyone else, apart from this scholar, what is the matter?
<b>Mr. Abdul Mannan Umar:</b>	Pardon?
<b>Mr. Yahya Bakhtiar:</b>	The Rabwah group who had come before had also given Batalwi Sahib's reference, that he had praised the Baraheen-e-Ahmadiyya a lot.
<b>Mr. Abdul Mannan Umar:</b>	Let me mention another person...
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that we have no doubts regarding that...
<b>Mr. Abdul Mannan Umar:</b>	No, I am telling you about another great human being: Shaikhul Hadith Maulana Nazeer Husain.
<b>Mr. Yahya Bakhtiar:</b>	They had also mentioned him, they had also mentioned him.
<b>Mr. Abdul Mannan Umar:</b>	Perhaps the name...
<b>Mr. Yahya Bakhtiar:</b>	Yes, they had mentioned him.
<b>Mr. Abdul Mannan Umar:</b>	This is why they had... I shall mention another name.

<b>Mr. Yahya Bakhtiar:</b>	No, no, this is not the point here. Look...
<b>Mr. Abdul Mannan Umar:</b>	My point is that if his claim had been so provocative as to enrage the people, and as far as we... from the beginning to the end...
<b>Mr. Yahya Bakhtiar:</b>	Look, look, sir! This is a very simple matter. A person writes a book, works hard on it for four, five years – the book has got four or five volumes – in general the Muslims living in our country are not literate. Only few people know how to read. So, who would read such a big book? Maybe five, ten people, or perhaps hundred? The people did not know about you. But when a person publishes an advertisement: ‘I am a prophet’, the people start to think: ‘What is this?’ I am saying ‘what is this?’ because out of a sudden... that person had rendered services as well. I agree with you that the Muslims appreciated him a lot because of his standing up to the Christians and the Arya Samaj. And out of a sudden, they became completely opposed to him, so much that profanities are being hurled at time, wherever he goes. What for police protection? If that person had not claimed prophethood, then what was the reason that the Muslims got so infuriated?
<b>Mr. Abdul Mannan Umar:</b>	I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	You say that the Muslims had not been angry. That is something else. If you say that there were not opposed, then this is also something else. If you agree that it had all started from those days, and that it had started quite forcefully...
<b>Mr. Abdul Mannan Umar:</b>	I would like to point out that I am not highlighting the greatness of his book ‘Baraheen-e-Ahmadiyyah’. This is not my point. My point is that Mirza Sahib had claimed from the beginning to the end to be ‘inspired by Allah’, to be addressed by and in communication with the Divine. This claim he had made right on the first day. He spent his whole life with this claim, and he passed away with this claim. The reason which I am saying this is that if these beliefs, these claims, this inspiration, this communication with the Divine, which he had claimed, was so provocative, then if not the people – you had said that the people back then where not literate – then let me mention the high-ranking scholars of those days, the high-ranking leaders, I am mentioning an influential group of people of those days – they had seen the book, and it was not that they had ignored it. They had commented on it. They had expressed their views upon seeing this book. And I would like to say that this is a book for which there had been thousands of advertisements – keep in mind the time, 1880 – 1884 – thousands of advertisements in the English and Urdu language. And copies thereof – I found that out during my travel to England and America – are still kept in the libraries in those countries. So, these things show that this book had not remained unknown, that the people had no knowledge about it. This book had been seen by big leaders and the common man, the barely literate lot and the great scholars. And his claim, his inspiration and revelation is contained in that book. But yet, there had been no provocation.  After that, let me tell you, Sir! In 1893, the largest religious party then, the Anjuman Himayat-e-Islam, held a rally in Punjab. And whom had it chosen to



	preside over the rally? Mirza Sahib's most illustrious follower, Maulana Nooruddeen. He was presiding over the rally, and in this rally, he explained parts of the Holy Qur'an. He gave a very detailed lecture in that rally. If it had been the same matter with him, then these people could not hold any rally at all, or address the public. He would have been so vehemently opposed...
<b>Mr. Yahya Bakhtiar:</b>	Look, I am talking about Mirza Sahib. You are going in another direction.
<b>Mr. Abdul Mannan Umar:</b>	I am talking about an incident in Mirza Sahib's life. I am talking about his most illustrious follower.
<b>Mr. Yahya Bakhtiar:</b>	No. Do not talk about his followers. It would be better if you would stick to Mirza Sahib.
<b>Mr. Abdul Mannan Umar:</b>	So, even in those days, the Jamaat 832 r bottom. After that, in 1896, there had been a rally of 'Religions of the World', in which Mirza Sahib's essay had been read. Now look, in spite of his claims and beliefs – although he was not there himself – his essay had been read. Mirza Sahib's thoughts had been shared. Mirza Sahib's representation of Islam had been explained. So, if his thoughts were so very much unbearable, then what is the matter? The matter is that his essay had been listened to with great interest and attention, and in complete silence. After the reading, the people kept their tongues moist by praising it. So, if a person was a Kafir, faithless, if he had evil beliefs, if he would propagate false claims and evil thoughts, then why would the Muslims listen to him? Saying that he had not been given representation anywhere, that there had been no one to listen to him...
<b>Mr. Yahya Bakhtiar:</b>	Sir! I had been asking you why he had been opposed. Just tell me that.
<b>Mr. Abdul Mannan Umar:</b>	I am coming to that. I was just about to say that. It was in 1900. From England, there had come a priest, Le Froye. He had raised quite a storm through Christian missionary work in Punjab. He had started a lecture series 'Living prophet, innocent prophet'. This had caused so many problems that the people had again resorted to Mirza Sahib. They had requested him to stand up to that priest. That priest had set up himself in the church that was near to the blacksmiths' gate in Anarkali, Lahore. There he had started. But then, that person ran away from there, but Mirza Sahib followed him, until he had to move on to Karachi, and from then on to Bombay, and then, at last he left the country. And he had come with the claim that within a couple of years only, he would bring the Muslims of the subcontinent into the fold of Christianity (may Allah protect us!) The people had made Mirza Sahib their representative on this occasion. Sir, I admit that some people had called him Kafir, and it had also been submitted to Father Le Froye that...
<b>Mr. Yahya Bakhtiar:</b>	Alright. I now agree that no one had opposed him. Now let me ask the next question. I agree that no one had opposed him!
<b>Mr. Abdul Mannan Umar:</b>	No, I have not said that no one had opposed him.
<b>Mr. Yahya Bakhtiar:</b>	I am asking the next question. If you intend to answer every question like that, then it will become quite difficult, because, sir! We have heard all this already. We have heard each of those discussions. We have heard about each of those debates. We have read each of those references. The past fifteen days had been

	spent with that. This is why we did not wish to trouble you.
<b>Mr. Abdul Mannan Umar:</b>	We did not know about this, since the proceedings were secret.
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying this because if this...
<b>Mr. Abdul Mannan Umar:</b>	I would like to say that my point is not...
<b>Mr. Yahya Bakhtiar:</b>	His Lahore lecture had already been discussed. The other lectures had been discussed, each and every priest, each and every Anjam-e-Atham, all the promises to Abdullah Atham – we have heard all these stories already.
<b>Mr. Abdul Mannan Umar:</b>	I am not relating these stories. I am telling you about my stand...
<b>Mr. Yahya Bakhtiar:</b>	All I was asking is that if he...
<b>Mr. Abdul Mannan Umar:</b>	...why he had been opposed?
<b>Mr. Yahya Bakhtiar:</b>	...was a hero in those days, why had he been suddenly opposed?
<b>Mr. Abdul Mannan Umar:</b>	Regarding this, I would like to say that, Sir! Opposition does not always necessitate a person to present some beliefs which leads others to opposing him. Like I had said already, he had presented his beliefs, his stand already during the days of Baraheen.
<b>Mr. Yahya Bakhtiar:</b>	Alright then. I was asking you another question. What I was asking is: How were your social relations with the other Muslims actually? You had said that the Ahmadiyya constitutes a separate sect, and that they were entered as such in the census, in 1901. What were the relations between the remaining Muslims and the Ahmadiyya Muslims during Mirza Sahib's days? I am not talking about today, that Mirza Basheeruddeen...
<b>Mr. Abdul Mannan Umar:</b>	During Mirza Sahib's days, relations were as follows, Mirza Sahib's eldest son, Mirza Mahmood Ahmad's first marriage had been... there were two daughters. One of these daughters had been married to Mirza Mahmood Ahmad, and the other to his Khaleefah, Asadullah Khan, who had no affiliations with the Jamaat. And he was father of these two daughters. He was one of the founding members of this Anjuman. One of the first 14 members. He was not a common person. He was a great personality...
<b>Mr. Yahya Bakhtiar:</b>	Was he a member of the Jamaat?
<b>Mr. Abdul Mannan Umar:</b>	He was a member of the Jamaat, a senior member. One of his daughters had been married to an Ahmadi, and the other daughter was married to another Ahmadi. A non-Ahmadi, who did not belong to the Jamaat, has nothing to do with her getting married. So saying...
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking you, I had just asked you, I had not said anything yet...
<b>Mr. Abdul Mannan Umar:</b>	I was just stating what the matter was.
<b>Mr. Yahya Bakhtiar:</b>	Yes. So, you have no objection in case an Ahmadi girl marries a non-Ahmadi Muslim?
<b>Mr. Abdul Mannan Umar:</b>	Only on one ground. You know that in matters of marriage, many things have to be looked into, way of thinking, equality of rank, etc. But this is not a religious

issue. It is not a religious issue. It is a social issue. You and we, we all look into many matters when it comes to marriage. We try to ensure that the marriage does not take place somewhere where the only reason for differences between husband and wife lie in different religious beliefs. From this point of view, we certainly shall be cautious. And this is how every individual would act. But if a person does not believe in Mirza Sahib, then we would not think that this is so great a crime as that no marriage could be conducted with him. This is not our stand. And many of our senior people had contracted marriages with families who do not believe in Mirza Sahib. And their girls have gone to families, who believe in Mirza Sahib. So, this is not from a religious point of view.

Now let us come to the social point of view, like funerals, etc. Now the funeral, etc. remains. Right, there is also a religious part to it. But much of it is social. Regarding this, I would like to say that Mirza Sahib's stance, and that of our own Jamaat is that we... let me put the Photostat of a letter before you. The writer of this letter is an illustrious member of our group, namely Maulana Nooruddeen. And he is not writing his own words, rather, he is writing the words of Mirza Sahib. He writes:

'It is permissible to pray behind those who are not opposed and who are not spreading mischief, and who offer the prayer for Allah the Bounteous.'

These are Mirza Sahib's words...

<b>Mr. Yahya Bakhtiar:</b>	You...
<b>Mr. Abdul Mannan Umar:</b>	...this is one of Mirza Sahib's letters that I just presented.
<b>Mr. Yahya Bakhtiar:</b>	What does 'who are not opposed' mean?
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you. 'Who are not opposed' means that he is not bent on rioting or spreading mischief. That he is not abusive, that he does not badmouth others, that he does not do anything that would affect social affairs due to religious differences, and would thus cause difficulties.
<b>Mr. Yahya Bakhtiar:</b>	But those who oppose Mirza Sahib, who badmouth him, are those who do not accept him as prophet and who do not believe in his claims.
<b>Mr. Abdul Mannan Umar:</b>	Not necessarily. There is a great number of people, if you allow me, I shall tell you, that there are many high-ranking Muslims who actually praise Mirza Sahib, and saying that one who does not subscribe to Mirza Sahib's beliefs necessarily also talks bad of him, is not correct. This is why, sir, if you permit me, I will say...
<b>Mr. Yahya Bakhtiar:</b>	No, you have already said quite much...
<b>Mr. Abdul Mannan Umar:</b>	Sir! Dr. Sir Muhammad Iqbal is a very illustrious personality. After him, there had sprung up differences amongst us. Maulwi Ghulam Muhyiuddeed Qasoori's statement and research in this matter had already been presented in the Muneer Enquiry Report. He had stated that he had pledged allegiance to Mirza Sahib in 1897, five years after his claim, and this matter had been printed in Nawae Waqt, 15 <sup>th</sup> November 1953.
<b>Mr. Yahya Bakhtiar:</b>	Who had pledged allegiance?
<b>Mr. Abdul Mannan Umar:</b>	Sir Muhammad Iqbal.

<b>Mr. Yahya Bakhtiar:</b>	Sir Iqbal had?
<b>Mr. Abdul Mannan Umar:</b>	Yes. Then...
<b>Mr. Yahya Bakhtiar:</b>	Can I ask you a question?
<b>Mr. Abdul Mannan Umar:</b>	Sir!
<b>Mr. Yahya Bakhtiar:</b>	Because you are not letting me talk. If you would please...
<b>Mr. Abdul Mannan Umar:</b>	Please forgive me. There is a little...
<b>Mr. Yahya Bakhtiar:</b>	If you would listen to me just for a little while, that the references which you have...
<b>Madame Acting Chairman:</b>	(To the witness) Please speak slowly.
<b>Mr. Yahya Bakhtiar:</b>	You had given some references regarding the denial of Mirza Sahib's prophethood. That is enough. After 1901, after that. So, when you provide these references, or read out some references, you are reading or providing only such references as support your stand. You are not giving any reference that are not in your favour.
<b>Mr. Abdul Mannan Umar:</b>	No, sir! My stand is, as I had already said...
<b>Mr. Yahya Bakhtiar:</b>	What I am asking is: you had mentioned that Allamah Iqbal had said so at the time of his demise. I am not saying what Allamah Iqbal had said thirty years later...
<b>Mr. Abdul Mannan Umar:</b>	I shall tell that.
<b>Mr. Yahya Bakhtiar:</b>	No, in your own reply...
<b>Mr. Abdul Mannan Umar:</b>	No, I shall certainly say that Allamah Iqbal...
<b>Mr. Yahya Bakhtiar:</b>	Maulana Maudoodi had written a whole book, you are not mentioning that.
<b>Mr. Abdul Mannan Umar:</b>	I shall certainly mention it.
<b>Mr. Yahya Bakhtiar:</b>	Did you cite a single phrase of what Maulana Maudoodi had said?
<b>Mr. Abdul Mannan Umar:</b>	No, sir. But I shall certainly state his viewpoint.
<b>Mr. Yahya Bakhtiar:</b>	No, I had asked whether you...
<b>Mr. Abdul Mannan Umar:</b>	If I...
<b>Mr. Yahya Bakhtiar:</b>	You are not letting me finish. I am asking you about the answer that you had submitted. In this you had stated that Allamah Iqbal had said something. You had taken a single statement. Maulana Maudoodi had said something. You had taken one of his statements. There is no mention of what he had said afterwards. Allamah Iqbal had pledged allegiance in 1895. In 1911, Allamah Iqbal had praised him, saying that he had been a great thinker of Islam. Then, in 1930, he found out about what great wrong had been committed, what this man had said. Then in 1934, he found out more. Then he said that no, this is a completely different affair. You are not stating that first he had said so (and later something else). I am a

lawyer, I am going to court. I have got a case there. Three points go against me, and four points are in my favour. If I know the least bit about my profession, in fact, any lawyer who knows the least bit about his profession, will present the points that go against him, as well as those that are in his favour – this is a court – and then he says that this means so-and-so, and that this does not apply to his case, that this can lead to some misgivings, and that this applies to the case. You are mentioning Allamah Iqbal, that he had pledged allegiance, but you are not mentioning that when Pundit Nehru had come to govern, in 1935-36, there were many followers of Qadian who took out rallies for him. They said that he is going to be a native messenger. On that, Allamah Iqbal jumped up and began to oppose them. You do not mention that. Hence, do not mention any person who had opposed you a great deal, do not take just a single of his statements, thinking that this is going in your favour, do not say that Allamah Iqbal had pledged allegiance, because this is of no benefit. And also do not present us with such references as go in your favour, without presenting us those that are not going in your favour. Because you are supposed to help us here, to make the right decision. And this is the reason why you had been requested to come and tell something. And on this, you start to hold speeches as soon as I put my question. The result is, that the actual question remains unanswered.

I had just asked you a very simple question: What are your social relations? You had said: We permit marriages, an Ahmadi girl may marry a non-Ahmadi Muslim. It is correct, even Muslims try to find a suitable family. This is a completely different consideration. You have no objection to this. This point we have noted.

<b>Mr. Abdul Mannan Umar:</b>	I would like to say... I was not given a chance to say.
<b>Mr. Yahya Bakhtiar:</b>	No, you shall have your chance. First you reply to my question.
<b>Mr. Abdul Mannan Umar:</b>	I shall try.
<b>Mr. Yahya Bakhtiar:</b>	You were talking about marriage. I am asking you about the following: after Mirza Sahib's demise, during the time of the first Khaleefah, an Ahmadi gave his daughter to a non-Ahmadi in marriage. As a consequence, the first Khaleefah removed him from his post as Imam, ousted him from the Jamaat, and did not accept his repentance throughout the six years of his Khilafah, although he had repented again and again. This is mentioned in Anwar-e-Khilafah. You might not accept this, but is it a fact or not? Is it a reality or not?
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you, sir. Anwar-e-Khilafah has also been written by Mirza Mahmood Ahmad Sahib...
<b>Mr. Yahya Bakhtiar:</b>	No, that is correct. I am saying...
<b>Mr. Abdul Mannan Umar:</b>	No, I need to see that narrative, whom this incident involves, who that person is, that his repentance had not been accepted for six years. And what happened after those six years? Who is that person? What is this incident?
<b>Mr. Yahya Bakhtiar:</b>	For six years. And he was just the Khaleefah.
<b>Mr. Abdul Mannan Umar:</b>	No, whom does it involve?

<b>Mr. Yahya Bakhtiar:</b>	He was a Muslim.
<b>Mr. Abdul Mannan Umar:</b>	We should know about this.
<b>Mr. Yahya Bakhtiar:</b>	In other words, no such thing has happened, as per your understanding?
<b>Mr. Abdul Mannan Umar:</b>	No, no, how can I say that as long as I have not seen it?
<b>Mr. Yahya Bakhtiar:</b>	No, no, do you know of any such incident?
<b>Mr. Abdul Mannan Umar:</b>	Sir, I had said that as long as I do not get the full incident...
<b>Mr. Yahya Bakhtiar:</b>	This is what I am saying, have you heard about any such thing, or not?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Madame Acting Chairman:</b>	The honourable member should...
<b>Mr. Yahya Bakhtiar:</b>	Look, if you consider this, there are discussions the way lawyers make them. We are not doing this. That there should first be a proof to the case, then we talk. I am just...
<b>Madame Acting Chairman:</b>	Mr. Attorney-General, don't you have the name of that person?
<b>Mr. Yahya Bakhtiar:</b>	Whatever I have got, is given in Anwar-e-Khilafah. They have not mentioned the name of the person. But may be given there in that. We can find it out.
<b>Mr. Abdul Mannan Umar:</b>	No, I do not know of any such name.
<b>Mr. Yahya Bakhtiar:</b>	No such incident?
<b>Mr. Abdul Mannan Umar:</b>	Yes, I have never heard of any such name.
<b>Mr. Yahya Bakhtiar:</b>	Well. Now tell me the following, the social...
<b>Mr. Abdul Mannan Umar:</b>	<p>Yes, the social... if kindly permit me to talk. I had not mentioned Allamah Iqbal because I had seen one or two of his statements. I had mentioned him because of his social relations, that Allamah Iqbal - his vehement opposition began only much later. Had this opposition been because of Mirza Sahib, or because of his beliefs, then, well, Hakeem Sahib was around for such a long time. He knew about the beliefs. Yet he pledged allegiance. From this is learnt that he had pledged allegiance in spite of the beliefs. Opposition came up later. I definitely want to mention his opposition. Opposition came up and so vehement in nature, that it compelled him to write books. This is my stand, sir! That people had not taken up opposition in Mirza Sahib's presence, in his lifetime, but that later on, there had been conditions, combined factors because of which people, who first were in favour of Mirza Sahib, had left him afterwards. This is my stance.</p> <p>The second thing I want to say is that Allamah Iqbal himself had been a staunch opponent of the Jamaat, but his nephew was a member of the Jamaat, his brother was a member of the Jamaat, his father was a member of the Jamaat. They did not have any spoilt relations. The same Allamah Iqbal whose brother had been in the Jamaat, considered him like a father. So, saying that different beliefs had a</p>

negative impact on social relations, is simply not correct. Bad people had bad relations. Good people, people with understanding and insight, had not spoilt their relations. I had given Allamah Iqbal's example, because in his family, the relations between the brothers, and the relation with his nephew had not been affected. They had excellent relations. This is the reason why I brought up his name.

I was also saying that if their relations, their beliefs had been so very bad, then should it not have been that when that person made his claim – I had said that no one rose a voice against it – well, in between, there had been a time of individual opposition, what I am denying is that there had been a country-wide opposition, except for '53, and except for the current circumstances. This opposition was not so fierce or terrible. I am saying this for the sake of comparison. I am not saying that the Jamaat had not been opposed at all. I myself had said that there had been some people, some neighbourhoods, where they were not allowed to enter the mosques, where their dead bodies were left to spoil. I am admitting that. There had been conditions like that. And there had been difficulties because of that. But I had said that, neither beliefs nor claims had caused any country-wide opposition. As per my knowledge, there are only two such examples. Then, when Mirza Sahib had passed away – I am not talking about the Jamaat, I am talking about the Muslims, who had not shared his beliefs – look at them! Maulana Abul Kalam Aazad says:

‘What a great personality! A person whose pen and tongue were magic, whose mind was home to the most amazing thoughts, whose gaze was a temptation and voice a means to raise the dead, with whose fingers were entwined the strings of revolution, whose fists were like electrical battery. That person who had been for thirty years an earthquake and tempest to the religious world, who had been like the tumult of Judgement Day, waking up those sleeping in sweet repose, has left this world empty-handed. This bitter death, this poisonous cup which enshrouds a dying person with layers of dust, has become an expression of bitterness on hundreds and thousands of tongues. This blow of fate had, by taking a living soul, killed countless yearnings and desires, and shall be remembered for a very long time in the echoes of mournful obituaries. Mirza Ghulam Ahmad's demise was not unworthy of leaving behind a lesson. And such people, who bring about a religious revolution, or changes in their world, are not coming often into this world. There are only few of such chosen sons of history. But when they come, they bring about a revolution in this world. After Mirza Sahib's death, the educated and enlightened Muslims felt – in spite of the immense differences that sprung up among his followers, that a great personality has left them forever.’

These were the impressions by Maulana Abul Kalam Aazad and his followers. Similarly...

<b>Mr. Yahya Bakhtiar:</b>	Which question are you answering?
<b>Mr. Abdul Mannan Umar:</b>	I am saying that his beliefs were not such as to affect social conditions of the country, or because of which the educated lot of the country would have to fear that this person might cause an uproar...
<b>Mr. Yahya Bakhtiar:</b>	This question has come to an end, Sir. Now I would like to ask you some details. I had asked what the social relations were like. You said that intermarriage was

	<p>permitted. Now, here again I would like to read an excerpt from Mirza Basheeruddeen Sahib's book Ahmad... He is saying something. If it is wrong, then say that you refute this. This is in the year 1915-16. He writes:</p> <p>The same year 1898...</p> <p>'The same year, with a view to strengthen the bonds of the Community and to preserve its distinctive features, he promulgated rules regarding marriage and social relations and forbade Ahmadis to give their daughters in marriage to non-Ahmadis.'</p> <p>That is, in 1898, Mirza Sahib had, in order to strengthen the relations within his sect, given orders that Ahmadi girls are not to marry non-Ahmadis.</p> <p>Can you say, with reference to your literature, that you had ever refuted this?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Sir! I would like to say that Mirza Mahmood Sahib's writings, his books, his related history of any kind, are not only incapable of being used as any proof, but, please forgive me for saying so, are dangerously misleading.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No, I had only said as much as that a person, his own son, who also happened to act as Khaleefah, had said something about Mirza Sahib, and that there had been a controversy regarding his temperance in Al Fadhl and your own newspapers, and we see that since 1914 to date, this controversy continues, that Mirza Sahib had or had not said any such thing. Now, when he says something so substantial as that a non-Ahmadi Muslim cannot marry an Ahmadi girl – he says that in 1915, 1916, there ought to be anything in your literature that this is wrong?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>I am probably not in a position to explain it fully and correctly. I had said that Mirza Basheeruddeen Sahib's wife's sister had been married to Mirza Basheeruddeen Sahib's...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>I have understood this. I am asking whether this was Mirza Sahib's order, or not?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>It is obvious that this statement is wrong.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>It is wrong?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Absolutely wrong. Practice shows this. The happenings in his own household show that this is wrong.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Alright. Now tell me about the prayer. Are you offering it together with the other Muslims? When there is no Imam from among your own Jamaat, then do you pray behind any ordinary Muslim or not?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Sir! I had said that Mirza Sahib had enjoined us that as long as a person does not become a Kafir by himself, is to be considered as a Muslim, and that we should pray behind him. There is moreover the saying of the Holy Prophet ﷺ that when a person calls a Muslim 'Kafir' then that 'Kufr' falls back on him. And one should make the Imam from one's own following. When a person declare another person, who is, according to our understanding, a believer and a Muslim as Kafir, then, according to the saying of the Holy Prophet ﷺ, this Kufr has fallen back on him. If the scholas were to take back their Fatwa and say that Mirza Shaib was not a Kafir, then we too, would not call anyone who recites the Kalima 'Kafir', and we too, would be ready to pray behind them.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>JazakAllah, you have said something very good. Now I am asking you one more</p>



	question. The issue regarding Qaid-e-Azam, that Chaudheri Zafarullah had not joined his funeral prayer, had led to quite some controversy. You are not linked to Chaudheri Sahib and the others, though. But had there been any funeral prayers in absentia for Qaid-e-Azam, led by any of your Imams?
<b>Mr. Abdul Mannan Umar:</b>	Sir, we had offered.
<b>Mr. Yahya Bakhtiar:</b>	You had offered. Alright.
<b>Mr. Abdul Mannan Umar:</b>	And not only his, but that of many others also, like, for example, Sir Agha Khan.
<b>Mr. Yahya Bakhtiar:</b>	But the Rabwah people do not do that, do they?
<b>Mr. Abdul Mannan Umar:</b>	Sir, regarding them...
<b>Mr. Yahya Bakhtiar:</b>	They had said... Alright. Now, please tell, if the Imam had not given any such Fatwa, would you pray behind him?
<b>Mr. Abdul Mannan Umar:</b>	Yes. We have got a published Fatwa by Hakeem Nooruddeen. He had said that when you go to Makkah, or Europe, or any other place where there had been no Fatwa against us, we should offer the prayer. So we offer it.
<b>Mr. Yahya Bakhtiar:</b>	And also state that when a person has not given a Fatwa to that effect, or when he belongs to a sect that had not given any such Fatwa, when such a person dies, do you offer the funeral prayer for him?
<b>Mr. Abdul Mannan Umar:</b>	Yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	And when he has given such a Fatwa, then you do not offer?
<b>Mr. Abdul Mannan Umar:</b>	That is because then we would violate the saying of the Holy Prophet ﷺ. We do not give any Fatwa regarding this.
<b>Mr. Yahya Bakhtiar:</b>	How far is it correct that Mirza Sahib had two, three... two sons who had not pledged allegiance to him? Who had not become Ahmadi?
<b>Mr. Abdul Mannan Umar:</b>	Please continue.
<b>Mr. Yahya Bakhtiar:</b>	No, is it correct that Mirza Sahib had two such sons?
<b>Mr. Abdul Mannan Umar:</b>	Mirza Sahib had five sons. The eldest was Mirza Sultan Ahmad. Mirza Sultan Ahmad had become Ahmadi before he passed away.
<b>Mr. Yahya Bakhtiar:</b>	Had there been any other son who had not become Ahmadi?
<b>Mr. Abdul Mannan Umar:</b>	Yes. There had been a Fadhl Ahmad Sahib.
<b>Mr. Yahya Bakhtiar:</b>	He was not an Ahmadi?
<b>Mr. Abdul Mannan Umar:</b>	The question of his being an Ahmadi not even arises. His relations with his father were so dangerous...
<b>Mr. Yahya Bakhtiar:</b>	I am asking you a simple question. Why are you bringing up other things in between? Had he become an Ahmadi or not? The reason why he had not...
<b>Mr. Abdul Mannan Umar:</b>	No, he had not become an Ahmadi. But the funeral...
<b>Mr. Yahya Bakhtiar:</b>	I am coming to the funeral as well. I have noted all the details. This is what we do,

	and nothing else. Had Mirza Sahib participated in his funeral?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	Had Mirza Sahib said 'He was a very obedient son of mine?'
<b>Mr. Abdul Mannan Umar:</b>	He had also said that in matters of religion, he had formed a union with certain people and that that union was not pleasing to God.
<b>Mr. Yahya Bakhtiar:</b>	What union?
<b>Mr. Abdul Mannan Umar:</b>	In Mirza Sahib's family, there had been one household...
<b>Mr. Yahya Bakhtiar:</b>	I am asking if he had given any Fatwa against Mirza Sahib?
<b>Mr. Abdul Mannan Umar:</b>	No, Sir. There had been no Fatwa. His domestic affairs...
<b>Mr. Yahya Bakhtiar:</b>	That's enough. Leave those matters. We were talking about a Fatwa. You say that you do not pray behind people when they have given a Fatwa. I had said that a son had been born to him. That son grew up to be very obedient and righteous. He had not become an Ahmadi. Then he dies. He had not given any Fatwa, but yet, Mirza Sahib had not offered his funeral prayer.
<b>Mr. Abdul Mannan Umar:</b>	Sir, like I said, that was not because Mirza Sahib had said something like that. Let one word by Mirza Sahib be shown according to which he had not offered the funeral prayer because 'he had not believed in me'. Let one such word be shown in the whole literature?
<b>Mr. Yahya Bakhtiar:</b>	What was the reason then?
<b>Mr. Abdul Mannan Umar:</b>	Bad relations
<b>Mr. Yahya Bakhtiar:</b>	Relations? What relations were there with the deceased? With his own child? He had said that his son had been a very obedient one?
<b>Mr. Abdul Mannan Umar:</b>	This objection can be raised. But this does not have to mean that he had not offered the funeral prayer because of religious reasons, because he had not believed in him. There is no example for that.
<b>Mr. Yahya Bakhtiar:</b>	Look, look, sir! A simple matter. On one side, we have got Mirza Sahib's statement that his son was very righteous and obedient...
<b>Mr. Abdul Mannan Umar:</b>	I don't think the word 'righteous' has been mentioned there.
<b>Mr. Yahya Bakhtiar:</b>	Obedient?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Obedient. Obedient and righteous are the same thing, right?
<b>Mr. Abdul Mannan Umar:</b>	No. There is more meaning to it.
<b>Mr. Yahya Bakhtiar:</b>	But then he himself called him obedient. Then he dies, and Mirza Sahib had not participated in his funeral prayer.
<b>Mr. Abdul Mannan Umar:</b>	Look, there are two things. There are many people who die in Lahore and Rawalpindi, and I will not participate in their funeral prayer, or attend it. But when a person deduces from this...

<b>Mr. Yahya Bakhtiar:</b>	No, this is a different matter, that in Lahore...
<b>Mr. Abdul Mannan Umar:</b>	Show me just one statement that Mirza Sahib had said: 'I am not offering his funeral prayer, because he had not believed in me.'
<b>Mr. Yahya Bakhtiar:</b>	Leave this. I had said to you that he had not become an Ahmadi, I had told you that he was obedient, and I had told you that Mirza Sahib had not offered his funeral prayer. We do not need any further evidence. If you have anything to say, then you may do so.
<b>Mr. Abdul Mannan Umar:</b>	I was saying that their relations had turned so sour, social relations, that he had not participated because of that.
<b>Mr. Yahya Bakhtiar:</b>	Then I would like to say one more thing. Mirza Sahib had told him to divorce his wife. Mirza Sahib had also that: 'I will divorce your mother, because you are not trying to make Muhammadi Begum marry me.' Is this correct? Was this the reason?
<b>Mr. Abdul Mannan Umar:</b>	Sir, now that the matter concerning Muhammadi Begum has come up...
<b>Mr. Yahya Bakhtiar:</b>	You say that there had been other reasons.
<b>Mr. Abdul Mannan Umar:</b>	...I will be allowed to speak.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	It is time for prayers.
<b>Mr. Abdul Mannan Umar:</b>	First it had been objected that he said: Divorce your daughter...wife. Sir, this incident is very similar to...
<b>Mr. Yahya Bakhtiar:</b>	We still have got five minutes. Still five minutes more.
<b>Madame Acting Chairman:</b>	Alright. There are five minutes.
<b>Mr. Abdul Mannan Umar:</b>	It has been objected that he said: 'Divorce your wife.' These are domestic affairs. A father knows better what characteristics his son's wife ought to have. He should have that much right.
<b>Mr. Yahya Bakhtiar:</b>	No. I do not want to go that much into details. This was the reason? There was no other reason?
<b>Mr. Abdul Mannan Umar:</b>	No, no, this was not the reason.
<b>Mr. Yahya Bakhtiar:</b>	Then leave it. Just mention the reason.
<b>Mr. Abdul Mannan Umar:</b>	I was saying that there was a family that was distantly related to Mirza Sahib. The moral, religious, condition of this family was very lacking, in Mirza Sahib's view. This is why Mirza Sahib tried to make them mindful of religion – just as he tried with people outside his family. This is why he tried to acquaint this family with religion, with Islam, with the Holy Prophet ﷺ. But these people had almost become atheists. They were insensitive to any kind of well-meant advice and counsel.
<b>Mr. Yahya Bakhtiar:</b>	Are you talking about Muhammadi Begum's family, or any other family?
<b>Mr. Abdul Mannan Umar:</b>	Yes.

<b>Mr. Yahya Bakhtiar:</b>	You are indirectly saying the same thing. Again you are bringing up domestic affairs. Are you talking about Mirza Ahmad Baig?
<b>Mr. Abdul Mannan Umar:</b>	I was saying that you had asked about Muhammadi Begum...
<b>Mr. Yahya Bakhtiar:</b>	You are talking about Mirza Ahmad Baig?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	It is the same thing that I am saying: 'No, this is a domestic affair.'
<b>Mr. Abdul Mannan Umar:</b>	No, I had said that it is the same thing.
<b>Mr. Yahya Bakhtiar:</b>	We have studied all this already, sir! This is why I had said that their domestic affairs had been very troubled, they had almost become atheists, they were distancing themselves from Islam, and Mirza Sahib had said that if they would give Muhammadi Begum to him in marriage, they would get closer to Islam, and their troubles would come to an end.
<b>Mr. Abdul Mannan Umar:</b>	No, sir. It had not been like this.
<i>(At this stage Madame Acting Chairman vacated the Chair which was occupied by Mr. Chairman (Sahibzada Farooq Ali))</i>	
<b>Mr. Abdul Mannan Umar:</b>	It had not happened like this. It was rather that Mirza Sahib had said: 'I shall show you a token of mercy or punishment, because mere counsel and advice is not bringing you to the straight path.' And Allah's signs are such that people – if they indeed see a sign from Allah – are affected by it. This is a starting point.
<b>Mr. Yahya Bakhtiar:</b>	No, this is alright, yes, but look! Sir, the matter is, I am interrupting you again and again, because all these matters had already been brought up in great detail. Now the question is, had Mirza Sahib had been annoyed because son had not divorced his wife? And Mirza Sahib, alright, a father knows best what his daughter in law should be like, I agree with you regarding that. But had Mirza Sahib been annoyed because of that, and was this the reason why he had not offered the funeral prayer?
<b>Mr. Abdul Mannan Umar:</b>	No, sir. I had said that I had not come across any history regarding - at least – but if you know, it would be a source of great pleasure for me – (to learn the reason) why Mirza Sahib had not offered the funeral prayer, if he had ever stated it. AS per my knowledge, sir...
<b>Mr. Yahya Bakhtiar:</b>	You do not know of any reason?
<b>Mr. Abdul Mannan Umar:</b>	I had said that their domestic affairs were troublesome.
<b>Mr. Yahya Bakhtiar:</b>	For which reason?
<b>Mr. Abdul Mannan Umar:</b>	There were many reasons. Many issues.
<b>Mr. Yahya Bakhtiar:</b>	Look, when a son does not obey his father, the father gets angry.
<b>Mr. Abdul Mannan Umar:</b>	Right. I shall give you some examples. There is one incident that took place some 70, 90 years ago. You might want to ask me about the details of what had happened in the house. I might say that the relations had turned sour.

