

**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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**4<sup>TH</sup> PROCEEDING**

**OF**

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

**Thursday, the 8<sup>th</sup> August 1974**

**PROCEEDINGS****OF****THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA***Thursday, the 8<sup>th</sup> August 1974*

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

**RECITATION FROM THE HOLY QUR'AN****PROGRAMME FOR SITTINGS OF THE SPECIAL COMMITTEE**

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

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

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

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

**STEERING COMMITTEE MEETINGS**

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

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

### FOUNDATION STONE-LAYING CEREMONY OF THE PARLIAMENT HOUSE

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

## ADJOURNMENT OF THE SPECIAL COMMITTEE

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

## CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

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

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

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

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

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

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

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

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

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

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

to this day, the person who would bring the religion back to life was not disclosed. This was the cause for their dispute. Right then, I saw in my dream that the people were looking for a reviver. One person came to this most humble servant, stood in front of him and said: هذا رجل يحب رسول الله, i.e. this person loves the Messenger of Allah ﷺ, and this statement meant that the greatest condition for a reviver is to love the Messenger of Allah ﷺ, that happened to be fulfilled by that person. And likewise, in an inspiration similar to the one above, is one that contains an order to send Durood and Salam on the people of the Messenger's ﷺ household. A person who joins the ranks of those people, who have attained the proximity of unity, gets the inheritance of those pure and purified people. He inherits all their knowledge and cognition.

Here I remember a very clear vision, that once, after the Maghrib prayer, in a state of full wakefulness – he heard the quickly approaching footsteps of some people. Then there appeared five extremely handsome, beautiful people, that is, the Messenger of Allah ﷺ, Hazrat Ali, Hazrat Hasan and Husain, and Hazrat Fatima *radiallahu anhum*, and I remember one more, that Hazrat Fatima had, in the exuberantly affectionate manner of a loving mother, kept the head of this humble servant on her thigh. Afterwards, I was given a book about which I was told that it is an exegesis of the Holy Qur'an.'

Now, this is the Kashf to which Nuzool-e-Maseeh referred. Obviously, it is Kashf, a vision, just like other saints of this Ummat had seen Hazrat Fatima in their visions, or just like Hazrat Imam Abu Haneefah had seen an apparently frightful vision that had an excellent interpretation. The Muslim Ummat is agreed that dreams and visions have got interpretations, and the interpretation of the vision in question is self-apparent. I have mentioned already that he had seen five people in this particular vision, and it was in their presence that one of them, Hazrat Fatima had, in the exuberantly affectionate manner of a loving mother, kept his head on her thigh. This means he had seen himself as a very small child in this dream. Actually so small that his head just reached her thigh.

There are other, even clearer references which I have left out. But the ones which I have mentioned are also quite clear.

This is a vision which ought to be interpreted, like the former ones. And here it is clear, and onwards there are...

<b>Mr. Yahya Bakhtiar:</b>	You have mentioned Mirza Sahib's dreams and Kashf. What is the difference between both?
<b>Mirza Nasir Ahmad:</b>	A dream is seen while one is asleep. That means, sleep is a pre-requisite for dreams. Kashf, on the other hand, usually occurs in a state of wakefulness or semi-sleep. In the biography of the Iranian Emperor comes that once, during his youth, he was strolling in his garden with his advisor. There he had some kind of Kashf in which he saw the Mahdi. This is in his book, and this was not a dream... Kashf occurs while one is awake or half asleep...
<b>Mr. Yahya Bakhtiar:</b>	But a prophet is getting revelation....
<b>Mirza Nasir Ahmad:</b>	That is then a new question! One request...
<b>Mr. Yahya Bakhtiar:</b>	No, I want to ask a question, whether revelation can come during Kashf? Whether it can come during sleep or whether it comes only while one is awake?
<b>Mirza Nasir Ahmad:</b>	That is for the one who experiences it to tell. How can I tell that?