<b>Mr. Yahya Bakhtiar:</b>	But you do not know about that?
<b>Mr. Abdul Mannan Umar:</b>	No. I had said that the relations were poor. I know this.
<b>Mr. Yahya Bakhtiar:</b>	They had poor relations with one another?
<b>Mr. Abdul Mannan Umar:</b>	But this was not the reason.
<b>Mr. Yahya Bakhtiar:</b>	No, look, I – it is time for prayer – I am going to say something to you. You should keep in mind one thing. On one hand, you say that they had poor relations, that the father was angry and that he had not offered the funeral prayer. On the other hand, you report the same father to have said: ‘he was obedient, but I am not offering the funeral prayer.’ How are you going to reconcile these reports? Think about this, and then we can discuss after the prayer.
<b>Mr. Chairman:</b>	And break for Maghrib. The Delegation to come back at 7:30. The honourable members may keep sitting. The Delegation is permitted to leave, to come back in the House at 7:30. You may go. Come back by 7:30. (The Delegation left the Chamber) The House to meet at 7:30.
<i>(The Special Committee adjourned for Maghrib prayers to re-assemble at 7:30)</i>	
<i>(The Special Committee re-assembled after Maghrib prayers, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	

### EVASIVE ANSWERS AND PREPARED SPEECHES BY THE WITNESS

<b>Mr. Chairman:</b>	I would like to know from the Attorney-General about the procedure, because I have just arrived. I do not know what has happened in the morning.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I am making super-human efforts to ask him some questions...
<b>Mr. Chairman:</b>	No. Any difficulty? I have only requested the Attorney-General to guide me if the Chair's assistance is needed.
<b>Mr. Yahya Bakhtiar:</b>	Sir, what happened this morning...
<b>Mr. Chairman:</b>	...because I am totally blank as to what they have said and how the questions have been put.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I just briefly explain. This morning, I asked him some questions about Mirza Sahib's claim. He was not answering and avoiding, so I left the subject with a view to come back to the subject. Again he was avoiding. I left it. I went to a third subject. And now I am coming back to the same subject again. But I have to give up the subject because the man insists on delivering speeches which he has prepared.
<b>Mr. Chairman:</b>	No, we are not here to hear...
<b>Mr. Yahya Bakhtiar:</b>	After all, he has got a right to speak, but he has prepared some speeches...
<b>Mr. Chairman:</b>	But they have to reply to questions.
<b>Mr. Yahya Bakhtiar:</b>	...anticipating certain questions. And actually they should have been examined

	first. And they have prepared those speeches. They would have been very useful to us at that stage. But we are all well-aware of what happened in the course of two weeks. So he is repeating those facts, and, once or twice, I was rather harsh also. I felt sorry that I should not have stopped him, but he would not listen.
<b>Mr. Chairman:</b>	Just, just a minute. And my submission would be, we must try to finish it, if not this night, tomorrow, in the morning session...
<b>Mr. Yahya Bakhtiar:</b>	That is what my efforts...
<b>Mr. Chairman:</b>	...because then our whole schedule and the programme would be upset. By tomorrow morning, we must in the morning session try to finish it.
<b>Mr. Yahya Bakhtiar:</b>	We should sit as far as possible.
<b>Mr. Chairman:</b>	Dr. Muhammad Shafi.
<b>Dr. Muhammad Shafi:</b>	We would like to get their introduction. We do not know who they are, except...
<b>Mr. Chairman:</b>	Let me tell you how they were introduced: Maulana Sadruddeen, Leader of the Jamaat Anjuman Ishaat-e-Islam, Lahore; Mirza Masood Baig, General Secretary...
<b>One voice:</b>	Sir, who is the person with one ear only?
<b>Mr. Chairman:</b>	Pardon?
<b>One voice:</b>	The person with one ear. He is missing an ear. Who is he? He is sitting over there. Look, I am not joking. He is really missing one ear.
<b>Mr. Chairman:</b>	I have shown my ignorance, because I have returned just now. So, I will take some time to have my own impression. So, after nine, we will discuss it.
<b>Sahibzada Safiullah:</b>	Sir!
<b>Mr. Chairman:</b>	Yes, is there no quorum?
<b>Sahibzada Safiullah:</b>	No, sir. I was saying that you had given the first delegation some instructions. And they tried to abide by those instructions. Now, these people do not know about that. Whenever the Attorney-General put a question, they would begin to deliver a speech....
<b>Mr. Chairman:</b>	This is just why I had requested you to guide me. I have no idea how things are going since morning. You...
<b>Sahibzada Safiullah:</b>	I had discussed with the Attorney-General in the Chamber. He has shown me certain difficulties... that questions...
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	This time the honourable Attorney-General has checked him in the right way.
<b>Mr. Chairman:</b>	Alright.
<b>Maulana Shah Ahmad Noorani Siddiqui:</b>	Now things are going well.
<b>Mr. Chairman:</b>	The Attorney-General had said to me that I will adopt the procedure. If there is any difficulty, then he will ask the Chair to get a definite answer. So, we can call them now. <i>(The Delegation entered the Chamber)</i>

**CROSS-EXAMINATION OF THE LAHORE GROUP DELEGATION**

<p><b>Mr. Yahya Bakhtiar:</b></p>	<p>Sir, I might committing one more impertinence, but I will read out a passage from Mirza Basheeruddeen Mahmood's Anwar-e-Khilafat, how he describes this incident which I had mentioned to you, that Mirza Sahib's son had died, and he had not offered the funeral prayer for him. If you think that there is any mistake, just point out that you do not agree with this part. Now, I am reading it to you. This is Anwar-e-Khilafat, page 91.</p> <p><u>'Offering the Funeral prayer for non-Ahmadis</u></p> <p>One question is asked regarding the funeral prayers for non-Ahmadis. There is a difficulty concerning this, namely that His Holiness the Promised Messiah had at under certain circumstances permitted to offer the funeral prayer. (Like you had said, that there is some difficulty). There is no doubt that there are some references from which this can be understood. And there is also a letter with will be taken into consideration. But His Holiness the Promised Messiah himself had not acted in this manner. One of his sons, who had verbally testified him, had died. I still remember that at the time of his death, His Holiness was walking around, saying: 'He was never naughty, rather, he was very obedient to me. Once I was very ill. I lost consciousness. When I came to my senses, I remember having seen him near me, crying due to anguish. He also said that this son of mine had great respect for me. But still, he had not offered his funeral prayer. And that although this son had been more obedient than many an Ahmadi. When there was a quarrel regarding Muhammadi Begum, his wife and her relatives also got involved to this quarrel. Upon this, His Holiness had told him to divorce his wife. He had even written out a divorce and sent it to his father, telling him to proceed as he deemed proper. But yet, when he died, His Holiness had not offered the funeral prayer for him.'</p> <p>One matter worthy of mentioning is the words he uses. He uses the rather uncouth '<i>mara</i>' instead of '<i>wafat</i>', when referring to his death, and he also refuses to use the benedictory phrase '<i>marhoom</i>'. Anyway, this is his point of view. What I am saying is that this is a fact, and I was asking you for the reason behind it. You had said that you will state the reason. On one hand, we was obedient, and on the other hand you say that their mutual relations were so bad that a man of his calibre, a man whom you consider a Muhaddith, had not offered the funeral prayer for his own son!</p>
<p><b>Mr. Abdul Mannan Umar:</b></p>	<p>In this regard, I would like to say that Mirza Mahmood Sahib sits at the other end of the bench in this matter. We differ with him in this regard. He wanted to gather some historical points, some references, and by gathering a variety of material, he wanted to give the impression that his followers do right in what they do. Whereas we hold that this kind of behavior is wrong. With utmost respect, I beg to say, sir, if you had brought this party in front of me as a witness...</p>

<b>Mr. Yahya Bakhtiar:</b>	No, I am not presenting a witness. I am presenting realities.
<b>Mr. Abdul Mannan Umar:</b>	Yes. What I am saying is that this book...
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about the book. I had said that the word ' <i>mara</i> ' had been used. You would definitely not use it. Leave these things. Is it true or not, that one of Mirza Sahib's sons had died? And is it not also true that he had been obedient? And is it not also true that Mirza Sahib had not offered the funeral prayer for him? After that, you had said that you can name one more reason.
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you, let me tell you. The incidents of this person whom you consider as authoritative...
<b>Mr. Yahya Bakhtiar:</b>	No, no, not that, I... leave that. I had just said to you that...
<b>Mr. Abdul Mannan Umar:</b>	Yes. This should not be presented to us. This is not a proof.
<b>Mr. Yahya Bakhtiar:</b>	Look, we had no other choice but to present it. Because from their books, we learnt what the attitude had been. You can of course say that you reject it. That you reject it to such an extent. Sometimes a person whom you consider a perfect liar, happens to speak the truth by mistake. And sometimes a perfectly honest person happens to make a wrong statement by mistake. Things like these happen. You weigh these things against your teachings, experiences and knowledge, and tell us which thing is correct and which is not. You had accepted that Fadhl Ahmad had been Mirza Sahib's son. You had also acceded that he had not become an Ahmadi. You had acceded that he had died during Mirza Sahib's lifetime. You had acceded that Mirza Sahib had not offered the funeral prayer for him. As the reasons, they say that he had not offered it because his son was not an Ahmadi. You say, no, there had been another reason. Now, please state that reason.
<b>Mr. Abdul Mannan Umar:</b>	I had said that my first course of argumentation is that in the whole literature, Mirza Mahmood had not been able to produce a single reference that states that Mirza Sahib had not offered his son's funeral prayer because he had not been an Ahmadi. There is not a single such reference, not a single example, not a single incident.
<b>Mr. Yahya Bakhtiar:</b>	You had said that you would state the reason?
<b>Mr. Abdul Mannan Umar:</b>	Yes, I am stating it. I just wanted to mention this. Another thing is that the source from which you have taken these incidents, well, it is strange that this book had been printed in 1915, but since then this book had not been printed again, due to its many controversial points. More than half a century has passed. From this is learnt that he had adopted quite a weak stance in this regard. The third point is that it Mirza Fadhl Ahmad had been called 'obedient'. If you – and when he died, if you keep in view the times in which these things occurred, then this issue will probably be immediately resolved. The year in which had been said that he had been 'obedient and good', was probably 1896, whereas his death occurred only several years later. Don't you think that people change throughout the years? Are not their characters bound to deteriorate? The first testimony



	belonged to one era, and the second to another. Hence, it cannot be presented here.
<b>Mr. Yahya Bakhtiar:</b>	<p>Let me read out another reference, from 'Review of Religions'. It is either by the same Mirza Sahib, or by Basheer Ahmad Sahib. He had two sons. Both wrote quite much in those days. I am taking out the reference for you, that is, page 129, or 'Review of Religion.'</p> <p>'His Holiness the Promised Messiah had permitted only such relations with non-Ahmadis as the Holy Prophet ﷺ had permitted with the Christians. Our prayer had been separated from that of the Non-Ahmadis. It had been made unlawful to give them girls in marriage. It has been forbidden to offer their funeral prayer. So, what is left, that we could do with them? There are two types of relations, religious and mundane. The greatest means for strengthening religious relations is to worship together, and the greatest means for strengthening worldly relations is through marriage. But both have been rendered unlawful for us. If you object that we may take their girls, then let me tell you that we may also take Christian girls. And if you ask why non-Ahmadis are greeted with Salam, then the answer to this is that it is proven from the Ahadith that the Messenger of Allah ﷺ had, at times, returned the Salam of Jews.'</p> <p>SO, I had said that he is saying this again and again. If you hold that this had happened only in 1914, 1915, but not afterwards, then this is possible. But the practice, and the practical experience had been that Ahmadis consider it very bad when an Ahmadi girl is married to a non-Ahmadi. Sometimes it happens, nevertheless, that is a different matter. But the reason for this is that there had been an order by Mirza Sahib, which I had read out to you, and this order dates back to 1898, that Ahmadis should not do such a thing.</p>
<b>Mr. Abdul Mannan Umar:</b>	Sir, the reference that you had read out is by Mirza Basheeruddeen, his younger brother. We reject the things he had said. We hate those things. And you should present some of our literature regarding us. These things are wrong. This viewpoint is wrong. We had separated us from them for this reason. We do not consider their approach as correct. So, saying that Mirza Basheeruddeen had said something, or that Mirza Mahmood Ahmad had said something, are not considered as a proof by us. For us...
<b>Mr. Yahya Bakhtiar:</b>	Now there is another one, that: 'Ahmadiyya Movement stands in the same relation to Islam in which Christianity stood to Judaism.'
<b>Mr. Abdul Mannan Umar:</b>	Sir, whose statement is this?
<b>Mr. Yahya Bakhtiar:</b>	This is by Maulana Muhammad Ali Sahib.
<b>Mr. Abdul Mannan Umar:</b>	No, it is not, sir!
<b>Mr. Yahya Bakhtiar:</b>	I was told that 'Review of Religions'...
<b>Mr. Abdul Mannan Umar:</b>	Not every statement in 'Review of Religions' had been made by him.
<b>Mr. Yahya Bakhtiar:</b>	It is not his? It has been said it is his. I was told so, and this was said in 1906.

<b>Mr. Abdul Mannan Umar:</b>	I had said that...
<b>Mr. Yahya Bakhtiar:</b>	Please note it, have a look at it.
<b>Mr. Abdul Mannan Umar:</b>	I have got a note with me. I don't think it can be shown in 'Review of Religions', that Maulana Sahib...
<b>Mr. Yahya Bakhtiar:</b>	Alright...
<b>Mr. Abdul Mannan Umar:</b>	Now I would like to say something regarding this, to clear up the matter...
<b>Mr. Yahya Bakhtiar:</b>	You have it with you?
<b>Mr. Abdul Mannan Umar:</b>	Some parables are such as...
<b>Mr. Yahya Bakhtiar:</b>	This is of 1906, yes. You probably have it. 'Review of Religions' in English. Maulana Muhammad Ali was the editor, in those days.
<b>Mr. Abdul Mannan Umar:</b>	It is not here. It is not here. Regarding this, I would like to say that sometimes, when a parable is made, it does not necessary imply what is apparent from its words.
<b>Mr. Yahya Bakhtiar:</b>	In the morning you had said that when a Fatwa of Kuff is given, it falls back on the one who uttered it.
<b>Mr. Abdul Mannan Umar:</b>	I had not said this. I had related a Hadith.
<b>Mr. Yahya Bakhtiar:</b>	No, on basis of this Hadith, they had given Fatwas against you. Hence, you are compelled not to offer the prayer with them, or behind them, due to that. Prior to that, you had said that a person who recites the Kalima, is not a Kafir in your sight.
<b>Mr. Abdul Mannan Umar:</b>	Not a real Kafir. He is not out of the pale of Islam.
<b>Mr. Yahya Bakhtiar:</b>	Alright. So there is a category of 'real Kafir'?
<b>Mr. Abdul Mannan Umar:</b>	Yes. I do not remember, perhaps you do – whether I had given the concept of <b>كفر دون كفر</b> .
<b>Mr. Yahya Bakhtiar:</b>	Yes, no, that is alright, so, he is not a real Kafir?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	He continues to be a Muslim, he remains Muslim?
<b>Mr. Abdul Mannan Umar:</b>	Yes. He is a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	But yet, you do not offer the prayer behind him?
<b>Mr. Abdul Mannan Umar:</b>	This is, like I had said, because at times, a person deteriorates morally and spiritually a great deal, so that, although he is still in the pale of Islam... An Imam who leads the prayer, is a kind of representative. He is in front of us during the prayer. He is our leader. If he shows traits regarding which the Holy Prophet ﷺ had uttered such grave warnings, if he violates the injunctions given by Muhammad-ur-Rasoolullah ﷺ, if he disobeys the orders given by Muhammad-ur-Rasoolullah ﷺ, then treating him as though nothing had happened, in spite of his antagonism, would not be alright. But essentially, like I had already said in the beginning, our principle is:

	<p>'It should be well understood that it is not as sinful to call a Kafir thousand times a Kafir, or to remain quiet with regard to him, as it is sinful to call a Muslim Kafir. This is a sin which is far more dangerous than other sins.'</p> <p>These are the words of Imam Ghazali, which I had put before you. He mentioned this in his book 'Al Ikhtisar fil I'taqad'. This is our viewpoint.</p>
<b>Mr. Yahya Bakhtiar:</b>	No, this is alright. You have explained this. Now, please come to another issue, namely that of the status held by a Muhaddith in Islam
<b>Mr. Abdul Mannan Umar:</b>	The status of a Muhaddith in Islam is that he has got a certain relation with the Divine. This relation is different from that of the prophets, rather, he is communicating with the Divine Being, and he has got a special relation with Him.
<b>Mr. Yahya Bakhtiar:</b>	That is, his status is lower than that of a prophet. It is not higher than that?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	Also not equal?
<b>Mr. Abdul Mannan Umar:</b>	No, neither equal, nor higher. Neither higher, nor equal.
<b>Mr. Yahya Bakhtiar:</b>	Because there had been quite many Muhaddiths in Islam. Seen from your viewpoint, one might say about Hazrat Umar Farooq <i>radiallahu anhu</i> that he had been a Muhaddith, and also about Hazrat Ali <i>radiallahu anhu</i> , and many other saintly people, that they had been Muhaddiths. So, you say that Mirza Sahib had also been among those saints and friends of Allah who had been given the status of Muhaddith?
<b>Mr. Abdul Mannan Umar:</b>	Yes. He had been among them.
<b>Mr. Yahya Bakhtiar:</b>	But he had not been given the status of a Nabi?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	And a prophet, by whatever definition...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...by whatever definition – you had mentioned two definitions of 'Nabi'
<b>Mr. Abdul Mannan Umar:</b>	I had given one definition of 'Haqiqi Nabi'. And I had mentioned that one is being used figuratively.
<b>Mr. Yahya Bakhtiar:</b>	...No, I am not going into this. You had explained this already.
<b>Mr. Abdul Mannan Umar:</b>	As there are no 'types' of prophets.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am not talking about types. You had just mentioned Hazrat Isa and Hazrat Musa <i>alaihmassalam</i> .
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Are both of them prophets?
<b>Mr. Abdul Mannan Umar:</b>	Both of them are prophets.
<b>Mr. Yahya Bakhtiar:</b>	You say that a Muhaddith does not reach their level?

<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	That is enough. This is what I wanted to know from you.
<b>Mr. Abdul Mannan Umar:</b>	Yes. It is absolutely clear that a Muhaddith does not reach their level.
<b>Mr. Yahya Bakhtiar:</b>	If a Muhaddith says: 'Leave the mentioning of Ibn Maryam – Ghulam Ahmad is much better than him.' Then how will you interpret that?
<b>Mr. Abdul Mannan Umar:</b>	Have a look at the context of this verse. This person was completely lost in the grandeur of the Holy Prophet ﷺ. He is saying: you think that a non-Ummati will come to reform this Ummat, that a person from outside will come and do so. But this notion is not correct. Leave this kind of thinking. Only the followers of Muhammadur-Rasoolullah ﷺ are in a position to reform this Ummat. The words used here are 'Ghulam Ahmad', and they resemble his name, but they refer to Muhammadur-Rasoolullah's ﷺ...
<b>Mr. Yahya Bakhtiar:</b>	I have understood. Ghulam Ahmad, one of Ahmad's servants.
<b>Mr. Abdul Mannan Umar:</b>	Ghulam.
<b>Mr. Yahya Bakhtiar:</b>	A servant of Allah.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Why does he claim to be better than a prophet? Look, you yourself tell...
<b>Mr. Abdul Mannan Umar:</b>	Absolutely correct. Regarding this, I would like to say that the meaning conveyed through the verse you had just read out, is: 'Stop mentioning the Son of Maryam. The people back then harboured the hope, that a person from among Bani Israil, a person not belonging to the Ummat-e-Muhammadiyah, will come to reform the Ummat. This is however not correct. The duty to reform had been performed by the Nazarene Messiah on a small scale – a small nation, for a limited period of time. But the circle of activity of Hazrat Muhammad ﷺ encompasses the whole world. He had been invested with a universal prophethood.
<b>Mr. Yahya Bakhtiar:</b>	Sir, look, I am asking you a simple question. He is not making a comparison with Muhammad ﷺ, rather he is making a comparison with an Ummati, with one of his servants. Can any Ummati servant say that he is better than any of the prophets that are mentioned in the Holy Qur'an? Regardless of the context in which he is saying that. Do you think this to be permissible?
<b>Mr. Abdul Mannan Umar:</b>	I had said that 'Ghulam Ahmad' here does not refer to any particular person.
<b>Mr. Yahya Bakhtiar:</b>	It cannot be 'Ahmad'. He had said 'Ghulam Ahmad'
<b>Mr. Abdul Mannan Umar:</b>	No, he is not talking about himself.
<b>Mr. Yahya Bakhtiar:</b>	'Ghulam Ahmad' means 'Ahmad' here?
<b>Mr. Abdul Mannan Umar:</b>	Yes. The Holy Prophet.

<b>Mr. Yahya Bakhtiar:</b>	Yes. I have understood. Alright, now please state what is meant when he says: اینک منم کہ حسب بشارت آدم عیسیٰ کجاست تابندہ پا بمنبرم Here no mention has been made of 'Ahmad'. He is just comparing himself to Hazrat Isa <i>alaihissalam</i> .
<b>Mr. Abdul Mannan Umar:</b>	What kind of comparison? I understand that عیسیٰ کجا ست implies that, as I understand it, that the Nazarene Messiah has passed away. He is no longer in this world. He is no longer alive. This is his belief, this is his creed. He believes that Hazrat Isa has passed away. عیسیٰ کجا ست – where is Isa? He has died.
<b>Mr. Yahya Bakhtiar:</b>	He has died. The Holy Prophet ﷺ... look, look, sir, listen to me – the Holy Prophet ﷺ has also died.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Would Mirza Sahib yet say that no one can step on his Mimbar? Please consider the answers you are giving.
<b>Mr. Abdul Mannan Umar:</b>	I was just coming to that, yes.
<b>Mr. Yahya Bakhtiar:</b>	He is saying about a prophet, about the prophet Isa: عیسیٰ کجا ست تا بندہ پا بمنبرم Can a person really be so full of arrogance and self-conceit? Please answer that, will you still say that well, he has died? Has the Holy Prophet ﷺ not died as well?
<b>Mr. Abdul Mannan Umar:</b>	I am presenting his beliefs.
<b>Mr. Yahya Bakhtiar:</b>	No, what he believed is not an issue.
<b>Mr. Abdul Mannan Umar:</b>	With regard to his belief, he...
<b>Mr. Yahya Bakhtiar:</b>	Our belief is that he is alive. According to your belief, he has died. I say that according to this belief, it must be considered that the Holy Prophet ﷺ has also died. But this does not mean that his message no longer remains, that his status no longer remains, he is not a living prophet.
<b>Mr. Abdul Mannan Umar:</b>	There is a difference. According to our viewpoint, Muhammadur-Rasoolullah ﷺ is a living prophet in so far as his mission and his message will continue to last till the Day of Judgement. We do not give this status to the Messiah, although...
<b>Mr. Yahya Bakhtiar:</b>	As far as the message of the Holy Prophet is concerned, you are right. And as for the Messiah – along with Mirza Ghulam Ahmad Sahib... Mirza Ghulam Ahmad Sahib is a human being. He is not a prophet. He must be a very pious human being according to your viewpoint, a Muhaddith, a renovator, and you yourself have said that this is not a status equal to that of a prophet.
<b>Mr. Abdul Mannan Umar:</b>	Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	And yet he says 'who is the prophet who could keep his feet on my Mimbar?' What is the reason for that?
<b>Mr. Abdul Mannan Umar:</b>	I have already said that he point he is actually conveying is that 'the Messiah has passed away, according to my belief. And now, no deceased person can come on a

	Mimbar that had been built for serving Muhammad-Rasoolullah ﷺ, and for propagating his message.’ This is the point he actually conveys.
<b>Mr. Yahya Bakhtiar:</b>	<p>Alright. He has passed away. Now please, listen carefully to the next point:</p> <p>انبیاء گرچه بود اند بسے من بہ عرفان نہ کمترم ز کسے</p> <p>Now, he is saying that there had been many prophets and in the past, and that he does not lag behind any of them with regard to knowledge and cognisance. Are these words spoken by a prophet or by a Muhaddith? And why is he comparing himself to the prophets? Please tell me, how come that again and again – I shall come to the references later, rightnow I am just saying that a person, a Muhaddith, someone who has taken his place near the shoes of the Holy Prophet ﷺ, says himself that ‘I am his slave’, someone who believes in all prophets, compares himself to the prophets, and whenever he does so, he degrades them and says ‘none of them can compare themselves to me’. Please tell me, why would a person who has not claimed prophethood for himself, make such a comparison?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>I would like to say that everyone’s way of expression – even the expression of the Holy Qur’an – has got at times clear and definite meanings, as well as meanings that are allegorical, which are... when you want to explain or interpret the statement of another, then you will find that his definite, his strong statements are his actual viewpoint. You cannot leave these aside. You must have heard our submissions. We are strongly advocating that Mirza Sahib had said:</p> <p>‘I am in no way claiming prophethood. I consider any claimant to prophethood as a liar and as a Kafir. I hold that anyone who claims after the Holy Prophet ﷺ only that much, that Jibril has brought him a single phrase of the prophetic revelation, is a Kafir.’</p> <p>Then that person stands in the mosque, in the House of Allah, and swears not once, but twice that he is not a prophet. After that, some poetic verses of that person are brought, parts of his poetry are presented. With regard to his prophethood, he had thousands of times...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Look, Mirza Sahib, Sorry, sir! The matter is that the Assembly is now facing a big problem. One group says that Mirza Sahib was a prophet. An Ummati Nabi, or an inferior kind of Nabi, or a Nabi of any other category. You, on the other hand, say that he was not. There are so many references. In some, Mirza Shaib had said one thing, and in others, he had said something else. We need to clear this position. We need your help. Under these circumstances, you maintain that he had said a hundred times, a thousand times, that he had not been a prophet. This is a problem. This is why we are asking – a person had said many times that he is a prophet, and many other times he had said that he is not a prophet. The evidence turns against him, when he says in his poetry, and says so again and again, that he has got the highest status. This is why I said:</p> <p>انبیاء گرچه بود اند بسے من بہ عرفان نہ کمترم ز کسے</p> <p>This is an immense claim. How can a Muhaddith make such a claim? Then, onwards comes:</p>

آنچه داد است بر نبی جام  
داد آن جام را مرا به تمام

That is, all prophets had got their cup, but the cup I got was filled more than theirs. Can you look at this claim and still say that he was only a Muhaddith?

**Mr. Abdul Mannan Umar:**

The question that had been put is that Mirza Sahib is saying on some occasions that he was a prophet, and on other occasions, he says that he was not a prophet. Regarding this, I would like to state a very simple principle. If this principle is applied, all problems will be solved. I had said that the word Nabi has got a literal as well as a metaphorical meaning. If you examine all of Mirza Shaib's writings in the light of this formula, then you will no longer see any contradiction. In those places where he had denied prophethood or messengership, he means that he is not someone to bring a new Shariah; he means that whatever status he got has not been awarded to him due to his service to the holy Prophet ﷺ, but that he had got it directly. He denies that absolutely. He is not in a position to abrogate any former Shariah – he cannot even change an iota in the Holy Qur'an. This is the gist of all his writings in which he had said that he is a prophet. Sometimes, he uses the word in its actual sense, and sometimes in the metaphorical sense, and the metaphorical meaning is different from the literal meaning. Like I had said regarding the word 'lion'. A brave person is called lion. Likewise, Mirza Sahib had used this word to denote his communication with the Divine. His denial is in the sense that he has not brought a Shariah. His denial implies that he has got nothing to do with Muhammadur-Rasoolullah ﷺ. His denial implies that he cannot change even an iota of the Holy Qur'an. But his acknowledgement means only that much, that Allah is talking to him, that He communicates with him.

**Mr. Yahya Bakhtiar:**

And in that sense he is a prophet?

**Mr. Abdul Mannan Umar:**

No, Sir! This is not what Nabi means here. He uses it metaphorically.

**Mr. Yahya Bakhtiar:**

Using it metaphorically, in the sense of *Baroozi*, in the sense of *Zilli*...

**Mr. Abdul Mannan Umar:**

This is not a kind of Nubuwwat.

**Mr. Yahya Bakhtiar:**

...not a kind, alright...

**Mr. Abdul Mannan Umar:**

Yes.

**Mr. Yahya Bakhtiar:**

...but you call it Nabi, nevertheless?

**Mr. Abdul Mannan Umar:**

In the sense of... if you replace the word Nabi with 'one who communicates with the Divine Being', and this had been said by Mirza Sahib himself.

**Mr. Yahya Bakhtiar:**

Alright. Now, please state the following: When had Mirza Sahib said: 'Some Muslims are angry with me since I had used the word 'Nabi' with regard to my own person.'

**Mr. Abdul Mannan Umar:**

Yes.

**Mr. Yahya Bakhtiar:**

When there was a dispute with Abdul Hakeem Kilanoori...

**Mr. Abdul Mannan Umar:**

He said that: They may consider it as cut out.

<b>Mr. Yahya Bakhtiar:</b>	They may consider it as cut out – that is, as refuted?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	<p>After that, did Mirza Sahib use this word regarding himself, or not, and why? Please tell me, should a person who happens to be a Muhaddith, a good person, a righteous person, a virtuous person not have the virtue of making clear statements? Should he not refrain from confusing and confounding? Now look at this:</p> <p>‘Yes, I have made a mistake out of simplicity. This is why this word has been used. The Muslims have been grieved, a misunderstanding has been created. Consider it as amended for the future.’</p> <p>After this had been concluded, the words Nabi and Rasool had been used again. Now tell me, why?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Sir, Mirza Sahib had written:</p> <p>‘I cannot conceal this word, due to my appointment. But since you people take it to mean something else, and these meanings do not apply to me, I submit that you ought to consider it as amended. Consider it as cut out. Consider it to mean ‘Muhaddith’ instead. The meaning it thus retains shall be that of Muhaddithiyat only.’</p> <p>Please state whether after saying this, had Mirza Sahib used this word in any other sense than that of Muhaddith? No, not at all. He had never done so.</p>
<b>Mr. Yahya Bakhtiar:</b>	Please tell me one thing, he says that he is a Muhaddith, and that he uses, and shall continue to use the word Nabi in the sense of Muhaddith, whatever the position might have been. Now, when a person denies, when he says that although he is using this word, he does not mean that he is a prophet, of whatever kind...
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you, he does not mean any kind of prophet by that.
<b>Mr. Yahya Bakhtiar:</b>	That is, by the word he is using.
<b>Mr. Abdul Mannan Umar:</b>	All of the former saints have used this word.
<b>Mr. Yahya Bakhtiar:</b>	When any of the saints had used this word, and the people said in reply that they don’t believe in them, would they have become Kafir then?
<b>Mr. Abdul Mannan Umar:</b>	No, not believing in Mirza Sahib does not make anyone a Kafir.
<b>Mr. Yahya Bakhtiar:</b>	He is not becoming any kind of Kafir?
<b>Mr. Abdul Mannan Umar:</b>	No. I have not said this.
<b>Mr. Yahya Bakhtiar:</b>	You talk about two kinds of Kafir. One Kafir in the sense of ‘sinner’. Does a person become a confirmed sinner by not accepting Mirza Sahib as Muhaddith?
<b>Mr. Abdul Mannan Umar:</b>	Yes, he is a sinner because of that, but he has not left the fold of Islam. A person who commits this kind of sin does not leave the pale of Islam. We do not oust him from the Ummat-e-Muhammadiyah...
<b>Mr. Yahya Bakhtiar:</b>	One moment, please.



<b>Mr. Abdul Mannan Umar:</b>	...it is just a sin like that.
<b>Mr. Yahya Bakhtiar:</b>	There are two types of Kufr. One is that a person denies Islam as such...' Please listen to this. I am reading from 'Haqiqatul Wahy'. After that, I shall give you the reference: '...First, one kind of Kufr is that a person denies Islam as such, and does not consider the Holy Prophet ﷺ as Allah's Messenger. Second, the other kind of Kufr is that, for example, he does not believe in the Promised Messiah, and knows him to be a liar, in spite of Itmam-e-Hujjat, although Allah and the Holy Prophet ﷺ had stressed over and over the need to believe in him and to know him as a true person, and although the former prophets had, in their books, emphasized the same. Now, since such a person rejects God's command, it appears, after closer examination, that both kinds of Kufr are actually one and the same kind.'
<b>Mr. Abdul Mannan Umar:</b>	Please read a bit onwards also.
<b>Mr. Yahya Bakhtiar:</b>	'...because that person, in spite of having recognition, has...'
<b>Mr. Abdul Mannan Umar:</b>	I shall read onwards. The matter will then become clear to you.
<b>Mr. Yahya Bakhtiar:</b>	That is, what need is to go beyond that? Page 185.
<b>Mr. Abdul Mannan Umar:</b>	They are looking up the reference. Let me tell you, a little onwards, Mirza Sahib says, he says: 'But even now, I am not calling anyone who recites the Kalima a Kafir.' See? Now it has become clear. In the beginning he says that there are two kinds of Kufr, and in the end, he says the same...
<b>Mr. Yahya Bakhtiar:</b>	... 'There is no difference between the two.'
<b>Mr. Abdul Mannan Umar:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	Have a look at it yourself. See, I am a bit slow at understanding. I have not read those books. I have not read them, I do not quite understand, and I...
<b>Mr. Abdul Mannan Umar:</b>	I shall try to serve to the best of my ability.
<b>Mr. Yahya Bakhtiar:</b>	...I want clarifications. As far as I understand, Mirza Sahib says: 'There are two types of Kufr. One is that where one does not believe in the Holy Prophet ﷺ.' This is one type of Kufr. When one does not believe in the Holy prophet ﷺ, one is a Kafir. 'The second is when one does not believe in the Promised Messiah.' He is also a Kafir. Why is he a Kafir? Because Allah has commanded us to believe in him, because the Messenger of Allah ﷺ has commanded us to believe in him. Hence, both types of Kufr are basically the same. And after that, he says that a little bit of concession should be given. Now he says...
<b>Mr. Abdul Mannan Umar:</b>	No, no, we are not saying this. We are saying that Mirza Sahib's writing states that there are two types of Kufr. From this is learnt that he basically tells us about two

	types of Kufr. From this, one person might falsely conclude that there is no accountability in case of the second type of Kufr.
<b>Mr. Yahya Bakhtiar:</b>	No, no. look, onwards he says: 'One who denies the order of Allah and the Messenger ﷺ, is a Kafir.' If one looks at this closely, then both kinds of Kufr appear to be one and the same.
<b>Mr. Abdul Mannan Umar:</b>	From this is learnt that there is nevertheless need to maintain both types.
<b>Mr. Yahya Bakhtiar:</b>	The result of both will still be the same.
<b>Mr. Abdul Mannan Umar:</b>	There will be one result in parts. Now, I shall come to that...
<b>Mr. Yahya Bakhtiar:</b>	'Because a person who knowingly defies an order of Allah and His messenger ﷺ, and thus, due to the Holy Qur'an and the Sacred Ahadith, defies Allah and His Messenger. Hence, there is no doubt that one who has, after Itmam-e-Hujjat-become liable to Kufr of the first or second kind, will be taken to task on the Day Of Judgement.'
<b>Mr. Abdul Mannan Umar:</b>	Now look, right in the beginning, he says that there are two kinds of Kufr. This stand, which I had mentioned to you earlier – Mirza Sahib also accepted these two types. Now arises the question whether there will be not accountability in case of the second type of Kufr. Whether this is just a superfluous injunction? Whether a person can engage himself in it? This is why he had said that no, there shall be an accountability. And as far as the accountability is concerned, both fall in the same category. This is the ensuing result. Let me present you with the corresponding passage: 'One (kind of Kufr) is that where one denies Islam and does not believe in the Holy Prophet ﷺ as the Messenger of Allah.' This is the original Kufr, which I had discussed earlier. Then there is the other kind of Kufr, for which he gives examples. For example, that means, the other kind of Kufr is a lower degree than that. Let me give you an example: 'The second kind of Kufr is, for example, that a person does not believe in the Promised Messiah, in spite of Itmam-e-Hujjat, in spite of a person having understood that this person speaks the truth, he still holds him to be a liar...'
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, one moment, please! 'After Itmam-e-Hujjat' – does this mean that he speaks the truth?
<b>Mr. Abdul Mannan Umar:</b>	Itmam-e-Hujjat means that...
<b>Mr. Yahya Bakhtiar:</b>	...stated it.
<b>Mr. Abdul Mannan Umar:</b>	...stated it, and another person had provided him with enough material to consider him as truthful. Otherwise not.
<b>Mr. Yahya Bakhtiar:</b>	He had given him all the material, he had given him all the arguments...
<b>Mr. Abdul Mannan Umar:</b>	...and he has become convinced that he is truthful.
<b>Mr. Yahya Bakhtiar:</b>	This does not mean that a lawyer, when he has completed his argumentation in court, one can conclude that he has spoken the truth?
<b>Mr. Abdul Mannan Umar:</b>	No. This is not what Itmam-e-Hujjat means. Itmam-e-Hujjat rather means that all

<b>Umar:</b>	the arguments he had presented...
<b>Mr. Yahya Bakhtiar:</b>	...he had given them all.
<b>Mr. Abdul Mannan Umar:</b>	<p>No, yes. He had not given them all. But they are acceptable to the other party, and the other party still rejects. This is Itmam-e-Hujjat. They are not just acceptable, those arguments, but they ought to be accepted. But he denies still, in spite of having understood that he had been told the truth. This is Itmam-e-Hujjat.</p> <p>So, I was saying that:  ‘Regarding whom Allah and His messenger ﷺ had emphasized the necessity to know him as true and to believe in him.’</p> <p>He had not been declared a Kafir because of not believing in him; he had been declared a Kafir because of not obeying Allah and the Messenger ﷺ.</p> <p>‘And it has been written in the books of the former prophets...’</p> <p>...well, due to his defying the command of Allah and His Messenger ﷺ, he has become a Kafir. If one looks at this closely, then both kinds of Kufr appear to be one and the same, because a person, who, in spite of recognizing the command of Allah and His Messenger ﷺ, does not obey it...</p> <p>‘In spite of recognizing’. Now look, what a great crime this is! He recognizes and yet denies these orders. This amounts to denying Allah and the Messenger ﷺ. He has nowhere said that such a person does in no way become a Kafir, merely because of his denying Mirza Sahib.</p> <p>‘He does not believe in spite of clear textual matter – the Qur’an and the Ahadith. There is no doubt that one who has, after Itmam-e-Hujjat become guilty of either the first or second kind of Kufr, will be taken to task on the Day of Judgement. And one regarding whom Itmam-e-Hujjat had not taken place in the sight of Allah, and who is a denier, will also be called a Kafir by the Holy Shariah. We shall refer to him as Kafir only with regard to his not following the Shariah. But nevertheless, Allah shall not take him to task on the Day of Judgement, keeping in view the Ayat:</p> <p>لا يكلف الله نفسا الا وسعها</p>
<b>Professor Ghafoor Ahmad:</b>	Sir! I humbly request that the witness be apprised of the fact that we have been provided with earphones. So, even if they speak at normal volume, their voice reaches us very well. There are loudspeakers in front of them. We have got earphones. We are using them.
<b>Mr. Abdul Mannan Umar:</b>	Which voice?
<b>Mr. Yahya Bakhtiar:</b>	Keep it a bit farther off. Carefully, because they cause some rather unpleasant sound.
<b>Mr. Abdul Mannan Umar:</b>	<p>Yes, yes.</p> <p>Now, Mirza Sahib is saying that no matter whether one commits Kufr with regard to the Kalima Tayyiba or the Promised Messiah, the person who is guilty of it, becomes a Kafir because of Allah’s Messenger ﷺ, and not because of his denying the Promised Messiah. You had not carefully considered these words. This reference requires one to consider that Hazrat Mirza Sahib has not said that denying him amounts to Kufr. He has merely rated such a denial as sin, and one who thus denies him as a sinner. Basically, he has said with regard to those who</p>

	<p>do not believe in him:</p> <p>‘Right from the beginning, my approach has been...’</p> <p>I am reading out an excerpt from Mirza Sahib’s writing, sir.</p> <p>‘Right from the beginning, my approach has been that no one becomes a Kafir or an arch liar only because of his denying me.’</p> <p>This is, principally, Mirza Sahib’s stand, that no one becomes a Kafir because of denying him. The point that is stated there is ‘ought to be taken to task.’</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>I am going to read another reference.</p> <p>‘Does one become a Kafir because of not believing in the Promised Messiah?’ This question had been asked. One person had asked whether one you does not believe in you (i.e. Mirza Sahib) becomes a Kafir or not? His Holiness, the Promised Messiah replied:</p> <p>‘Go to the Maulwis and ask them about one who does not believe in the awaited Mahdi and Messiah. I am that Mahdi and Messiah whose coming has been awaited.’</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>You should ask them to answer this. What are they saying about it? What Mirza Sahib had said, is the stand of the Muslims...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>That is, they are Kafirs. You say that there is another category of Kafirs. Where has God said that one ought to believe in Mirza Sahib? Is there any reference to this?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>The discussion is not about believing in Mirza Sahib. It is about the Messiah...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No, believing...</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>The question is not one of believing or not believing in Mirza Sahib. Rightnow, we are examining some basic matter. The basic matter is that the Messenger of Allah ﷺ had said:</p> <p>(Arabic text not included in original – translator)</p> <p>Whether one shall be taken to task for not believing in the person who thus comes to this world?</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Now, please tell me, when anyone does not believe in a Muhaddith, can he become any kind of Kafir?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Yes.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>By not believing in a Muhaddith?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Yes. This will be كفر دون كفر . I had talked quite much about this.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Please mention any other Muhaddith than Mirza Sahib, the denial of whom...</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>A person who intentionally gives up the prayer has also been called a Kafir in the sacred Ahadith. But this is more in the sense of sin. And you know that it is a sin. Denying a great personality like Shah Waliullah Sahib, who had himself said: ‘Allah had sent me as the Mujaddid (renovator) of this age.’</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>What does denying, not believing mean? He says: ‘He does not believe in me as a prophet...’</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>No, not as a prophet, not at all. Mirza Sahib had never said that one who does not believe in me as a prophet...</p>

<b>Mr. Yahya Bakhtiar:</b>	It means what you take it to mean.
<b>Mr. Abdul Mannan Umar:</b>	No, Mirza Sahib had never said that one who does not believe in me as a prophet is a Kafir. All such books by Mirza Sahib are available.
<b>Mr. Yahya Bakhtiar:</b>	Let me tell you, through his books.
<b>Mr. Abdul Mannan Umar:</b>	Please take them out.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib had said: 'True is God Who had sent His Messenger to Qadian.' What does this mean?
<b>Mr. Abdul Mannan Umar:</b>	The meaning of this you will find in the writings of all saints. These people use the word 'Rasool' or 'Nabi' also in the metaphorical sense for any non-prophet. And this is how Mirza Sahib had used this word here. Mirza Sahib had also said: 'The word 'Rasool' also includes the meaning of 'Muhaddith'.'
<b>Mr. Yahya Bakhtiar:</b>	And Mirza Sahib had also said that the revelation he receives is as pure and holy as the revelation that descended on the Holy Prophet □.
<b>Mr. Abdul Mannan Umar:</b>	You ask whether Mirza Sahib had said: 'I receive Wahy just like the holy Qur'an...'
<b>Mr. Yahya Bakhtiar:</b>	'I believe in it in the same way and I believe it to be as pure.'
<b>Mr. Abdul Mannan Umar:</b>	These two words are not there, yes. 'I believe it to be as pure.' This is also not there. Let me tell you what this is. Mirza Sahib is saying that he has got not the least doubt regarding the Wahy he is receiving. He believes it to be absolutely certain: 'It is as though I have some idea, heard some voice, have got some concern, that I am receiving Wahy.' He further says: 'This is not my condition. Rather, just as it is certain that the dawn turns into day, I am convinced that my Wahy is true.' Is it equal to the Holy Qur'an? Is it of similar grandeur and majesty? No way! God forbid! Mirza Sahib had never said that. Nowhere in his writings can you show me any instance where he had claimed that his revelation...
<b>Mr. Yahya Bakhtiar:</b>	You are right when you say that in the Wahy that comes to a Muhaddith, the one who hears it might be subject to error.
<b>Mr. Abdul Mannan Umar:</b>	Yes. The one who hears it.
<b>Mr. Yahya Bakhtiar:</b>	But there can be no mistake on part of Allah?
<b>Mr. Abdul Mannan Umar:</b>	Right, right.
<b>Mr. Yahya Bakhtiar:</b>	This is the actual point. But with regard to a prophet, this question does not arise.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	There might be a mistake. But Mirza Sahib says that he makes no mistake, that he does not have the least doubt...
<b>Mr. Abdul Mannan Umar:</b>	No, there is a big difference between 'mistake' and 'doubt'.
<b>Mr. Yahya Bakhtiar:</b>	Doubt stems from mistakes...

<b>Mr. Abdul Mannan Umar:</b>	No, well, doubt is to wonder whether it is Wahy or not. There is doubt whether it comes from Allah, or not.
<b>Mr. Yahya Bakhtiar:</b>	And according to your understanding, there had been no mistake in Mirza Sahib's Wahy?
<b>Mr. Abdul Mannan Umar:</b>	No, look, I shall try to make a difference between both things. One is that Mirza Sahib is supposed to have said that his Wahy is equal to the Holy Qur'an. He never said so. The other is to say that 'my revelation is certain; I do not have the least doubt regarding it.' This can be illustrated by an example, that a person says during daytime: 'I am certain that it is day.' This does in no way mean that he claims to have brought something equal to the Holy Qur'an. This is not the case. He merely says that he does not have any doubts regarding the Wahy that descends on him. That he considers it to be from God as much as any other Wahy to any other prophet.
<b>Mr. Yahya Bakhtiar:</b>	No. He had said, please listen, I was saying that: 'How can I deny thirty years of continuous Divine Revelation? I believe in this pure revelation just as I believe in all the revelations that came before me.' You can look this up in Roohani Khazain, Haqiqatul Wahy. You say that he had not said what I mentioned to you: As pure as the Wahy that had come to the prophets before him.
<b>Mr. Abdul Mannan Umar:</b>	I had said that Mirza Sahib's revelation...
<b>Mr. Yahya Bakhtiar:</b>	I shall read it out once more: 'How can I deny thirty years of continuous Divine Revelation? I believe in this pure revelation just as I believe in all the revelations that came before me.' (To the librarian) Take out Haqiqatul Wahy, from Roohani Khazaain, vol. 22, page 153: 'In the beginning, I thought: what is my relation to the Messiah, Son of Maryam? He is a prophet, one of those who are near to God. And if any matter of excellence appears in me, then I would consider it as a matter of partial excellence. But later on, when the rain of Divine Revelation began to descend on me, it did not let me continue this belief of mine, and the address of 'Nabi' was unmistakably conferred to me...' (The address of 'Nabi' was unmistakably conferred to me.) It seems like Allah had – naoodhu billah – forgotten to define that this was in the metaphorical sense and not in the real sense: 'The address of Nabi was unmistakably conferred to me, but in a way to make me Nabi in one way, and Ummati in another.' Now, the annotation here, I shall read the annotation as well. In the annotation, he writes: 'It should be kept in mind, that many people are mistaken with regard to my claim, when they hear the word 'Nabi'. They think that I have claimed the same prophethood for myself that the former prophets and messengers had got directly. I have made no such claim. Rather, Allah has, in His infinite wisdom, and in order to prove the great benefit and spiritual perfection of the Holy Prophet □,

	<p>granted me that rank. This is why I am not just called Nabi, but Nabi in one aspect, and Ummati in another...'</p> <p>In the morning you had said that there can be no such thing as an Ummati Nabi. Onwards, he says:</p> <p>'(And I have included some samples of the Divine Revelation that I am receiving. From these, too, becomes apparent in what relation God has put me to the Messiah, Son of Maryam. How can I deny thirty years of continuous Divine Revelation? I believe in this pure revelation just as I believe in all the revelations that came before me. And I see that Messiah, Son of Maryam, is the last successor to Musa <i>alahissalam</i>, and I am the last successor to the Holy Prophet ﷺ, and the Best of Messengers.'</p> <p>Now, he says that he got the same status in comparison to Hazrat Muhammad ﷺ, that Isa <i>alahissalam</i> had got as a Nabi in comparison to Musa <i>alahissalam</i>. That one was an Ummati there, this one is an Ummati here. That one is legislating and non-legislating, and this one is non-legislating.</p>
<b>Mr. Abdul Mannan Umar:</b>	Three things have been brought up here. This is why I shall try...
<b>Mr. Yahya Bakhtiar:</b>	No, I have said, you have said...
<b>Mr. Abdul Mannan Umar:</b>	<p>I shall reply to these matters separately. The first point is that Mirza Sahib had declared his Wahy to be equal to the Holy Qur'an. I said that it is not equal. And that the quoted passage rather refers to its being beyond any doubt, that it is a certain Wahy. 'I have got no doubts whether it is Wahy, or not.' Hence, have a look at the actual passage in Haqiqatul Wahy, page 211:</p> <p>'In fact, this matter had been experienced again and again, that Divine Revelation has got a special attribute in calming the heart, and patience is the outcome of certainty with regard to that inspiration. Alas! That there are people who claim to receive inspiration and yet say that their inspirations are not certain, that they do not know if they come from Ar-Rahman or from Satan. The harm of such inspirations exceeds their benefit...'</p> <p>He is saying that he knows very well whether his inspirations as from Ar-Rahman or from Shaytan. He says:</p> <p>'...but I am swearing by the Almighty that I believe in these inspirations just like I believe in the Holy Qur'an and in the other Divine Books. And just as I definitely know the Holy Qur'an to be the Word of God, I also know the words that come to me to be the words of God...'</p> <p>He is not talking about the excellence, he is pointing out the certainty: '...because...'</p>
<b>Mr. Yahya Bakhtiar:</b>	'As pure'
<b>Mr. Abdul Mannan Umar:</b>	<p>'...because I see it accompanied by Divine Radiance and Light...'</p> <p>Now look, this is the second matter. What I mean to say is that Mirza Sahib had not tried to compare his Wahy with the Holy Qur'an. Rather, he stated that the words that are revealed to him, are just as certain and beyond doubt.</p>
<b>Mr. Yahya Bakhtiar:</b>	This literature, regarding which reference...
<b>Mr. Abdul Mannan Umar:</b>	Regarding this reference, I had said that...

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	No, the one which you are reading out. Is it your own thought or have you noted it?
<b>Mr. Abdul Mannan Umar:</b>	It is a note. Onwards, Mirza Sahib says...this is his book, Al Huda... on page 22: 'The revelation of the saints does not have the same status as that of the Holy Qur'an.' So, Mirza Sahib's revelation is a revelation of sainthood. It is not one of prophethood. His revelation cannot not have the same status as that of the prophets.
<b>Mr. Yahya Bakhtiar:</b>	You... what I am asking is, why can this not be? That is, there are two kinds of statements from Allah. One is given to a common human being and one to a prophet. Why does it not have that status? After all, it comes from Allah. It is Allah's word. Allah is the source, He is the origin. It should be just as pure, and it should have the same status.
<b>Mr. Abdul Mannan Umar:</b>	No, not the same status. According to our beliefs, no revelation given to any human can match the status of the revelation given to Muhammadur-Rasoolullah ﷺ. No human being, no matter how great, no prophet, no matter how great...
<b>Mr. Yahya Bakhtiar:</b>	Look...
<b>Mr. Abdul Mannan Umar:</b>	...could boast of a revelation at par with that of Muhammadur-Rasoolullah ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	No, sir, let me say something. We have got the Ahadith of the Holy Prophet ﷺ. Now, at times, he talked to a high-ranking person, at times to a poor person, and at times to a vile person. But you would not say that the words he spoke to the vile person have got a lower status than the words he spoke to a high-ranking person. This cannot be.
<b>Mr. Abdul Mannan Umar:</b>	Sir, if there is any place...
<b>Mr. Yahya Bakhtiar:</b>	That is, no matter to whom he spoke, his words have got an equal status. So, when Allah speaks, when He inspires, when He lets Wahy descend, then we will not say that the status of it got low. Whether Allah had sent his revelation to a Muhaddith, or any other saint, or the Holy Prophet ﷺ, does not make any difference. These revelations are at par.
<b>Mr. Abdul Mannan Umar:</b>	Sir, this is a matter of beliefs. It might be that I am not able to get to you agree to my beliefs. But my belief...
<b>Mr. Yahya Bakhtiar:</b>	This is not intended. Look, we just want a classification.
<b>Mr. Abdul Mannan Umar:</b>	My belief is that Mirza Sahib's Wahy, or that of any other saint, can never be at par with that of Muhammadur-Rasoolullah ﷺ. His revelation is of such a great caliber – let me give you an example. Wahy came to the Holy Prophet ﷺ...
<b>Mr. Yahya Bakhtiar:</b>	This statement: 'I believe in this Wahy just as I believe in all other Wahy...'
<b>Mr. Abdul Mannan Umar:</b>	Regarding its certainty. This is why I had left out the upper part of the reference. But I have read it here. In order to state that this does not refer to greatness. I say...
<b>Mr. Yahya Bakhtiar:</b>	Look, it is just as pure as other revelations, from Allah...
<b>Mr. Abdul Mannan Umar:</b>	In fact...



<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	...and I believe in it just in the same way.
<b>Mr. Abdul Mannan Umar:</b>	No, he does not believe in them in the same way...
<b>Mr. Yahya Bakhtiar:</b>	He says...
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you. It has been mentioned before, in the same passage...
<b>Mr. Yahya Bakhtiar:</b>	Before we proceed, please state one matter. Was Islam meant to be a religion for poor, simple people, or was it meant for lawyers?
<b>Mr. Abdul Mannan Umar:</b>	Sir, for simple people like us...
<b>Mr. Yahya Bakhtiar:</b>	For simple people. But the things Mirza Sahib is saying: 'I am a Nabi, I am <i>Baroozi</i> , <i>Majazi</i> , I am not, I am, I am...' , what do those things have to do with spreading Islam? Are they not rather meant to confuse? Come, tell me, look, I am a lawyer, I have got an experience of 62 years. Since one month I am working on this, but I have still not figured out what Mirza Sahib is saying. What I mean is...
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you...
<b>Mr. Yahya Bakhtiar:</b>	He had held his speeches for fifteen days, but had not been able to make the point clear. You also say that you could not make it clear. Just think, for God's sake, what the common Muslims are going through? Can there be any greater trial than that? The meaning you are coming to again and again, <i>Baroozi</i> , <i>Majazi</i> , real prophet, metaphorical prophet... this Wahy is pure like this, and not pure like that, and yet you are saying it is a simple religion, a straight forward one, regarding which no question of error arises! Now tell me, he is saying: 'My Wahy is as pure like the one that descended on the former prophets, and I believe in it just as...' You say: 'No, it is like this and like that.' Sir, look, this is quite a confusing matter!
<b>Mr. Abdul Mannan Umar:</b>	That confusion does not always come up in this matter. It depends on how the other person wants to understand it. The Holy Qur'an is very straightforward...
<b>Mr. Yahya Bakhtiar:</b>	But he says that the other people are rather simple.
<b>Mr. Abdul Mannan Umar:</b>	Yes, but many people in the world do not believe in its truth, although it is so very straightforward. The argument that people are confused is hence not valid. The Holy Qur'an is perfectly right, straightforward, easy: (Arabic text not contained in original – translator)
<b>Mr. Yahya Bakhtiar:</b>	Yes. The Holy Qur'an is perfectly right. When it says 'Khatamun-Nabiyeen', we also say that this matter has come to a conclusion, that it is sealed, finished. You say that this is not so. Some say that the door is still open in this matter, others say that it is closed.
<b>Mr. Abdul Mannan Umar:</b>	No. We do not say that.
<b>Mr. Yahya Bakhtiar:</b>	You do not say so, fine. No. there had been the Hadith لا نبي بعدى , that there shall be no prophet after the Holy Prophet ﷺ. You say that there shall be no further prophet. Absolutely correct. And you also say that there shall be people with such

	and such virtues, in the sense of <i>Baroozi, Majazi</i> , but that they shall not be prophets. And that there is nothing wrong if such a person uses the word Nabi for himself. And if another does not believe in him, he will be just a sinner, but not a Kafir. Look, the Holy Prophet ﷺ had not said any such thing. He had simply said that there shall be no other Nabi. The whole day long, since morning you are saying that this was not meant like that, it was meant like that.
<b>Mr. Abdul Mannan Umar:</b>	I had said that there shall be no kind of prophet, no kind of Nabi, neither of this kind, nor of that kind. I had stated my...
<b>Mr. Yahya Bakhtiar:</b>	When he says: 'I am a Nabi, I am a Rasool'?
<b>Mr. Abdul Mannan Umar:</b>	He means to say that he is a Muhaddith, because the people before him had said it in the sense of Muhaddith.
<b>Mr. Yahya Bakhtiar:</b>	Then why does he not just say Muhaddith? Even more so, when he had once said that the Muslims had been deceived, that he had made a mistake, and that his statement is to be amended for the future? And yet, after that, he did the same thing again.
<b>Mr. Abdul Mannan Umar:</b>	This act...
<b>Mr. Yahya Bakhtiar:</b>	This statement, that he has made a mistake, that the people tell him he had made a mistake...
<b>Mr. Abdul Mannan Umar:</b>	No, no, not a mistake...
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that you had deceived us? 'I had said that there had been a mistake. I did not mean this. Consider it as amended.' The people were pleased with that. And on the next day, he writes the same thing again. This definitely makes the people think what exactly he is trying to say. A man should take a clear position, a stand. A Muhaddith has got a status. Yet, on one side he is saying: I am a Nabi, and then he says he is not. Then he says: 'I meant Muhaddith.' Then he says: 'I will use the word Nabi again.'
<b>Mr. Abdul Mannan Umar:</b>	I would like to say that he only said what others had said as well. Let me give you an example...
<b>Mr. Yahya Bakhtiar:</b>	No, look, we are just talking about Mirza Sahib.
<b>Mr. Abdul Mannan Umar:</b>	Yes, only about him.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	Mirza Sahib had said: 'I am a Muhaddith.' You are asking why he had used the word Nabi, in spite of his having been a Muhaddith? Now I...
<b>Mr. Yahya Bakhtiar:</b>	No, he himself had said: 'Consider it as amended in all of my writings.' After that...
<b>Mr. Abdul Mannan Umar:</b>	Sir, I would like mention a great human being – Shaikh Abdul Qadir Jilani <i>rahmatullahi alaihi</i> – he says: 'The Prophets were given Nubuwwat as a post, whereas we can at best claim it. That is, the name 'Nabi' has not been made permissible for us, although Allah Most High had informed our innermost being of the meaning of His Word and the words of His Messenger...' and he says: (Arabic text not contained in original – translator)

	<p>'The prophets were given the name, they were named through 'Nubuwwat', whereas we were given the honorary appellation 'Nabi'.'</p> <p>Now look, he is a Muhaddith, he is a Waliullah...</p>
<b>Mr. Yahya Bakhtiar:</b>	Alright. He had been given the honorary appellation 'Nabi'...
<b>Mr. Abdul Mannan Umar:</b>	He says...
<b>Mr. Yahya Bakhtiar:</b>	Right. I shall read one more reference...
<b>Mr. Abdul Mannan Umar:</b>	He himself says...
<b>Mr. Yahya Bakhtiar:</b>	<p>Rightnow, just listen to this reference. Mirza Sahib says:</p> <p>'This series of abundant Divine revelation and other matters of the Unseen are to be peculiar to just one individual of this Ummat. The Awliyaa, Abdaal and Aqtaab that had so far appeared in this Ummat, were not given the lion's share of this blessing. Hence, regarding the bestowal of the name 'Nabi...'</p>
<b>Mr. Abdul Mannan Umar:</b>	'...I was selected.'
<b>Mr. Yahya Bakhtiar:</b>	<p>'...only I was selected.'</p> <p>So, this is not the same status as that of Abdul Qadir Jilani Sahib?</p>
<b>Mr. Abdul Mannan Umar:</b>	His was not such.
<b>Mr. Yahya Bakhtiar:</b>	His was not such. He is saying that he was singled out for this. If this is not the status of another prophet, then, please tell me, what status is it?
<b>Mr. Abdul Mannan Umar:</b>	<p>Sir, it is the status that the Holy Prophet ﷺ had mentioned himself. There is a Hadith in Sahih Muslim, that the Prophet of Allah (Nabiullah) shall come. Now look, he is the Khatamun-Nabiyeen, the One after Whom there shall be no other prophet, and he says this with regard to a saint, with regard to a Muhaddith, a Mujaddid. In the whole treasure of Ahadith, the word 'Nabi' is not found like that. So, what is Mirza Sahib saying?</p> <p>'Out of all the Awliyaa, Abdaal, Aqtaab, Muhadditheen and Mujaddideen, Muhammadur-Rasoolullah ﷺ had used the word 'Nabi' only for one person – the Promised Messiah. He had not used this word for anyone else.'</p>
<b>Mr. Yahya Bakhtiar:</b>	That is, he became a Nabi.
<b>Mr. Abdul Mannan Umar:</b>	This hints towards this Hadith.
<b>Mr. Yahya Bakhtiar:</b>	Yes, so he became a Nabi.
<b>Mr. Abdul Mannan Umar:</b>	No. He did not become a Nabi.
<b>Mr. Yahya Bakhtiar:</b>	In spite of this?
<b>Mr. Abdul Mannan Umar:</b>	If one would become a prophet by receiving the honorary appellation of 'Nabi', then, as I had said, Shaikh Abdul Qadir Jilani had said that he has given this appellation. But does this mean he had become a Nabi?
<b>Mr. Yahya Bakhtiar:</b>	Sir, we break for tea, because I do not follow this. Can we have five minutes break?
<b>Mr. Chairman:</b>	The House is adjourned for fifteen minutes.

The Delegation, if they like, can sit here, or, if they like, can come after fifteen minutes, at 9:05.

Keep sitting, we will start after 15 minutes.

The honourable members can go. At 9:05 we will assemble again. At 9:05.

*The Special Committee adjourned for tea break to re-assemble at 9:05 p.m.*

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

<b>Mr. Chairman:</b>	Yes. Mr. Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	You had read out Hazrat Abdul Qadir Jilani's statement. According to the translation that had been given to me, he says: 'The Prophets were given Nubuwwat as a post, whereas we can at best claim it. That is, the name 'Nabi' has not been made permissible for us, although Allah Most High had informed our innermost being of the meaning of His Word and the words of His Messenger.'
<b>Mr. Abdul Mannan Umar:</b>	Sir, Syed Abdul Qadir Jilani Sahib's words in Arabic are: 'we were given this Laqab' (honorary appellation).
<b>Mr. Yahya Bakhtiar:</b>	And what is he saying onwards?
<b>Mr. Abdul Mannan Umar:</b>	After that, he says the same that we are also saying, that no one... Syed Abdul Qadir Jilani...
<b>Maulwi Mufti Mahmood:</b>	After that comes: (Arabic text not contained in original – translator) 'The name Nabi has been closed to us. It has been forbidden for us.'
<b>Mr. Abdul Mannan Umar:</b>	I had presented the statement concerning 'Laqab'
<b>Mr. Yahya Bakhtiar:</b>	Then present the remainder also.
<b>Maulwi Mufti Mahmood:</b>	It is written in the same place.
<b>Mr. Abdul Mannan Umar:</b>	Yes, I am talking about this.
<b>Maulwi Mufti Mahmood:</b>	The interpretation of this is: (Arabic text not included in the original – translator)
<b>Mr. Abdul Mannan Umar:</b>	This is what I was saying. This is what I was saying...
<b>Mr. Yahya Bakhtiar:</b>	No, sir. Here Mirza Sahib is saying: 'I was named Nabi and Rasool.' He is not talking about honorary appellations and posts: 'I was named Nabi and Rasool.'
<b>Mr. Abdul Mannan Umar:</b>	'I was addressed as Nabi.' The reference you had read out, well, I has said that through these words, Hazrat Abdul Qadir Jilani <i>rahmatullahi alaihi</i> has not become a denier of the Finality or Prophethood, neither had he claimed prophethood for himself. He believed in the Last Prophet. The reason for stating this, is to show that the saint of the Ummat had used this words for non-Prophets as well as for Muhadditheen. He also belonged to the category of Awliyaa.
<b>Mr. Yahya Bakhtiar:</b>	He says that it had been forbidden to them.

<b>Mr. Abdul Mannan Umar:</b>	Yes, forbidden. 'Nabi' here... (Arabic text not contained in original – translator) 'We were given this Laqab (of Nabi).
<b>Mauwli Mufti Mahmood:</b>	He has not said 'this Laqab of Nabi'.
<b>Mr. Abdul Mannan Umar:</b>	What Laqab then?
<b>Maulwi Mufti Mahmood:</b>	Not that of Nabi.
<b>Mr. Abdul Mannan Umar:</b>	Then what Laqab?
<b>Maulwi Mufti Mahmood:</b>	That of Awliyaa, that of Qutb, Abdaal, Ghauth, any such Laqab.
<b>Mr. Yahya Bakhtiar:</b>	Call it Awliyaa, or call it anything else.
<b>Mr. Abdul Mannan Umar:</b>	No, this explanation is not mentioned here.
<b>Maulwi Mufti Mahmood:</b>	Onwards comes: (Arabic text not contained in original – translator) Listen to the explanation: 'We were precluded from keeping this name...'
<b>Mr. Yahya Bakhtiar:</b>	And Mirza Sahib says: 'I am a Nabi, according to the Divine Commandment. If I deny this, I shall have committed a sin. When my God has given me the name 'Nabi', how could I deny it? I was named 'Nabi'.'
<b>Mr. Abdul Mannan Umar:</b>	I had said that at times, the word 'Nabi' has been used by the saints, and that this does not refer to actual prophethood. This is why I would like to point out that Maulana Rumi writes in the fifth volume of his Masnawi: او نبی وقت خویش است اے مرید زانکہ نو نور نبی آید پدید مقرکن درکار نیک و خدمتے تا نبوت یابی اندر امتے He is saying here that a Peer (spiritual mentor) is the Nabi of his time. Now, a Peer is not a Nabi. He is a non-prophet. But Maulana Rumi still says: او نبی وقت خویش است اے مرید (O my seeker! He is a prophet of his time.) Why is he a Nabi? He is not an actual Nabi: زانکہ نو نور نبی آید پدید (Because through him the light of Muhammadur-Rasoolullah □ manifests itself.) Then he says: مقرکن درکار نیک و خدمتے (You ought to exert yourself in this work) تا نبوت یابی اندر امتے (So that you too may attain Nubuwwat while being a member of this Ummat.) That is, a Peer is the Nabi of his time, because the light of the Holy Prophet □ manifests itself through him. This is why he is the Nabi of his time. Hence, a seeker ought to exert himself in service and good deeds so that he may also attain 'Nubuwwat' in the Ummah. Now look, there is the word Nubuwwat and the word Ummat. The Peer had been called the Nabi of his time. But in spite of that, Maulana Rumi did not subscribe to

	<p>the view of a continued prophethood. He believed in the Last Prophet, in the Seal of Prophethood □. The purpose of saying this is that one should not be deceived by words. At times, the word Nabi is used for non-prophets as well. Just take the meaning of it.</p> <p>I have mentioned two meanings. Whenever Mirza Sahib uses the word Nabi, he does it in the sense it is used by the Sufis. But this does not mean that they had got the peculiarities, the special attributes of Nubuwwat. He had never claimed having got any of the special attributes of a Nabi.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Now leave this topic for a while. I am asking you another question. You had mentioned the special attributes of a prophet in the morning. And you had also given the definition of 'Nabi'. Mirza Sahib says, in the light of this definition, that he is receiving Wahy, a Nabi is receiving Way, that he is a Nabi, and that one who dies not believe in him is a Kafir. Now, does the definition of Muhaddith include that he receives Wahy and that one who does not believe in a Muhaddith is a Kafir? And that he says: 'I am a Nabi, not a Muhaddith; I have cancelled the word Muhaddith, but I shall still continue to use it.'?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>I was saying that Mirza Sahib had never said it like this. You had mentioned that he said: 'One who does not believe in me, becomes a Kafir.' One who does not believe. I had replied that he had said: 'One who does not believe in my claim, does not become a Kafir.'</p> <p>I had presented a very clear reference from 'Tiryauq Quloob', one of his books. From this book, I quoted: 'No one becomes a Kafir only because of denying my claim.'</p> <p>Moreover, he explains why one does not become a Kafir. 'After all, I am also receiving Wahy. A person does not believe in me, then...'</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Sir? Please tell me, does he not say in 'Aik Ghalat Fahmi ka Izalah': 'The word 'Muhaddith' is not according to my status. The word 'Nabi' should be used for me.'?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>He had not said that it is not according to his status.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No. He was not satisfied with it. I am saying this. Is it right? I am not entering a discussion with you.</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Sir, no! He had not said that. He had merely said that – from a liguisitc point of view – one who enjoys Divine Communication is not called a Muhaddith. This is a linguistic point. It is not a matter of status.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>The why are you calling him so?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Not in the literal sense. In the actual sense. From the liguisitc point of view, this word is not correct. The word 'Mukallam', i.e. one to whom God talks, is more suitable. The linguistic...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>He then becomes a Nabi?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>No. He does not become a Nabi.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>But he is ordering that the word Nabi should be used.</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>The word Nabi had been used by me. Look, it has been said:</p>

<b>Umar:</b>	<p>او نبی وقت بائند</p> <p>There is no quarrel regarding the word Nabi. The bone of content is whether a person has got the special attributes of Nubuwwat, or not. I had mentioned four special attributes of Nubuwwat, one of which is Wahy, that is, Wahy Nubuwwat. Mirza Sahib had written more than 80 books. But there is not a single example of his having written that his Wahy is the Wahy of Nubuwwat.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>He says that his Wahy is as pure as the one that descended on the Holy Prophet ﷺ, and that he believes as much in it.</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>No. This means merely that it is as certain, that he does not have the least doubt regarding its being the word of God. He does not have any concerns that it might be satanic. This is what he had said.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>No, no, look, this is alright; is there really no doubt that he had received the word of God?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>Yes, he had received the word of God.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>There is no doubt. And then he says: 'I believe in it just as I believe in the revelation that had been given to the Holy Prophet. It is just as pure.'</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>But it is not the Wahy of Nubuwwat. Look, Nubuwwat is a category. The Wahy of Nubuwwat...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Look, sir, I had requested you to keep my difficulty in mind. I do not understand how a person can say that he is receiving revelation, a revelation that is as pure as that of the other prophets, and that he believes in it as much as he believes in that of the other prophets, and along with that, he also says that he is a Nabi. You say, that he does not use the word 'Nabi' in that sense. Now, we wonder why, when he states that he is receiving Wahy, and that his Wahy is pure, and that he believes in it, and that he is a Nabi, he still says that he is not a Nabi. Please clear this position – why is that so? Why does he say on one hand that he is a Nabi and that he is receiving revelation, and that his revelation is pure, and that he believes in it just as he believes in the Wahy of the other prophets?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>I had read out the full excerpt. Mirza Sahib said:          'I put the revelation that the Almighty has given to me up to comparison with the Holy Qur'an. If it proves not to match the Holy Qur'an, then I shall discard it, just as a person would discard some rubbish.'          This is Mirza Sahib's Wahy in comparison to the Holy Qur'an. He had said that it would then be 'some rubbish'.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Please explain the following: if his revelation would not agree with the Holy Qur'an, he said, he would discard it. But what if it does agree with it? What would be the need of it? Why would Allah want to send Wahy to an Ummati?          (Break)</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>You said that the revelation of the Holy Qur'an, the Ayaat of the Holy Qur'an, had descended on Mirza Sahib, and why they had descended on him? It is wrong to say that they had descended on the Qur'an, on the Holy Prophet ﷺ. Let me tell you that Ayaat of the Holy Qur'an had been revealed to the saints of this Ummat.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>I had said that he receives Wahy that is like...</p>

<b>Mr. Abdul Mannan Umar:</b>	What is the need for this?
<b>Mr. Yahya Bakhtiar:</b>	...the Holy Qur'an. The same Qur'anic revelations – I am not saying that he claims that the Ayaat of the Holy Qur'an had descended on him – he says that 'they had been revealed to him, too'. And something had been added to them. That is something else. The Wahy that he received is according to the Holy Qur'an, but it is not the same Ayaat. Then, what is the need for that?
<b>Mr. Abdul Mannan Umar:</b>	What is the necessity, what is the need?
<b>Mr. Yahya Bakhtiar:</b>	Yes. What is the need?
<b>Mr. Abdul Mannan Umar:</b>	The era in which Mirza Sahib had lived, was full of very peculiar trials. Every era has got its peculiar trials. The trial of that era was whether Divine revelation descends, or not? The atheists and heretics propagated that God does not communicate. WE hold this to be the greatest trial of that era. In order to stunt it, Allah Most High had sent a person and revealed His word to him. This included Ayaat of the Holy Qur'an and also other things, but the status, grandeur and majesty thereof, cannot equal that of the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	If Qur'anic Ayaat are revealed to him...
<b>Mr. Abdul Mannan Umar:</b>	Not even then. Look, Syed Abdul Qadir Jilani <i>rahmatullahi alaihi</i> says: (Arabic text not included in original – translator) 'This Ayat has been revealed to me.' This is an Ayat of the Holy Qur'an, regarding Muhammadur-Rasoolullah. This is mentioned in Futoohul Ghaib, article 28. This kind of Ayaat can still be revealed. Similarly, look, at the time when Mujaddid Alf Thani's son, his youngest son Muhammad Yahya was born, he was inspired with this: (Arabic text not included in original – translator) This is an Ayat of the Holy Qur'an. It descended on this Waliullah. He is not a Nabi. He is a Mujaddid only. This Ayat descended on this Mujaddid: (Arabic text not included in original – translator) This Ayat descended. Because of it, he had named his son Muhammad Yahya. Similarly, Khwajah Meer Dard <i>rahmatullahi alaihi</i> says: (Arabic text not included in original – translator) This is an Ayat of the Holy Qur'an. Hazrat Meer Dard Dehlawi says that it had descended to him. (Arabic text not included in original – translator) This is about Muhammadur-Rasoolullah ﷺ. He says: 'It has been revealed to me.' It is an Ayat of the Holy Qur'an. Khwajah Meer Dard says: 'It has been revealed to me.' Now I shall have the honour of presenting a statement by Hazrat Imam Ja'far Sadiq. He says: 'The whole Qur'an has been revealed to me.'
<b>Mr. Yahya Bakhtiar:</b>	No, I just...
<b>Mr. Abdul Mannan Umar:</b>	I merely wanted to answer the question: What is the need of this? (Arabic text not included in original – translator)
<b>Mr. Yahya Bakhtiar:</b>	No. You have answered my question. I had said that the Wahy that descends on



	<p>him and that is according to the Holy Qur'an, that does not consist of Ayaat, what is the need for them? You had said that Allah had done so, because of the people who thought Wahy can no longer come. This was your answer.</p> <p>Now, please explain the following excerpt a little. It has been taken from 'Aik Ghalat Fahmi ka Izalah'. In it, Mirza Sahib says:</p> <p>'A couple of days ago, a person informed me that an opponent said to him as objection that you have given pledge to a person who claims to be a Nabi and a Rasool. And the permission for doing so had been given only in terms of denial, although such an answer is not correct. Moreover, the pure Wahy that God lets descend on me, contains the words Rasool, Mursal, and Nabi, not just a single time, but hundreds of times. Because the answer that there are no such words could be correct. Rather, compared with the former times, these words comprise now more clarity and are more expansive.'</p> <p>He himself says that if one says 'you are a Nabi as well' – he had claimed that – 'you will not say 'no', because these words had been used for me.'</p> <p>Onwards he explain – like I had said, that he is making a claim and then denying it as well, then he makes another claim, and denies that as well – well, this is a matter of confusion for us.</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>I would like to say that the excerpts from Mirza Sahib's writings, which had been presented, stretch from the beginning of his calling to his demise. We have not left out any part, any phase, any era of his life. There are reference pointing to his early days, to the middle phase, references from 1901, references from after 1901, and references that had been published right on the day of his demise. And I had said that in all of these writings, he had denied actual prophethood. You had...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Look, I shall read out to you from this material. Then maybe the position will be clear.</p> <p>(Break)</p> <p>This is number 6, appendix C, out of the references that you had given. This is dated after 1901. I shall read form that, 6 and 7:</p> <p>'And another folly is that just to provoke the ignorant people, it is being said that that person had claimed Nubuwwat. Whereas this is nothing but a fabrication. No such claim had been made.'</p> <p>Look, the only claim is:</p> <p>'From one aspect I am an Ummati, and from one aspect, I am a Nabi, due to the blessings of the Holy Prophet's □ Nubuwwat.'</p> <p>'I am an Ummati, and I am a Nabi, due to the blessings of the Holy Prophet □.'</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>I had said that 'Ummati Nabi' refers to non-prophets. Ummati has been used in the actual sense. Ummati Nabi refers to non-prophets. This is a principle.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Yes, alright. Keep listening.</p> <p>'And what great ignorance, folly and swerving from the truth it is to say that he had claimed prophethood. Oh you silly people! My claim to Nubuwwat does not mean that –God forbid- I have stood up in competition to the Holy Prophet□ and claim prophethood for myself, or that I have brought any new Shariah. It merely refers to my frequent communication with the Divine, which has resulted from my</p>

	<p>following the ways of the Holy Prophet ﷺ. This is... all.’</p> <p>Then there has been a note by him where he writes:</p> <p>‘We have written again and again that our Holy Prophet ﷺ is the Seal of Prophethood, and that after him, there is neither any kind of independent Nubuwwat, nor can there be any Shariah.’</p> <p>That means, that there can be non-Shari’i prophets, and such that are not independent.</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>No. I had said that one who is not independent is not a prophet. That one who does not have a Shariah, is not a prophet. This is our viewpoint. This is no kind of prophethood. In the sense that such a person is not a prophet. One who is a prophet says that he is a Nabi, a prophet. Why should he say that he is an Ummati? Obviously, when he is adding this word, he intends to say that he is not an actual prophet, and actual Nabi. Rather, this is a negation of prophethood.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Our difficulty is that when saying لا نبي بعدى (no Nabi after me) he ﷺ had not said that this does not mean that no Ummati would come. If he ﷺ had said so, then this issue would never have come up. But he had said: ‘There shall be no Nabi after me.’</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>We also say the same thing, that there shall be no other Nabi.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>But you concede to the coming of an Ummati.</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>There shall be Ummati. But there shall be no Ummati Nabi. there is no such thing as Ummati Nubuwwat.</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Then why has he used this expression again and again?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>These two words...</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>Again and again, especially when he had said once... For one more time I shall you – I think you must feel bothered by now – that he had said that the people were mistaken, that there had been a misunderstanding. That this expression is not to be used in the future. But why had he used it again?</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>I had explained that he said: ‘Since I am receiving Wahy... since my Wahy contains the word ‘Nabi’, I have no choice but to use this word. I will not conceal it. I will make it manifest. But you people should not misunderstand it. It is in the sense of Muhaddith. And if you dislike this word...’</p>
<b>Mr. Yahya Bakhtiar:</b>	<p>He himself declares that the word Muhaddith does not duly describe him.</p>
<b>Mr. Abdul Mannan Umar:</b>	<p>This is with reference to its literal meaning, not to the technical one. In the technical sense, he is a Muhaddith. Look up the meaning of Muhaddith in the dictionary. Muhaddith does not refer to someone who communicates with the Divine or who receives Divine addresses. He has not said anything wrong. There are dictionaries all over the world. Can anyone prove that this is what the word Muhaddith means? He had just gone into linguistic intricacies. This is an issue of linguistics. He says that if this expression is being used as per its linguistic meanings, then you have no other choice but to say ‘Nabi’. And if you use it in the technical sense, then you can say ‘Muhaddith’.</p> <p>(Break)</p>

<b>Mr. Yahya Bakhtiar:</b>	You had just mentioned the status of a Muhaddith, and one who does the Tafseer and exegesis of the Holy Qur'an. What is his position in comparison to a common scholar?
<b>Mr. Abdul Mannan Umar:</b>	A comman...?
<b>Mr. Yahya Bakhtiar:</b>	...in comparison to a common scholar?
<b>Mr. Abdul Mannan Umar:</b>	He is one who can explain the Holy Qur'an, a scholar of the Divinities can also explain the Holy Qur'an, as well as a Mujaddid, a Muhaddith, and aWaliullah.
<b>Mr. Yahya Bakhtiar:</b>	There is no hinding ( <i>note: the original text contains the word hinding. It should be 'binding' however. – Translator</i> ) in that?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	Not less, not more?
<b>Mr. Abdul Mannan Umar:</b>	No. It is just as in case of a high-ranking lawyer, whose view is given more importance. A humble person like me, has got no such value.
<b>Mr. Yahya Bakhtiar:</b>	The question I had asked, the position is, that a lawyer...this is the Assembly. It is making laws. They have passed a law. After that, someone comes to me and asks: What does this law mean? Whatever explanation or elucidation I give, shall have no impact.
<b>Mr. Abdul Mannan Umar:</b>	It shall not become law.
<b>Mr. Yahya Bakhtiar:</b>	Yes. It does not mean that the law has changed.
<b>Mr. Abdul Mannan Umar:</b>	Yes. Absolutely not.
<b>Mr. Yahya Bakhtiar:</b>	But when that person goes to court, and the judge there decides that itmeans such and such, then this will be a meaning which will have to be accepted by the Assembly.
<b>Mr. Abdul Mannan Umar:</b>	Yes, right.
<b>Mr. Yahya Bakhtiar:</b>	If they do not like it, if it is not what they want, then they can make another law. But as far as the verdict of the Judge is concerned, it becomes binding; in so far as he had taken these words in a certain meaning. Now, I am asking you, when a Muhaddith interprets the Holy Qur'an...
<b>Mr. Abdul Mannan Umar:</b>	When he gives a certain meaning to an Ayat of the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	Yes. He says that 'Khatamun-Nabiyeen' means...
<b>Mr. Abdul Mannan Umar:</b>	When he mentions a certain meaning.
<b>Mr. Yahya Bakhtiar:</b>	...does it then become binding or not?
<b>Mr. Abdul Mannan Umar:</b>	No. I had said that it does not become binding. Let me give you two examples. Maulwi Muhammad Ali had been Mirza Sahib's disciple. Mirza Sahib had understood in the light of the Holy Qur'an that the Messiah had been born without a father. Mirza Sahib wrote: 'The Messiah had been born without a father.' This is what he had understood from the Holy Qur'an. Maulana

	Muhammad Ali had been his disciple. And in his Tafseer – I have it with me...
<b>Mr. Yahya Bakhtiar:</b>	Yes, alright. I have seen it.
<b>Mr. Abdul Mannan Umar:</b>	In his Tafseer he says that he had a father. Now look, he believed him to be a Muhaddith, a Mujaddid, a Waliullah. But he differs with him in matters of Tafseer.
<b>Mr. Yahya Bakhtiar:</b>	No. In the morning you had mentioned an offer that you had received, that your missionary efforts shall receive financial support, but that you are not to explain the Holy Qur'an in the way Mirza Sahib had. You had said that this offer had been turned down. I am asking whether this was because you considered it as binding?
<b>Mr. Abdul Mannan Umar:</b>	No. If you give an explanation, then this will be highly estimated by us. I would say: 'Sir, I shall give preference to this point.' And a simple man, I think the lawyer would say: 'No, sir, this is not necessary.' We hold that Mirza Sahib's Wahy, or his interpretation and explanation of the Holy Qur'an is not binding in the sense that one cannot go against it. I have given a practical example of that, and I shall give one more. Mirza Sahib was once told: 'Today is Eid.' Then he received inspiration: 'Today is Eid.' What comes next? 'Celebrate it if you like, or don't celebrate it, if you like.' Look, this is not binding. Mirza Sahib had never presented his Wahy, his interpretations, his explanations as though they were unalterable, like the Holy Qur'an, and...
<b>Mr. Yahya Bakhtiar:</b>	No. This is not what I have said.
<b>Mr. Abdul Mannan Umar:</b>	...it is not binding. Not in any way binding.
<b>Mr. Yahya Bakhtiar:</b>	I am talking about about his interpretations of the Holy Qur'an, his explanations of the same. Do you consider them as binding or not?
<b>Mr. Abdul Mannan Umar:</b>	No. I have given two examples. We do not consider them as binding.
<b>Mr. Yahya Bakhtiar:</b>	Now look, The Holy Prophet ﷺ had explained the meaning of an Ayat. We have got his Ahadith regarding that...
<b>Mr. Abdul Mannan Umar:</b>	Binding... we absolutely...
<b>Mr. Yahya Bakhtiar:</b>	...it will be binding if it is authentic.
<b>Mr. Abdul Mannan Umar:</b>	Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	So, I am saying that you are not giving Mirza Sahib such a status?
<b>Mr. Abdul Mannan Umar:</b>	No. Mirza Sahib cannot get such a status.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Now tell, is it correct that Islam has given us permission for interpreting the Holy Qur'an? And that after the Holy Prophet's ﷺ demise, no one's interpretation of the Holy Qur'an can be considered as binding?
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is the correct view.
<b>Mr. Yahya Bakhtiar:</b>	Now, what about the people of Rabwah, do they consider it as binding?
<b>Mr. Abdul Mannan Umar:</b>	I cannot say anything about this.
<b>Mr. Yahya Bakhtiar:</b>	Look, you have got some differences with them. If I say that...

<b>Mr. Abdul Mannan Umar:</b>	The point is that so much contradiction...
<b>Mr. Yahya Bakhtiar:</b>	...because...
<b>Mr. Abdul Mannan Umar:</b>	Let me give you one reason...
<b>Mr. Yahya Bakhtiar:</b>	...it is not that I want to increase your differences. We had endeavoured to ask them some questions. They had said: 'We should not be asked about this.' But the point was such that there was not any need, either. They had stated whatever the matter was. So, we are asking to make the differences clear, to see what is the difference, after all? You say that he was a Nabi in the metaphorical sense.
<b>Mr. Abdul Mannan Umar:</b>	When saying that he was a Nabi in the metaphorical sense, we mean that he was not a Nabi.
<b>Mr. Yahya Bakhtiar:</b>	He was not a Nabi. This is why I used the word metaphorical.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And whether one considers it as <i>Baroozi</i> , or anything else, still he was not a real Nabi, or does the question of his being a real Nabi not even arise?
<b>Mr. Abdul Mannan Umar:</b>	Not at all.
<b>Mr. Yahya Bakhtiar:</b>	They are also saying the same.
<b>Mr. Abdul Mannan Umar:</b>	As far as I have understood you, you mean to ask what, after all, is then the difference between our and their stance?
<b>Mr. Yahya Bakhtiar:</b>	Exactly.
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you the difference. The first and foremost difference, which is indeed a very great difference between us and them, is that no matter how Mirza Sahib's status of Nubuwwat is interpreted, no matter in which sense the word Nubuwwat is taken, we do not think that anyone becomes a Kafir by not accepting Mirza Sahib's status. But their point of view, which they had presented in 1914 and 1915, is that they are Kafirs. This is our...
<b>Mr. Yahya Bakhtiar:</b>	But they are Kafirs of that kind which...
<b>Mr. Abdul Mannan Umar:</b>	No. Their point of view that I had...
<b>Mr. Yahya Bakhtiar:</b>	No. They had said the same thing.
<b>Mr. Abdul Mannan Umar:</b>	No. Not at all.
<b>Mr. Yahya Bakhtiar:</b>	They consider that which you call Kafir as a second category, that of sinner.
<b>Mr. Abdul Mannan Umar:</b>	No. Not at all. I challenge you to show me just one word in their writings of 1914, 1915, 1917...
<b>Mr. Yahya Bakhtiar:</b>	No. I have them with me. 'He is a Kafir. He is a pukka Kafir.' They keep saying this. But what Nasir Ahmad Sahib had been saying is that there are two types. He had used different words.
<b>Mr. Abdul Mannan Umar:</b>	No. He had written that they are out of the pale of Islam.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Then he had given the following explanation, that apart from the pale of

	Islam, there is also a circle of the Ummat of Islam, and that such a person is out of the pale of Islam, but that he continues to be in the Ummat of Islam.
<b>Mr. Abdul Mannan Umar:</b>	Which circle is this? This is above our understanding...
<b>Mr. Yahya Bakhtiar:</b>	We had heard this for the first time.
<b>Mr. Abdul Mannan Umar:</b>	...that there is a circle of Islam, and that there is a circle of the Ummat. At least I am not quite getting it.
<b>Mr. Yahya Bakhtiar:</b>	I had said the same. Ummat, no, he had said a Millat...
<b>Mr. Abdul Mannan Umar:</b>	...has got a circle, and that there is a circle of Islam. We are not quite comprehending this.
<b>Mr. Yahya Bakhtiar:</b>	Look, there is the Ummat. They say, there is the Ummat...
<b>Mr. Abdul Mannan Umar:</b>	We have got nothing to do with their explanations.
<b>Mr. Yahya Bakhtiar:</b>	No. I am saying this, because we were confused. Because we had never heard such a thing before, so we kept reading...
<b>Mr. Abdul Mannan Umar:</b>	Our viewpoint is not confusing. It is perfectly clear. We...
<b>Mr. Yahya Bakhtiar:</b>	We kept reading...
<b>Mr. Abdul Mannan Umar:</b>	We clearly say that he is not out of the pale of Islam. Look, their explanations, more than half a century has passed over those matters...
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying...
<b>Mr. Abdul Mannan Umar:</b>	For example, let me quote one of their statements: 'If a sword was put on both sides of my neck...'
<b>Mr. Yahya Bakhtiar:</b>	We have heard all this from those people.
<b>Mr. Abdul Mannan Umar:</b>	Now tell me, what could be the explanation of this? This is our basic difference with them.
<b>Mr. Yahya Bakhtiar:</b>	I had read this out to them...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...this is by Basheer Ahmad Sahib, from Kalimatul Fasl.
<b>Mr. Abdul Mannan Umar:</b>	From Kalimatul Fasl.
<b>Mr. Yahya Bakhtiar:</b>	'Those who do not consider it as a part of faith to believe in all prophets. Then, as per this Ayat, there are people who believe in Musa, but not in Isa, people who believe in Isa but not in Muhammad ﷺ, and people who believe in Muhammad ﷺ, but not in the Promised Messiah. All these are not just Kafirs, but confirmed Kafirs, and out of the fold of Islam.'
<b>Mr. Abdul Mannan Umar:</b>	This is not in accordance with Mirza Sahib's writings. Mirza Sahib had said that 'No one becomes a Kafir because of his not believing in me.' But here it is said that such a person becomes a Kafir.
<b>Mr. Yahya Bakhtiar:</b>	No, he had said that there is a second category of Kafir. That which you call sinner.
<b>Mr. Abdul Mannan Umar:</b>	No, not this. Let me tell you that it is not the same.
<b>Mr. Yahya Bakhtiar:</b>	He had said so.