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

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

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

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

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

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

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

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



<b>Mirza Nasir Ahmad:</b>	No, I mean it is more than what you have read.
<b>Mr. Yahya Bakhtiar:</b>	No, I am talking about that which I have read, and then you said that. I wanted to know whether the <i>Kashf</i> of one prophet...
<b>Mirza Nasir Ahmad:</b>	The <i>Kashf</i> of a prophet...
<b>Mr. Yahya Bakhtiar:</b>	It is not equal to revelation?
<b>Mirza Nasir Ahmad:</b>	The <i>Kashf</i> of a prophet is true. But it is <i>Kashf</i> . It needs to be interpreted.
<b>Mr. Yahya Bakhtiar:</b>	If someone sees in <i>Kashf</i> that he is God, then that is true...
<b>Mirza Nasir Ahmad:</b>	The interpretation of this is that God shall work through him. This is the interpretation.
<b>Mr. Yahya Bakhtiar:</b>	Has he interpreted it this way?
<b>Mirza Nasir Ahmad:</b>	He has so himself. Shall I read it? This is why I said I shall read it. The answer is there.
<b>Mr. Yahya Bakhtiar:</b>	Onwards, he writes, that 'He has' – you read – that: 'Created the heavens and the earth.'
<b>Mirza Nasir Ahmad:</b>	Yes, yes, yes. He saw that in <i>Kashf</i> .
<b>Mr. Yahya Bakhtiar:</b>	Please explain this.
<b>Mirza Nasir Ahmad:</b>	<p>This is a dream. Dreams and <i>Kashf</i> are not interpreted according to the obvious. I am telling you. The founder of the Ahmadiyya movement has written in Aina-e-Kamalat, page 544:</p> <p>لا نَعْنِي بِهَذِهِ الْوَأَقَاعَاتِ كَمَا يُعْنِي فِي كِتَابِ أَصْحَابِ وَحْدَةِ الْوُجُودِ  This means:</p> <p>And our <i>Kashf</i> does not mean that what the people who subscribe to <i>Wahdatul Wujuood</i> and <i>Hulool</i> believe in.'</p> <p>Rather, this <i>Kashf</i> is in perfect accordance to a Hadith that is mentioned in Saheeh Bukhari, which mentions that those who engage in voluntary worship draw closer to Allah. The Hadith which is referred to here is this one from Saheeh Bukhari:</p> <p>لا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَىٰ الْبَنَوَافِلِ حَتَّىٰ أَحِبَّهُ فَإِذَا أَحَبَّهُ كُنْتُ سَمْعَ الَّذِي يَسْمَعُ بِهِ وَبَصْرَهُ الَّذِي يَبْصُرُ بِهِ وَيَدَهُ  الَّتِي يَبْطِشُ بِهَا وَرِجْلَاهُ الَّتِي يَمْشِي بِهَا [٣٢٥]</p> <p>This Hadith means:</p> <p>'A person who engages in voluntary worship continues to draw closer to Me until I love him, and when I love him, I become his ears with which he hears, and his eyes with which he sees, and his hands with which he grasps, and his feet with which he walks.'</p> <p>This is how the founder of the movement interpreted his <i>Kashf</i>. The basis for his interpretation is the Hadith I just mentioned. He then says:</p> <p>God said that I shall make a new heaven and a new earth. This means that the present world has died. That is, the hearts of those who dwell on earth have become hardened, as though they were dead, because the divine countenance is hidden from them. The former heavenly signs remain only as tales. So God decided to make a new heaven and a new earth. What shall this be, a new heaven and a new earth? The new earth shall be pure hearts that God prepares with His own hands, and through which God will become apparent, while the new heaven will be signs which appear at His disposal of His leave with His leave.'</p> <p>So, he himself considered it as an interpretable <i>Kashf</i>, that is a <i>Kashf</i> that can be interpreted.</p> <p>Similarly, in another Hadith comes that the Noble Prophet ﷺ said:</p> <p>'In a state of <i>Kashf</i>, I saw my Lord in the guise of a youth with long hair, who wore</p>

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

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

#### WRITTEN ANSWERS TO ORAL QUESTIONS IN THE CROSS-EXAMINATION

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

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

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

#### SUPPLY OF QUOTATIONS FOR ASKING QUESTIONS

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

#### TIME FOR ANSWERING QUESTIONS

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

#### WRITTEN ANSWERS TO ORAL QUESTIONS IN THE CROSS-EXAMINATION

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

#### QUESTIONS BASED ON DOCUMENTS NOT READILY AVAILABLE

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

#### ADMITTANCE OF VISITORS DURING SITTINGS OF THE SPECIAL COMMITTEE

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

Yes, Maulana Ghulam Ghawth Hazarvi

#### METHOD OF ASKING QUESTIONS DURING CROSS-EXAMINATION

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

**Mr. Chairman:** All right, fine.

#### PRODUCTION OF BOOKS/DOCUMENTS FOR QUESTIONS CITED IN THE QUESTIONS

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

**Mr. Chairman:** Yes. All right.

**Maulana Ghulam Ghawth Hazarvi:** ...one should not give notice of any question.

**Mr. Chairman:** Absolutely correct.  
Now I am about to call them.  
Mister Ahmad Khan Qasuri!

#### REPETITION OF ARGUMENTS BY THE WITNESS

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

### CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

QUOTATIONS UNSUPPORTED BY ORIGINAL DOCUMENTS

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

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

CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

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



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

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

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

Another gentleman writes:

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

Arabic – not reproduced in original

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

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

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

باید کہ باشد از شما گروہے

He took Ummat to mean ‘group’.

Maulana Wahid Ukkashfi translated it as follows:

بر آنتہ باید کہ باشد از شما گروہے

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

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

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

Similarly, in Surah An’am comes:

و تلك حجتنا اتینها ابراهيم على قومه

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

Anbiyaa comes:

فقالوا انكم انتم الظالمون

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

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

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

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

This is Haqiqatul Wahi, p. 184-185

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

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

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

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

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

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

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

Imam Al Azhari says:

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

In Lughatul Qur’an comes:

‘Hujjat: argument’

In Al Muheet comes:

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

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

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

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

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

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

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

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

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



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

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

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

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

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

#### INTERRUPTION BY THE WITNESS WHEN A QUESTION IS PUT

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

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

### CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

#### PROCEDURE AND STRATEGY FOR FURTHER CROSS EXAMINATION

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

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

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

**5<sup>TH</sup> PROCEEDING**

**OF**

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

**Friday, the 9<sup>th</sup> August 1974**



**PROCEEDINGS**

**OF**

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

*Friday, the 9<sup>th</sup> August 1974*

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

**RECITATION FROM THE HOLY QUR'AN**

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

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

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

DELIBERATIONS OF THE SPECIAL COMMITTEE IN THE ABSENCE OF THE DELEGATION

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

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

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

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

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

#### SECURITY OF THE PROCEEDINGS OF THE SPECIAL COMMITTEE

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

#### CONTINUITY OF THE CROSS-EXAMINATION

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

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

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

### CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

'According to us Mohammedans...'

This Fatwa is against the Barelwis:

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

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

Below that is written:

'Writer: Syed Shareef Husain'

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

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

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

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

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

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

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

This Fatwa was given by the Ghaznawis:

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

Ahmad bin Abdullah Ghaznawi writes:

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

Ahmad bin Abdullah Ghaznawi, p. 202:

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

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

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

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

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

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

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

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

Muhammad Raza Shirazi then writes:

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

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

البتنى غفا فليس بصادق  
الاتمت مظيل خنرى ابن بعاى

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

'بعاى means...'

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

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

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

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

above, are somewhat harsh, they do not fall in the category of badmouthing. They were written according to the circumstances, and just as they were needed. And every prophet was forbearing. (Onwards, he gave the example of the prophets), but they all... according to the circumstances... (all prophets, especially the Noble Prophet ﷺ are role-models for us, and this is hinted at here)... had to use such words for their opponents, depending on the circumstances.’ Tatammah Haqeeqatul Wahi, p. 20, and on page 21 comes: Allamah Iqbal had also heard about this incident with Saadullah, which prompted him to write a poem. The poem is quite long, I shall quote just four, five verses. And this poem had been printed in Matbaul Haq, Dehli, September, 1912. Back then, Allamah Iqbal was doing his F.A, in the Convent School of Sialkot. He addressed Maulwi Saad and said:

‘Wah – we have seen your vicious tongue, o Saad  
 You will be highly esteemed by the sweepers.  
 Your argumentation is worthy of the latrine.  
 Wah! Sadi, I have seen your foulmouthedness.  
 Sweepers would indeed be proud of you.  
 Your way of argumentation befits at best the latrine.  
 Only the vilest of the vile enjoy your poetry.  
 The ‘Jewels’ that issue from your mouth  
 Have even made your scullery maid despair of life.  
 When you exchange your turban to become a brother of the Christians,  
 Then what favour have you done Islam?’

In 1912, Allamah Iqbal wrote this poem about Saadullah Ludhianvi. The second example you gave was that of the people of Goleroh Shareef. I have already mentioned the background. It is in our mind rightnow. The people of Goleroh Shareef... the people of Goleroh Shareef had... anyway, there was a poem about him. A certain Saif Chishtai had written a poem...

**Mr. Yahya Bakhtiar:**

This is a reference by Saif Chishtai. He had written a poem.