<b>Mr. Abdul Mannan Umar:</b>	Alright. I am not saying what is correct and what not. That is for them to know. Sir, our basic difference with them is that Mirza Sahib...
<b>Mr. Yahya Bakhtiar:</b>	He had justed amended. We have got the record of the Assembly.
<b>Mr. Abdul Mannan Umar:</b>	Absolutely. Right.
<b>Mr. Yahya Bakhtiar:</b>	Then what you are saying is that there are no more differences left?
<b>Mr. Abdul Mannan Umar:</b>	Yes. They are amended. This is why I had said that our differences with them stem from the time...
<b>Mr. Yahya Bakhtiar:</b>	But now there are no differences, right?
<b>Mr. Abdul Mannan Umar:</b>	If it will not remain, then it will not remain. The point is that we do not know what they had said in front of you. These were secret proceedings.
<b>Mr. Yahya Bakhtiar:</b>	No. This will come to the light. It will not remain a secret proceeding. They had said so.
<b>Mr. Abdul Mannan Umar:</b>	It would be very kind of you to give some information.
<b>Mr. Yahya Bakhtiar:</b>	It will not remain secret for long. But they has said the same thing, that Kafir in this context means nothing more than sinner.
<b>Mr. Abdul Mannan Umar:</b>	If they make a few more changes, then they will be your and our brethren. We will all be one. But the stand that we have taken, that stand, Sir, is that one may believe Mirza Sahib to have any status one likes...
<b>Mr. Yahya Bakhtiar:</b>	No, should not rather you make some changes, and they make some changes? (Laughter)
<b>Mr. Abdul Mannan Umar:</b>	Yes, our changes, Sir! If you could suggest any changes for us, any such changes that are according to Islam, to the Holy Qur'an, the Holy Prophet ﷺ and the Sacred Ahadith, then we would be only too glad to accept them. Not just the statement of any person. If you present us with anything that is according to the Holy Qur'an and the Sacred Ahadith, then it will be very easy for us to bow to it.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Now, just as there are 'real' Nabis and 'real' Kafirs, are there also 'real' Muslims?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Who are they?
<b>Mr. Abdul Mannan Umar:</b>	Those who accept all the Qur'anic injunctions, who follow the example set by Muhammadur-Rasoolullah ﷺ, who accept what has been said in the Sacred Ahadith, who accept the Sunnah – such are real Muslims.
<b>Mr. Yahya Bakhtiar:</b>	And if, in spite of accepting all these things, a person does not accept Mirza Sahib as Muhaddith, Nabi, or in any other role, what then?
<b>Mr. Abdul Mannan Umar:</b>	He is a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	A real one?
<b>Mr. Abdul Mannan Umar:</b>	No, because he had rejected one of God's commands, one of the great prophecies made by Muhammadur-Rasoolullah ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking you about your viewpoint with regard to this...
<b>Mr. Abdul Mannan Umar:</b>	...he is a sinner.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	A non-Ahmadi cannot be a real Muslim?
<b>Mr. Abdul Mannan Umar:</b>	Sir, no, it is not that a non-Ahmadir cannot be a real Muslim. Our viewpoint is not like that.
<b>Mr. Yahya Bakhtiar:</b>	No. A non-Ahmadi – is he not a real Muslim?
<b>Mr. Abdul Mannan Umar:</b>	I had said that these people deny just one injunction.
<b>Mr. Yahya Bakhtiar:</b>	No, I had not asked you for the reason. I am asking whether they are real Muslims, in spite of this denial?
<b>Mr. Abdul Mannan Umar:</b>	They are not real Kafirs.
<b>Mr. Yahya Bakhtiar:</b>	No. I am not saying that they are Kafirs. I want to go into the larger category.
<b>Mr. Abdul Mannan Umar:</b>	Look, a real Muslim is one, who, in a real sense... a real Kafir...
<b>Mr. Yahya Bakhtiar:</b>	No. You had told this. Look, I, I am a big sinner. But let us assume that I try to fulfil all of Allah's commandments, to do all the good things that a Muslim is supposed to be doing, to fulfil whatever of Allah's commandments there might be, but in spite of that, I say that I do not accept Mirza Sahib, neither asa nabi, nor as a Muhadith...
<b>Mr. Abdul Mannan Umar:</b>	Accepting him is not a prerequisite of Iman.
<b>Mr. Yahya Bakhtiar:</b>	...so I...
<b>Mr. Abdul Mannan Umar:</b>	It is not a prerequisite of Iman.
<b>Mr. Yahya Bakhtiar:</b>	...so I am a real... look, the question is that I am yet not a real Muslim, because you say that I have not accepted one of God's commandments.
<b>Mr. Abdul Mannan Umar:</b>	I had said that a person... we do not consider this as a part of Iman. When it is not a part of Iman, it is not a part of the things one absolutely must believe in. Now, why do we not say that such a person... we say that this is his weakness.
<b>Mr. Yahya Bakhtiar:</b>	Yes, but in face of this weakness, he is not a real Muslim, right? I am asking you about a 'perfect' Muslim.
<b>Mr. Abdul Mannan Umar:</b>	A real...
<b>Mr. Yahya Bakhtiar:</b>	He is not, is he?
<b>Mr. Abdul Mannan Umar:</b>	The stand that we take is, that it is not a prerequisite of Iman to accept Mirza Sahib. By denying Mirza Sahib's claim, the position will be the same. You can take the reverse of that.
<b>Mr. Yahya Bakhtiar:</b>	Look, it will be all the same, whether with denial or acceptance.
<b>Mr. Abdul Mannan Umar:</b>	No. Denial and acceptance are two opposite things.
<b>Mr. Yahya Bakhtiar:</b>	No. Does denial make me 'real'? I do not become 'real' because of that. However, I can become 'real' by accepting. See?
<b>Mr. Abdul Mannan Umar:</b>	It will be the reverse of that.



<b>Mr. Yahya Bakhtiar:</b>	Yes, it will be. If I create all possible virtues the world can imagine in me, just to be a real Muslim, but do not believe in Mirza Sahib as either a Nabi or a Muhaddith, in the sense that you say, then I will not be a real Muslim?
<b>Mr. Abdul Mannan Umar:</b>	The issue is not one of not believing in Mirza Sahib. Any of the things said by Muhammadur Rasoolullah ﷺ – if you...
<b>Mr. Yahya Bakhtiar:</b>	As per your viewpoint, Allah and His Messenger ﷺ ordered us to accept Mirza Sahib?
<b>Mr. Abdul Mannan Umar:</b>	Absolutely. I will not consider one who does not accept a thing decreed by the Messenger of Allah, as real.
<b>Mr. Yahya Bakhtiar:</b>	So your viewpoint is that the commands of Allah and His Messenger ﷺ...
<b>Mr. Abdul Mannan Umar:</b>	Because of the command, not because of Mirza Sahib.
<b>Mr. Yahya Bakhtiar:</b>	No, no, Mirza Sahib... Allah and His Messenger ﷺ said that – I want to clear the position – that Mirza Sahib is the Promised Messiah, and that one must accept him. And I say that I do not accept him. So, will I be a real Muslim?
<b>Mr. Abdul Mannan Umar:</b>	Since...
<b>Mr. Yahya Bakhtiar:</b>	Leave the 'since'.
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	You can explain the 'since' later.
<b>Mr. Abdul Mannan Umar:</b>	I am fearing some confusion, that is...
<b>Mr. Yahya Bakhtiar:</b>	Look, Mirza Sahib, please! I am making a request: first answer the question that I am asking. Then, no doubt, as far as I am concerned, you are free to explain for one hour the reasons. I had only asked you – and I had done that three or four times – that if a righteous person, a saint, a friend of Allah, fulfils all the Divine Commandments, but –as per your stance- he does not fulfil one of them, namely to accept Mirza Sahib as the Promised Messiah, or Muhaddith, will you say that such a person is not a real Muslim? First, just say whether he will be or not.
<b>Mr. Abdul Mannan Umar:</b>	Let me...
<b>Mr. Yahya Bakhtiar:</b>	Look, you never answer. I will have to request the Speaker to tell you to forst answer and then explain. Just say whether such a person can be a real Muslim or not?
<b>Mr. Abdul Mannan Umar:</b>	I was saying that instead of bringing in Mirza Sahib, my stand should be...
<b>Mr. Yahya Bakhtiar:</b>	I have understood that. I had said before that a person – I, let us assume say so, a person accepts all of Allah's commandments...
<b>Mr. Abdul Mannan Umar:</b>	...except for one?
<b>Mr. Yahya Bakhtiar:</b>	...and does not accept one of them...
<b>Mr. Abdul Mannan Umar:</b>	Sir, no, he cannot be.

<b>Mr. Yahya Bakhtiar:</b>	...he cannot be a real Muslim. The second question was that according to you, Mirza Sahib is the Promised Messiah, and Allah commanded to accept him. Can one, who does not accept him, be a real Muslim?
<b>Mr. Abdul Mannan Umar:</b>	He can be, if Itmam-e-Hujjat had not taken place.
<b>Mr. Yahya Bakhtiar:</b>	Just leave the Itmam-e-Hujjat for the time being.
<b>Mr. Abdul Mannan Umar:</b>	No, yes...
<b>Mr. Yahya Bakhtiar:</b>	Let us assume it has taken place.
<b>Mr. Abdul Mannan Umar:</b>	Itmam-e-Hujjat has taken place?
<b>Mr. Yahya Bakhtiar:</b>	It has taken place.
<b>Mr. Abdul Mannan Umar:</b>	Yes, not at all, because he had understood the truth and yet denied it. But if he denies without Itmam-e-Hujjat having taken place, then there is no harm. Then he is a Muslim...
<b>Mr. Yahya Bakhtiar:</b>	No, tell me, the Muslims at present who do not accept Mirza Sahib, the non-Ahmadis – do you consider them as real Muslims?
<b>Mr. Abdul Mannan Umar:</b>	Many, many, many.
<b>Mr. Yahya Bakhtiar:</b>	Real ones?
<b>Mr. Abdul Mannan Umar:</b>	Yes, very much, because you...
<b>Mr. Yahya Bakhtiar:</b>	They do not fulfil Allah's commandment, don't you see that?
<b>Mr. Abdul Mannan Umar:</b>	No, sir, we consider them as such.
<b>Mr. Yahya Bakhtiar:</b>	No, they do not accept one of Allah's commandments.
<b>Mr. Abdul Mannan Umar:</b>	Look, you had left this. You had said that this is futile.
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that they do not accept one of Allah's commandments.
<b>Mr. Abdul Mannan Umar:</b>	You had left this. My answer to this is that no, they are real Muslims.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	You had taken up Mirza Sahib.
<b>Mr. Yahya Bakhtiar:</b>	Let me tell you that if Itmam-e-Hujjat had not taken place for the members of this Assembly, then it had not taken place for anyone in this world, because we are listening to this since one month...
<b>Mr. Abdul Mannan Umar:</b>	Absolutely correct.
<b>Mr. Yahya Bakhtiar:</b>	...to all of Mirza Sahib's arguments. All of them had been presented.
<b>Mr. Abdul Mannan Umar:</b>	No. If Itmam-e-Hujjat had not taken place at all, then we would never say that they are non-Muslims, or that they are Kafirs.
<b>Mr. Yahya Bakhtiar:</b>	But here, Itmam-e-Hujjat had taken place.

<b>Mr. Abdul Mannan Umar:</b>	Not at all. The correct point of view is that if Itmam-e-Hujjat has not taken place, then they would definitely not be (Kafirs or non-Muslims)
<b>Mr. Yahya Bakhtiar:</b>	And if it had taken place?
<b>Mr. Abdul Mannan Umar:</b>	Yes, then that is alright. I had already explained the meaning of Itmam-e-Hujjat, that one realizes the truth, accepts it as the truth and still says: 'I will not accept it.' This is indeed a very evil thing.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Now please explain this: when Mirza Sahib uses the word 'Muslim' in his writings, and does not mean 'Ahmadis' by that, then does he talk about real Muslims, or not?
<b>Mr. Abdul Mannan Umar:</b>	At times he might well mean real Muslims, and at times not. It depends on that person's condition. Because when he says: 'one who does not accept me', he is talking about hundreds and thousands of human beings. So, we cannot make a decision just by that.
<b>Mr. Yahya Bakhtiar:</b>	Look, in one place, his son whom you reject, mentions something. Just see, what he says. Whether it is correct or not, is for you to judge, but he says: 'From this is learnt that the Promised Messiah...'
<b>Mr. Abdul Mannan Umar:</b>	God knows.
<b>Mr. Yahya Bakhtiar:</b>	Look, I am coming to this. There are several complications in this.
<b>Mr. Abdul Mannan Umar:</b>	Allah knows best.
<b>Mr. Yahya Bakhtiar:</b>	No, no, look, of course Allah knows best. But that what Mirza Sahib is saying...
<b>A voice:</b>	And Allah has not put us in charge of setting up the scales.
<b>Mr. Yahya Bakhtiar:</b>	No, no, let me continue.
<b>Mr. Abdul Mannan Umar:</b>	This is a statement by Mirza Mahmood Sahib?
<b>A voice:</b>	God has not charged us with dividing the people.
<b>Mr. Yahya Bakhtiar:</b>	No. Mirza Basheer Ahmad Sahib. Mirza Basheer Ahmad Sahib is saying: 'At times, His Holiness the Promised Messiah thought that upon seeing the word Muslims being used for non-Ahmadis, the people might be deceived. This is why he had, in order to remove this misunderstanding, used terms like 'people who profess Islam'. Hence, whenever you see the word 'Muslim', take it to mean such people who lay a claim to Islam, and not real Muslims.' This had been mentioned in Tohfa-e-Goleroya, page 18.
<b>Mr. Abdul Mannan Umar:</b>	Mirza Basheer Ahmad Sahib's are neither a proof for us, nor are they correct, nor should they be presented to us. We are against his point of view.
<b>Mr. Yahya Bakhtiar:</b>	No. he says that Mirza Sahib has used this word at times.
<b>Mr. Abdul Mannan Umar:</b>	Yes, but he is wrong. Let me have Mirza Sahib's writing, then I shall say something.
<b>Mr. Yahya Bakhtiar:</b>	I shall get this as well.
<b>Mr. Abdul Mannan Umar:</b>	I am ready for that. I do not consider Mirza Basheer Ahmad Sahib as a proof.
<b>Mr. Yahya Bakhtiar:</b>	He says: 'In order to remove this misunderstanding, used terms like 'people who profess

	Islam.’
<b>Mr. Abdul Mannan Umar:</b>	We are at differences because of writings like this.
<b>Mr. Yahya Bakhtiar:</b>	In Tohfa-e-Goleroya, page 18, he says...
<b>Mr. Abdul Mannan Umar:</b>	What does he say?
<b>Mr. Yahya Bakhtiar:</b>	‘...who profess Islam. Then other sects, who profess Islam, will have to be abandoned fully.’ He says: ‘...who profess Islam, will have to be abandoned fully.’ This is written on page 18.
<b>Mr. Abdul Mannan Umar:</b>	Page 18 you had said?
<b>Mr. Yahya Bakhtiar:</b>	Yes. There is it written. I don’t know if the edition is the same.
<b>Mr. Chairman:</b>	Shall we close for today?
<b>Mr. Yahya Bakhtiar:</b>	Just one or two questions, Sir, on this point.
<b>Mr. Chairman:</b>	All right.
<b>Mr. Yahya Bakhtiar:</b>	Please tell me, who is a ‘Murtid’ (apostate)?
<b>Mr. Abdul Mannan Umar:</b>	Who is a ‘Murtid’?
<b>Mr. Yahya Bakhtiar:</b>	Yes. In Islam?
<b>Mr. Abdul Mannan Umar:</b>	The technical meaning of ‘Murtid’ applies to a person who has abandoned Islam after having accepted it once.
<b>Mr. Yahya Bakhtiar:</b>	Does this refer to any specific kind of Islam or is this general?
<b>Mr. Abdul Mannan Umar:</b>	The Islam brought by Muhammadur-Rasoolullah, the Islam brought by the Holy Qur’an.
<b>Mr. Yahya Bakhtiar:</b>	Now, Hakeem Sahib, had joined the Ahmadiyyah Jamaat, he had pledged allegiance...
<b>Mr. Abdul Mannan Umar:</b>	May I say something before that?
<b>Mr. Yahya Bakhtiar:</b>	No, first let me put my questions, then you...
<b>Mr. Abdul Mannan Umar:</b>	I think the question will not even arise. Then question will be nipped. And the literal meaning of this word is that after choosing one thing, after selecting and accepting one thing, one turns away from it. In the literal sense...
<b>Ch. Jahangir Ali:</b>	Mr. Chairman, Sir, on a point of explanation. Janab, the witness is here to answer the questions of the Attorney-General and, if there is no question, I think he need not explain anything. Therefore he should hear the question of the honourable Attorney-General and then he should speak in explanation or in reply of that question, Sir. If there is no question, then he is not supposed to give any speech or explanation.
<b>Mr. Chairman:</b>	The Attorney-General will raise this objection, if any.
<b>Mr. Yahya Bakhtiar:</b>	I am asking you a simple question: What does ‘Murtid’ mean in Islam? I am not coming to the literal meanings. We know that the literal meaning is what we call renegade in English, one who crosses over to another religion. Would you call a

	person who crosses the floor a renegade? Things like these are implied in literal meanings. I am talking about a common Murtid, whose punishment is that he is to be stoned to death. I am talking about Murtid in this sense.
<b>Mr. Abdul Mannan Umar:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	The Murtid regarding whom the Holy Qur'an has declared that he is to be put to death.
<b>Mr. Abdul Mannan Umar:</b>	I have not found any such thing in the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	He is not to be put to death in Islam?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	There is no such ruling regarding him?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	And what is a Murtid?
<b>Mr. Abdul Mannan Umar:</b>	I had said that the technical meaning of this refers to a person who had accepted Islam and then abandoned it. Such a person is called a Murtid.
<b>Mr. Yahya Bakhtiar:</b>	Then what about Abdul Hakeem Sahib? He had been a Muslim, then he became an Ahmadi, then he left Mirza Sahib, did no longer believe him to be a Nabi. There had been some differences...
<b>Mr. Abdul Mannan Umar:</b>	No. This is not the case. Abdul Hakeem Khan Patiala was a doctor... his... he was a Muslim. He had also believed in Mirza Sahib. After that, he had adopted some beliefs that were contrary to Islam. He said that one can be a Muslim even if one does not believe in Muhammadur-Rasoolullah ﷺ. This was his creed. Mirza Sahib had cut of social relations with him. He had excommunicated him from the Jamaat. And in that context, he had used the word Murtid – that a person who does not accept Muhammadur-Rasoolullah ﷺ, who does not deem it a requirement of faith to believe in him, who thinks that one can attain salvation even without believing in him, that such a person is not a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	No, that is in the meaning that Mirza Sahib had said: 'I am Muhammad...'
<b>Mr. Abdul Mannan Umar:</b>	No, no...
<b>Mr. Yahya Bakhtiar:</b>	That he had become 'fanaa fir-Rasool' – annihilated his being in that of the prophet ﷺ, that one who does not believe in Muhammad ﷺ, one who does not believe in him, does not believe in Muhammad ﷺ. And the like. He was not ousted for that?
<b>Mr. Abdul Mannan Umar:</b>	No. He had written a Tafseer of the Holy Qur'an, in which he had said that saying 'Laa ilaha illallah' suffices, and that there is no need to say 'Muhammadur-Rasoolullah'. This was his belief. Mirza Sahib had refuted his views at length. He had written a whole book on this topic, in which he showed that Abdul Hakeem Khan's thinking was not according to Islam.
<b>Mr. Yahya Bakhtiar:</b>	Had Mirza Sahib said so, or had Abdul Hakeem himself also said so?
<b>Mr. Abdul Mannan Umar:</b>	Yes, also Abdul Hakeem. It has been put into print.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	He had said this?
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is his Tafseer.
<b>Mr. Yahya Bakhtiar:</b>	Is it also correct that he had first been with Mirza Sahib?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And when Mirza Sahib laid claim to Nubuwwat, this gave rise to quite some discussions in Lahore?
<b>Mr. Abdul Mannan Umar:</b>	No, there had been no discussions with him regarding Nubuwwat. There had been no such discussions.
<b>Mr. Yahya Bakhtiar:</b>	And at his behest, he had said: 'Do not use the word 'Muhaddith' for me'?
<b>Mr. Abdul Mannan Umar:</b>	No. This is not the same Abdul Hakeem. This was another Abdul Hakeem. He was from Lahore, and not from Kalanoor.
<b>Mr. Yahya Bakhtiar:</b>	Yes. He was from Patialah.
<b>Mr. Abdul Mannan Umar:</b>	This is why I had used the word 'Doctor' in the beginning, so that...
<b>Mr. Yahya Bakhtiar:</b>	He had been declared a Murtid, because of that, and not because of the Jamaat, because of his having broken the pledge of allegiance?
<b>Mr. Abdul Mannan Umar:</b>	Who?
<b>Mr. Yahya Bakhtiar:</b>	He.
<b>Mr. Abdul Mannan Umar:</b>	Mirza Sahib had ousted him from the Jamaat because of that.
<b>Mr. Yahya Bakhtiar:</b>	No. He had first pledged allegiance, then he left.
<b>Mr. Abdul Mannan Umar:</b>	No. He had first pledged allegiance, and then Mirza Sahib ousted him.
<b>Mr. Yahya Bakhtiar:</b>	In spite of the pledge?
<b>Mr. Abdul Mannan Umar:</b>	Yes, because of his beliefs. Mirza Sahib could not bear that anyone says such a thing about Muhammadur-Rasoolullah ﷺ, that salvation was possible even without believing in him. This is why he had excommunicated him from the Jamaat and used the word Murtid for him.
<b>Mr. Yahya Bakhtiar:</b>	But, his son states here another reason, namely that he had denied Mirza Sahib.
<b>Mr. Abdul Mannan Umar:</b>	Yes, his son had done may a great thing. Let me tell you about Abdul Hakeem's beliefs. According to him a person who has left Islam, i.e. who has become a Murtid, can still hope for salvation, if he has got left some belief in the unity of Allah. That a person from among the Jews and Christians and Aryans can attain salvation, provided he believes God to be One, in spite of his denying Islam, and in spite of his being an enemy of the Holy Prophet ﷺ. This had been his view. Sir, this is why the word 'Murtid' had been used for Abdul Hakeem Sahib, and this was quite right so. It is quite impossible that one should attain salvation and in spite of one's being an enemy to the Holy Prophet ﷺ. Mirza Sahib could not bear this.
<b>Mr. Yahya Bakhtiar:</b>	At this time, I shall... I read this out to you. It says that Ahmadiyyat... 'Ahmadiyya Movement stands in the same relation to Islam in which Christianity

	stood to Judaism.' (Review of Religions) This is how Maulwi Muhammad Ali explains the Ahmadiyya Movement. This book is quite common.
<b>Mr. Abdul Mannan Umar:</b>	It would be well if there was some further explanation. You had read the book – was it written by Maulana Sahib himself?
<b>Mr. Yahya Bakhtiar:</b>	By himself.
<b>Mr. Abdul Mannan Umar:</b>	It is by him?
<b>Mr. Yahya Bakhtiar:</b>	It is written there. See for yourself, will you?
<b>Mr. Chairman:</b>	The librarian may hand over the book.
<b>Mr. Yahya Bakhtiar:</b>	Hand over the book, please. Maulwi Muhammad Ali himself...
<b>Mr. Abdul Mannan Umar:</b>	Which 'Review of Religions'...
<b>Mr. Yahya Bakhtiar:</b>	Well, it is 'Review of Religions', the English 'Review of Religions' of 1906
<b>Mr. Abdul Mannan Umar:</b>	Sir! Are there any annotations below?
<b>Mr. Yahya Bakhtiar:</b>	(To the librarian) Show him the Mabahithah Rawalpindi. (To the witness) This seems to be your common publication.
<b>Mr. Abdul Mannan Umar:</b>	No. 'Review of Religions'...
<b>Mr. Yahya Bakhtiar:</b>	The references, the mention, your publication is common, theirs is not.
<b>Mr. Abdul Mannan Umar:</b>	We note it.
<b>Mr. Yahya Bakhtiar:</b>	Yes, note it on there. There are publications from both sides. Both are signed.
<b>Mr. Abdul Mannan Umar:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	This is also signed by both. It bears the sign of Maulana Muhammad Ali Sahib as well.
<b>Mr. Abdul Mannan Umar:</b>	No. I was about to say something. Maulana Sahib was editor back then. At that time, the writings of others were printed as well.
<b>Mr. Yahya Bakhtiar:</b>	No, no, it is written on it that he had said so for himself.
<b>Mr. Abdul Mannan Umar:</b>	This is what I want to see, for myself, to ascertain...
<b>Mr. Yahya Bakhtiar:</b>	Just note it.
<b>Mr. Abdul Mannan Umar:</b>	...only then I can give you my opinion what Maulana Sahib believed, and what his viewpoint was. But as long as this writing is not in front of me, it is difficult for me to say anything.
<b>Mr. Chairman:</b>	Is that all?
<b>Mr. Yahya Bakhtiar:</b>	Sir, the next subject I shall take up in the morning.
<b>Mr. Chairman:</b>	The Delegation is permitted to leave, for tomorrow at 10:00 a.m.
<b>Ch. Jehangir Ali:</b>	Mr. Chairman, before the Delegation leaves, the members want to know the honourable member of the Delegation who is replying on behalf of Maulana Sadruddin, they want to know his introduction, and whether it is true that he is the son of Hakim Nooruddin, Khalifa-e-Awwal?

<b>Mr. Chairman:</b>	Yes, let him state that to the members.
<b>Mr. Abdul Mannan Umar:</b>	The name of this most humble person is Abdul Mannan Umar. My father's name was Hakeem Nooruddin. I had first passed the Maulwi Fadhil exams from the Punjab University, then I went to Aligarh University. I stayed there for six years. From there I passed my M.A. exams. In 1957, I went to Harvard University, to attend an international seminar, as a part of a three members' delegation from Pakistan. I was born in 1910. And a few days ago, I had retired from my post as editor of the Encyclopedia of Islam, which is published by the Punjab University.
<b>Ch. Jehangir Ali:</b>	Maulana Hakeem Nooruddin, who was the first Khaleefah of your Jamaat?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Ch. Jehangir Ali:</b>	Alright.
<b>Mr. Chairman:</b>	That is all. The Delegation is permitted to leave; to report tomorrow at 10:00a.m. The honourable members may keep sitting.
<b>Maulana Abdul Haqq:</b>	Sir, the delegation had stated something concerning the mentioning of 'Murtid' in the Holy Qur'an...
<b>Mr. Chairman:</b>	Wait a moment.
<b>Maulana Abdul Haqq:</b>	(Arabic text not included in the original – translator) They had said that the Holy Qur'an does not mention the punishment for a 'Murtid'. Now, this is an Ayat from the Holy Qur'an, and Imam Bukhari had cited it as the punishment for a Murtid.
<b>Mr. Chairman:</b>	They will answer this tomorrow. They will reply to this Ayat.
<b>Maulwi Mufit Mahmood:</b>	And also to the Hadith.
<b>Mr. Chairman:</b>	They will answer this also.
<b>Maulana Abdul Mustafa Al Azhari:</b>	Let him also state whether Sir Zafarullah had any share in sending him to that seminar that he had attended, or not?
<b>Mr. Chairman:</b>	No. Disallowed. This question should be processed through Attorney-General. (To the Delegation) You can go, yes, you may go. You are free now, go. Tomorrow, ten o'clock then. <i>(The Delegation left the Chamber)</i>
<i>(The Special Committee of the whole House adjourned to meet at ten of the clock, in the morning, on Wednesday, the 28<sup>th</sup> August 1974)</i>	



**13<sup>TH</sup> PROCEEDING**

**OF**

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

**Wednesday, the 28<sup>th</sup> August 1974**

## PROCEEDINGS

OF

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

Wednesday, the 28<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. Chairman (Sahibzada Farooq Ali) in the Chair.*

## RECITATION FROM THE HOLY QUR'AN

**Mr. Chairman:**

Should we call them? They may be called.  
(*The delegation entered the Chamber*)  
Yes, Mr. Attorney-General

## CROSS EXAMINATION OF THE LAHORI GROUP DELEGATION

**Mr. Yahya Bakhtiar (Attorney-General of Pakistan):**

Sir! You had told us a number of things yesterday, but I, as well as many members of the Assembly, perceive that the position of several issues has not been cleared. Hence, since we had previously received evidence that stands in contradicting evidence, could you briefly clear the position regarding some matters? For example, what is Hazrat Isa's *alaihissalam* position? Was he a legislating prophet or a non-legislating prophet?

**Mr. Abdul Mannan Umar (Witness of the Ahmadiyya Jamaat, Lahore):**

Our viewpoint regarding Hazrat Isa *alaihissalam* is, that he had been given a book, and that he had been given prophethood directly, and not in consequence of having followed Hazrat Musa *alaihissalam*. But in the technical sense, we do not consider him as a prophet who had been given a complete and new Shariah.

**Mr. Yahya Bakhtiar:**

He was a non-legislative prophet. But apart from that, had he been given the authority to make some amendments to the Shariah of that time?

**Mr. Abdul Mannan Umar:**

Yes.

**Mr. Yahya Bakhtiar:**

So, the position is that he was a non-legislating prophet, but he had the... to make some amendments, abrogation, or additions to the Shariah.

**Abdul Mannan Umar:**

Allah Most High had said in the Holy Qur'an:  
(Arabic text not contained in the original – translator)

	...so that I...
<b>Mr. Yahya Bakhtiar:</b>	That is, he had been given authority. Now please tell me, there is a person who claims to be a Muhaddith, and you consider his claim as true – I am not using the word Nabi, because you say so – and he is receiving the same kind of Wahy as descends upon the prophets, from Allah, and his Wahy is just as pure, and he believes in it in the same way, and after this Wahy, he gives instructions that cause a rift in the Millat, would you accept his instructions? Would this be a new law, just as Hazrat Isa <i>alaihissalam</i> had brought a new law, or not?
<b>Mr. Abdul Mannan Umar:</b>	Sir! Such a law could not be implemented, from the shara'i point of view. But if there is a person who is elucidating the Shariah, explaining it, then he shall have got the right to do so, and this has been acknowledged by all scholars of this Ummat as well as by all Mufasssireen. (Pause)
<b>Mr. Yahya Bakhtiar:</b>	If such Muslim scholars who are considered as saintly and respectable, have done such an interpretation, and if they are unanimous about it, and if the Muhaddith makes a different interpretation – I am talking about Mirza Sahib, just to be clear – then you would consider the interpretation made by Mirza Sahib as binding. Is that correct?
<b>Mr. Abdul Mannan Umar:</b>	If the person in comparison happens to be just a scholar...
<b>Mr. Yahya Bakhtiar:</b>	No, I am talking about all the scholars, of the past 1300 years. If...
<b>Mr. Abdul Mannan Umar:</b>	As per my knowledge, there had been no such incident.
<b>Mr. Yahya Bakhtiar:</b>	No. If after 1300 years...
<b>Mr. Abdul Mannan Umar:</b>	This is a theoretical question. I think this is a mere hypothesis. I think there is no such thing on which the scholars of the past 1300 years had agreed upon. I shall hence present one of Imam Ahmad bin Hanbal's statements: 'One who claims Ijma' claims something wrong.' This is what Imam Ahmad bin Hanbal had said. At least I do not know of any issue upon which the scholars had agreed in the past 1300 years.
<b>Mr. Yahya Bakhtiar:</b>	No. If they were of the opinion that the Ayat referring to 'Khatamun-Nabiyeen' has got a certain meaning, that there can be no kind of Nabi, had there been any misgiving regarding this, Mirza Sahib, that before...
<b>Mr. Abdul Mannan Umar:</b>	I think if I take a little of your time in this regard, that we should not get into hairsplitting about literal meanings. A word has got a certain meaning in one language, and it takes on another meaning in another language. So, if we first determine what the word 'Nabi' is to mean...
<b>Mr. Yahya Bakhtiar:</b>	It means what the Holy Prophet ﷺ had said: لا نبي بعدى...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...I am talking about this meaning...
<b>Mr. Abdul Mannan Umar:</b>	This...
<b>Mr. Yahya Bakhtiar:</b>	...I am not talking about the meaning taken by poets.
<b>Mr. Abdul Mannan Umar:</b>	That is, the Arabic word, right, now, if we come to Urdu...

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Yes. I am saying in Arabic: There shall be no Nabi after me.'
<b>Mr. Abdul Mannan Umar:</b>	What is a 'Nabi'?
<b>Mr. Yahya Bakhtiar:</b>	That what he □ had meant by it.
<b>Mr. Abdul Mannan Umar:</b>	That is what I want to ask. What would one infer that the Holy Prophet □ had meant by it?
<b>Mr. Yahya Bakhtiar:</b>	A person who claims that he had come from Allah, that Allah had ordained him, that Allah had given him Wahy, and that that Wahy is as pure as that of the prophets. Then that person says again and again that he is a Nabi, that he is a Rasool, a Nabi, a Rasool.
<b>Mr. Abdul Mannan Umar:</b>	I do not think that anyone had explained it in this manner. No one in this Ummat had taken the word 'Nabi' in the meaning stated by you.
<b>Mr. Yahya Bakhtiar:</b>	Then you please tell, in which sense did they take it?
<b>Mr. Abdul Mannan Umar:</b>	The meaning of Nabi... the word Nabi has been used in two senses in the Islamic literature.
<b>Mr. Yahya Bakhtiar:</b>	No. When the Holy Prophet □ said that there shall be no Nabi after him...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...in which sense had he said it?
<b>Mr. Abdul Mannan Umar:</b>	<p>When the Holy Prophet □ had used this word, there had been no explanation to it. The people of this Ummat had explained it. This is why I would like to say how it had been explained.</p> <p>The word Nabi had been used in its actual and real meaning. That is, for a person who has brought a new Shariah from Allah and who abrogates the former Shariah, or some parts of it, or who is not an Ummat of the prophet who had brought the former Shariah, and who has not got this blessing as a result of following another prophet. This is the actual and real meaning of Nabi.</p> <p>However, in Arabic, the word Nabi has been derived from نبأ (Naba'), i.e. giving news and information. So, a person who gets knowledge from Allah and informs others of it, is a Nabi in the literal meaning, not in the actual sense, not in the technical sense. In the figurative sense, in the metaphorical sense, one can use the word 'Nabi' for such a non-prophet, such a person who is not a Nabi in the actual and real sense. This is why I had yesterday referred to Maulana Rumi, who had said in his Masnavi: او نبی وقت خویش است اے مرید, that he is a Nabi: او نبی وقت خویش است اے مرید. A Pir reforms others, guides others, calls others towards Allah and the Messenger □. He is an Ummati, but the word Nabi had been used for him, in the figurative, metaphorical, not in the real and actual meaning. And Maulana Rumi was not a Kafir. He was an immensely pious human being. He had not denied the Finality of Prophethood. He believed in the Finality of Prophethood. Yet he says to his Mureed, his disciple: تا نبوت یابد اندر ملتے – so that you may attain Nubuwwat within the Ummat. This does not refer to real and actual Nubuwwat. It refers to the literal meaning, to the figurative meaning, not the actual and real meaning.</p>
<b>Mr. Yahya Bakhtiar:</b>	That should be enough. Mirza Sahib, I had said that I have to ask you many

	questions, and today is our last day, and we will not have time after that.
<b>Mr. Chairman:</b>	I would request the Attorney-General to put definite questions.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I have put definite questions.
<b>Mr. Chairman:</b>	And I will also request the witness to make short and definite answers.
<b>Mr. Yahya Bakhtiar:</b>	He is not in a position to answer any question definitely. That I am sure.
<b>Mr. Chairman:</b>	No, no. We have to confine ourselves to the questions.
<b>Mr. Yahya Bakhtiar:</b>	I will ask him again. (To the witness) So, this means that Mirza Ghulam Ahmad Sahib was a non-real Ummati Nabi?
<b>Mr. Abdul Mannan Umar:</b>	No. I had said that Mirza Sahib had never used the expression 'Ummati Nabi', though he had used the words 'Nabi' and 'Ummati'.
<b>Mr. Chairman:</b>	I think this question has been answered, because what the witness has stated is that every Musalman must keep a copy of a Lughat (dictionary) in his pocket. This is what he says, that he should definitely have a copy of a Lughat in his pocket.
<b>Mr. Yahya Bakhtiar:</b>	He had said: 'I am a Nabi from one aspect and an Ummati from another aspect.'
<b>Mr. Abdul Mannan Umar:</b>	The explanation lies in these very words.
<b>Mr. Yahya Bakhtiar:</b>	Yes. So that means that you consider him as a Nabi, from a certain aspect, and as an Ummat from another aspect.
<b>Mr. Abdul Mannan Umar:</b>	And what is the explanation of this?
<b>Mr. Yahya Bakhtiar:</b>	Just leave the explanation.
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	First answer this point.
<b>Mr. Abdul Mannan Umar:</b>	I had said that he was a Nabi from one aspect, and an Ummati from another. That is acknowledged.
<b>Mr. Yahya Bakhtiar:</b>	You accept and acknowledge this?
<b>Mr. Abdul Mannan Umar:</b>	Yes. We accept and acknowledge this.
<b>Mr. Yahya Bakhtiar:</b>	Now please, explain what has happened to this? Look, first answer the question, then you are at liberty to explain it.
<b>Mr. Abdul Mannan Umar:</b>	What is the explanation here? Mirza Sahib says: 'Listen, this person had been called Ummati as well as Nabi...' The same words – Ummati and Nabi. He has been called an Ummati as well as a Nabi. It has been said that both characteristics shall be found in that person, that of being an Ummati as well as that of Nubuwwat, just as both characteristics are found in a Muhaddith. However, a person who has been endowed with complete Nubuwwat, has got only one characteristic, namely that of Nubuwwat. In short, being a Muhaddith, combines both characteristics. This is why God has called me 'Nabi' in Baraheen-e-Ahmadiyya. So, the explanation will be that 'Ummati' and 'Nabi' actually mean 'Muhaddith'. 'Ummati' and 'Nabi' do not refer to an actual prophet here. An 'Ummati' cannot possess any kind of prophethood. There is no such thing as 'I am one kind of

	prophet, but not another kind.' Ummati and Nabi, both mean non-prophet here, both mean Muhaddith here. I have explained this text.
<b>Mr. Yahya Bakhtiar:</b>	Let me read out another reference to you: 'If the Almighty had not called a person who brings news of the Unseen 'Nabi', then tell me, what else should he be called? If you say that such a person should be called 'Muhaddith', then I tell you that this word does not, according to any dictionary, convey the meaning of disclosing matters from the Unseen.' This is from 'Aik Ghalat Fahmi ka Izalah', from which I had already read several times.
<b>Mr. Abdul Mannan Umar:</b>	Yes. I have read it.
<b>Mr. Yahya Bakhtiar:</b>	Alright.
<b>Mr. Abdul Mannan Umar:</b>	This has been covered yesterday. I shall repeat..
<b>Mr. Yahya Bakhtiar:</b>	No, I am mentioning this only so that the position may become clear.
<b>Mr. Abdul Mannan Umar:</b>	Yes. Alright. Look, if you give me the opportunity, then I shall make the position... ( <i>Interruption</i> )
<b>Mr. Chairman:</b>	I will request...
<b>Mr. Yahya Bakhtiar:</b>	You also say that it is not a pre-requisite for a prophet to be legislating.
<b>Mr. Chairman:</b>	I will request let us get out of this Lughat (dictionary, linguistics) This Lughat will not solve the problem.
<b>Mr. Yahya Bakhtiar:</b>	Let him answer again this point.
<b>Mr. Chairman:</b>	Alright.
<b>Ch. Jahangir Ali:</b>	A point of explanation, Mr. Chairman.
<b>Mr. Chairman:</b>	To the Attorney-General.
<b>Ch. Jahangir Ali:</b>	I can address the Chair, Sir, I cannot address the Attorney-General.
<b>Mr. Chairman:</b>	You can talk to Attorney-General or you can send me a chit. If I find it, then you can...
<b>Ch. Jahangir Ali:</b>	No, Sir, my point of explanation should be known to the members of this House.
<b>Mr. Chairman:</b>	No, that method we have been dealing, trying and we have been practicing for the last month.
<b>Ch. Jahangir Ali:</b>	Sir, I just want to say one thing.
<b>Mr. Chairman:</b>	All the points shall be told to me in private...
<b>Ch. Jahangir Ali:</b>	...that the witness...
<b>Mr. Chairman:</b>	...or we will decide those matters in the absence of the members of the Delegation.
<b>Ch. Jahangir Ali:</b>	No, Sir! I want to say this also for the information of the Delegation...
<b>Mr. Chairman:</b>	No, you need not inform them. My...
<b>Ch. Jahangir Ali:</b>	...that they should reply in the same manner in which they would preach to the masses...
<b>Mr. Chairman:</b>	No, no, one second...
<b>Ch. Jahangir Ali:</b>	If they preach like this to the masses...
<b>Mr. Chairman:</b>	Chaudheri Sahib! Chaudheri Sahib!
<b>Ch. Jahangir Ali:</b>	...then I think...