**Mirza Nasir Ahmad:**

He had written a poem which was also printed. He was a poet himself. He had published this poem in his book. In it, he writes:

الا اے مرزا تا کیف تو حال این و آن بینی  
 دمے چشم دلت دا کن کہ نور عین جان بینی  
 بہ تکذیب امامت تو ندا از آسماں آمد

There are no diacritical marks below.

بزودی پیش حق شاداں گروہ دشمنان بینی

This, the next verse is worthy of listening to. The ones which I had read in the beginning, مرزا الا اے established the link that Mirza Sahib is being addressed:

زمین نفرت کند از تو فلک گرید برا حوالت

‘The earth hates you, and the sky, the heavenly roof, sheds tears out of anger.’

ملک لعنت کنان نزد خدا بر آسماں بینی

‘The angels that are in Allah’s proximity, curse you, you are accursed.’

In reply to this, His Holiness the Promised Messiah peace be upon him, wrote:

اتانی کتاب من کذوب یوضروا

کتاب خبیث کل اقارب یعبروا

فقلت...

He said: ‘The angels of heave curse you’. In reply, here merely said: ‘May heavenly curse befall you.’ That is it.

He... one of their students, Maulwi Abdul Ahad Khanpuri, that is of the people of Goleroh Shareef who had written that poem, had written a book. He then turned away from them and showered his former mentors with all kinds of profanities. I shall not read any excerpt of that. I just want to mention the reference. There are many excerpts, but I do not like them. that is their business and that of their student.

The third reference, this reference, yes, this one. There were some words about Rasheed Ahmad Gnagohi also, that you had mentioned. They are in number three. I have already read the Fatwas which others had given about him in those days, I had just read them. And I was saying that this was the atmosphere in those days. He issued a Fatwa against the founder of the movement which had been published in Ishaatus-Sunnah, vol 13, p. 156. Ishaatus-Sunnah, which was Maulwi Muhammad Husain Batalwi's paper, in this, a Fatwa was published: one whose beliefs are like that – anyone had put a question – shall be misguided. He has nothing to do with the son of Maryam. He shall be more like the Antichrist. He... about him, comes that what you have read in Anjam-e-Atham, that the last of them is a Satan.

...  
...  
...

Accursed.

He said that he is a Dajjal. He said Allah's curse... one thing I want to make clear that this 'accursed' does not issue from him. The actual meaning of 'accursed' is that Allah's curse may befall him. This is a malediction. And when a matter is entrusted to Allah – well, Allah is not unjust, when someone utters a malediction, then it shall fall back on the one who uttered it. So, he uttered a malediction against him, that Allah's curse shall befall him. If this is unjustified, then his malediction shall fall back on him. But with regard to him, that is Rasheed Ahmad Gangohi, the people thought that he is a Deobandi. Let me read one of the Fatwas that were issued against him...

**Mr. Yahya Bakhtiar:** You are not reading more by Mirza Sahib?

**Mirza Nasir Ahmad:** Yes, no, shall I read?

**Mr. Yahya Bakhtiar:** No, no, there are no more by Mirza Sahib about him?

**Mirza Nasir Ahmad:** Yes, you had drawn my attention towards three only.

**Mr. Yahya Bakhtiar:** Yes, that is what I wanted to ask. Yes, I think you have read those Fatwas.

**Mirza Nasir Ahmad:** Yes, yes. Good. Then one... ok, fine.

Let me clarify one thing. That term used, that is ذریت البغایا, we have to consider its Arabic meaning. In 'Aina-e-Kamalat-e-Islam' comes... in 1894, in Aina-e-Kamalat-e-Islam, which had been published in 1894, the words ذریت البغایا has been used. There is no translation along with that:

الا ذریت البغایة الذین ختم الله علی قلوبهم فهم لا یبصرون

This only mentions the ذریت البغایا whose hearts are sealed up by Allah. The meaning of بغی, that is ذریت البغایا, well, بغی has been taken to mean 'rebellious, disobedient' in every dictionary. The paper Ahl-e-Hadith tells us that بغی means ...the present ruler... I have mentioned that already – this has come here – and it also means rebellious human being. In Al Ghurratul Kafi, mawsoomah bi Kafi Kaleemi, part two, and in Kitabur Rawdhah, printed by Nool Kashore Press, Lucknow, Imam Muhammad Baqar *radiallahu anhu* is reported to have said, I

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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

Now, Akmal says – that:

Our leader in these days, my friends!

Is Ghulam Ahmad in Darul Aman

The Throne of the Lord is Ghulam Ahmad's place

A station in placelessness.