<b>Mr. Chairman:</b>	Chaudheri Jahangir Ali Sahib, Chaudheri Jahangir Ali!
<b>Ch. Jahangir Ali:</b>	...that no one will ever understand their religion.
<b>Mr. Chairman:</b>	Ch. Jahangir Ali, this is uncalled for.
<b>Ch. Jahangir Ali:</b>	All right, Sir.
<b>Mr. Chairman:</b>	This is wrong. You make a point and then say 'All right'.
<b>Mr. Yahya Bakhtiar:</b>	They have the right to reply.
<b>Mr. Chairman:</b>	(To Ch. Jahangir Ali) No, this is a violation of your own rules that you have formed. Fine, you have made your point. Then you said 'All right'. That's up to you.
<b>Mr. Yahya Bakhtiar:</b>	They have every right to reply. I would only request them to be as brief as possible.
<b>Mr. Chairman:</b>	When the Chair has taken notice of it, the entire House, in so far that the Chair has remarked it, has got the right to say, to put any question.
<b>Mr. Abdul Mannan Umar:</b>	Sir, I was saying that a word has got a technical meaning as well as a literal meaning. For example, the word 'Salah'. When we say 'Salah', the common Muslim immediately understands it to refer to the five daily prayers that we offer. But when we look this word up in the dictionary, then it will not tell us anything about saying 'Allahu Akbar', or folding the hands in a certain manner, or going into Ruku or Sajdah, or standing up, or sitting to recite the At-Tahiyat. Rather, the word 'Salah' is a technical term, which refers to the prayer that we offer. Likewise, there are many other words that people use, and that have got a literal meaning as well as a technical meaning that is different from the literal one.
<b>Mr. Yahya Bakhtiar:</b>	Sir, look, we had discussed this already yesterday. You had stated the matter in detail, and I had said so. We had talked about 'lion', that it has got a real meaning as well as a metaphorical meaning. Now we have come to the Assembly. Let me ask you: If there are many people roaming around, and regarding one of them it is said that he is the Speaker, and he himself also says that he is the Speaker, then there will be no doubt as to who that person is. No one will think that 'Speaker' means a loudspeaker here, although a loudspeaker is also called speaker. Similarly, when a person says: 'I get a pure Wahy from Allah. I believe in it just as in (that of) the other prophets.' And when he further says: 'I am a Nabi, I am a Rasool', then, after all that, one is still supposed to look up a dictionary, as all this was supposed to mean something else. This gives rise to some confusion, that is why I was saying...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...that there is need for clarification.
<b>Mr. Abdul Mannan Umar:</b>	In the example you gave, speaker refers only to one person, and that is absolutely correct. But if there were a place where the word speaker has got also other known meanings, and another word...
<b>Mr. Yahya Bakhtiar:</b>	No, you are right. What I want to say is that when a person is a Muhaddith, and when he is accepted as a Muhaddith, when he has got a big status, when he has got a following, and has made his own Jamaat, when he is taking the pledge of allegiance from his followers, and says again and again: 'Look! I receive so much Wahy, and it is such a pure Wahy, and I believe in it just as I believe in the Wahy

	that the prophets got' and at times he says: 'I am a Nabi, I am a Rasool, I am a Nabi, I am a Rasool', then how come you say that he meant I am a Maulana Rumi had said about messengers, that this is a phraseology of saints?
<b>Mr. Abdul Mannan Umar:</b>	No, we do not say so. He himself said so. We do not say so. And I had referred to Maulana Rumi only because he had done so himself. He says so himself.
<b>Mr. Yahya Bakhtiar:</b>	Then I ...
<b>Mr. Abdul Mannan Umar:</b>	I had...
<b>Mr. Yahya Bakhtiar:</b>	Let me present some more excerpts. If you can throw some light on the matter afterwards, then that would be better. He says: 'And I swear by Allah in Whose hands my soul is, that He has sent me. He had named me 'Nabi', and He had called me 'Promised Messiah', and He had caused three million great signs to appear in order to verify me.' A person says something, taking an oath by Allah, and you consider him as truthful, and after that, he says that this was nothing but poetry. Could you please explain this to us?
<b>Mr. Abdul Mannan Umar:</b>	I had already...
<b>Mr. Yahya Bakhtiar:</b>	He says: Allah has sent me. He has called me Nabi. He has called me the Promised Messiah. He has caused three million signs to appear, in order to verify me. And onwards he says: 'While standing in the Baitullah, I can take an oath that the Wahy that descends on me comprises the words of the same God who had sent His word to Hazrat Musa <i>alaihissalam</i> , Hazrat Isa <i>alaihissalam</i> and Hazrat Muhammad ﷺ.' This gives rise to some confusion, as it seems to contradict your statements. This is why we are requesting you to clarify the matter.
<b>Mr. Abdul Mannan Umar:</b>	Sir, once more I would like to request that when there is a circle in which a word is being used in two meanings, then we ought to probe in which particular meaning a person is using that word in one instance, and in which meanings he is using it in another instance, because both meanings can be found in the literature. I had mentioned that our literature contains one definition of Nubuwwat, that a Nabi is a person who has been given a book, and who is such and such, and such and such...
<b>Mr. Yahya Bakhtiar:</b>	He had said that this is not necessary. In 'Aik Ghalat Fahmi ka Izalah' he had said that he does not necessarily have to be a legislator. I am saying this, I have read out this, because your definition is, right...
<b>Mr. Abdul Mannan Umar:</b>	Sir! Let me present you with an excerpt from Tafseer-e-Mazhari...
<b>Mr. Yahya Bakhtiar:</b>	Rightnow both... I am also talking about Mirza Sahib.
<b>Mr. Abdul Mannan Umar:</b>	No, Tafseer-e-Mazhari is Mirza Sahib's book.
<b>Mr. Yahya Bakhtiar:</b>	No, no, talk about that Mirza Sahib who...
<b>Mr. Abdul Mannan Umar:</b>	Look, I am saying...



<b>Mr. Yahya Bakhtiar:</b>	...whose Nubuwwat is under question. Look, the other is irrelevant. Talk about God, about the Holy Qur'an, or about Hadith. Leave Maulana Rumi, just leave him, because he is not binding on us, whereas the other things are binding on us.
<b>Mr. Abdul Mannan Umar:</b>	Sir, I am not saying that Maulana...
<b>A member:</b>	Point of order, Sir. I would like to say that what he had just read out...
<b>Mr. Chairman:</b>	This is no point of order.
<b>A member:</b>	Yes.
<b>Mr. Chairman:</b>	This is no point of order.
<b>A member:</b>	...calls for another explanation.
<b>Mr. Chairman:</b>	Explanation...
<b>A member:</b>	...he, he had read it out.
<b>Mr. Chairman:</b>	He, he can do that.
<b>A member:</b>	He should give another explanation.
<b>Mr. Chairman:</b>	He can tell the Chair regarding this matter. You have followed the procedure for one month. He should ask him. ( <i>Interruption</i> ) He should ask him.
<b>Mr. Yahya Bakhtiar:</b>	He himself says that. He is speaking himself.
<b>Mr. Abdul Mannan Umar:</b>	Sir! I had presented Maulana Rumi, I had presented statements by Sayyid Abdul Qadir Jilani in order to show that these things can be found in Islam, or in the literature of the Muslims.
<b>Mr. Yahya Bakhtiar:</b>	No. Yesterday, you had talked about this quite at length. Upon this I had said, as you might remember, that there might be some misunderstanding the gathering in which these two words are used, as you had said, in the technical as well as in the literal sense. And you yourself pointed out that Mirza Sahib had written that some people were displeased with him, and that there had been a misunderstanding, and that hence, all the instances in which he had used the word Nabi should be considered as abrogated, and that the word Muhaddith should be used instead, and that this amendment should be made in all of his books. This is also what Mirza Sahib had said. You had said 'yes, right'. After that, I had said that although he was aware of the misunderstandings that might arise – two words, one word, which has got two meanings, and that he had not meant to say that he was a real prophet, that the people had misunderstood him; he had said that this misunderstanding should be removed, that it should be corrected, that he had made a mistake, but after saying that, he had again and again used the word 'Nabi', knowing very well that the people would misunderstand him. Then he had said that he had done so because the Divine Command compelled him to do so.
<b>Mr. Abdul Mannan Umar:</b>	With due respect, I would like to point out that I had not said so. Nor had Mirza Sahib said that he had made a mistake. This...
<b>Mr. Yahya Bakhtiar:</b>	If not mistake, then simplicity. What was the reason that...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes. This is right. Why had it happened that...
<b>Mr. Yahya Bakhtiar:</b>	No...

<b>Mr. Abdul Mannan Umar:</b>	Mirza Sahib had never said that this had happened by mistake.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib never said...
<b>Mr. Abdul Mannan Umar:</b>	...nor that it was a mistake. I am saying...
<b>Mr. Yahya Bakhtiar:</b>	He had said... out of simplicity.
<b>Mr. Abdul Mannan Umar:</b>	Yes. I was saying that when a word is being used in two different meanings, and both meanings are contradictory, like in the example 'lion' you had given yesterday, that a person might be called a lion due to his bravery, although he is not a real lion, as he is a human being and not a wild animal. These are two very clear matters. The same is found in Mirza Sahib's statements. He had interpreted the word 'Nabi' in two manners. Both interpretations are contradictory. When Mirza Sahib keeps in view one interpretation, he admits it. When he is confronted with the other interpretation, he denies it. These two things can be found in all of his writings...
<b>Mr. Yahya Bakhtiar:</b>	...you...
<b>Mr. Abdul Mannan Umar:</b>	...because in the Ummat... please let me finish...
<b>Mr. Yahya Bakhtiar:</b>	Let me draw your attention towards two references...
<b>Mr. Abdul Mannan Umar:</b>	Sir, please let me finish.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Please go on.
<b>Mr. Abdul Mannan Umar:</b>	Your...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	I had said that the words 'Nabi' and 'Muhaddith' had been used by the Ummat – and not just by Mirza Sahib – in completely contradictory meanings. Just like in the example of 'lion' that I had just given, the word 'Nabi' has also been used by the Ummat in two senses. One of them conveys the real meaning, and the other refers to a person who gets to know about matters from the Unseen, that is, a person on whom the Divine words descend.
<b>Mr. Yahya Bakhtiar:</b>	You are right, but then why do you hesitate to admit that he was not a Nabi? Just like the people from Rabwah, use this word in a certain meaning, you too, ought to do so. Why do you insist on saying 'we do not consider him as a Nabi of any kind whatsoever'?
<b>Mr. Abdul Mannan Umar:</b>	If you could please let me finish my reply, then you can say whatever you please.
<b>Mr. Yahya Bakhtiar:</b>	Alright.
<b>Mr. Abdul Mannan Umar:</b>	So I – now, since there had been some discussion in between, since excerpts had been quoted, one after the other – well, the objection had been quite well-founded, Sir, that these matters ought to be explained. But one explanation had not ended yet, when another topic had been brought up.
<b>Mr. Yahya Bakhtiar:</b>	You have not explained anything so far. You are lecturing, which is quite bothersome.

<b>Mr. Abdul Mannan Umar:</b>	No, I am not lecturing. The matter is...
<b>Mr. Yahya Bakhtiar:</b>	Just explain it.
<b>Mr. Abdul Mannan Umar:</b>	The issue is that there are many things that have to be discussed in a very short time. So, the confusion that you had pointed out is based on the fact that Mirza Sahib had, in his writings, at times admitted Nubuwwat and at times he had denied it. What is the answer to this confusion? This is what I had understood from your talk. I had replied that in fact, this word has been used by the Jamaat, by the Ummat, in the Muslim literature, in two different meanings. One is the literal meaning, and the other is the way it is actually being used. Similarly, the word 'Muhaddith' has been used in two meanings. One is the literal meaning, and one in the technical meaning. Whenever Mirza Sahib said: 'I am a Nabi', he means to convey those meanings that imply 'Muhaddith', and whenever he wrote: 'I am not a Nabi', he meant to deny Nubuwwat in its technical and commonly used sense. And when the conditions changes, the reason, the aspect, changes, too. It is not forbidden to use another word. Similarly I had told that Mirza Sahib was not alone in doing so. I had given examples from the literature of the Ummat; this can be found in the Muslim literature, and other members of the Ummat had used this word, too. Similarly, the word Muhaddith does not convey the meaning of disclosures from the Unseen. This meaning is conveyed by the word 'Nabi'. So, when he is talking about linguistics, then he means that he is a Nabi in the linguistic sense, but not in the technical sense. And when he uses the word Muhaddith, he says that he is not a Muhaddith in the linguistic sense, but that he is one in the technical sense, in that technical sense which prevails in the Muslim Ummat. Sir! This is the solution to the perplexity, that at times, we find an acknowledgement, and at times, we find a denial. Hence, the acknowledgement and the denial are actually not contradictory. It is not that he makes contradictory statements, rather, there are two terms used in the Ummat, two kinds of words are being used, and their context is rather different...
<b>Mr. Chairman:</b>	Next.
<b>Mr. Abdul Mannan Umar:</b>	...hence...
<b>Mr. Yahya Bakhtiar:</b>	You have not yet explained that when he takes an oath: 'And I swear by that God in Whose hands my life is, that He has sent me and that He has named me Nabi.' That Allah has sent him and named him 'Nabi', is that in the linguistic sense?
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes, in the linguistic sense, figurative...
<b>Mr. Yahya Bakhtiar:</b>	This is his...
<b>Mr. Abdul Mannan Umar:</b>	...absolutely, in this sense... that <b>تو نبی وقت باشد</b> , it is in this sense.
<b>Mr. Yahya Bakhtiar:</b>	...Allah did not mean to make him a prophet?
<b>Mr. Abdul Mannan Umar:</b>	...Nabi is in that sense.

<b>Mr. Yahya Bakhtiar:</b>	And the Promised Messiah... 'And He had called me by the appellation Promised Messiah' – was this also in the same sense, that he is not a Prophet?
<b>Mr. Abdul Mannan Umar:</b>	Yes, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	Yesterday you had said that whenever Mirza Sahib uses the word 'Nabi', he means 'non-prophet'.
<b>Mr. Abdul Mannan Umar:</b>	Yes. Non-prophet.
<b>Mr. Yahya Bakhtiar:</b>	You had briefly...
<b>Mr. Abdul Mannan Umar:</b>	Yes, seen from the literal meaning of the word. As for the technical meaning, he is a non-prophet.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Now, please tell... (Pause)
<b>Mr. Abdul Mannan Umar:</b>	We shall make this clear. This...
<b>Mr. Chairman:</b>	No, the witness cannot reply unless a question is put.
<b>Mr. Yahya Bakhtiar:</b>	Maulana had provided me with one of Mirza Sahib's references, which he shall read out. It is in Arabic, I don't know. He says: 'When I say something taking an oath, then I am not talking about poetry. I mean the actual thing.' This is what Maulana had explained to me.
<b>Maulwi Mufti Mahmood:</b>	This is the excerpt. He writes: (Arabic text not contained in original – translator) He says that when a statement is corroborated by an oath, then this oath indicates that the thus made statement is to be taken in its direct sense, and that it does not allow any interpretations. And if it would allow interpretations, then there would be no use in taking an oath. So...
<b>Mr. Abdul Mannan Umar:</b>	Sir! From where have you taken this excerpt?
<b>Maulwi Mufti Mahmood:</b>	Hamamatul Bushra, 51 <sup>st</sup> ...
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes, right. I would like to say that Mirza Sahib had clarified the matter himself here. He says: 'When I say something, taking an oath, then this oath pertains to the apparent meaning of what I say. So trust and accept that.' So, what did Mirza Sahib swear? Mirza Sahib swore twice in a mosque – he swore: 'By God! I do not lay claim to actual prophethood.' This is what he swore. This is correct from every aspect. This is correct with regard to this reference. And there is no kind of reinterpretation regarding that. Let me share one of Hazrat Sahib's, Mirza Sahib's references with you – the matter will become fully clear: (Arabic text not contained in original – translator) 'The meaning in which the former Anbiyaa were referred to as 'Nabi' – when you see me use the word 'Nabi' for myself, then do not take it in that meaning. If the word 'Nabi' is used for me in the sense in which it is used for all other prophets, from among the ranks of the prophets, well, then I am not a prophet in that sense.'

	This passage is by Mirza Sahib. Now let me explain...
<b>Mr. Yahya Bakhtiar:</b>	Sir! Sir! Here you...
<b>Mr. Abdul Mannan Umar:</b>	...this is one of his last books, 'Haqiqatul Wahy'...
<b>Mr. Yahya Bakhtiar:</b>	No, I was saying to you that you said that he had taken an oath and said: 'I am not a Nabi'...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...then he had taken an oath and said: 'I am a Nabi'. Regarding this, we say that if Mirza Sahib had said this without an oath, we would accept his statement. But please tell us, what is he actually saying? He says...
<b>Mr. Abdul Mannan Umar:</b>	He says both things, yes.
<b>Mr. Yahya Bakhtiar:</b>	'And I swear by God, in Whose hands my life is, that He has sent me, and called me Nabi...'
<b>Mr. Abdul Mannan Umar:</b>	Yes. It is the same thing. I had said that this word has got a real meaning. The oath does not pertain to this meaning. Sir! He says: 'I am (a Nabi) in that (other) meaning; God has sent me.'
<b>Mr. Yahya Bakhtiar:</b>	He himself says when he is taking an oath, then there is no room for interpretation regarding his statement.
<b>Mr. Abdul Mannan Umar:</b>	No, not interpretation, yes, he is saying so. The oath contains this. I am not saying anything of my own accord.
<b>Mr. Yahya Bakhtiar:</b>	No. He says: 'I have been called Nabi.'
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	'God has sent me.'
<b>Mr. Abdul Mannan Umar:</b>	Yes. God has sent me. A Mujaddid is also sent by God...
<b>Mr. Yahya Bakhtiar:</b>	He is also a Nabi...
<b>Mr. Abdul Mannan Umar:</b>	No. He is not a Nabi.
<b>Mr. Yahya Bakhtiar:</b>	He does not say 'Mujaddid'.
<b>Mr. Abdul Mannan Umar:</b>	No. Being sent by God does not necessarily mean that he is a Nabi. Look, in Tafseer-e-Mazhari comes: 'Only such a Nabi is called Rasool...'
<b>Mr. Yahya Bakhtiar:</b>	No, leave that. Just tell the translation of that.
<b>Mr. Abdul Mannan Umar:</b>	Sir! The translation will be done in context.
<b>Mr. Yahya Bakhtiar:</b>	Look, the context will have the same things – his statements...
<b>Mr. Abdul Mannan Umar:</b>	Yes, and a very correct statement.
<b>Mr. Yahya Bakhtiar:</b>	Look, and it will have: 'And I swear by God in Whose hands is my life, that He has sent me. He has called me Nabi...'
<b>Mr. Abdul Mannan Umar:</b>	Yes.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	‘...and He has caused 3 million great signs to appear, to verify me...’
<b>Mr. Abdul Mannan Umar:</b>	(Arabic text not contained in original – translator) That ‘the name Nabi which God gave me, is a figurative name, it is a figurative word.’
<b>Mr. Yahya Bakhtiar:</b>	This interpretation, this interpretation that you make is not mentioned here.
<b>Mr. Abdul Mannan Umar:</b>	No. Mirza Sahib is saying this himself. I am not saying it.
<b>Mr. Yahya Bakhtiar:</b>	He is not saying it here. This is the question.
<b>Mr. Abdul Mannan Umar:</b>	Would you look for everything in just one place, or would you rather look through a person’s whole book?
<b>Mr. Yahya Bakhtiar:</b>	Look, the matter is that Mirza Sahib says: ‘When I say something taking an oath, then there is no room for interpretation.’
<b>Mr. Abdul Mannan Umar:</b>	This is not an interpretation.
<b>Mr. Yahya Bakhtiar:</b>	Yes. But you say: ‘We will look for an interpretation anywhere else.’
<b>Mr. Abdul Mannan Umar:</b>	No, we will not go anywhere else. We will do whatever you command...
<b>Mr. Yahya Bakhtiar:</b>	Alright. Just leave that. I shall give you some further references...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...kindly consider them. Perhaps they might result in some clarification. In one place, Mirza Sahib had said: ‘Don’t you know that the Ever-Merciful Lord and Owner of Grace had named our prophet □ ‘Khatamun-Nabiyeen’, without any exception, and that our prophet □ had, for the benefit of seekers, interpreted this by saying: ‘There shall be no prophet after me’. And if we would consider it as possible that there should be any other prophet after our prophet, then this would amount to our considering it as possible that the door to Wahy shall be re-opened after its having been closed. And this is not correct, as every Muslim knows. And why should there come any other prophet after our prophet? Even more so, when Wahy ceased with his demise, and Allah Most High concluded the series of prophets with him.’
<b>Mr. Abdul Mannan Umar:</b>	Absolutely right.
<b>Mr. Yahya Bakhtiar:</b>	‘The Holy Prophet □ had said again and again that there shall be no other prophet after him. And as far as the Hadith ‘There shall be no prophet after me’ is concerned, it is well-known that no one ever doubted the authenticity of this report.’ He further said that the Muslims had reached a consensus that there can be no other prophet: ‘No one disputed the authenticity thereof. And each and every word of the Holy Qur’an is final and definite. Through the Ayat mentioning Khatamun-Nabiyeen, the Holy Qur’an verifies that indeed prophethood has come to an end with the demise of our Holy Prophet □.

	This is also one of Mirza Sahib's statements.
<b>Mr. Abdul Mannan Umar:</b>	Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	Onwards, he says: 'Every sagacious person can understand that Allah Most High is true to His promise. And the promise that had been given in the Ayat concerning Khatamun-Nabiyeen, which has further been elucidated through the sacred Ahadith, implies that with the demise of the Holy Prophet ﷺ, Hazrat Jibreel has for all times to come been stopped from bringing the Wahy of prophethood. All these things are true and correct. There can be no person in the role as a Messenger of the Divine, after our Holy Prophet ﷺ.'
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Onwards, he says: 'We also curse anyone who lays claim to Nubuwwat, we believe in لا اله الا الله محمد رسول الله, and we believe in the finality of Hazrat Muhammad's ﷺ prophethood.' These words are dated to that period of time, when he had not yet claimed to be the Mahdi or the Messiah. Now I am coming to something else. Later on, he says: 'How could you get the blessings without Anbiyaa and Rasools? It is hence necessary that God's Anbiyaa should come from time to time, to make you reach the station of Love and Faith, and that you should receive blessings from them. Now, would you try to stand up against God, and break His ancient laws?'
<b>Mr. Abdul Mannan Umar:</b>	One still receives blessings from the prophets. In a Hadith comes...
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying...
<b>Mr. Abdul Mannan Umar:</b>	You are absolutely right...
<b>Mr. Yahya Bakhtiar:</b>	Yes. Look, all he says is quite right, that there shall be no other Nabi, that that way has been closed, that there shall be no other Wahy.
<b>Mr. Abdul Mannan Umar:</b>	No, he has not said that. He has said Wahy of Risalat. Look once more at the exact words.
<b>Mr. Yahya Bakhtiar:</b>	Alright, alright.
<b>Mr. Abdul Mannan Umar:</b>	He has not said 'no Wahy'.
<b>Mr. Yahya Bakhtiar:</b>	Alright, alright, sir. I agree, yes. Then, onwards, he says: 'Without Anbiyaa and Rasools...' So, he had said that there shall be no other Nabi.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...there shall be no other Rasool.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Then he says:

	‘How could you get the blessings without Anbiyaa and Rasools...?’
<b>Mr. Abdul Mannan Umar:</b>	Yes, as far as receiving the blessings of Anbiyaa is concerned, it has been said about the scholars that they are the heirs of the Anbiyaa, that they are the heirs to the blessings of the prophets...
<b>Mr. Yahya Bakhtiar:</b>	No, look onwards: ‘It is hence...’
<b>Mr. Abdul Mannan Umar:</b>	They are the heirs of their knowledge.
<b>Mr. Yahya Bakhtiar:</b>	‘It is hence necessary that God’s Anbiyaa should come from time to time, to make you reach the station of Love and Faith.
<b>Mr. Abdul Mannan Umar:</b>	Alright.
<b>Mr. Yahya Bakhtiar:</b>	That is, Anbiyaa are supposed to come even after the finality of prophethood?
<b>Mr. Abdul Mannan Umar:</b>	In the form of <i>Baroozi</i> , in the form of <i>Zilli</i> ...
<b>Mr. Yahya Bakhtiar:</b>	Alright.
<b>Mr. Abdul Mannan Umar:</b>	Not in the actual form, in the form of an heir to the Anbiyaa.
<b>Mr. Yahya Bakhtiar:</b>	Yes. ‘And that you should receive blessings from them. Now, would you try to stand up against God, and break His ancient laws?’ That is, there is no occasion for standing up against God, that they will continue to come in a <i>Baroozi</i> form.
<b>Mr. Abdul Mannan Umar:</b>	No. People do not accept this. As for Wahy, some people even...
<b>Mr. Yahya Bakhtiar:</b>	No, people...
<b>Mr. Abdul Mannan Umar:</b>	...not even believe in the coming of Wahy or inspiration.
<b>Mr. Yahya Bakhtiar:</b>	No. The people say that according to the Ayat mentioning Khatamun-Nabiyeen, there can be no other prophet. And some people say that there can be. Then he says that they are standing up to Allah.
<b>Mr. Abdul Mannan Umar:</b>	No. He is not saying this. He says that heirs to the prophets’ blessings shall continue to come into this world. This is what the Holy Prophet ﷺ said, he is merely repeating it. But he also cautions: ‘Look, do not fall into the mistake to believe that there would be Anbiyaa again, just as there had been Anbiyaa of old. After Muhammad-ur-Rasoolullah ﷺ, Nubuwwat has come to an end.’
<b>Mr. Yahya Bakhtiar:</b>	Yes. Onwards he says: ‘As far as my opinion is concerned, a Nabi is a person on whom the Words of God descend, frequently and beyond any doubt, and which comprises news of the Unseen. This is why I was called Nabi, but without a Shariah.’
<b>Mr. Abdul Mannan Umar:</b>	This is a figurative use of the word. This is the literal...
<b>Mr. Yahya Bakhtiar:</b>	‘Without a Shariah’. Look, sir! We had laid down in the beginning, that there can be two kinds of Nabi – one with a Shariah, and one without a Shariah.



<b>Mr. Abdul Mannan Umar:</b>	No. I had not said that. I had never said that. You must have that 10 day long discussion in your mind.
<b>Mr. Yahya Bakhtiar:</b>	I had, I had also asked you about Hazrat Isa, whether he had a Shariah, or not. You had said that...
<b>Mr. Abdul Mannan Umar:</b>	I had mentioned four conditions.
<b>Mr. Yahya Bakhtiar:</b>	No. Just tell what I have asked you rightnow. Leave yesterday's talk. No doubt, you may clarify that. It is possible that I have misunderstood you. It is not that we have to make a decision here, rightnow. I could not understand you correctly. I had asked whether Hazrat Isa <i>alaihissalam</i> had been a legislating prophet or a non-legislating one. You had said that he was a non-legislating one, but that he had been given the authority to make amendments to Hazrat Musa's <i>alaihissalam</i> Shariah. So, I had asked about the statement 'a Nabi without a Shariah'. He says that he had been that kind of Nabi.
<b>Mr. Abdul Mannan Umar:</b>	He had not said so.
<b>Mr. Yahya Bakhtiar:</b>	He had further said 'I shall make amendments'. For the present, but he had said that he is a Nabi without a Shariah.
<b>Mr. Abdul Mannan Umar:</b>	No. He had not said that he is a Nabi without a Shariah. I shall show you the exact words used by Mirza Sahib.
<b>Mr. Yahya Bakhtiar:</b>	I shall read once again: 'As far as my opinion is concerned, a Nabi is a person on whom the Words of God descend, frequently and beyond any doubt...'
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is the literal meaning of the word 'Nabi'.
<b>Mr. Yahya Bakhtiar:</b>	And then: '...and which comprises news of the Unseen.' This is why I was called Nabi, but without a Shariah.
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is the same...
<b>Mr. Yahya Bakhtiar:</b>	'This is why I was called Nabi.'
<b>Mr. Abdul Mannan Umar:</b>	Yes. In the figurative sense.
<b>Mr. Yahya Bakhtiar:</b>	'This is why...'
<b>Mr. Abdul Mannan Umar:</b>	In this sense. Keep this in mind.
<b>Mr. Yahya Bakhtiar:</b>	In this sense. Alright.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	In this sense: '...a Nabi is a person on whom the Words of God descend, frequently and beyond any doubt...'
<b>Mr. Abdul Mannan Umar:</b>	This is not Shariah. This is not an abrogation of the former Shariah.

<b>Mr. Yahya Bakhtiar:</b>	'...and which comprises news of the Unseen, but without a Shariah.'
<b>Mr. Abdul Mannan Umar:</b>	Yes. That is: the Word of God, frequently, and its not being a Shariah. These are three conditions.
<b>Mr. Yahya Bakhtiar:</b>	Onwards he says – let me complete the excerpt first, then you... He says: 'I am not a new Nabi. There had been hundreds of Anbiyaa before me.' Does this refer to the figurative meaning?
<b>Mr. Abdul Mannan Umar:</b>	Yes. Yes. We believe that there had been Mujaddideen and Awliyaa and similar categories of people in the Ummat. This is absolutely correct.
<b>Mr. Yahya Bakhtiar:</b>	Then onwards, he says...
<b>Mr. Abdul Mannan Umar:</b>	And this is our stand...
<b>Mr. Yahya Bakhtiar:</b>	Then he says: 'God's Seal had effected that one who followed the Holy Prophet ﷺ had reached a stage where he was from one aspect an Ummati and from another aspect a Nabi.' Then this means...
<b>Mr. Abdul Mannan Umar:</b>	Yes, the same thing – Muhaddith.
<b>Mr. Yahya Bakhtiar:</b>	Onwards, he says: 'All the Awliyaa, Abdaal, Aqtaab that had been in this Ummat before me, had not got the larger part of this blessing. This is why I had been set apart to receive the title 'Nabi' –others had not deserved it.' If this is supposed to be in the figurative meaning, then the question whether others deserve this title or not, not even arises. Please explain this.
<b>Mr. Abdul Mannan Umar:</b>	Yes. I shall explain. It has already been mentioned that Mirza Sahib said: As far as my opinion is concerned, the word 'Nabi' contains three meanings. That such a person receives Wahy, that he does so frequently, and that God should name him 'Nabi'. These three conditions he had named. These three conditions are found in a non-technical Nabi, in a Nabi in the figurative sense, in the literal sense. This word is being used in the literal sense, in the figurative sense. After that, please look, the scholars of this Ummat, the scholars of Divinity, the Mujaddideen, or Muhadditheen, relate that the Holy Prophet ﷺ prophesied: (Arabic text not contained in original – translator) Allah Most High shall send at the beginning of each century a person who shall reform the Muslim Ummat and infuse a new spirit in it. Now, the Noble Prophet... is sent by God. But in spite of that, the Holy Prophet prophesied that at the beginning of each century, there shall be a reformer. But if you go through the whole treasure of Ahadith, if you sift through each and every tradition, you will find that the Holy Prophet had used the word 'Nabi' only for the Promised Messiah – in the figurative meaning, no doubt – but he had not used this word for others, not even in the figurative meaning. This is what the statement: 'This is why I had been set apart to receive the title 'Nabi'' means. This is what this excerpt means.
<b>Mr. Yahya Bakhtiar:</b>	Onwards, he says: 'The instances where I had denied Nubuwwat or Risalat...'

	This is from 'Aik ghalat fahmi ka Izalah'. I am reading from this book: 'The instances where I had denied Nubuwwat or Risalat, I had meant to deny only that I am not one who brings an independent and permanent Shariah.'
<b>Mr. Abdul Mannan Umar:</b>	'An independent and permanent Shariah...'
<b>Mr. Yahya Bakhtiar:</b>	'I am not one who brings an independent and permanent Shariah.' This means, as had been said already, that there can be a Nabi without a Shariah. That there can be a Nabi without a Shariah. This you...
<b>Mr. Abdul Mannan Umar:</b>	But an independent and permanent one, these conditions...
<b>Mr. Yahya Bakhtiar:</b>	No. Shall Hazrat Isa <i>alaihissalam</i> not be considered as an independent and permanent Nabi?
<b>Mr. Abdul Mannan Umar:</b>	He is an independent and permanent one.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Look, I say: without a Shariah, but yet independent and permanent.
<b>Mr. Abdul Mannan Umar:</b>	Independent... Mirza Sahib never claimed to be independent and permanent.
<b>Mr. Yahya Bakhtiar:</b>	He says: 'That I am not one who brings an independent, permanent Shariah, and likewise, I am not an independent, permanent Nabi. But in the sense that by following my Messenger, and by thus obtaining spiritual blessings, I have attained that name and this is how I have attained knowledge of the Unseen (in this sense), I am a Rasool and a Nabi...'
<b>Mr. Abdul Mannan Umar:</b>	Sir! The same reference...
<b>Mr. Yahya Bakhtiar:</b>	May I please complete first? Then I will put some questions to you. '...and a Nabi, but without a new Shariah – I am a Rasool and a Nabi, but without any new Shariah. And I have never denied being called 'Nabi' in this sense. Rather, God has named me Nabi and Rasool in this sense. Hence, I have never denied being a Nabi and a Rasool in this sense.' He does not deny 'being a Nabi without a Shariah'. As for the remainder, whether he says that he is an officiating one, or a temporary one, that is not the question. If you say that he is not a permanent Government Servant; that he is officiating, if you take 'independent and permanent' in this meaning...
<b>Mr. Abdul Mannan Umar:</b>	No...
<b>Mr. Yahya Bakhtiar:</b>	No one is permanent. Every human being will have to die.
<b>Mr. Abdul Mannan Umar:</b>	No. This is not what independent or permanent mean.
<b>Mr. Yahya Bakhtiar:</b>	Then, what does it mean?
<b>Mr. Abdul Mannan Umar:</b>	It means that the station or rank that he had attained was not due to his following

<b>Umar:</b>	Hazrat Muhammad ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	That would be 'direct', then.
<b>Mr. Abdul Mannan Umar:</b>	This is what it means by 'independent and permanent'.
<b>Mr. Yahya Bakhtiar:</b>	This?
<b>Mr. Abdul Mannan Umar:</b>	Exactly this.
<b>Mr. Yahya Bakhtiar:</b>	Yes, so this would then mean that he had attained this kind of Nubuwwat through the Holy Prophet ﷺ?
<b>Mr. Abdul Mannan Umar:</b>	Yes, whatever he had got.
<b>Mr. Yahya Bakhtiar:</b>	And the second thing he says is that he is a Nabi without a Shariah. That this is what he means. Apart from that, whatever he had denied, he had denied in the sense that he was not a legislating Nabi, not a direct Nabi. This can be understood therefrom. If you think that there is more meaning to it, then please state it briefly.
<b>Mr. Abdul Mannan Umar:</b>	May I say something?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	This is exactly the excerpt to which I had tried to direct your attention a number of times, as it is a key point. Through this excerpt, you can reach a conclusion regarding all of Mirza Sahib's writings concerning Nubuwwat. Which conclusion? That 'Nabi' has got two meanings. That the word 'Nabi' is used in two manners. One is the one that I had mentioned already before. The second is, as I had told, the literal use of the word. And now, Mirza Sahib says: 'Wherever I have denied Nubuwwat or Risalat, I had done so with regard to its real and actual meaning. And where I have admitted it, I mean that due to my following Hazrat Muhammad ﷺ, I am in communication with the Divine Being.' There is no more meaning to it. Now there is no more contradiction in Mirza Sahib's writing.
<b>Mr. Yahya Bakhtiar:</b>	Alright. He has mentioned 'without a Shariah', that he is a Nabi without a Shariah, and that he is a follower of Hazrat Muhammad ﷺ.
<b>Mr. Abdul Mannan Umar:</b>	This is what is called a Muhaddith.
<b>Mr. Yahya Bakhtiar:</b>	Yes. You may call it Muhaddith. He himself says 'I am a Nabi'. You insist that he is a Muhaddith.
<b>Mr. Abdul Mannan Umar:</b>	Yes. No, sir! Mirza Sahib himself says so. I am just citing him.
<b>Mr. Yahya Bakhtiar:</b>	Look, I had said that Mirza Sahib's attention had been brought to this point. He said that some misunderstandings had come up. That in future, the word 'Muhaddith' should be implied. But...
<b>Mr. Abdul Mannan Umar:</b>	And he had said so in the end as well.
<b>Mr. Yahya Bakhtiar:</b>	...in spite of that, he had again used the word 'Nabi'.
<b>Mr. Abdul Mannan Umar:</b>	Yes. In other meanings.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Why in other meanings? The whole issue arose because of these other meanings. Before that, he had not used the word 'Nabi' in another meaning...
<b>Mr. Abdul Mannan Umar:</b>	He had not done so.
<b>Mr. Yahya Bakhtiar:</b>	...he had always used it in the figurative meaning. The people misunderstood him that since the figurative meaning...
<b>Mr. Abdul Mannan Umar:</b>	You had people had that misunderstanding.
<b>Mr. Yahya Bakhtiar:</b>	'Even when you use it figuratively...'
<b>Mr. Abdul Mannan Umar:</b>	You people had that misunderstanding.
<b>Mr. Yahya Bakhtiar:</b>	I am talking about some people. I have it. When did I say that you had? You think that he had been a shara'i one. No, I am saying...
<b>Mr. Abdul Mannan Umar:</b>	No, shara'i...
<b>Mr. Yahya Bakhtiar:</b>	Then, what is the misunderstanding? You have one, I have one.
<b>Mr. Abdul Mannan Umar:</b>	No. Not everyone has misunderstood this.
<b>Mr. Yahya Bakhtiar:</b>	Right. Not everyone, but whoever...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	I am talking about them.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	It was said to him: Mirza Sahib! You are using this word (Nabi) in the literal, in the figurative sense, but it has given rise to misunderstandings among the people; there had been misunderstandings among some people. Please, remove those misunderstandings. Upon this, he had said: Right. This has been due to my simplicity. I did not mean that I am a Nabi in the real sense. Hence, in future, wherever the word 'Nabi' might be, it should be substituted by the word 'Muhaddith'. And the word 'Nabi' should be considered as struck off my writings; instead, the word 'Muhaddith' should be read. This was completely clear. The issue had been clarified. But afterwards, Mirza Sahib had again started to use the word 'Nabi' in his writings and his talks. Now, although there had been already differences, although the people had misunderstood him, he said: 'I am going to use this word, nevertheless.' Yesterday you had said that he had no other choice but to do so, as he had been commanded by God.
<b>Mr. Abdul Mannan Umar:</b>	I had said that Mirza Sahib had made the position completely clear in this reference. Mirza Sahib says – his objection, as far as I have understood – is, that his using the word Nabi had led to misunderstandings among some people. Hence, Mirza Sahib had removed their misunderstanding. Now, another group, another circle, is being addressed by Mirza Sahib. That group considered even mere Wahy

and mere communication with the Divine as impossible and impermissible. That group claims that Wahy can no longer descend; that there is no kind of Nubuwwat left in this world. These people Mirza Sahib told that Nubuwwat has no doubt come to an end, but that communication with the Divine has not come to an end, that it continues. And that his using certain words merely implies that he stands in communication with the Divine.

Let me present you with a writing from the very last days of his life – he passed away two days after – so as to remove the misunderstanding that Mirza Sahib had said these things at a certain time, but then stopped doing so at another time. This writing is dated two days before his demise; it has been published on 26<sup>th</sup> May 1908 in the public newspapers. Mirza Sahib says:

‘Through my writings, I had always told the people, and even now I disclose...’

There is no amendment. ‘Even now I hold to that I had said right from the beginning.’

‘That the accusation that had been levelled against me, that I claim Nubuwwat, because of which I have got nothing to do with Islam, and the meaning of which is that I consider myself as an independent, permanent Nabi, and that I do not stand in need of following the Holy Qur’an, and that I have got a Kalimah and a Qiblah of my own, and that I have declared the Islamic Shariah to be abrogated, and that I do no longer follow the Holy Prophet ﷺ; I declare that all these allegations are false.’

This had been published on the day of his demise.

<b>Mr. Yahya Bakhtiar:</b>	What a clear statement he had made...
<b>Mr. Abdul Mannan Umar:</b>	Actually...
<b>Mr. Yahya Bakhtiar:</b>	...that he is a Nabi, but not that kind of Nabi, rather, another kind of Nabi.
<b>Mr. Abdul Mannan Umar:</b>	No. He has not used the word ‘kinds’.
<b>Mr. Yahya Bakhtiar:</b>	What is it then? What is he saying?
<b>Mr. Abdul Mannan Umar:</b>	I had said that there are two uses. This word has been used in two senses. Please keep listening, the matter will become clear.
<b>Mr. Yahya Bakhtiar:</b>	But this is what I am saying to you, that the people had asked him not to create any misunderstandings, that he should leave that, for God’s sake...
<b>Mr. Abdul Mannan Umar:</b>	Yes, the misunderstandings of this group had been removed. But there had been another group that did not have this misunderstanding. Since there are two usages of the term in vogue, he said to one group that they should not take this term in a certain sense. The other group did not have any such misunderstanding, so he kept using the word Nubuwwat in the literal sense...
<b>Mr. Chairman:</b>	That’s all. Next question. Next question. That’s all.
<b>Mr. Yahya Bakhtiar:</b>	Then it appears that those who misunderstood the matter, were told not to read his statements in future, as he would keep using the word ‘Nabi’.
<b>Mr. Abdul Mannan Umar:</b>	He had said that he cannot conceal it. This is what he had said, this is what he had said.
<b>Mr. Yahya Bakhtiar:</b>	Yes. That is, on other words, Allah ordered him to do so.

<b>Mr. Abdul Mannan Umar:</b>	Yes. He had said that he cannot conceal it, that he shall keep using it.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	‘...do not take it in this sense...’
<b>Mr. Yahya Bakhtiar:</b>	‘...keep amending it. Keep...’
<b>Mr. Abdul Mannan Umar:</b>	‘...keep...’
<b>Mr. Yahya Bakhtiar:</b>	No, no, you may keep striking it out from the books and write Muhaddith instead, and I will keep writing ‘Nabi’. This is what he had said, that wherever this word is found in his books, it should be struck out, cancelled, and replaced with ‘Muhaddith’, and that if he writes ‘Nabi’ again, it should be struck out again...
<b>Mr. Abdul Mannan Umar:</b>	May I...
<b>Mr. Yahya Bakhtiar:</b>	...this is what it means.
<b>Mr. Abdul Mannan Umar:</b>	I had requested you to let me read another reference. The difficulty I perceive while making my statement is that right in the middle of my talk, there comes another question. If there was some kind of sequence, then perhaps the difficulty would be resolved. So, I was saying that Mirza Sahib stated: ‘This accusation is wrong. I consider any such claim to Nubuwwat as infidelity. Not just from today, but in all of my books...’
<b>Mr. Abdul Aziz Bhatti:</b>	Point of order, Sir. The answer does not relate to the question. It is just a waste of time. It is extremely irrelevant, Sir.
<b>Mr. Chairman:</b>	Yes. These...
<b>Mr. Yahya Bakhtiar:</b>	No, he had said that this was said to another group. The first group had been just left like that – confused.
<b>Mr. Abdul Mannan Umar:</b>	‘... I consider any such claim to Nubuwwat as infidelity. Not just from today, but in all of my books I had always written that I do not claim this kind of Nubuwwat, and that this is...’
<b>Mr. Yahya Bakhtiar:</b>	Which kind of Nubuwwat? Sir, this is what I want to know, which kind of Nubuwwat had he claimed?
<b>Mr. Abdul Mannan Umar:</b>	That of Mukalamah, Mukhatabah (conversing with the Almighty, being addressed by the Almighty)
<b>Mr. Yahya Bakhtiar:</b>	Pardon?
<b>Mr. Abdul Mannan Umar:</b>	That of Mukalamah, Mukhatabah (conversing with the Almighty, being addressed by the Almighty)
<b>Mr. Yahya Bakhtiar:</b>	No, he is using the word ‘Nubuwwat’.
<b>Mr. Abdul Mannan Umar:</b>	In the actual sense.
<b>Mr. Yahya Bakhtiar:</b>	No; why do you then object to those who do call him a Nabi – this is what I want to know from the Lahore Party.
<b>Mr. Abdul Mannan Umar:</b>	Yes, if you would let me finish, please, then...
<b>Mr. Yahya Bakhtiar:</b>	No, I had asked a question, that...

<b>Mr. Abdul Mannan Umar:</b>	If you would please let me finish.
<b>Mr. Yahya Bakhtiar:</b>	Alright.
<b>Mr. Abdul Mannan Umar:</b>	‘The only reason because of which I call himself Nabi is that I have the honour of standing in communication with the Divine Being. He frequently talks to me, answers me, and discloses many things from the Unseen to me. He shows me secrets pertaining to the future, and that He does not do unless a person is especially close to Him.’
<b>Mr. Yahya Bakhtiar:</b>	No, I just wanted...
<b>Mr. Abdul Mannan Umar:</b>	... (to know) what the objection is...
<b>Mr. Chairman:</b>	That, that’s all. That’s all. Next question.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I have got to ask him one more Hawalah. But before that, I want this position to be clarified. Sir, I had said that Mirza Sahib had stated again and again: ‘I am a Nabi.’ You say that in all those instances, he used this expression in the literal meaning, and not in the real sense, as it is commonly understood. But yet, he is saying that he is a Nabi, that he is a Rasool. You say that every time, he means that he is a Nabi and a Rasool in the literal meaning. So, what is your objection, why are you not using the word ‘Nabi’, although he has been using it for himself?
<b>Mr. Abdul Mannan Umar:</b>	May I explain?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	The reason is that the group with which we have got to deal, understand the word ‘Nabi’ to refer to such people who directly bring a Shariah, who can abrogate parts of a former Sharia, etc. This is the reason. And this is not how we consider him. This is not according to our understanding. Mirza Sahib himself had said that he would not like to be referred to as ‘Nabi’ in the common conversations amongst the members of his Jamaat, because this might bring about misgivings in some people, and that, in turn, would have bad consequences...
<b>Mr. Yahya Bakhtiar:</b>	And then, after that...
<b>Mr. Abdul Mannan Umar:</b>	...so Mirza Sahib...
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that after that, he started using this word himself.
<b>Mr. Abdul Mannan Umar:</b>	I had said that it was not to be used as common parlance, but since this kind of words is found in dictionaries, as well as in the terminology and literature of the Ummat, and since the Mukalamah and Mukhatabah which he had stressed a lot...
<b>Mr. Yahya Bakhtiar:</b>	Sir, look, you are right when you say that in the last letter – the one which you had read out, which had been published on the day of his death, that he mentioned Nubuwwat in that letter, that he was a Nabi of this or that kind, but yet... after that, there had been no further statement from those people on the record, that is, no written statement, which would explain that he was a ‘Nabi’, but not a legislating one. He had never claimed to profess a different Kalimah, or to have a different Ka’bah, or a different religion. So, when he says that he is a Nabi – in the



	literal sense of the word, then why do you not call him such?
<b>Mr. Abdul Mannan Umar:</b>	We had submitted that with regard to those literal meanings, he himself had said that...
<b>Mr. Yahya Bakhtiar:</b>	Not after that. This letter had been the last one.
<b>Mr. Abdul Mannan Umar:</b>	Yes. He had said so then.
<b>Mr. Yahya Bakhtiar:</b>	In it, he had said that he is a Nabi, of such and such kind.
<b>Mr. Abdul Mannan Umar:</b>	In these meanings.
<b>Mr. Yahya Bakhtiar:</b>	He does not mention anything about Hadith... being a Muhaddith.
<b>Mr. Abdul Mannan Umar:</b>	No. There is mention of that: 'And I have been given an appellation of honour...'
<b>Mr. Yahya Bakhtiar:</b>	Yes, so honour...
<b>Mr. Abdul Mannan Umar:</b>	'...so that I may be differentiated from others.
<b>Mr. Yahya Bakhtiar:</b>	Yes, so why do you not award him this honour?
<b>Mr. Abdul Mannan Umar:</b>	We do honour him.
<b>Mr. Yahya Bakhtiar:</b>	You do not call him Nabi.
<b>Mr. Abdul Mannan Umar:</b>	We say that he had been blessed with receiving Divine Communication...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	...but since some people are sensitive regarding this word, are afraid of it, are not aware of its being used in the literal sense as well...
<b>Mr. Yahya Bakhtiar:</b>	I see! This...
<b>Mr. Abdul Mannan Umar:</b>	...so, in order to remove the misunderstandings of those people, we are not using it.
<b>Mr. Yahya Bakhtiar:</b>	...this is expediency!
<b>Mr. Abdul Mannan Umar:</b>	Both realities continue to exist in their own way.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	Namely that the word 'Nabi' is also used for non-Prophets – in the sense of Muhaddith, in the sense of standing in communication with the Divine.
<b>Mr. Yahya Bakhtiar:</b>	But he is a <i>Zilli</i> , <i>Baroozi</i> Nabi?
<b>Mr. Abdul Mannan Umar:</b>	There is no such thing as a <i>Zilli</i> and <i>Baroozi</i> Nabi, sir!
<b>Mr. Yahya Bakhtiar:</b>	No?
<b>Mr. Abdul Mannan Umar:</b>	I have said again and again that <i>Zilli</i> and <i>Baroozi</i> are terms that refer to non-prophets.
<b>Mr. Yahya Bakhtiar:</b>	I see, I see, so you mean that...
<b>Mr. Abdul Mannan Umar:</b>	Sir, <i>Zill</i> is a simple word. It merely means 'shadow'. There is the actual thing, and there is its shadow. A shadow is called <i>Zill</i> in Arabic.
<b>Mr. Yahya Bakhtiar:</b>	No, this has become clear.
<b>Mr. Abdul Mannan Umar:</b>	Nubuwwat is one thing, and the shadow of Nubuwwat is another.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Sir, the position regarding this has become clear.
<b>Mr. Abdul Mannan Umar:</b>	Alright.
<b>Mr. Yahya Bakhtiar:</b>	Because he had clearly said that he is not a legislating Nabi.
<b>Mr. Abdul Mannan Umar:</b>	No, he had also mentioned 'independent'.
<b>Mr. Yahya Bakhtiar:</b>	That he is also not an independent Nabi.
<b>Mr. Abdul Mannan Umar:</b>	He only says that he is recipient of Divine communication, and that he is, in this sense...
<b>Mr. Yahya Bakhtiar:</b>	Yes. That's it. Now please explain, what does he mean, when he says: 'Apart from that, also understand what Shariah is. A Sahib-e-Shariah (legislator, bringer of a Divine Law) is one who has compiled some laws, commands and prohibitions on basis of Wahy. Keeping in view this definition, our opponents are to blame (for their opposition), because my revelation contains commands and prohibitions.' Here he has become a Sahib-e-Shariah as well.
<b>Mr. Abdul Mannan Umar:</b>	Sir, you might have overseen a word: Sahib-e-Shariah Jadeedah (bringer of a new Shariah). And this new Shariah is the Shariah mentioned in the Holy Qur'an. The Holy Qur'an...
<b>Mr. Yahya Bakhtiar:</b>	First we...
<b>Mr. Abdul Mannan Umar:</b>	These are the words of the Holy Qur'an. These are the Ayaat of the Holy Qur'an.
<b>Mr. Yahya Bakhtiar:</b>	No, first we should settle how he had been related to the old Shariah. Only after that, the question of the new Shariah arises.
<b>Mr. Abdul Mannan Umar:</b>	No. He examines the question 'who is a Nabi'? A Nabi is one who brings a new Shariah. This is the definition of Nabi. We had covered that already.
<b>Mr. Yahya Bakhtiar:</b>	Here it...
<b>Mr. Abdul Mannan Umar:</b>	...does not say 'new Shariah', rather...
<b>Mr. Yahya Bakhtiar:</b>	No, come, look...
<b>Mr. Abdul Mannan Umar:</b>	...what is this? Let me explain it to you...
<b>Mr. Yahya Bakhtiar:</b>	No, I shall read it out once more to you, perhaps I have not understood it right: 'Apart from that, also understand what Shariah is. A Sahib-e-Shariah (legislator, bringer of a Divine Law) is one who has compiled some laws, commands and prohibitions on basis of Wahy, and laid down a law for his Ummat...' He had already begun to make an Ummat. He had begun to take the pledge of allegiance, there had been give directions that this party is to be considered as separate: '...Keeping in view this definition, our opponents are to blame (for their opposition), because my revelation contains commands and prohibitions.'
<b>Mr. Abdul Mannan Umar:</b>	If I answer this on my own, then it might be a bit difficult to understand...

<b>Mr. Yahya Bakhtiar:</b>	The answer it through Maulana Rumi!
<b>Mr. Abdul Mannan Umar:</b>	<p>Sir! I am going to answer this through Maulana Muhammad Husain Batalwi, who had been one of Mirza Sahib's fiercest opponents. He has got that what you would call a magic power of speech. Maulana Muhammad Husain Batalwi brings up this very objection and says:</p> <p>'The compiler of Baraheen-e-Ahmadiyya had in no way claimed that these Ayaat of the Holy Qur'an were addressed to him. By saying that these Ayaat were inspired to him, he means – as he had said himself quite clearly, we are not inventing this – that God had addressed him with the same words or Ayaat by which He had addressed the former prophets, either in the Holy Qur'an or in the books before it; that he, too, had been honoured by this kind of address, and that while addressing these words to him, such and such meaning had been intended, and these meanings are from among the secrets of the Holy Qur'an.'</p> <p>Next, I would like to say...</p>
<b>Mr. Chairman:</b>	Next question.
<b>Mr. Abdul Mannan Umar:</b>	Regarding Imam Jafar Sadiq...
<b>Mr. Yahya Bakhtiar:</b>	Look, we have only little time. You have explained the matter.
<b>Mr. Chairman:</b>	That's all. Only the views of the witness and his Jamaat are needed, not what the others have said. The reply should be confined to the views of his Jamaat.
<b>Mr. Yahya Bakhtiar:</b>	Sir, I will draw the attention of...
<b>Mr. Chairman:</b>	Yes, only to Jamaat, no other references...
<b>Mr. Yahya Bakhtiar:</b>	I will draw the attention of the witness...
<b>Mr. Chairman:</b>	...not what the other honourable member has said and what others have said. Yes, Mr. Attorney-General!
<b>Mr. Yahya Bakhtiar:</b>	<p>I would like to draw your attention towards one matter, namely the Nubuwwat of His Holiness the Promised Messiah. The honourable First Khaleefatul Maseeh says: 'Those people who had seen the Promised Messiah, who had sat in his gathering, know that a Nabi has got a particular attraction. It is very difficult to sit at ease on such occasions. As long as there is no clear order...'</p> <p>Hakeem Nooruddeen Sahib says that there is a particular attraction in the gathering of a Nabi, and that the people who sat in his presence were not sitting in an informal manner, that it was difficult to be at ease. So, does he use the word 'Nabi' here in the <i>Baroozi</i>, in the implied sense?</p>
<b>Mr. Abdul Mannan Umar:</b>	Yes, in the sense of Muhaddith.
<b>Mr. Yahya Bakhtiar:</b>	If I were to say that a person would feel quite tense, when being in a jungle, together with a lion...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...then would this refer to a real lion, or an imaginary lion, or the copy of a lion?
<b>Mr. Abdul Mannan Umar:</b>	Yes. And if he would say: 'There were many other people during my meeting with the lion', then what kind of lion would he mean then?
<b>Mr. Yahya Bakhtiar:</b>	No, I am just saying. Look, there is a person who is a politician, he had rendered

	some services. Due to his services, people say about him that he is 'The Lion of Punjab' or 'The Lion of NWFP'. But still, he is a human being, just like us. He does not bite or scratch anyone. When meeting such a person, one would not say that one is as scared as though one had gone to the jungle and suddenly stood face to face with a lion.
<b>Mr. Abdul Mannan Umar:</b>	No, but even brave people are sometimes afraid.
<b>Mr. Yahya Bakhtiar:</b>	No. Of a brave person. Our Qaid-e-Azam had been a tall, thin man – who would have been afraid of him?
<b>Mr. Abdul Mannan Umar:</b>	His mental abilities were superior to that of many a brave man.
<b>Mr. Yahya Bakhtiar:</b>	Look, not a lion. When he talks here about the gathering around a lion, that 'in the gathering of a Nabi...' he means to say that he was a Nabi. 'A Nabi has got a particular attraction. It is very difficult to sit at ease on such occasions.' In which sense did he use the word there?
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is a very high-end question – in which sense he had used the word there. So, instead of answering this question on my own...
<b>Mr. Yahya Bakhtiar:</b>	If you answer this question on your own, then...
<b>Mr. Abdul Mannan Umar:</b>	No, sir! I shall answer through Mirza Sahib... Maulana Nooruddeen Sahib, whose reference had been cited.
<b>Mr. Yahya Bakhtiar:</b>	Alright.
<b>Mr. Abdul Mannan Umar:</b>	Yes. This would be better. Sir, this is Urdu, a letter, just a simple letter: 'It lies not in man's power to open up the heart and show its contents. If anyone is willing to trust an oath, then I cannot think of a greater oath than the one taken in Allah's name. Neither you will be with me after my death, nor anyone else. Only my faith and my deeds will be with me. This matter shall be presented in the Divine Court. By Allah! I identify Mirza Sahib as the renovator of this century. I know him to be upright.' 27 <sup>th</sup> October, 1910
<b>Mr. Yahya Bakhtiar:</b>	He does not mention the word 'Nabi' onwards?
<b>Mr. Abdul Mannan Umar:</b>	Pardon?
<b>Mr. Yahya Bakhtiar:</b>	He does not mention the word 'Nabi'...
<b>Maulana Ghulam Ghauth Hazarwi:</b>	Sir, may I say something?
<b>Mr. Abdul Mannan Umar:</b>	No. If you would like to read the whole letter...
<b>Mr. Yahya Bakhtiar:</b>	No. I was just asking.
<b>Maulana Ghulam Ghauth Hazarwi:</b>	If the witness would read 'Wallahil Azeem' instead of 'Wallahul Azeem', then it would be better. ( <i>Interruption</i> )
<b>Mr. Abdul Mannan Umar:</b>	I shall read it.
<b>Mr. Yahya Bakhtiar:</b>	No. That is, onwards the word 'Nabi'
<b>Mr. Abdul Mannan Umar:</b>	I told you to let me read the whole letter...

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	No, I am asking you only so as to save time.
<b>Mr. Abdul Mannan Umar:</b>	That is the way to save time. I might say one thing, and there might be written something else. Right: ‘I identify Mirza Sahib as the renovator of this century. I know him to be upright. The literal meaning of ‘Nabi’ are one who passes on information he receives from Allah. We believe that neither Mirza Sahib himself, nor I are bringers of a Shariah. I am firmly convinced that anyone who does not believe in an iota of the Holy Qur’an, is a Kafir. This is my belief. And this is, as far as I know, what Mirza Ghulam Ahmad Sahib believed. Now, whether one believes this, or rejects it, or calls us hypocrites – it doesn’t matter, as this is to be decided by Allah.
<b>Mr. Yahya Bakhtiar:</b>	Sir, now the matter has become perfectly clear. There is no difference between you and the people of Rabwah. They also say that he had been a non-legislating Nabi, not a legislating one.
<b>Mr. Abdul Mannan Umar:</b>	Sir! I told you already that I do not know what they told you.
<b>Mr. Yahya Bakhtiar:</b>	That he was a non-legislating, Ummati Nabi.
<b>Mr. Abdul Mannan Umar:</b>	Sir, look, I have seen their literature of the past fifty years. In the light of that, I am telling you that they do not take ‘non-legislating Nabi’ in the sense of Muhaddith. I do not know what their stand is now. Their stand in the past fifty years...
<b>Mr. Yahya Bakhtiar:</b>	No, the meaning that had been conveyed by Hakeem Nooruddeen.
<b>Mr. Abdul Mannan Umar:</b>	Mujaddid
<b>Mr. Yahya Bakhtiar:</b>	Mujaddid has been said...
<b>Mr. Abdul Mannan Umar:</b>	No. Mujaddid.
<b>Mr. Yahya Bakhtiar:</b>	...but along with that, he had also said ‘a Nabi without a Shariah’.
<b>Mr. Abdul Mannan Umar:</b>	No, without... from the literal point of view, from the linguistic point of view. You should be making the complete statement.
<b>Mr. Yahya Bakhtiar:</b>	The literal meaning – he says the same thing, that he belonged to the Holy Prophet’s □ Ummat, that he was sitting to his □ feet...
<b>Mr. Chairman:</b>	Let us get out of this Lughat. We have... no, no, please! We have got so many Lughats in our library. (Interruption) Please confine yourself. No further question, no further answers about the Lughat or the double meaning or three meanings or four meanings.
<b>Mr. Yahya Bakhtiar:</b>	Alright then. There is another reference: ‘Maulwi Sahib, Hakeem Nooruddeen Sahib the first Khaleefah of Qadiyan says that this is just a matter of Nubuwwat, and that he believes that His Holiness the Messiah (Mirza Ghulam Ahmad Qadiyani) will claim to be a legislating Nabi, and that he will declare the former Shariah to be abrogated. And that even in this case, he would not deny him, because he (Mirza Ghulam Ahmad) was found to be indeed truthful and god-sent, and hence, whatever he says will be right.’
<b>Mr. Abdul Mannan Umar:</b>	Where had this been said?

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	You do not know about this?
<b>Mr. Abdul Mannan Umar:</b>	Sir! I know his eleven books. As far as my knowledge is concerned, these words are not anywhere in his books
<b>Mr. Yahya Bakhtiar:</b>	If not in any book, then maybe in any letter, or...
<b>Mr. Abdul Mannan Umar:</b>	Then this letter should be shown to me, because letters are private things. I do not know whether this letter...
<b>Mr. Yahya Bakhtiar:</b>	...any other writing? No, no, any other writing? You do not know about this?
<b>Mr. Abdul Mannan Umar:</b>	No, not at all. If there is any such letter...
<b>Mr. Yahya Bakhtiar:</b>	No. Alright then.
<b>Mr. Abdul Mannan Umar:</b>	Yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	Now you...
<b>Mr. Abdul Mannan Umar:</b>	Sometimes things are forged.
<b>Mr. Yahya Bakhtiar:</b>	<p>No, that is right. That is why I asked you, because you are an authority, you have got knowledge.</p> <p>Now, this reference has been taken from 'Al Furqan', Rabwah. There is no authority, but he had quoted some of your, your party's thoughts. He says: 'Below we shall cite some quotations from the elders of the Lahore party, which shall clearly prove that until their separation during the second Khilafah, they believed in the Nubuwwat of His Holiness, The Promised Messiah, just as the Ahmadiyya Jamaat does...'</p> <p>Then he says that Maulwi Maudoodi Sahib had written...' I quote: 'Our Prophet ﷺ is the Last of Prophets, and after him, there can be no other prophet – neither any of the old prophets, nor a new one, who would have got Nubuwwat without the agency of the Holy Prophet's ﷺ Nubuwwat.'</p> <p>Onwards, Maulwi Sahib says: 'The opponent might take any meaning, but we firmly believe that only God can make prophets, or Siddiqs, or grant anyone the rank of a Shaheed or Salih. But these things must be asked for (i.e. Allah does not give them to one who does not pray for them). The person in whose hands we had put our hand, was truthful – Allah's saintly and hallowed Messenger. The spirit of purity had attained perfection in him.'</p> <p>This was 'Al Hakam', printed in 1908. First it was 'Al Hakam', 10<sup>th</sup> March 1906. Then, 'Al Hakam, 18<sup>th</sup> July 1908.</p> <p>Then onwards, in the preamble written by Maulwi Karamuddeen of Bheem, Maulwi Sahib used this statement by the Khaleefah as evidence...</p>
<b>Mr. Abdul Mannan Umar:</b>	<i>(Inaudible)</i>
<b>Mr. Chairman:</b>	Not now, not now. Finish this.
<b>Mr. Yahya Bakhtiar:</b>	Let me read this quotation first. Then you can see... These are taken from 'Al Hakam', a paper that was published in those days.

‘There is another view of the matter according to Mohammadan theology. One who believes a person claiming to be a prophet, is *Kazzab*. And this has been admitted by prosecution evidence. Now the complainant knew perfectly well that the first accused claimed that position...’

First accused was Mirza Sahib there:

‘...that position and notwithstanding that he believed the accused – notwithstanding that he believed the accused. Consequently, in religious terminology, the complainant was a *Kazzab*.’

Now arises the question that Maulwi Muhammad Ali Sahib says – regardless of whether this claim was considered as false in the court – that Mirza Sahib had – and this is not a matter of implication – he just said it:

‘The complainant (Maulwi Karamuddeen) knew extremely well that the first accused (that is, Mirza Sahib) had claimed that position (i.e. that of prophethood and messengership), and notwithstanding that, he believed the accused. Consequently, in religious terminology, the complainant was a *Kazzab*.’

That is, because a person had made a claim, and he considered that person as truthful.

Then there is another reference from ‘Review of Religion’, 1904, which cites Maulana Muhammad Ali to have answered the editor of the ‘Pioneer’ of Allahabad as follows:

‘Just as he had written with regard to India that it did not need another prophet at that time, he should also publish in any newspaper that some 1900 years ago, Syria had not been in need of another prophet.’

‘Review of Religions’, March 1904, p. 46

Onwards Maulwi Muhammad Ali says, addressing the Hindus:

‘We do accept that they were promised by the Divine Being that there shall come another avatar towards the end of time – and God has fulfilled this promise through the Holy Indian Prophet, Mirza Ghulam Ahmad Qadiyani.’

‘Review of Religions’, November 1904, page 411

Onwards, he writes:

‘Maulwi Karamuddeen had filed a case against His Holiness the Promised Messiah as well as Hakeem Fadhluddeen, (مقدمه ازاله حیثیت عرفی), because His Holiness had, in his book...’

I have mentioned this already, namely that he called him then a ‘*Kazzab*’.

Then there are some further references which I shall skip.

Then I would like to draw your attention towards a speech by Khwaja Qamaruddeen, which is directed towards the editor of ‘Al Hakam’. Yes, this is ‘Al Hakam’, 14<sup>th</sup> May, 1911:

‘Batawli had mentioned in his daily article in the daily ‘Paisa’ that Khwaja Sahib had (*na’oodhu billah!*) denied the prophethood or messengership of His Holiness the Promised Messiah. But Batalwi Sahib might be surprised to know that right in his hometown Batalah, Khwajah Sahib had – addressing him – clearly said in a lecture: ‘There is a prophet and a messenger in your neighbourhood, whether you believe it or not.’

This was referred to in ‘Al Hakam’, 1911.

	Similarly, several of your elders had stated on various occasions – I am not quoting them all, as I do not want to waste time- that they considered Mirza Sahib as a prophet and a messenger...
<b>Mr. Chairman:</b>	What is the question?
<b>Mr. Yahya Bakhtiar:</b>	<p>...now I would like to draw your question to some evidence given under oath: 'The consensus of the Jamaat-e-Ahmadiyya regarding the prophethood of His Holiness the Promised Messiah.' A statement made by Shaikh Abdur-Rahman Misri Lahori while being under oath.</p> <p>Below, we are giving a (written) under-oath statement made and signed by Shaikh Abdur-Razzaq Sahib. This statement is dated 24<sup>th</sup> August 1935, and is a reply to the in-charge of the literary department:</p> <p>'I am an Ahmadi who lived already during His Holiness' (i.e. His Holiness the Promised Messiah's) days. I pledged allegiance in 1905. I believed and do believe His Holiness to be a prophet, just as I believe in all other god-sent prophets and messengers. I do not make any difference in the nature of 'Nubuwwat' now, just as I had not made any difference back then. Back then, I had not even heard words like 'Majaz' or 'Isti'arah' (implication and figure of speech). Sometime later, I saw these words being used in His Holiness' books in a sense that has not denied my belief. In this sense, I still consider His Holiness <i>alaihissalam</i>... as <i>Saheeh Majaz Nabi</i>, that is, as a Nabi without a new Shariah, as a Nabi who, by virtue of his following the Holy Prophet ﷺ, by virtue of his abating himself in obedience to the Holy Prophet ﷺ, by becoming his perfect reflection, acquired the rank of Nubuwwat. The foundation of my belief lies in His Holiness' speeches and writings and in the agreed upon beliefs of the Jamaat-e-Ahmadiyya.'</p> <p>So, what I am saying is that you and the people of Rabwah have got the same beliefs.</p>
<b>Mr. Chairman:</b>	What is the question? These are the references and on these references, what question Mr. Attorney-General bases?
<b>Mr. Yahya Bakhtiar:</b>	Sir?
<b>Mr. Chairman:</b>	These are the references. What is the definite question out of these?
<b>Mr. Yahya Bakhtiar:</b>	I say: does he deny these allegations, these statements?
<b>Mr. Chairman:</b>	Yes, the first question.
<b>Mr. Yahya Bakhtiar:</b>	I will give these copies to them. They will verify and, after the break, they can...
<b>Mr. Chairman:</b>	Yes, no. (1), I will ask the witness, whether these are admitted? If they are admitted...
<b>Mr. Yahya Bakhtiar:</b>	They have their 'Review of Religions'.
<b>Mr. Chairman:</b>	...then the explanation. And if they are not admitted, that's alright. We will be going for a...
<b>Mr. Yahya Bakhtiar:</b>	(To the witness): Do you think that he had said so only figuratively?
<b>Mr. Chairman:</b>	The Delegation...just a minute, just a minute...
<b>Mr. Yahya Bakhtiar:</b>	Look at this...
<b>Mr. Chairman:</b>	The Delegation can look into all these references. We will break for fifteen minutes. Then they will reply about it, yes.
<b>Mr. Yahya Bakhtiar:</b>	Have a look at them. After fifteen, twenty minutes...



<b>Mr. Chairman:</b>	Have a look at them. There are about 10, 15 references. You can look into them...
<b>Mr. Yahya Bakhtiar:</b>	In which sense have they been used? What was meant by that?
<b>Mr. Chairman:</b>	Then you can explain; the Delegation can explain.
<b>Mr. Abdul Mannan Umar:</b>	<i>(Inaudible)</i>
<b>Mr. Chairman:</b>	Yes, have a look at them. The Delegation will keep sitting while the House is adjourned.
<b>Mr. Yahya Bakhtiar:</b>	Let them have a cup of tea also. They can discuss it there.
<b>Mr. Chairman:</b>	They can discuss, yes, they can discuss in the room.
<b>Mr. Yahya Bakhtiar:</b>	Yes, have a cup of tea. Discuss the matter here, think about it.
<b>Mr. Chairman:</b>	Yes. At 12:15 The House is also adjourned to meet again at 12:15.
<i>(The Special Committee adjourned for tea-break to re-assemble at 12:15 p.m.)</i>	
<i>(The Special Committee re-assembled after tea-break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair.</i>	
<b>Mr. Chairman:</b>	Call them. <i>(Pause)</i> I think we can finish after one hour.
<b>Mr. Yahya Bakhtiar:</b>	A quarter to two...
<b>Mr. Chairman:</b>	We should try to.
<b>Mr. Yahya Bakhtiar:</b>	...or maybe two o'clock – at most.
<b>Mr. Chairman:</b>	They do not... one minute, do not call them yet... they do not get beyond their linguistics.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am leaving them now.
<b>Mr. Chairman:</b>	And he has clearly said that there are two meanings.

### SUBMISSION OF WRITTEN REPLIES TO QUESTIONS

<b>Mr. Yahya Bakhtiar:</b>	I will tell them whatever reply they have got to give...
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...they may send it to you in writing. To some questions, they want time.
<b>Mr. Chairman:</b>	Yes.

### NODDING BY THE WITNESS IN REPLY TO QUESTIONS

<b>Sahibzada Safiullah:</b>	Sir! I want to say one thing. Whenever the Attorney-General puts a question, the witness nods in affirmation. But this nodding is not mentioned in the record. We also do not have any TV cameras here.
<b>Mr. Chairman:</b>	If they were to accept any of those things here, had they not done so 90 years ago already?
<b>Sahibzada</b>	No. He is always nodding.

<b>Safiullah:</b>	
<b>Mr. Chairman:</b>	They had not accepted anything in the past 90 years. Do you think we can convince them here in two minutes?
<b>A member:</b>	If they do not believe their Prophet, then they do not believe anyone at all.
<b>Mr. Chairman:</b>	You better be ready for this as well. (Laughter) They too, will have their turn.
<b>Sahibzada Safiullah:</b>	He had not even spared the Holy Qur'an and the Ahadith, so how would he spare Maulana's literature.
<b>Mr. Chairman:</b>	No, that in which 'zoo' is written.

### GENERAL DEBATE AFTER THE CROSS EXAMINATION

<b>Chaudheri Jahangir Ali:</b>	Mister Chairman! After examining the Lahore Jamaat...
<b>Mr. Chairman:</b>	Yes, after that we will open the debate in the closed session of the House Committee. Maulana Mufti Mahmood will start.
<b>Chaudheri Jahangir Ali:</b>	I wanted to say...
<b>Mr. Chairman:</b>	Next session, it may be tomorrow.

### SAMDANI TRIBUNAL'S REPORT

<b>Chaudheri Jahangir Ali:</b>	The papers say that the report of the Samdani Tribunal shall be given to the members.
<b>Mr. Chairman:</b>	Yes.
<b>Chaudheri Jahangir Ali:</b>	The newspapers mentioned that the Report of the Samdani Tribunal shall be circulated among the members. I would like to request that we should be given copies of this report before this question is debated in the Special Committee. We could prepare our case better, Sir.
<b>Mr. Chairman:</b>	I cannot guarantee what has been mentioned in the newspapers, because...
<b>Chaudheri Jahangir Ali:</b>	They must have got their information from government sources.
<b>Mr. Chairman:</b>	It says that the Samdani Report... Law Minister will be coming... he also had suffered a tragedy, because of his father's death.
<b>Chaudheri Jahangir Ali:</b>	Yes, right.
<b>Mr. Chairman:</b>	He was in a better position to tell the House. He will be coming day after tomorrow morning.
<b>Chaudheri Jahangir Ali:</b>	Yes. Alright.

<b>Mr. Chairman:</b>	And, from tomorrow, we will be going to open this general debate and Mufti Mahmood will start will all the books and pamphlets on behalf of, I would not say, Opposition and Government, because all are the same in this House.
<b>One Member:</b>	It will be closed door?
<b>Mr. Chairman:</b>	Yes. Closed door. And then any honourable member can participate. But we will regulate. Anything else the honourable members want to say?
<b>Mr. Yahya Bakhtiar:</b>	Sir! It is getting late.
<b>Mr. Chairman:</b>	Ok, call them then. One hour, Sir, then, you know, we have to...

### WRITTEN STATEMENTS BY THE MEMBERS

<b>Maulana Abdul Haqq:</b>	Will Hazrat Mufti Sahib read out our statements, our viewpoint?
<b>Mr. Chairman:</b>	Yes.
<b>Maulana Abdul Haqq:</b>	This...
<b>Mr. Chairman:</b>	This is a matter that you are to decide after consultation.
<b>Maulana Abdul Haqq:</b>	It should be read out so that it comes on the record.
<b>Mr. Chairman:</b>	Whatever you deem proper. I had read it by myself.
<b>Maulana Abdul Haqq:</b>	No, well...
<b>Mr. Chairman:</b>	I have also read all the rulings.
<b>Maulana Abdul Haqq:</b>	Alright.

### CONDOLENCE OF MURDER OF AMIR MUHAMMAD KHAN

<b>Chaudheri Zuhoor Ilahi:</b>	Mr. Speaker! Before we continue the proceedings, I... You must have already learnt about that unfortunate incident regarding Amir Muhammad Khan. I would like to have some condolence for that.
<b>Mr. Chairman:</b>	Wait one moment. This has just been discussed. You were not there. Just wait for... Chaudheri Sahib! Just wait a moment, just wait a moment.
<b>Chaudheri Zuhoor Ilahi:</b>	Alright, fine.
<b>Mr. Chairman:</b>	We all were together when we have decided that after an hour – because I am also getting some information – I will pass on the information, entire, everything. <i>(The Delegation entered the Chamber)</i>

**CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION**

<b>Mr. Chairman:</b>	Yes, the Attorney-General. Before the Attorney-General puts his question – yesterday Maulana Abdul Haqq Sahib had read an Ayat regarding ‘Murtid’, if I am not wrong.
<b>Mr. Yahya Bakhtiar:</b>	He had read a Hadith.
<b>Mr. Chairman:</b>	The Hadith had been read by Mufti Mahmood. Maulana Abdul Haqq had read the Ayat from the Holy Qur’an. He had said that the word ‘Murtid’ had not been used in the Holy Qur’an, in reply to which an Ayat from the Holy Qur’an, as well as two Ahadith had been read. They are still to reply to this, if they like.
<b>Mr. Yahya Bakhtiar:</b>	Regarding ‘Murtid’, they say...
<b>Mr. Chairman:</b>	It can be repeated.
<b>Mr. Yahya Bakhtiar:</b>	(To the witness) The Hadith and the Ayaat that you had heard yesterday, you had said that there is no punishment for a Murtid?
<b>Mr. Chairman:</b>	No, he had said that there is no mention of ‘Murtid’ in the Holy Qur’an. This is the answer he had given.
<b>Mr. Yahya Bakhtiar:</b>	Yes. That is what we wanted to ask, about the Ayat and the Hadith that had been read yesterday.
<b>Mr. Abdul Mannan Umar:</b>	Sir! Should I first answer...
<b>Mr. Chairman:</b>	No, first that, first that...
<b>Mr. Yahya Bakhtiar:</b>	(Incomprehensible)... first take this.
<b>Mr. Chairman:</b>	Answer the Attorney-General’s question.
<b>Mr. Abdul Mannan Umar:</b>	First the answer to your question?
<b>Mr. Chairman:</b>	First the answer to your question. But after that, answer that of Maulana Abdul Haqq.
<b>Mr. Abdul Mannan Umar:</b>	We had been given some Photostats and were asked to give our opinion with regard to them. Now, the honourable members have assembled here to make a very important decision. Unfortunately, I have to say that already several times before, I had pointed out that ‘Furqan’ is an irresponsible paper. Whatever is written in this paper, should not be used as basis for such an important decision. Here my hands...
<b>Mr. Chairman:</b>	I must say the witness cannot guide the procedure of this committee. The witness can say...
<b>Mr. Yahya Bakhtiar:</b>	I had requested you so many times, that please...
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...forget ‘Furqan’
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...you were supposed to have a look at the quotations taken from ‘Review’, dated 6-7-1904. If you cannot verify them rightnow, do so later. Put it in writing and submit. There is no need for haste. It is a very important issue.
<b>Mr. Abdul Mannan:</b>	No, sir, I was given this Photostat...

<b>Mr. Yahya Bakhtiar:</b>	Also see whether...
<b>Mr. Abdul Mannan Umar:</b>	Yes, I had a look at that.
<b>Mr. Yahya Bakhtiar:</b>	If you say that this is correct, this is wrong...
<b>Mr. Abdul Mannan Umar:</b>	No, I just...
<b>Mr. Yahya Bakhtiar:</b>	If you say...
<b>Mr. Abdul Mannan Umar:</b>	All I want to say is that unauthentic matter has been presented in a statement under oath.
<b>Mr. Chairman:</b>	That's all. That's all.
<b>Mr. Yahya Bakhtiar:</b>	Well. Alright. Fine.
<b>Mr. Chairman:</b>	That's all. Finish it. Now, with regard to the references, just say whether they are correct.
<b>Mr. Yahya Bakhtiar:</b>	The remaining references, the remaining references, which Maulwi Sahib...
<b>Mr. Abdul Mannan Umar:</b>	I will have to compare them, before I can say anything...
<b>Mr. Yahya Bakhtiar:</b>	Yes. So, if you think you cannot answer rightnow, then compare them and send your written comments to the Secretary of the Assembly. He shall then...
<b>Mr. Chairman:</b>	(To the Deputy Speaker) Jawed! Note that, that which...
<b>Mr. Yahya Bakhtiar:</b>	...circulate your answer among the members.
<b>Mr. Abdul Mannan Umar:</b>	I would like to give a principal reply regarding that, if this would help to decide...
<b>Mr. Chairman:</b>	No, no...
<b>Mr. Abdul Mannan Umar:</b>	...Maulana Muhammad Ali had replied to this.
<b>Mr. Chairman:</b>	No, no, just a minute. The Hawalajat which have been put to the Delegation should either be accepted or rejected.
<b>Mr. Yahya Bakhtiar:</b>	The first question was whether these are correct or not. If they are not correct, then...
<b>Mr. Chairman:</b>	If they are correct or not? If they are correct, then they can give an explanation, otherwise not.
<b>Mr. Yahya Bakhtiar:</b>	And if you say that they are correct, then you may state afterwards what they mean.
<b>Mr. Chairman:</b>	And the Delegation can send written reply after getting it verified and with explanation, if they like.
<b>Mr. Yahya Bakhtiar:</b>	And explanation.
<b>Mr. Chairman:</b>	And whatever they like, they can write. Next question. The Ayaat of the Holy Qur'an that had been read by Maulana Abdul Haqq, and Mufti Mahmood had given the reference of a Hadith.
<b>Mr. Yahya Bakhtiar:</b>	Will you say something about the 'Murtid' issue now or later?
<b>Mr. Abdul Mannan Umar:</b>	No, no, I will explain it rightnow.
<b>Mr. Yahya Bakhtiar:</b>	Alright.
<b>Mr. Abdul Mannan Umar:</b>	As far as the killing of a Murtid is concerned, I would like to say that the most

<b>Umar:</b>	important Urdu writings on this topic, were published in in a series of articles in 'Zameendar' in 1925. All the references that had been brought up so far, or that are being discussed, had been covered in this series. Regarding this, I would merely like to say that Maulana Muhammad Ali Johar had published in reply to that series a series of articles in the paper 'Hamdard', Delhi. In this series, he had proven that there is no Ayat in the Holy Qur'an according to which a Murtid is to be punished by death. The paper 'Zameendar' itself had accepted that: 'No doubt...'
<b>Mr. Chairman:</b>	I had already said that the witness should give his own view-point, his Jamaat's view-point, not what 'Zameendar' has written. We are least concerned with what 'Zameendar' has written in 1925.
<b>Mr. Yahya Bakhtiar:</b>	No, sir, he says that 'Zameendar' is confirming his view.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Chairman:</b>	No, no, his own view should come.
<b>Mr. Yahya Bakhtiar:</b>	Yes. He said that...
<b>Mr. Chairman:</b>	His views are more important. We are here to get his views.
<b>Mr. Yahya Bakhtiar:</b>	Sir, he has recorded his view, that there is no punishment for Murtid in the Holy Qur'an.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Now he is confirming that.
<b>Mr. Chairman:</b>	No, we need confirmation. We will believe whatever the witness says; we will believe his views. We do not need any support.
<b>Mr. Yahya Bakhtiar:</b>	He asks whether your views had been recorded or not.
<b>Mr. Abdul Mannan Umar:</b>	Yes. No, this is not our viewpoint.
<b>Mr. Yahya Bakhtiar:</b>	Well then, alright.
<b>Mr. Chairman:</b>	He had not made any statement regarding the Ayat.
<b>Mufti Khalid Mahmood:</b>	The Ayat...
<b>Mr. Chairman:</b>	...and regarding the Hadith.
<b>Mr. Abdul Mannan Umar:</b>	Yes. Let me tell you about the Hadith.
<b>Mufti Mahmood:</b>	Regarding the Ayat... the question then had been...
<b>Mr. Chairman:</b>	Yes
<b>Mufti Mahmood:</b>	...that the Ayat: (Arabic text not contained in original – translator) In his Sahih, Imam Bukhari had cited this Ayat to show that a Murtid is to be killed. Here we would like to point out that Imam Bukhari thought that this Ayat had been revealed regarding the punishment of a Murtid. If you could please elucidate this.
<b>Mr. Chairman:</b>	What are your views regarding this?
<b>Mr. Abdul Mannan Umar:</b>	If we would read the whole Hadith in Bukhari, then the matter would become so

<b>Umar:</b>	clear that there would be probably no need for any further discussion. Sahih Bukhari does indeed mention Harbi Kafirs, and Harbi Murtids, that is, such people who rebel against their present government and join others. And indeed, this (i.e. death penalty) is the punishment for such an offence. But this punishment is meted out in connection with rebellion. If a person does not rebel, if he merely changes his religion, then the Holy Qur'an does not mention any worldly punishment for such doings. Imam Bukhari had not cited any Hadith regarding this. If you can show me any Hadith that does not mention Harbi Kafirs, then I can explain.
<b>Mr. Chairman:</b>	Next question.
<b>Mufti Mahmood:</b>	This too, is a Hadith that has been recorded by Imam Bukhari: (Arabic text not contained in original – translator) 'When a person changes his religion, put him to death.' This tradition is also found in Sahih Bukhari.
<b>Mr. Abdul Mannan Umar:</b>	Allah Most High says in the Holy Qur'an (Arabic text not contained in original – translator) This is an Ayat from Surah Nisaa, that the people who first believe, ثم كفروا, then they disbelieve; that is, they leave their faith, they leave the Muslim religion, ثم امنوا, then they believe again, and ثم كفروا, then disbelieve again, ثم... (Arabic), then they get even more obstinate in their Kufr. Now, if the punishment of a Murtid is to put him to death, then this whole process of his disbelieving, believing, disbelieving again, would not take place. If death penalty was to be meted out merely because of a person's apostasy, then he would have been killed right after the first instance of apostasy. The statement that the Holy Qur'an itself had laid down that a Murtid is to be put to death, stands in contradiction to the Holy Qur'an.
<b>Mr. Chairman:</b>	This is turning into a full-fledged debate. Leave it. It is a question of interpretation.
<b>Mr. Yahya Bakhtiar:</b>	We can cover this during our discussion.
<b>Mr. Chairman:</b>	It is a question of interpretation, yes, Attorney-General, next question.
<b>Sardar Maula Bakhsh Soomro:</b>	(Inaudible) Sir, because... some reply should come from there that you can... some reply should come from there, otherwise...
<b>Mr. Chairman:</b>	No, the question ( <i>Interruption</i> ) about the second Hadith...
<b>Mr. Abdul Mannan Umar:</b>	Respected Sir! What I was about to say is that if this Hadith is in exactly these words: 'Put to death the one who changes his religion', then, I would like to ask, what about those who convert to Islam from Christianity? من بدل دينه – one who changes his religion – the religion of such a person was Christianity. Then he changes it and becomes a Muslim. Should he also be killed? This very concept is wrong.
<b>Maulana Mufti Mahmood:</b>	'من' refers to Muslims, here.
<b>Mr. Abdul Mannan Umar:</b>	This 'من' has not been used to refer to Muslims anywhere else. You can check the whole Arabic language, nowhere has been stated that 'من' means 'Muslim. 'من' means 'who'
<b>Mr. Chairman:</b>	Next question by Attorney-General. That's all.

<b>Mr. Yahya Bakhtiar:</b>	Maulana would like to say something.
<b>Mr. Chairman:</b>	No need to do so. No need.
<b>Mr. Yahya Bakhtiar:</b>	Sir, now there are some other questions... I am coming to another topic. You say that Mirza Sahib was only a Muhaddith, and that he was truthful, that he was an Ummati of Hazrat Muhammad ﷺ, and that he was fully under the restrictions of the Holy Qur'an and the Holy Law. So, does the Holy Qur'an permit us to insult the former prophets?
<b>Mr. Abdul Mannan Umar:</b>	Neither does the Holy Qur'an permit such a thing, nor the Ahadith, nor man's moral sense.
<b>Mr. Yahya Bakhtiar:</b>	Now I shall ask you – you might be aware that he had said some things with regard to Hazrat Isa <i>alaihissalam</i> , which are being considered as insulting. 'His paternal and maternal grandmothers committed adultery and whoredom.' 'He was given to drink and debauchery.' 'He was a blockhead.' – Do you know about this? These things can be read from several sources, I can read them to you, if you like.
<b>Mr. Abdul Mannan Umar:</b>	No, I do know about this.
<b>Mr. Yahya Bakhtiar:</b>	Since you know them, how would you interpret these statements?
<b>Mr. Abdul Mannan Umar:</b>	During a debate, a technique known as 'Ilzam-e-Khasm' is being employed. That is, the opponent during a debate has got a certain creed, believes in some things – just like you ask us if Mirza Sahib believed such and such thing, and that since we believe in Mirza Sahib, we also believe in these things. And we fully agree that this is the proper way, we acknowledge that. Now, you know that Mirza Sahib had many debates with the Christians. And Mirza Sahib had left them speechless. He made them, the priests sent by Lefroy, leave the Subcontinent. There were some means. What were those means? One was the interpolated, corrupted 'New Testament', which people falsely consider as the 'Injeel' that had been revealed to Hazrat Isa <i>alaihissalam</i> , whereas it is not the same. Rather, it is Mathew's 'Injeel', or that of Luke, or that of Mark, or that of John. It is not the Injeel of Hazrat Isa <i>alaihissalam</i> . It is just the New Testament. In it... but we do not consider it as authentic. We consider it as interpolated and corrupted. However, the Christians consider it as authentic. Mirza Sahib had said to them that they insult Muhammad Mustafa ﷺ, that they raise all kinds of objections against Islam, against the Holy Qur'an, and blaspheme our beloved Prophet ﷺ. And that they should have a look at themselves, what their unanimously accepted book says about the Messiah? It says that some of his maternal and paternal grandmothers had been such and such. These statements are actually not those of Mirza Sahib himself, rather, they are contained in the Christians' Holy Book. So, 'Ilzam-e-Khasmi' – the term I had mentioned in the beginning - was employed, namely to confront the opponent with a matter accepted by them and render them thus speechless. And the Christians were speechless. These are not Mirza Sahib's own statements.
<b>Mr. Yahya Bakhtiar:</b>	Well, Mirza Sahib had written in his books, and also in the books for the Christians to 'stop mentioning the Son of Maryam', as Ghulam Ahmad is far better than him? This is what I am saying, that you are...
<b>Mr. Abdul Mannan Umar:</b>	I have already answered this objection...



<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	No, please answer these two points jointly.
<b>Mr. Abdul Mannan Umar:</b>	Alright. Let me answer the second matter that you had mentioned. Sir! Something in this regard had been mentioned yesterday, namely that Mirza Sahib had neither laid any claim to greatness, nor had he insulted the Messiah, rather, he meant to pay a tribute to the Holy Prophet ﷺ, when he said: 'Stop mentioning the Son of Maryam'. 'You say that the Son of Maryam himself...'
<b>Mr. Yahya Bakhtiar:</b>	If the answer is what I think it to be, the one that you had given yesterday, then there is nothing more required.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, please state that when Mirza Sahib says: 'Jesus cannot claim to be a righteous person...' This does not contain any reference to the Bible. This is Mirza Sahib's own conclusion: The people know that he had been a drunkard and given to debauchery, that he was of vile demeanour, and that he had been so not only after being raised to Divinity, but already before that – right from the beginning – hence, the claim to Divinity stemmed from liquor consumption.' This is Mirza Sahib's own conclusion.
<b>Mr. Abdul Mannan Umar:</b>	Let me explain...
<b>Mr. Yahya Bakhtiar:</b>	This is not with reference to the books of the Christians. This is what Mirza Sahib had concluded from such of their writings as he deemed authentic, namely that the Messiah was a drunkard and a debaucher, and that he had claimed Divinity because he was drunk.
<b>Mr. Abdul Mannan Umar:</b>	Please listen to me. If you let me explain Mirza Sahib's words, the question of whether Mirza Sahib had insulted the Messiah or not, will become clear. And what he himself thought regarding that, will become clear as well. He says: 'The Son of Maryam had been the Promised Messiah as far as the Mosaic line is concerned, and I am the Promised Messiah as far as the Muhammadan line is concerned. Hence, I honour and respect the one who is my namesake. And a mean liar is the one who claims that I do not honour the Messiah, the Son of Maryam.' He says: 'Another reason why God has sent us is to accept Isa as God's true, pure and immaculate prophet, and to believe in his prophethood. Hence, nowhere in our books can be found any word that goes against his exalted status. And if anyone still thinks so, then he is deluded and a liar.' Ayyam-e-Sulh, p. 2...
<b>Mr. Yahya Bakhtiar:</b>	Sir, look...
<b>Mr. Abdul Mannan Umar:</b>	'Hence...' Please let me finish. 'Hence, everywhere in our words...' Regarding which you had said that these are Mirza Sahib's own words: 'Hence, everywhere in our words, we referred to the Christians' imaginary Messiah, and nowhere have we referred to that humble servant of Allah, Isa, Son

	<p>of Maryam, who had been a prophet and who is mentioned in the Holy Qur'an. And we have adopted this manner only after listening for forty years to the priests' abuses.'</p> <p>And this manner of speech, of talking, which I had referred to as 'Ilzam-e-Khasm', had also been adopted by some scholars from among the Ahl-e-Sunnat. Maulwi Aal-e-Hasan says: 'And just look at yourselves, if, God Forbid...'</p>
<b>Mr. Yahya Bakhtiar:</b>	I have understood.
<b>Mr. Abdul Mannan Umar:</b>	'...At two instances in Hazrat Isa's ancestry from his mother's side, you have...'
<b>Mr. Yahya Bakhtiar:</b>	Look, sir, look! You have prepared lengthy answers in written, you read them out, and this is not permitted at all in the Assembly. If there is any relevant reference...
<b>Mr. Abdul Mannan Umar:</b>	Yes, the reference...
<b>Mr. Yahya Bakhtiar:</b>	You had explained this already yesterday. I am asking you about the conclusions...
<b>Mr. Abdul Mannan Umar:</b>	Yes, I had read it out to you in his very words, sir!
<b>Mr. Yahya Bakhtiar:</b>	No, I mean, on one side, he says this, and at the same time, he gives his conclusion.
<b>Mr. Abdul Mannan Umar:</b>	Yes, the conclusion of his talk.
<b>Mr. Yahya Bakhtiar:</b>	On one side, he... well, you must have discovered how he talks about the paternal and maternal grandmothers...
<b>Mr. Abdul Mannan Umar:</b>	It is written in there.
<b>Mr. Yahya Bakhtiar:</b>	It has been taken from there.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<i>(At this stage, Mr. Chairman vacated the Chair, which was occupied by Madam Deputy Speaker (Dr. Mrs. Ashraf Khatoon Abbasi))</i>	
<b>Mr. Yahya Bakhtiar:</b>	Then, onwards he himself says: 'His inclination to and interaction with prostitutes was probably based on his familiarity with them due to his background.'
<b>Mr. Abdul Mannan Umar:</b>	Because this is written in the Bible.
<b>Mr. Yahya Bakhtiar:</b>	What is written?
<b>Mr. Abdul Mannan Umar:</b>	That a prostitute had come to the Messiah and rubbed some fragrant oil on his feet with her hair. This is what that prostitute did. This is written in the Bible.
<b>Mr. Yahya Bakhtiar:</b>	No, this is one thing...
<b>Mr. Abdul Mannan Umar:</b>	This has not been said by Mirza Sahib...
<b>Mr. Yahya Bakhtiar:</b>	Look, the conclusion that had been drawn from this, listen: 'His inclination to and interaction with prostitutes was probably based – probably based...'
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is the conclusion, because it is written in there.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Yes. He is drawing a conclusion.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	'...was probably based on his familiarity with them due to his background', 'that his paternal and maternal grandmothers were whores.'
<b>Mr. Abdul Mannan Umar:</b>	This is called 'Ilzami' answer. ( A kind of answer by which one stuns the opponent by exasperating him)
<b>Mr. Yahya Bakhtiar:</b>	This is the conclusion which had been drawn by Mirza Sahib.
<b>Mr. Abdul Mannan Umar:</b>	As based on their writings.
<b>Mr. Yahya Bakhtiar:</b>	The paternal and maternal grandmothers mentioned in our and their writings – are they the same or are they different?
<b>Mr. Abdul Mannan Umar:</b>	No, we do not accept that, not at all.
<b>Mr. Yahya Bakhtiar:</b>	He was born without maternal, paternal grandmothers?
<b>Mr. Abdul Mannan Umar:</b>	Not at all, we consider the ancestry of the Messiah to comprise chaste people only.
<b>Mr. Yahya Bakhtiar:</b>	No, I am saying that the grandmothers that are thus accused, are the same.
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is wrong. We accept that.
<b>Mr. Yahya Bakhtiar:</b>	But why is Mirza Sahib writing it then?
<b>Mr. Abdul Mannan Umar:</b>	Mirza Sahib is saying that their books had referred to the Messiah's grandmothers in these terms.
<b>Mr. Yahya Bakhtiar:</b>	Alright. So, this had been said with regard to Jesus Christ. Does Mirza Sahib say similar things about the Ahl-e-Bait? What does he say about Hazrat Ali <i>radiallahu anhu</i>
<b>Mr. Abdul Mannan Umar:</b>	Let me explain...
<b>Mr. Yahya Bakhtiar:</b>	What does he say about Hazrat Husain <i>radiallahu anhu</i> ?
<b>Mr. Abdul Mannan Umar:</b>	If you let me, I shall answer one by one.
<b>Mr. Yahya Bakhtiar:</b>	'Leave that quarrel about the old Khilafah. Take a new Khilafah now. You are ignoring that living Ali amongst you, and hanker after a dead Ali instead.'
<b>Mr. Abdul Mannan Umar:</b>	Hazrat Mirza Sahib had made a point here. Mirza Sahib says, regarding Hazrat Ali <i>radiallahu anhu</i> : خاکم نثار کوچہ آل محمد است. 'Let even my dust be sacrificed for Muhammad's family.' What he is saying above, is that some Shiites consider Hazrat Ali as some kind of primeval matter. I am not saying that all do so. Some of them, however, think that Jibreel was supposed to bring the revelation to Hazrat Ali, but he brought it to Muhammad-Rasoolullah ﷺ instead.
<b>Mr. Yahya Bakhtiar:</b>	Look, this has nothing to do with this. He is saying that he is better than Ali, that Ali is dead, whereas he is alive.
<b>Mr. Abdul Mannan Umar:</b>	The Ali whom they have in their minds.

<b>Mr. Yahya Bakhtiar:</b>	Whichever.
<b>Mr. Abdul Mannan Umar:</b>	Yes, that Ali. No one, not you, nor any Shiite, would venerate such an Ali.
<b>Mr. Yahya Bakhtiar:</b>	No, is, no, is... is his revelation better, or what?
<b>Mr. Abdul Mannan Umar:</b>	Better than that Ali.
<b>Mr. Yahya Bakhtiar:</b>	That is, that Ali...
<b>Mr. Abdul Mannan Umar:</b>	Yes, who is that Ali? It is not Hazrat Ali <i>radiallahu anhu</i> , rather, that Ali is a kind of imagination...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	An imaginary Ali...
<b>Mr. Yahya Bakhtiar:</b>	Yes, so...
<b>Mr. Abdul Mannan Umar:</b>	...regarding whom they think that he is superior to Muhammadur-Rasoolullah ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	So, this imaginary Muhaddith is better than the imaginary Ali?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	This is what it means?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Now let us come to Hazrat Husain. Regarding him, he says...
<b>Mr. Abdul Mannan Umar:</b>	Yes. (Pause)
<b>Mr. Yahya Bakhtiar:</b>	... 'O Shiites...'
<b>Chaudheri Jahangir Ali:</b>	Madam Chairman, a point of information, with your permission.
<b>Madam Chairman:</b>	Sometimes... the honourable... Beg your pardon...
<b>Mr. Yahya Bakhtiar:</b>	Please let me continue. Please let me continue.
<b>Madam Chairman:</b>	...procedure...
<b>Chaudheri Jahangir Ali:</b>	I wanted to ask a question...
<b>Mr. Yahya Bakhtiar:</b>	Look, the whole thing is being disturbed.
<b>Madam Chairman:</b>	You write it and give it to the Attorney-General.
<b>Chaudheri Jahangir Ali:</b>	All I wanted to say is that in reply to some questions, the Member of the Delegation just nods, and the reporters are not able to figure out whether that nodding means a yes or a no. This is why he should reply verbally. This is all I wanted to say.
<b>Madam Chairman:</b>	Alright.
<b>Mr. Yahya Bakhtiar:</b>	Ok, now tell me, when he says: 'O Shiites...' he does not just address some of them. He addresses all of them. 'Do not insist on Husain being your saviour. I am telling you the truth when I tell you that among you is one who is superior to Husain (i.e. Mirza Sahib himself).'
<b>Mr. Abdul Mannan Umar:</b>	Regarding this, I would like to reply in Mirza Sahib's own words. He says:

<b>Umar:</b>	‘No one can badmouth a pure and saintly being as Hazrat Husain, and live throughout the night, and ... (Arabic not contained in original – translator)... he shall be seized swiftly with a mighty grasp.’ (Ijaz-e-Ahmadi, p. 38) The words which Hazrat Mirza Sahib had uttered or written regarding Hazrat Husain, are to be taken in their context; a person who thoroughly honours him...
<b>Mr. Yahya Bakhtiar:</b>	This means that whatever Mirza Sahib had said in this world...
<b>Mr. Abdul Mannan Umar:</b>	Ilzam-e-Khasm.
<b>Mr. Yahya Bakhtiar:</b>	No, he had said two kinds of things. Are there two kinds of everything?
<b>Mr. Abdul Mannan Umar:</b>	For example, he had said with regard to the Almighty...
<b>Mr. Yahya Bakhtiar:</b>	‘I am a Nabi’, ‘I am not a Nabi’
<b>Mr. Abdul Mannan Umar:</b>	This will be a very lengthy discussion. This is also of two kinds. He had...
<b>Mr. Yahya Bakhtiar:</b>	Then on one hand, he had praised Jesus, and on the other, he had said: ‘عيسى كجا’ ‘بُنهد پڻ بمنبرم’, that he had said, too.
<b>Mr. Abdul Mannan Umar:</b>	Regarding all this, I now believe...
<b>Mr. Yahya Bakhtiar:</b>	Then here, regarding Hazrat Ali, it is the same.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And also regarding Imam Husain. Leave that for the time being. Now I shall ask you: Whom does Mirza Sahib mean, when he mentions his opponents, when Mirza Sahib mentions his opponents? Does he mean non-Ahmadis? Or just Hindus and Christians? I am asking you, because Mirza Sahib says: ‘One who does not follow you, who does not pledge allegiance to you, shall be your opponent, and one who opposes Allah and His Messenger, is doomed to Hell.’ Who are these ‘opponents’?
<b>Mr. Abdul Mannan Umar:</b>	Those who are abusive.
<b>Mr. Yahya Bakhtiar:</b>	No. he does not say anything about being abusive. ‘One who...’
<b>Mr. Abdul Mannan Umar:</b>	You are asking about the meaning of ‘opponent’, right?
<b>Mr. Yahya Bakhtiar:</b>	No. Let me read it again. You might not have heard it properly: ‘One who does not follow you, who does not pledge allegiance to you, shall be your opponent – shall be your opponent...’
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	‘...and one who opposes Allah and His Messenger, is doomed to Hell.’
<b>Mr. Abdul Mannan Umar:</b>	You had asked, who is meant by this?
<b>Mr. Yahya Bakhtiar:</b>	Yes. Who is meant by ‘opponent’? ‘Doomed to Hell.’
<b>Mr. Abdul Mannan Umar:</b>	‘This talk of ours does not concern the best of ايس كلامنا هذا في خيارهم بل في شرارهم

<b>Umar:</b>	them, rather, the worst of them. The good ones – the virtuous ones – and there are such amongst other nations – are not addressed through such of our writings.’
<b>Mr. Yahya Bakhtiar:</b>	When Mirza Sahib says: ‘All Muslims have accepted me and verified my claim, except for bastards. They have not accepted me...’
<b>Mr. Abdul Mannan Umar:</b>	Please let me see this writing by Mirza Sahib.
<b>Mr. Yahya Bakhtiar:</b>	No, this is just an Urdu translation.
<b>Mr. Abdul Mannan Umar:</b>	No, no, these are not Mirza Sahib’s words.
<b>Mr. Yahya Bakhtiar:</b>	No, it is a translation.
<b>Mr. Abdul Mannan Umar:</b>	Translation.
<b>Maulwi Mufti Mahmood:</b>	It is in Arabic. I shall read it out.
<b>Mr. Abdul Mannan Umar:</b>	Yes, please read the Arabic text.
<b>Maulwi Mufti Mahmood:</b>	The Arabic text says: ( <i>Arabic text not contained in original – translator</i> ) This is it.
<b>Mr. Abdul Mannan Umar:</b>	Onwards it says: ‘Those people who are described by this Ayat of the Holy Qur’an: <i>ختم الله على قلوبهم</i> – that is, those people who, in spite of having seen the truth, in spite of it knowing to be the truth, in spite of fully knowing the arguments, still refuse to accept the truth.’ This is what the writing says.
<b>Mr. Yahya Bakhtiar:</b>	It does not say anything about bastards?
<b>Mr. Abdul Mannan Umar:</b>	No. There is no mentioning of bastards.
<b>Mr. Yahya Bakhtiar:</b>	Then let me ask you...
<b>Mr. Abdul Mannan Umar:</b>	Look, this is why I have said that the word is not there.
<b>Mr. Yahya Bakhtiar:</b>	That word which...
<b>Maulwi Mufti Mahmood:</b>	بغايه ( <i>Interruption</i> )
<b>Mr. Yahya Bakhtiar:</b>	بغايه, Baghayah is again and again used in the sense of whore or immoral woman.
<b>Mr. Abdul Mannan Umar:</b>	ولد البغايه، ابن الحرام، ولد الحلال، ابن الحلال، بنت الحلال – and so on, are all Arabic expressions, and in fact expressions used all over the world. A person who abandons virtue and adopts wickedness, is, although he is born legitimate, called <i>ولد الحرام</i> , ابن الحرام just because of his evil deeds. And on the other side, a person who is doing good deeds is referred to as <i>ابن الحلال</i> . With this in mind, there is nothing wrong if the Imam <i>alaihissalam</i> calls his opponents <i>اولاد بغايه</i> . And, Sir! Imam Baqar is reported to have said...
<b>Mr. Yahya Bakhtiar:</b>	No, first tell me, what does this mean? If <i>ولد الحرام</i> ...
<b>Mr. Abdul Mannan Umar:</b>	Yes. I...

<b>Mr. Yahya Bakhtiar:</b>	Look, please settle this first. Then you can give your arguments. When a person walks about in the market and calls another a bastard, then this does not mean that the other is indeed an illegitimate...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...this is not how it is. Rather 'bastard' is an abuse.
<b>Mr. Abdul Mannan Umar:</b>	Absolutely, absolutely.
<b>Mr. Yahya Bakhtiar:</b>	So, had Mirza Sahib said it in this sense?
<b>Mr. Abdul Mannan Umar:</b>	Yes. There is some harshness in this statement.
<b>Mr. Yahya Bakhtiar:</b>	Yes. It is a harsh statement.
<b>Mr. Abdul Mannan Umar:</b>	Yes. It is not... this is what I am saying, that this is not the translation.
<b>Mr. Yahya Bakhtiar:</b>	No, this is what I am saying, that they are not bastards. Mirza Sahib says that in his eyes, those who do not believe in him, are like what we call 'bastard', 'son of a bitch.'
<b>Mr. Abdul Mannan Umar:</b>	That is, a rebellious human being.
<b>Mr. Yahya Bakhtiar:</b>	Not necessarily rebellious. The leader of the...
<b>Mr. Abdul Mannan Umar:</b>	They are called rebels. Yes. Who is a باغى? A rebel.
<b>Mr. Yahya Bakhtiar:</b>	Look...
<b>Maulwi Mufti Khalid Mahmood:</b>	بغاية is not the plural of باغى ...
<b>Mr. Abdul Mannan Umar:</b>	Correct.
<b>Maulwi Mufti Khalid Mahmood:</b>	بغى , in the sense of...
<b>Mr. Abdul Mannan Umar:</b>	Yes. I was just coming to the literal meanings. Let me explain...
<b>Mr. Yahya Bakhtiar:</b>	Look, I have seen something in Mirza Sahib's books, that he is using words that describe an immoral woman.
<b>Mr. Abdul Mannan Umar:</b>	Sir! Please, show it to me.
<b>Mr. Yahya Bakhtiar:</b>	In that translation...
<b>Mr. Abdul Mannan Umar:</b>	Sir! This is not his translation.
<b>Mr. Yahya Bakhtiar:</b>	...of his book...
<b>Mr. Abdul Mannan Umar:</b>	That translation of ولد البغاية is not by him.
<b>Mr. Yahya Bakhtiar:</b>	No, but that of his book.
<b>Mr. Abdul Mannan Umar:</b>	Please show it to me.

<b>Mr. Yahya Bakhtiar:</b>	In six pages, he has seven times...
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is actually in Arabic. This is not the translation.
<b>Mr. Yahya Bakhtiar:</b>	He does use the word <i>بغاية</i> in the sense of whore. Let me, let me read this out to you. Please listen to this.
<b>Mr. Abdul Mannan Umar:</b>	Yes, please go ahead.
<b>Maulana Zafar Ahmad Ansari:</b>	This is 'Lujnatun-Noor', p. 90: (Arabic text not contained in original – translator) Now, he has translated it as follows: (Farsi text not contained in original – translator) Then, on page 91 comes: (Arabic text not contained in original – translator) This comes onwards. Then he writes: (Arabic text not contained in original – translator) (Farsi text not contained in original – translator) After that, he writes: (Arabic text not contained in original – translator) (Farsi text not contained in original – translator) Then he writes: (Arabic text not contained in original – translator) (Farsi text not contained in original – translator) And he has used this translation also in several other books.
<b>Mr. Yahya Bakhtiar:</b>	<i>ديوث و دجال</i> . Now, sir, please tell me! Denying a person who says: 'I am a Muhaddith, I am not a Nabi', amounts not to Kufr. But why does he then call people <i>دجال ديوث، ولد الحرام</i> ? Not in the sense that they are indeed born out of wedlock – but he still uses these words for them. That is, a person who has got such a high rank, who is a Muhaddith, says that those who do not believe in him, are bastards, or rebellious, or in whatever sense you choose to interpret this.
<b>Mr. Abdul Mannan Umar:</b>	No. It does not say: 'Those who do not believe in me.' This is why I had said...
<b>Mr. Yahya Bakhtiar:</b>	I will read it out once more: 'All Muslims have accepted me and verified my claim...'
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	'...except for bastards. They have not accepted me...' This is the translation.
<b>Mr. Abdul Mannan Umar:</b>	I had requested, that if Hazrat Mirza Sahib's writings should be read in the context...
<b>Mr. Yahya Bakhtiar:</b>	But that is a context. Don't believe in me, and become a <i>ولد الحرام</i> . If you say that this, too, has got two meanings, then mention them, please?
<b>Mr. Abdul Mannan Umar:</b>	The issue is that Mirza Sahib had been dealing with the enemies of Islam. I do not like to insult your ears by reading out the literature of those days, but 'citing Kufr is not Kufr'...



<b>Mr. Yahya Bakhtiar:</b>	Sir, look, look! I am presenting you these excerpts after much deliberation. 'They have become like swine of the wilderness.' I was not taking this quotation from 'Anjam-e-Atham', which relates to the Christians.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	He says: 'All Muslims', and by 'Muslims', he means those who lay a claim to Islam. 'Real Muslims, true Muslims...'
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	I am talking about them. Leave the Christians.
<b>Mr. Abdul Mannan Umar:</b>	No, I am going to explain that. I had said that when he uses harsh language, then one needs to see who the recipients of these words are. I myself had (quoted) Mirza Sahib's words in front of you.
<b>Mr. Yahya Bakhtiar:</b>	You are absolutely right regarding this. If you could just provide a little more clarification...
<b>Mr. Abdul Mannan Umar:</b>	Alright.
<b>Mr. Yahya Bakhtiar:</b>	...when he is using harsh language, then do we need to see to whom these words are addressed, who are the recipients of these words?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Those who have not accepted...
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	Those who have not accepted his claim, who have not verified him, have not believed in him, not accepted him as Muhaddith, have called him a liar...
<b>Mr. Abdul Mannan Umar:</b>	You are translating. Please read the actual text. My request...
<b>Mr. Yahya Bakhtiar:</b>	I have translated it...
<b>Mr. Abdul Mannan Umar:</b>	Translated it.
<b>Mr. Yahya Bakhtiar:</b>	...but you objected to one word, that...
<b>Mr. Abdul Mannan Umar:</b>	No. I had merely said that it is a translation. Now, I shall translate it. He does not say '...has not accepted me'. Rather, he says 'each such person who shall not accept me onwards...'
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	'...shall be from among the wicked lot. He shall be from among those, regarding whom it has been said: <b>ختم الله على قلوبهم</b> .' This is what is written...
<b>Mr. Yahya Bakhtiar:</b>	Now this, your translation...
<b>Mr. Abdul Mannan Umar:</b>	The Muzari' tense has been used. This tense relates to the future, and, think for yourself, this has been written in Mirza Sahib's early days. After that, hundreds and thousands of people believed in him. Has Mirza Sahib ever said anything about those who 'have now believed in me'? This is completely irrational.
<b>Mr. Yahya Bakhtiar:</b>	No. He means to utter a threat: 'Believe in me, or you will be a bastard.'

<b>Mr. Abdul Mannan Umar:</b>	That is, harshness. This is right. A person who presents the truth...
<b>Mr. Yahya Bakhtiar:</b>	‘And those who do not believe, will be bastards.’
<b>Mr. Abdul Mannan Umar:</b>	The other thing I wanted to say is that ‘يقبلني’ is also in the Muzari’ tense. That is, ‘will accept me’. It does not say: ‘has accepted me’. This is a mistake in the translation. And another thing is: what is meant by ‘accepting’ him?
<b>Maulana Zafar Ahmad Ansari:</b>	Sir, the Muzari’ tense is used for the present as well as for the future. You are just mentioning the future.
<b>Mr. Abdul Mannan Umar:</b>	Yes, right. Well, here the future is meant, yes, you are absolutely right.
<b>Maulana Zafar Ahmad Ansari:</b>	No, here the present is meant.
<b>Mr. Abdul Mannan Umar:</b>	Who gives you the right to say that the present is meant here?
<b>Maulana Zafar Ahmad Ansari:</b>	Just as I have no right (to say the present is meant), similarly you have no right (to say that the future is meant). By this I mean to say that it is wrong to insist only on the future.
<b>Mr. Abdul Mannan Umar:</b>	By stating that here the Muzari’ is used, I just said what was akin to reason.
<b>Mr. Yahya Bakhtiar:</b>	He has got a point. That’s it. Look...
<b>Mr. Abdul Mannan Umar:</b>	The Muzari’ tense is being used. And Mirza Sahib says that ‘they will accept me’. At that time, there had been just several hundred men. I had argued that here the Muzari tense is being used in a way as to refer to the future. And the next thing that I would like to say is that ‘دعوتی’ (my claim) here actually means ‘my call to Islam’, because to what else is he calling the people? دعوة means call. To what did he call the people? To Islam. So, a person who is not coming towards the Holy Qur’an, who does not come towards Muhammadur-Rasoolullah ﷺ, such a person cannot be considered as a person of high morals. Remain the ‘opponents’ – here again I would like to say: ليس كلامنا هذا ...
<b>Mr. Yahya Bakhtiar:</b>	Sir, look, look!
<b>Madam Chairman:</b>	That’s all. That’s all. This is a question of argument. The question was...
<b>Mr. Yahya Bakhtiar:</b>	Please tell me, does Islam comprise only of believing in Mirza Sahib, or is there any other Islam as well?
<b>Mr. Abdul Mannan Umar:</b>	There is definitely more to it.
<b>Mr. Yahya Bakhtiar:</b>	Then, why do you bring in Islam when he says ‘those who do not believe in me’?
<b>Mr. Abdul Mannan Umar:</b>	That is, that is, those who do not believe in him, do not become Kafir because of that, but what is their message then?
<b>Mr. Yahya Bakhtiar:</b>	No, such a person will be a bastard, not a Kafir.
<b>Mr. Abdul Mannan Umar:</b>	Towards whom does he call? One who does not come towards Muhammadur-Rasoolullah ﷺ...
<b>Mr. Yahya Bakhtiar:</b>	Such a person will be a Kafir, right?
<b>Mr. Abdul Mannan Umar:</b>	No, a person who does not come towards Muhammadur-Rasoolullah, who does not come towards the Holy Qur’an – such a person cannot be called a good

	person. At least, I will not call him such.
<b>Mr. Yahya Bakhtiar:</b>	No, we will not call him so, but...
<b>Mr. Abdul Mannan Umar:</b>	Yes. And this is what Mirza Sahib is saying.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib says: 'I and the Holy Qur'an are one and the same thing. I and...'
<b>Madam Chairman:</b>	That means it is admitted. That means it is admitted that these words were used.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Let us now come to something else. Obeying the British government, obedience towards the British government, obeying Britannia – was this a part of Mirza Sahib's creed?
<b>Mr. Abdul Mannan Umar:</b>	A part of what?
<b>Mr. Yahya Bakhtiar:</b>	A part of his faith, or an Islamic principle. Do you consider it as an Islamic principle to obey the British government?
<b>Mr. Abdul Mannan Umar:</b>	The Holy Qur'an says: 'When you differ regarding any matter... (Arabic text not contained in original – translator)
<b>Mr. Yahya Bakhtiar:</b>	Sir, look, it seems that you have made up your mind not to answer any question that I put to you, but to give an explanation. There is a famous saying regarding explanations: Explanations are no use. Friends don't need them, Enemies don't believe them.'  So, please give up explanation first. Give me your (answer) whether it is part of your faith or not. First you say, then you give some clarification about it, namely whether Mirza Sahib had considered it as an obligation to obey the British government, or not?
<b>Madam Chairman:</b>	He is coming to that. He has quoted: اولى الامر منكم. He is coming to that.
<b>Mr. Yahya Bakhtiar:</b>	No. But, sir, he is giving the explanation first. I know what he is coming to.
<b>Madam Chairman:</b>	He is justifying through Qur'an...
<b>Mr. Yahya Bakhtiar:</b>	No. But he should state...
<b>Madam Chairman:</b>	...by quoting اولى الامر منكم. Let us hear him.
<b>Mr. Yahya Bakhtiar:</b>	Yes, for this reason, because... but even before that, he should first say 'Yes, because...'
<b>Mr. Abdul Mannan Umar:</b>	If you want to answer on my behalf...
<b>Madam Chairman:</b>	No, you reply.
<b>Mr. Abdul Mannan Umar:</b>	I want to answer. Please let me answer.
<b>Madam Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	No, look, there are two things. One is, you simply say 'No, it is not.' Then there are no further questions.
<b>Mr. Abdul Mannan Umar:</b>	Look, I would like to submit that we have not come here for the sake of entering into any kind of polemics. We have come to find the truth...
<b>Madam Chairman:</b>	Just answer it.
<b>Mr. Abdul Mannan Umar:</b>	...and in order to find this truth...
<b>Madam Chairman:</b>	Just continue from where you had stopped. From اولى الامر منكم.

<b>Mr. Abdul Mannan Umar:</b>	Yes. So I was saying that we hold that one may have thousands of differences with the person/s who are in government, he might make suggestions contrary to theirs, but, as long as he lives under a certain government, he cannot revolt against it. This is our stance. Mirza Sahib lived during the days of the English. The subcontinent was under English rule. Before that, it had been ruled by the Sikh. The Sikh had oppressed the Muslims in many ways. They not even allowed them to give Azan. If a poor person – after sustaining himself on grains for a long stretch of time, slaughtered an animal, he would be killed in turn. In other words, it was a terrible time for Muslims...
<b>Madam Chairman:</b>	Next question.
<b>Mr. Yahya Bakhtiar:</b>	You had said that the Sikh were tyrants, whereas the British were a good government, who did not interfere in religious matters. This is one matter that as long as they do not interfere in religious matters, you do not interfere in their government. This is alright, so far. But the support of this government, the propaganda of this government, the propagation of this government extended even to places where the Sikh had not ruled, to places where there was a Muslim government. So, was Mirza Sahib's propagation and support even in those places for the sake of Allah? This is what I am asking.
<b>Mr. Abdul Mannan Umar:</b>	Sir! This is absolutely correct. Mirza Sahib was a person who knew how to acknowledge a favour. If anyone treated him well, then he would acknowledge that. He had known how much Islam had been oppressed. After that, he came to see the peaceful the days of the English were, in comparison. He acknowledged this kindness, and showed his gratitude in a manner resembling that of the Holy Prophet's □ companions. When they could bear their circumstances no longer – those circumstances were akin to those created by the Sikh – when they could bear the Makkan rulers no longer, they migrated to Abyssinia, which was ruled by Christians – just as the British government here was actually Christian. When the Abyssinians were in straits, when they were faced with war, the Muslims like Hazrat Ja'far Tayyar, Hazrat Uthman bin Affan, Hazrat Abdur Rahman bin Awf – all great companions –prayed to Allah to grant this government – a Christian government, success.
<b>Mr. Yahya Bakhtiar:</b>	Now, please tell me, the Sikh oppressed the Muslims a lot...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...there is no doubt regarding that. They even forbade them to give Azan. But is it not correct that Mirza Sahib's father had been a General in the army of the Sikh? He was in the army when Hazara was attacked, when Frontier was attacked. Is this correct?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Madam Chairman:</b>	Next question.
<b>Mr. Yahya Bakhtiar:</b>	You are...you have just nodded. There had been an objection that nodding is not mentioned in the record.
<b>Mr. Abdul Mannan Umar:</b>	Alright. I have...

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Yes. Well, now, tell me one thing: it is being said about Mirza Sahib – I am saying this, lest you should have any misunderstanding; I am being frank with you, so that you give me a clear answer – that the English knew the Muslims to be a kind of people who would not leave off Jihad as it is a part of their religious teachings, and that they would not let the English have their lands without fight. So they wanted to create a group, a Muhaddith or a prophet, who would cool down their belligerent spirits. And it is being alleged that this group had actually been created by the English, and that this Nabi had also been created by the English, that he had been inspired by them, that he had been encouraged by them. This is an allegation. I am not saying that it is indeed the case. That is, in general, you might have seen this being mentioned in newspapers and magazines. I have received some questions regarding this, and now I am asking you what do you say: had it been really an invention of the English?
<b>Mr. Abdul Mannan Umar:</b>	Yes. This allegation is wrong. We vehemently deny it. In no way had Mirza Sahib been a puppy set up by the English, and there could have been no one crazier than the English, if they had set up a person who had fought their religion so intensely. You know how zealously the English had tried to spread their religion through education and through missions.
<b>Madam Chairman:</b>	Next question.
<b>Mr. Abdul Mannan Umar:</b>	...and Christianity spread...
<b>Madam Chairman:</b>	Next. That's all. Next question.
<b>Mr. Yahya Bakhtiar:</b>	Look, look, Mirza Sahib! The question is, what had been the mission of the Promised Messiah?
<b>Mr. Abdul Mannan Umar:</b>	To break the Cross and to kill the swine.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	That is, to erase every...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	...religion that was against Muhammadur-Rasoolullah ﷺ.
<b>Mr. Yahya Bakhtiar:</b>	Now, the king or queen of England is called 'Defender of Faith', 'Defender' of the Cross.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Is this correct?
<b>Mr. Abdul Mannan Umar:</b>	Absolutely correct.
<b>Mr. Yahya Bakhtiar:</b>	And you say that this Defender of the Cross, this keeper and eater of swine...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...is to be obeyed. Number one. Not just on you, but in all places where the people

	oppose them, in Egypt, in Syria, in Afghanistan. He had sent whole cases filled with books, all of which said that the English government is a very good government. So, was this the Cross-breaking Promised Messiah, the killer of swine, or the propagandist of the English?
<b>Mr. Abdul Mannan Umar:</b>	Sir, back then, Queen Victoria ruled. Mirza Sahib was the only person in the whole Islamic world, who had invited this government, the English, to Islam. He had fought vehemently against their religion. If he had been their agent, well then, you know that the religious sentiment is most powerful in a human being. If they had indeed set him up, then they would not have said anything about his religion.
<b>Mr. Yahya Bakhtiar:</b>	Look, the next question that arises is that when he had attacked their religion so heavily – and it is correct that Mirza Sahib had participated in debates, and given some very harsh replies, that the Christians attacked, and that he had answered them in hard words. But what were Mirza Sahib’s emotions behind that? Was it anger, or was it a spirit of Jihad, or a spirit of faith?
<b>Mr. Abdul Mannan Umar:</b>	In the Holy Qur’an comes: <i>(Arabic text not contained in original – translator)</i> Taking up the Holy Qur’an is not any petty kind of Jihad. It is a great Jihad. This was Mirza Sahib’s mission. His disciples who had taken up his mission, went to America, to England...
<b>Mr. Yahya Bakhtiar:</b>	That should do, I have understood. So, it was a spirit of Jihad. He was not angry.
<b>Mr. Abdul Mannan Umar:</b>	The spirit of Jihad is real Jihad.
<b>Mr. Yahya Bakhtiar:</b>	No, what I am saying is that he had not become angry because the Christians had abused him. He had...
<b>Mr. Abdul Mannan Umar:</b>	No, no, he was very...
<b>Mr. Yahya Bakhtiar:</b>	...thoroughly deliberated...
<b>Mr. Abdul Mannan Umar:</b>	...thoroughly deliberated what the teachings of Islam are, what the teachings of the Holy Qur’an are, what the teachings of Muhammadur-Rasoolullah ﷺ are. He worked in this spirit.
<b>Mr. Yahya Bakhtiar:</b>	But when he writes privately a letter to the English, he says: ‘I did not mean this. Please do not misunderstand me. I have adopted this strategy to cool down those barbarian Muslims.’
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is right.
<b>Mr. Yahya Bakhtiar:</b>	Look, he says: ‘I have adopted this strategy to cool down the spirits of those barbarian Muslims, so that there be no disturbances to your government.’ This is the complete opposite of Jihad. Rather, the driving spirit was to ensure that the government of the Protector of the Cross is not disturbed.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And the barbarian Muslims...
<b>Mr. Abdul Mannan Umar:</b>	Yes. If anyone behaves like a barbarian and creates mischief, then I think it is the duty of every citizen to remove such mischief.

<b>Mr. Yahya Bakhtiar:</b>	So...
<b>Madam Chairman:</b>	Next question.
<b>Mr. Yahya Bakhtiar:</b>	Onwards he says: 'Cast a kindly look at this seedling you had sown.'
<b>Mr. Abdul Mannan Umar:</b>	How has this been interpreted?
<b>Mr. Yahya Bakhtiar:</b>	This is what I am asking you.
<b>Mr. Abdul Mannan Umar:</b>	Alright.
<b>Mr. Yahya Bakhtiar:</b>	This own sown seedling...
<b>Mr. Abdul Mannan Umar:</b>	Alright.
<b>Mr. Yahya Bakhtiar:</b>	By this sown seedling...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...he might refer to himself, to his group, to his family. These three have been mentioned. After that, you are the authority.
<b>Mr. Abdul Mannan Umar:</b>	It refers to his family.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, look, he had been born into a renowned Mughal family that had come during Babar's days from Samargand. The English had not planted them here. So his family cannot be 'planted'. No one in his right mind would believe that. Now the matter is that Mirza Sahib would be option number 2. He had also been here before already, that is, before the English. And how could he have been planted? He was Allah's Nabi. So, this can't refer to him, either. So, does it not apply to the Jamaat? That it is the seedling you have sown, the sapling you have planted, so look after it?
<b>Mr. Abdul Mannan Umar:</b>	If one looks into the history of Mirza Sahib's family, if one looks at this passage, then it can refer only to Mirza Sahib's family. As for the saying that they had come during Babar's days, the history after that...
<b>Mr. Yahya Bakhtiar:</b>	Look, look...
<b>Mr. Abdul Mannan Umar:</b>	...tells us that the Sikh had destroyed them.
<b>Mr. Yahya Bakhtiar:</b>	Sir!
<b>Mr. Abdul Mannan Umar:</b>	They had been re-established during the days of the English.
<b>Mr. Yahya Bakhtiar:</b>	Sir! Sir! The ones who were to be looked after, the family, also comprised of people who had opposed Mirza Sahib.
<b>Mr. Abdul Mannan Umar:</b>	But the English...
<b>Mr. Yahya Bakhtiar:</b>	No, look, among the people who opposed Mirza Sahib, Christians, Muslims, Hindus, there were also members of Mirza Sahib's family, and no one can deny this. And along with that, he provides a list with three, four hundred names, all members of his Jamaat, and says: 'These are the members of my group who are to be looked after.'

<b>Mr. Abdul Mannan Umar:</b>	No, I think this argumentation is getting a bit flawed. Hazrat Mirza Sahib had written a letter to Queen Victoria in which he said: 'O Queen, I draw your attention to the need of looking after the Muslims...'
<b>Mr. Yahya Bakhtiar:</b>	That is, those...
<b>Mr. Abdul Mannan Umar:</b>	Mirza Sahib had never asked anything for himself. No title, no estate, no land.
<b>Mr. Yahya Bakhtiar:</b>	Look, look, it is just a minor matter. But can a Muhaddith write such a letter to one who is considered as the Defender of the Cross? And also say that he is the Promised Messiah, and yet put a request to 'please treat me kindly, look after me?' Look, this is a contradiction. Can a Muhaddith do any such thing? Can he write such a letter? Do you consider that what he had written as correct?
<b>Mr. Abdul Mannan Umar:</b>	Yes. He had done right in writing this letter because the Muslims were deeply in trouble. Due to the Congress Movement, the British became more inclined to the Hindus. And ever since the uprising of 1857, the Muslims were viewed with much suspicion, and that is the stance that had been adopted by all major Muslim leaders of that time. There is probably no one to doubt the greatness of Sir Syed Ahmad Khan...
<b>Mr. Yahya Bakhtiar:</b>	Alright, so this does refer to the Jamaat, right, it does not refer to the family, or did Mirza Sahib worry only for his family, that they should be looked after, never minding what became of others? Whether the Muslims are ruined or not? Was this his approach?
<b>Mr. Abdul Mannan Umar:</b>	No.
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	I would like to say once again that in the letter he had written, he had put a request that the Muslims should be treated kindly.
<b>Mr. Yahya Bakhtiar:</b>	Look, in that letter he does not even raise the issue of Muslims.
<b>Mr. Abdul Mannan Umar:</b>	Sir, read the letter he had written to Queen Victoria.
<b>Mr. Yahya Bakhtiar:</b>	Look, please take first the letter that I have mentioned. After that, you can come to the other one. That is no problem. If there was enough time, I would mention several indications in those letters to you. Look at this: 'To the Honourable Lieutenant Governor Bahadur... 'Since a new sect of Muslims, who is under the leadership of the one who writes these lines...' Here he begins his petition with the mentioning of his group or sect. '...which is growing fast in many cities of Punjab and India, and into which highly educated, civilized, honourable, high-ranking honoraries and merchants of Punjab and India were admitted, and in general, many Punjabi Muslims with a modern education, such as B.A. or M.A, hailing from respectable families are being admitted.' He begins with his group and ends with it.
<b>Mr. Abdul Mannan Umar:</b>	No, if you read the text to 'the seedling sown by you', then...



<b>Mr. Yahya Bakhtiar:</b>	I am coming to this.
<b>Mr. Abdul Mannan Umar:</b>	Don't leave it.
<b>Mr. Yahya Bakhtiar:</b>	No. I am saying that I have read out the introduction. In the middle, he has also mentioned his family.
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is what I mean.
<b>Mr. Yahya Bakhtiar:</b>	Then he says: 'Not only had he made Muslims of British India to incline to true obedience of the English government, he had also written many books in Arabic, Farsi and Urdu and informed the residents of Islamic countries that since we live in comfort, peace and freedom under the shade of the kind English government...'
<b>Mr. Abdul Mannan Umar:</b>	This is the actual reason.
<b>Mr. Yahya Bakhtiar:</b>	Look: '...and since thousands of Rupees had been spent on printing and publishing such books.' I am saying that he had spent the money from his own pocket.
<b>Mr. Abdul Mannan Umar:</b>	Yes, of course, absolutely. After all, he wanted to ensure peace.
<b>Mr. Yahya Bakhtiar:</b>	No, definitely, he had done well, I am not against that. Those fifty cupboards which he had filled with praise of the English, these cupboards... had that point been mentioned already?
<b>Mr. Abdul Mannan Umar:</b>	Pardon?
<b>Mr. Yahya Bakhtiar:</b>	He had written that: 'I have written so many books – if they were to be filled in cupboards...'
<b>Mr. Abdul Mannan Umar:</b>	Please read the text first.
<b>Mr. Yahya Bakhtiar:</b>	...that is, they would fill fifty cupboards.
<b>Mr. Abdul Mannan Umar:</b>	No, don't tell me just like that...
<b>Mr. Yahya Bakhtiar:</b>	Well, Mirza Sahib does not make any brief statements. Then here he says: 'What was the purpose behind sending such books and pamphlets to people abroad? Let the government find out if it is not true that thousands of Muslims have decried me as Kafir and have considered it as their sacred duty to subject me and my group members of whom are numerous in Punjab and India – to (all kinds of) verbal abuse and other trouble. One hidden cause why these foolish Muslims had decried me as a Kafir and put me into so much trouble is that I, against their secret notions, had published thousands of pamphlets full of heartfelt gratitude towards the English government, and sent such books to the Arab countries and Syria, and these things are not baseless. If the government cares, then I have got very convincing proofs. I am emphasizing that I am openly serving the government, and I claim that with regard to religious principles, out of all Muslim

	sects, this new sect is the most faithful and devoted to the government.’ No, I am saying this because...
<b>Mr. Abdul Mannan Umar:</b>	Alright. What you are reading is correct.
<b>Mr. Yahya Bakhtiar:</b>	So, he is drawing attention towards his group, and he wants protection for them.
<b>Mr. Abdul Mannan Umar:</b>	Yes. Onwards?
<b>Mr. Yahya Bakhtiar:</b>	That what he says about ‘the seedling you had sown’.
<b>Mr. Abdul Mannan Umar:</b>	Please read that.
<b>Mr. Yahya Bakhtiar:</b>	And along with that he says: ‘I am certain that just as the number of my followers shall grow, the number of those who believe in Jihad shall decrease, because believing me to be the Promised Messiah amounts to denying Jihad.’ Then onwards he says: ‘My humble petition is that the government, who had for fifty years experienced this family to be a faithful and devoted one, and with regard to which the honourable members of the respected government had always testified that they had always been sympathetic to the English government and served them sincerely. I beg you to be very careful with regard to this seedling that you had sown...’ <i>(Interruption)</i> I am reading, yes. ‘...and to instruct your subordinate officers to duly consider the proven faithfulness and sincerity of this family, and to be particularly kind towards me and my group...’ Services had been rendered by the family. This is why I think that ‘the seedling you had sown’ applies here to ‘me and my group’, that they should be treated kindly.
<b>Mr. Abdul Mannan Umar:</b>	Sir, there is a very simple matter relating to Urdu language...
<b>Mr. Yahya Bakhtiar:</b>	No, well, look what comes onwards...
<b>Mr. Abdul Mannan Umar:</b>	The subject of discussion had been so far quite openly the family.
<b>Mr. Yahya Bakhtiar:</b>	Look, I am reading again, because the matter should be clarified.
<b>Mr. Abdul Mannan Umar:</b>	Yes, absolutely. That is the objective.
<b>Mr. Yahya Bakhtiar:</b>	Alright. ‘My humble petition is that the government, who had for fifty years experienced this family to be a faithful and devoted one, and with regard to which the honourable members of the respected government had always testified that they had always been sympathetic to the English government and served them sincerely.’ So far, they had been mentioned.
<b>Mr. Abdul Mannan Umar:</b>	Yes. The family.

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Then onwards, he says: I beg you to be very careful with regard to this seedling that you had sown...'
<b>Mr. Abdul Mannan Umar:</b>	Yes, this refers to what he had mentioned above.
<b>Mr. Yahya Bakhtiar:</b>	'...and to instruct your subordinate officers to duly consider the proven faithfulness and sincerity of this family...'
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	'...and to be particularly kind towards me and my group...'
<b>Mr. Abdul Mannan Umar:</b>	Sir, look, each time you had read it, there was first mention of the family, and then these words are coming. These words indicate the family, they refer to the family, and nowhere, let me say that, nowhere has Mirza Sahib referred to his group as 'the seedling you had sown.' I deny that categorically.
<b>Mr. Yahya Bakhtiar:</b>	What I was saying is that as far as Mirza Sahib's family is concerned, it is impossible that they should have been the 'seedling' that the English had sown. Under no circumstances. They enjoyed a certain position ever since the days of the Mughals. Their elders had been Qazis of several villages. All these things are established. There is literature on the record. The Sikh had seized quite much of their property and land, that is also correct, but yet they had faithfully served the Sikh. When the Muslims were attacked in Hazara and Frontier, Mirza Sahib's father had fought on the side of the Sikh. This is also correct. This is also on the record. So, as far as the family is concerned, even the English government admitted that they are a very faithful, devoted, old, established family. It is not a seedling. They would have been a seedling, had the English raised them. But the English had not done so. They had served the English on their own accord. The English had issued them notes acknowledging their services.
<b>Mr. Abdul Mannan Umar:</b>	Sir, what I have understood is that Mirza Sahib has referred to his family as 'seedling' the English had sown, but that this statement of his was not correct.
<b>Mr. Yahya Bakhtiar:</b>	No. I have not said that.
<b>Mr. Abdul Mannan Umar:</b>	No, no, this is it.
<b>Mr. Yahya Bakhtiar:</b>	I had not said that. I had said that Mirza Sahib had said: 'Since my family had rendered these services, and since the proof of these services...'
<b>Mr. Abdul Mannan Umar:</b>	No, what has been indicated...
<b>Mr. Yahya Bakhtiar:</b>	Look...
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Try to understand my point. 'My family has served you for fifty years. There are proofs for fifty years of service. Keeping with in view, please be kind towards me and my group. This is the seedling you had sown.'
<b>Mr. Abdul Mannan Umar:</b>	Sir! No! Look...

<b>Mr. Yahya Bakhtiar:</b>	I... that means, that...
<b>Mr. Abdul Mannan Umar:</b>	Yes. This is your perception.
<b>Mr. Yahya Bakhtiar:</b>	You say it is not so?
<b>Mr. Abdul Mannan Umar:</b>	Yes. I am saying that 'the seedling you had sown' does not refer to the Jamaat.
<b>Mr. Yahya Bakhtiar:</b>	It does not refer to the Jamaat?
<b>Mr. Abdul Mannan Umar:</b>	Another thing that I would like to say...
<b>Mr. Yahya Bakhtiar:</b>	This relates to himself and his family?
<b>Mr. Abdul Mannan Umar:</b>	This relates to himself and his family. Another thing that I would like to say is that the English had not helped him. Actually, his family was made to leave Qadiyan. They had left Qadiyan and went to Kapoorthala...
<b>Mr. Yahya Bakhtiar:</b>	No, that might be...
<b>Mr. Abdul Mannan Umar:</b>	...and the English had brought them back from there. This is 'the seedling you had sown' to which Mirza Sahib had referred.
<b>Mr. Yahya Bakhtiar:</b>	Now tell me, the Ahmadiyya Jamaat – I am addressing you, because you had introduced yourself yesterday – you had also pledged to Mirza Basheeruddeen Mahmood?
<b>Mr. Abdul Mannan Umar:</b>	Well, it is not that I had pledged to him. I was born in Qadiyan. My birth, as I had said yesterday...
<b>Madam Chairman:</b>	No, this is, this is not the question. The question is different.
<b>Mr. Yahya Bakhtiar:</b>	If you would give a direct answer and then the explanation...
<b>Madam Chairman:</b>	Yes, yes, the question is whether you had pledged allegiance or not?
<b>Mr. Abdul Mannan Umar:</b>	I had said that...
<b>Madam Chairman:</b>	Nobody had asked the question about the place of birth.
<b>Mr. Abdul Mannan Umar:</b>	...that I had not pledged allegiance. I was just born there.
<b>Mr. Yahya Bakhtiar:</b>	Many people had been born there who did not become Ahmadi.
<b>Mr. Abdul Mannan Umar:</b>	No. I am an Ahmadi.
<b>Mr. Yahya Bakhtiar:</b>	No, I mean it is not necessary that every born Ahmadi has also given the pledge. This is not essential.
<b>Mr. Abdul Mannan Umar:</b>	No. I was born an Ahmadi, and I hail from there.
<b>Mr. Yahya Bakhtiar:</b>	Yes, you have not...
<b>Mr. Abdul Mannan Umar:</b>	I have never done this kind of pledge.
<b>Mr. Yahya Bakhtiar:</b>	You have not pledged to him?
<b>Mr. Abdul Mannan Umar:</b>	Not in this manner, but I believe.
<b>Mr. Yahya Bakhtiar:</b>	Then how?
<b>Mr. Abdul Mannan Umar:</b>	I believe in him, I believe in him, that is, we do pledge, just like...

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	Yes, alright.
<b>Mr. Abdul Mannan Umar:</b>	...well, I have been born in that house, so I believe in him. Yes, and a belonged to them. I was a part of the Jamaat. But the way the pledge is given, that a person makes a pledge, I have not done that.
<b>Mr. Yahya Bakhtiar:</b>	That is, till 1940, you shared the same thoughts as the remaining Jamaat.
<b>Mr. Abdul Mannan Umar:</b>	No. I differed from them in many matters...
<b>Mr. Yahya Bakhtiar:</b>	So, when had you left them?
<b>Mr. Abdul Mannan Umar:</b>	...for example...
<b>Mr. Yahya Bakhtiar:</b>	No, when did you leave them?
<b>Mr. Abdul Mannan Umar:</b>	That must have been 1958 or so.
<b>Mr. Yahya Bakhtiar:</b>	You left them in '58?
<b>Mr. Abdul Mannan Umar:</b>	'68, '68.
<b>Mr. Yahya Bakhtiar:</b>	In '68. Mirza Sahib...
<b>Mr. Abdul Mannan Umar:</b>	'56.
<b>Mr. Yahya Bakhtiar:</b>	'56. That is, when Mirza Basheeruddeen Mahmood was alive?
<b>Mr. Abdul Mannan Umar:</b>	Yes, sir. He was alive.
<b>Mr. Yahya Bakhtiar:</b>	You had left them then, in those days?
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Now, here people think...
<b>Mr. Abdul Mannan Umar:</b>	That was wrong.
<b>Mr. Yahya Bakhtiar:</b>	No, no, I am telling you that...
<b>Madam Chairman:</b>	Listen to him.
<b>Mr. Yahya Bakhtiar:</b>	...when Mirza Nasir Ahmad had been elected, some people thought that you should be appointed as the Ameer or the Imam, and others thought that he should be appointed. Now, some people think that there had been some differences.
<b>Mr. Abdul Mannan Umar:</b>	You know what had happened. I had said...
<b>Mr. Yahya Bakhtiar:</b>	No, we do not know. The people, some people, thought that...
<b>Mr. Abdul Mannan Umar:</b>	Yes. I separated myself from Mirza Basheeruddeen Mahmood Sahib during his lifetime.
<b>Mr. Yahya Bakhtiar:</b>	No, but are the people right that when Mirza Nasir Ahmad had been elected, that during those days – I am talking about the people in Rabwah, I am not talking about the Lahore Party – some people from their Jamaat wanted you to become Khaleefah in his stead?
<b>Mr. Abdul Mannan Umar:</b>	I had said that a number of years before...

<b>Umar:</b>	
<b>Mr. Yahya Bakhtiar:</b>	No, that is, is this completely wrong?
<b>Mr. Abdul Mannan Umar:</b>	Yes. I had separated myself from them several years before that.
<b>Mr. Yahya Bakhtiar:</b>	No, I am not talking about you.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	You are not listening to the question. You have your answer prepared in advance.
<b>Mr. Abdul Mannan Umar:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	When it was time to elect a new Khaleefah in Rabwah, that is, after Mirza Basheeruddeen Mirza's demise, were there some people in the Rabwah Party who had considered you as a suitable third Khaleefah?
<b>Mr. Abdul Mannan Umar:</b>	As far as I know, two names had been put up.
<b>Mr. Yahya Bakhtiar:</b>	I am not talking about names being put up.
<b>Mr. Abdul Mannan Umar:</b>	But the fact that names are being put up show what the people think.
<b>Mr. Yahya Bakhtiar:</b>	The people might have thought amongst themselves...
<b>Mr. Abdul Mannan Umar:</b>	Yes, as far as I know, there had been two names. That of Mirza Nasir Ahmad Sahib and that of Mirza Rafi' Ahmad Sahib. Neither was I staying in Rabwah then, nor did I belong to their party, nor did I have any kind of relations with them. I had separated myself completely from them. And as far as I know – because I was not present then – as far as I know, my name had not been put up there.
<b>Mr. Yahya Bakhtiar:</b>	And no one had mentioned to you that you might be considered as well?
<b>Mr. Abdul Mannan Umar:</b>	No, nothing was mentioned to me.
<b>Mr. Yahya Bakhtiar:</b>	You do not know about that.
<b>Mr. Abdul Mannan Umar:</b>	Yes. Nothing had been said to me. No one had said anything to me, no one.
<b>Mr. Yahya Bakhtiar:</b>	Why did your differences come up so late?
<b>Mr. Abdul Mannan Umar:</b>	That I shall explain to you.
<b>Mr. Yahya Bakhtiar:</b>	And regarding what did you differ?
<b>Mr. Abdul Mannan Umar:</b>	Yes. My differences with them were based on several matters. The first thing was that the people of our family had –from the beginning to the end - never agreed with them on the issue of labelling Muslims as Kafirs. The second matter of difference was that no matter whether Mirza Sahib's station was denoted by using the word 'Muhaddith', 'Zilli Nabi', 'Baroozi Nabi' or any other word, we would not consider him as being of the same rank as the prophets. But people interpret this. For example, some of them say that Mirza Sahib was a non-legislating Nabi. But the question that arises is whether calling Mirza Sahib a non-legislating Nabi would put him into the ranks of the prophets or not? Would it include him into the prophetic circle or not? We believed that Mirza Sahib was not

	<p>a prophet, in spite of all his claims.</p> <p>The third difference that had come up was the matter of Khilafah. We did not consider their ideas regarding that as incompatible with Islam and Mirza Sahib's teachings. However, regarding all remaining matters, like serving the cause of Islam, propagating Islam, propagating the Holy Qur'an...</p>
<b>Mr. Yahya Bakhtiar:</b>	That should do it. There is one more point regarding which I have to question you, namely: In all other matters you agreed with them?
<b>Mr. Abdul Mannan Umar:</b>	But there had been disagreement amongst others.
<b>Mr. Yahya Bakhtiar:</b>	Yes, no, you had explained that. I am not making any sarcastic statement.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Because both are Ahmadis. There is just one matter, small or big – whatever you deem it. But yesterday, I had asked you a question. I had read out something to you, that Mirza Sahib wrote at times: 'Those who lay a claim to Islam'. There is something derogatory in that. 'Those who lay a claim to Islam'. Muslims. He often used these words for them. 'Those who claim to be Muslims', 'those who lay a claim to Islam'. What did he mean by that?
<b>Mr. Abdul Mannan Umar:</b>	Whose statement had you just mentioned?
<b>Mr. Yahya Bakhtiar:</b>	That of Mirza Sahib. I had read out one reference by Mirza Basheeruddeen Ahmad Sahib.
<b>Mr. Abdul Mannan Umar:</b>	Right.
<b>Mr. Yahya Bakhtiar:</b>	But from 'Tohfa-e-Goleroya' he had cited that Mirza Sahib himself had said there that 'they are those who lay a claim to Islam', Muslims...
<b>Mr. Abdul Mannan Umar:</b>	I could say something regarding that if I had that excerpt in front of me.
<b>Mr. Yahya Bakhtiar:</b>	I had read it out to you and I had you note it down.
<b>Mr. Abdul Mannan Umar:</b>	No, that reference was perhaps by Mirza Mahmood Ahmad...
<b>Mr. Yahya Bakhtiar:</b>	No. From Tohfa-e-Goleroya, he had...
<b>Mr. Abdul Mannan Umar:</b>	If we had the Tohfa-e-Goleroya here...
<b>Mr. Yahya Bakhtiar:</b>	I had asked you to note that down, including the page number.
<b>Mr. Abdul Mannan Umar:</b>	No, you had not mentioned Tohfa-e-Goleroya. You had merely read the quotation.
<b>Mr. Yahya Bakhtiar:</b>	No, I had...
<b>Mr. Abdul Mannan Umar:</b>	He says that this has been mentioned in the Tohfa-e-Goleroya.
<b>Mr. Yahya Bakhtiar:</b>	Alright then, please tell me whether Mirza Sahib had said so anywhere or not?
<b>Mr. Abdul Mannan Umar:</b>	No, if it was in front of me, then I... I do not have such an overwhelming memory...
<b>Mr. Yahya Bakhtiar:</b>	No. What would it mean, if you had it in front of you?

<b>Mr. Abdul Mannan Umar:</b>	I do not remember. I do not have such a great memory. I could say something if Mirza Sahib's writing would be shown to me. If you present me with something written by Mirza Basheeruddeen Mahmood Ahmad, according to which Mirza Sahib had written such and such, then I would be a bit hesitant.
<b>Mr. Yahya Bakhtiar:</b>	I shall read it out to you...
<b>Mr. Chairman:</b>	How long will...
<b>Mr. Yahya Bakhtiar:</b>	Just five to ten minutes more, Sir.
<b>Mr. Yahya Bakhtiar:</b>	This reference is by Mirza Sahib...
<b>Mr. Abdul Mannan Umar:</b>	I give you Tohfa-e-Goleroya. If you could tell me where it is in there?
<b>Mr. Yahya Bakhtiar:</b>	Yes, I shall tell you. He is bringing it. Towards the end of his speech, he says: 'In short, there are many things found in those people that anger the Almighty, and that are against the teachings of Islam. This is why Allah Most High will not know these people as Muslims until they give up their false beliefs and come back to the path of righteousness. And for this purpose, the Almighty has sent me.'
<b>Mr. Abdul Mannan Umar:</b>	Please tell me the page number, I shall look it up.
<b>Mr. Yahya Bakhtiar:</b>	This is Tohfa-e-Goleroya, page 56. Then onwards, there is something else in this strain. This...
<b>Mr. Abdul Mannan Umar:</b>	Which page?
<b>Mr. Yahya Bakhtiar:</b>	Page 18. One I have told you – I cannot say if there is any difference in the edition or not.
<b>Mr. Abdul Mannan Umar:</b>	No, let us see. We shall turn a few pages.
<b>Mr. Yahya Bakhtiar:</b>	Right. (Pause) Then comes: 'When the Messiah shall descend, then you will have to leave all other sects that lay claim to Islam.'
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	These are the words.
<b>Mr. Abdul Mannan Umar:</b>	Yes. I have found them.
<b>Mr. Yahya Bakhtiar:</b>	You have found them?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Alright. (Pause)
<b>Mr. Abdul Mannan Umar:</b>	Yes. 'Who lay a claim to Islam', they...
<b>Mr. Yahya Bakhtiar:</b>	Read the whole. It might be that I have... this sentence...



	(Pause)
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	So, who are ‘those who lay a claim to Islam’?
<b>Mr. Abdul Mannan Umar:</b>	Those who call themselves Muslims.
<b>Mr. Yahya Bakhtiar:</b>	That is, they are no Muslims. They just claim to be?
<b>Mr. Abdul Mannan Umar:</b>	No, claims can be true as well as false. Not every claim is necessarily wrong. Those who lay a claim to Islam...
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mr. Abdul Mannan Umar:</b>	...those who lay a claim to Islam, say that they are Muslims. It is not just a claim that you...
<b>Mr. Yahya Bakhtiar:</b>	This, this what the son had written...
<b>Mr. Abdul Mannan Umar:</b>	Sir, this is why I had...
<b>Mr. Yahya Bakhtiar:</b>	Look, until 1940, or as long as you were agreed on that...
<b>Mr. Abdul Mannan Umar:</b>	Sir! I had said that I differ with them on many issues.
<b>Mr. Yahya Bakhtiar:</b>	You had left them quite late. That has given rise to some misunderstandings.
<b>Mr. Abdul Mannan Umar:</b>	Yes. But I had left him during his lifetime.
<b>Mr. Yahya Bakhtiar:</b>	Then let me read...
<b>Mr. Abdul Mannan Umar:</b>	During his lifetime, I had quite a serious difference with him.
<b>Mr. Yahya Bakhtiar:</b>	No, let me tell you how he had interpreted it.
<b>Mr. Abdul Mannan Umar:</b>	His interpretation...
<b>Mr. Yahya Bakhtiar:</b>	No, not this, because...
<b>Mr. Abdul Mannan Umar:</b>	You had told me not to...
<b>Mr. Yahya Bakhtiar:</b>	No, no, I...
<b>Mr. Abdul Mannan Umar:</b>	And you are quoting my enemy in front of me!
<b>Mr. Yahya Bakhtiar:</b>	No. You are interpreting Mirza Sahib’s statements in a way, and so does he. The Assembly will have to judge who is right.
<b>Mr. Abdul Mannan Umar:</b>	This is why you should present Mirza Sahib’s book.
<b>Mr. Yahya Bakhtiar:</b>	This reference has been taken from Mirza Sahib’s book...
<b>Mr. Abdul Mannan Umar:</b>	No, this is not by Mirza Sahib.
<b>Mr. Yahya Bakhtiar:</b>	This reference...
<b>Mr. Abdul Mannan Umar:</b>	Sir, I am putting the original source.
<b>Mr. Yahya Bakhtiar:</b>	The original book says: ‘Those who lay a claim to Islam’, and they say that this

	means 'Muslims'.
<b>Mr. Abdul Mannan Umar:</b>	One lays a claim to Islam when one says: 'I am a Muslim.' This is my claim.
<b>Mr. Yahya Bakhtiar:</b>	No...
<b>Mr. Abdul Mannan Umar:</b>	I claim that I am a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	When they say 'Muslims'...
<b>Mr. Abdul Mannan Umar:</b>	This does not mean that I am not a Muslim.
<b>Mr. Yahya Bakhtiar:</b>	No, look, what they say...
<b>Mr. Abdul Mannan Umar:</b>	... 'those who lay a claim to Islam.' – I put a claim...
<b>Mr. Yahya Bakhtiar:</b>	Please listen to me... 'The Promised Messiah thought at times that seeing the word 'Muslim' being used with regard to non-Muslims, might delude the people. This is why he had at times used expressions like 'those who lay a claim to Islam' with regard to non-Ahmadis.' Now, this is a contention. Now, if you say that you are an Ahmadi, and I say: 'No, you claim to be one.' Then this will make a big difference. The claim will have to be proved.
<b>Mr. Abdul Mannan Umar:</b>	The other thing I had said was that if I say: 'I claim to be a Muslim', does it then mean that I am not a Muslim?
<b>Mr. Yahya Bakhtiar:</b>	Then why not say just 'Muslim'? Why not say that we Muslims hold such and such?
<b>Mr. Abdul Mannan Umar:</b>	This is something you... look, what a certain text means, is best known to the writer.
<b>Mr. Yahya Bakhtiar:</b>	Well. The last thing is that which you had mentioned yesterday. You had not made that clear. And it seems that Mr. Speaker is not really willing to give another five minutes. And yesterday you had said that anyone who, except for the Holy Prophet ﷺ, does not believe in a Nabi, in a Nabi who had been sent by Allah – will be a sinner, but he will not be a Kafir. I had then asked about someone who does not believe in Hazrat Isa, or Hazrat Musa, and yet says: 'I am a Muslim لا اله الا الله', but I do not at all believe in Isa, because he was a drunkard, given to debauchery, or a liar', or anything similar to that – may Allah protect us. Will such a person not be a Kafir? You had said that he falls into a category short of Kufr, that he will be a sinner, is this correct?
<b>Mr. Abdul Mannan Umar:</b>	I had said – let me repeat, perhaps the matter will become clear – that there are two types of Kufr. One is that a person denies لا اله الا الله محمد رسول الله. This is, according to my understanding the worst kind of Kufr...
<b>Mr. Yahya Bakhtiar:</b>	The major kind of Kufr, fine, you are right
<b>Mr. Abdul Mannan Umar:</b>	After that, there are hundreds different degrees of Kufr – minor ones as well as major ones.
<b>Mr. Yahya Bakhtiar:</b>	I have understood. This is what I was saying. You are repeating it.
<b>Mr. Abdul Mannan Umar:</b>	Yes. I am saying just the same thing...

<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mr. Abdul Mannan Umar:</b>	...that there is a kind of Kufr, which can be called real Kufr, actual Kufr...
<b>Mr. Yahya Bakhtiar:</b>	Yes, and not believing in any of the prophets is Kufr of another category?
<b>Mr. Abdul Mannan Umar:</b>	Yes. Excepting Muhammadur-Rasoolullah □.
<b>Mr. Yahya Bakhtiar:</b>	Yes. And you had also said that it has been commanded by Allah and the Messenger to believe in the Promised Messiah when he comes, and that one who does not, is as though he had not believed in the Messenger of Allah □. So, one who does not believe in the Promised Messiah commits Kufr of a lesser degree according to your beliefs?
<b>Mr. Abdul Mannan Umar:</b>	He will be a sinner.
<b>Mr. Yahya Bakhtiar:</b>	A sinner, that is, the lower degree of Kufr?
<b>Mr. Abdul Mannan Umar:</b>	Yes, in the sense of sinner.
<b>Mr. Yahya Bakhtiar:</b>	You have accepted that?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Then I had asked you: 'Who are Muslims in the real sense'?
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...and you had replied those who are righteous, who obey Allah and the Messenger □. This could be stuff for a lengthy discussion. Then I had asked whether a non-Ahmadi could be a Muslim in the real sense? You had not properly answered that.
<b>Mr. Abdul Mannan Umar:</b>	Let me tell you again, if it is a right or wrong answer is for you to decide.
<b>Mr. Yahya Bakhtiar:</b>	Because he does not believe, he (defies) the Command of God and the Messenger □...
<b>Mr. Abdul Mannan Umar:</b>	I tell you how I understand it to be.
<b>Mr. Yahya Bakhtiar:</b>	Keep in mind that according to you, there is the Command of Allah and His messenger, namely to believe in the Promised Messiah, and that person does not believe in him. On one side he is a sinner and a sort of Kafir, but could he yet be a Muslim in the real sense? This is the question.
<b>Mr. Abdul Mannan Umar:</b>	I had said once, I shall say it again, that a person who denies the Holy Prophet □ is a Kafir in the fullest, truest meanings. All parts of faith, apart from that, like bashfulness – bashfulness is also a part of faith...
<b>Mr. Yahya Bakhtiar:</b>	Look...
<b>Mr. Chairman:</b>	The witness should give a definite answer to this question. This question has been repeated three times. It should be given a definite answer. And if the witness...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib says that Allah and the Messenger had commanded to believe in Mirza Sahib. And a person who denies...

<b>Mr. Chairman:</b>	And if...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib says that such a person will be a sinner, or a Kafir of a lesser degree. So, such a person cannot be a good Muslim.
<b>Mr. Abdul Mannan Umar:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Look...
<b>Mr. Abdul Mannan Umar:</b>	This is correct, absolutely correct.
<b>Mr. Yahya Bakhtiar:</b>	...only such a person can be a Muslim in the real sense, who is neither any kind of sinner, nor Kafir.
<b>Mr. Abdul Mannan Umar:</b>	Absolutely.
<b>Mr. Yahya Bakhtiar:</b>	Well, that is what I...
<b>Mr. Abdul Mannan Umar:</b>	Yes, but...
<b>Mr. Chairman:</b>	That's all?
<b>Mr. Yahya Bakhtiar:</b>	That's all, Sir.
<b>Mr. Abdul Mannan Umar:</b>	Thank you.
<b>Mr. Chairman:</b>	Thank you very much.
<b>Mr. Abdul Mannan Umar:</b>	Thank you.
<b>Mr. Chairman:</b>	The Delegation is permitted to withdraw, subject to those references...
<b>Mr. Yahya Bakhtiar:</b>	There is one question we would like to ask: What do you think, how many Ahmadis live in Pakistan? We are asking this, so...
<b>Mr. Abdul Mannan Umar:</b>	We have no idea about that.
<b>Mr. Yahya Bakhtiar:</b>	No, you must have any idea, because there had been a figure mentioned in the Munir Report, and here, another figure had been given, and there had been nothing in the census. If you could just make an estimate of how many people there are in your party – your party, or their party, so that we might have an idea.
<b>Mr. Abdul Mannan Umar:</b>	Yes, we have no idea. We had never done any census. The government might have more resources, they might be in a better position to tell.
<b>Mr. Yahya Bakhtiar:</b>	You do not have anything at hand?
<b>Mr. Chairman:</b>	The Delegation is permitted to withdraw, subject to the reply of the references which have been given to the Delegation. A written reply may be filed within three days with the explanation. The Delegation can be called before the Committee anytime, before the Committee finally concludes its findings, if need be. The Delegation may be asked or requested to give its view on some points which may crop up during the course of arguments, during the discussion. Till the final, till the Assembly publishes the report, no proceedings of this Committee shall be communicated to any person.
<b>Mr. Yahya Bakhtiar:</b>	And one, Sir, one request.
<b>Mr. Chairman:</b>	Yes.

<b>Mr. Yahya Bakhtiar:</b>	I will request the Delegation that if they want to add anything to whatever they have stated in reply to any of the questions, they may kindly do that.
<b>Mr. Chairman:</b>	And...
<b>Mr. Yahya Bakhtiar:</b>	(To the witness) Or if you don't want to clarify any matter now, send it in writing. Send your clarification within two, three days to the Secretary.
<b>Mr. Chairman:</b>	Three days, three days. Today is 28 <sup>th</sup> . 29 <sup>th</sup> , 30 <sup>th</sup> , by 31 <sup>st</sup> .
<b>Mr. Yahya Bakhtiar:</b>	By 31 <sup>st</sup> .
<b>Mr. Chairman:</b>	Yes. There is a written request by the Secretary of the Delegation that he may kindly be allowed to make a submission for five minutes. This can also come as written. And whatever is...
<b>Mr. Yahya Bakhtiar:</b>	No, if he wants to make it now, let him make it now.
<b>Mr. Chairman:</b>	No. ( <i>Interruption</i> ) Everybody has been thanked. And whatever comes in writing, we will circulate it among the members.
<b>Mr. Yahya Bakhtiar:</b>	No, but if he wants only five minutes to add something...
<b>Mr. Chairman:</b>	Sir, we have to go there also. That matter. At five, we have to reach there.
<b>Mr. Yahya Bakhtiar:</b>	I think this should come no. he has requested, Sir.
<b>Mr. Chairman:</b>	Then speak.
<b>Mr. Yahya Bakhtiar:</b>	Yes, make your statement.
<b>Mirza Masood Beg:</b>	Very well, that is kind of you. I wish to thank you for granting this request. I took this liberty to thank you for the immense forbearance and patience with which you had listened to us. My learned friend, the Attorney-General...
<b>Mr. Chairman:</b>	(To the librarian) You can start collecting the books.
<b>Mirza Masood Beg:</b>	Sir?
<b>Mr. Chairman:</b>	I was talking to him. I had told him to collect the books.
<b>Mirza Masood Beg:</b>	My learned friend, the Attorney-General had said yesterday two, three times: 'You were called, so as to aid the Assembly in making the right decision.' And I think it was very kind of you to have asked us all that in order to come to the right decision. So, the past two days – yesterday and today – which had been given to us, and there were also fifteen days before that, in which the discussion with Mirza Sahib had taken place. And your intention was to understand their position. But there was one point which had not been discussed at all, and to this I would like to draw your attention, Sir! And that is, that we claim to be nothing but the servants of Islam. Mirza Sahib's purpose of life had been nothing but to serve Islam, so he should be judged from this angle, what his contribution had been. Sir! If the assumption that a tree is recognized by its fruits, is correct, then the fruits of Mirza Sahib's trees are not evil. Mirza Sahib had served Islam...
<b>Maulwi Mufti Khalid Mahmood:</b>	Sir! Point of order.
<b>Mr. Chairman:</b>	Yes.
<b>Maulwi Mufti Khalid Mahmood:</b>	The matter is that we think gratitude has been expressed, but there should be no permission to try to convince...

<b>Mr. Chairman:</b>	I had not said so.
<b>Maulwi Mufti Khalid Mahmood:</b>	...and he is trying to convince the members.
<b>Mr. Chairman:</b>	Yes.
<b>Mirza Masood Beg:</b>	No, I am just making a humble submission.
<b>Professor Ghafoor Ahmad:</b>	This statement should be written and then circulated.
<b>Mr. Chairman:</b>	Write it. It would be better.
<b>Professor Ghafoor Ahmad:</b>	Write it and it will be circulated.
<b>Mr. Chairman:</b>	Yes. It would be better if you send it in writing.
<b>Mirza Masood Beg:</b>	Very well.
<b>Mr. Chairman:</b>	Yes, that would be better. That's why I...
<b>Mirza Masood Beg:</b>	Sir, I had said...
<b>Mr. Chairman:</b>	No, nobody is allowed to speak like this. This is why I had said only the questions. Then he said...
<b>Mirza Masood Beg:</b>	Thank you, Sir.
<b>Mr. Chairman:</b>	<p>Alright. We will circulate among the Assembly members whatever written matter you send. Please, be seated.</p> <p>Now the head of the community...</p> <p><i>(Interruption)</i></p> <p>I request the honourable members, especially Maji Maula Bakhsh Soomro and Sayyid Abbas Hussain Gardezi, please, for five minutes, have patience.</p> <p>Now I will request the head of the community to testify on oath that whatever had been said by the secretary or by any of the witnesses or any other member of the Delegation, he swears that whatever has been said, he owns it and it is from him. Let him swear to that, and let him say that whatever had been said, had been said on his behalf. Please, acknowledge that somehow, whatever method. Please come.</p>
<b>Maulana Sadruddeen:</b>	Sir, whatever my friends had said, had been said on my responsibility. I am taking the responsibility for that; and whatever they had said, is correct.
<b>Mr. Chairman:</b>	<p>Thank you.</p> <p>The Delegation is permitted to withdraw. <i>You may go.</i> The honourable members may keep sitting. Reporters can also leave. They are free. No tape.</p> <p>Tomorrow at 6:00 p.m., we will meet as House Committee, not as National Assembly. And at 3:30, we will have to start for the funeral.</p>
<i>(The Special Committee of the Whole House subsequently adjourned to meet at six of the clock, in the afternoon, on Thursday, the 29<sup>th</sup> August 1974.)</i>	