Ghulam Ahmad is Allah's Messenger in truth.

He has been honoured among all mankind.

Ghulam Ahmad is better than the Messiah

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

A servant to Ghulam Ahmad is the one who

Shall go to Paradise without doubt.

The heart is at peace

This is the miracle of Ahmad's speech

What could be greater than this miracle?

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

What he had done with his pen

Could never have been achieved with swords and daggers.

Muhammad has descended once more to us

Now with even greater splendour.

O Akmal, anyone who wants to see Muhammad,

Should see Ghulam Ahmad in Qadian.

Ghulam Ahmad, this is the station you have obtained

In this world, with full authority

How could I ever sufficiently praise you

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

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

Your lofty rank can never be described.

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

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



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

<b>Siddiqui:</b>	
<b>Mr. Chairman:</b>	No, no.

### PRODUCTION OF ORIGINAL FATWAS

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

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

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

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**6<sup>TH</sup> PROCEEDING**

**OF**

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

**Saturday, the 10<sup>th</sup> August 1974**

**PROCEEDINGS****OF****THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA***Saturday, the 10<sup>th</sup> August 1974*

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

**RECITATION FROM THE HOLY QUR'AN****PROGRAMME FOR SITTINGS OF THE SPECIAL COMMITTEE**

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

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

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

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

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



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

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

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

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

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

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

that according to him, they are Muslims, but not real Muslims, so, what is the difference? The answer to this had been given in the Mahzarnama, but since the question had been repeated, I would like to repeat the answer as well. And I would like to state the definition of what the founder of the movement had referred to as ‘real Muslims’. In the Mahzarnama on page 23 comes: ‘According to us, all these Fatwas are based on what is apparent, and as such, it cannot be labelled as a ticket to Paradise or a warrant for Hell, until...’

**Mr. Yahya Bakhtiar:**

Page 263, you said?

**Mirza Nasir Ahmad:**

It is page 23 in the Mahzarnama. It contains an excerpt by the founder of the movement from which can be understood what he meant by ‘real Muslims’. As far as the reality of Islam is concerned, we have got the following statement by the founder of the movement... we, the real Muslims... the words which have been used here... we mention the definition of ‘real Muslims’, what he considered as real Muslims.

‘The technical meaning of Muslim is that which is hinted at in the Qur’anic Ayat: *بلى من اسلم وجهه لله و هو محسن فله اجره عند ربه و لا خوف عليهم و لا هم يحزنون*, that is, a Muslim is he who gives himself fully up to Allah, and follows His intentions, and dedicates himself to seek His pleasure, and then stands up to perform good deeds for Allah, and utilises all his strengths in His way. This means, he becomes Allah’s, with body and soul. With his soul is so far that he believes that his whole being had in fact been created to recognize Allah, to obey Him, to love Him and to pursue whatever pleases Him. And with his body, that is through his deeds, that he performs good deeds which are solely for Allah and which relate to each and every of his faculties, and to the strength and guidance given to him by Allah, and that he does so with such pleasure and dedication as though he would see the face of his true object of worship in the mirror of his obedience. Now, in the light of the above-mentioned blessed Ayat, everyone with a sound mind will understand that this reality of Islam can be found in a person only when he returns all the manifest and latent powers he had been endowed with by Allah to Allah, by dedicating himself wholly to Him, and not only in matters of belief, but also by letting the reality of Islam be fully reflected in the mirror of his deeds. That is, a person who claims to be a Muslim must prove that his heart and mind, his reason and understanding, his anger and his sympathies, his forbearance and his knowledge and all of his bodily and spiritual powers, his honour, his wealth, his comforts, and whatever else, from his hair to the nails of his toes – with regard to outward matters; and as far as his inner matters are concerned, his intentions, his thoughts, and his feelings are all subjected to Allah, just as a person’s limbs are subjected to that person’s will. In short, he is to prove that he has reached that stage of insight that everything that belongs to him, does not belong to him, but to Allah, and that all his limbs and faculties are utilised to serve the Divine, as though they were organs of truth. And by pondering over these Ayaat, it also becomes apparent that dedicating one’s life to Allah, which is the reality of Islam, is of two types. One is that one considers only Allah as worthy of worship, worthy of being turned to and worthy of love, in such a way that one associates no one and nothing in His worship, love, fear and hope, and that one accepts His holiness and

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



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

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

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

### PROGRAMME FOR FURTHER SITTING OF THE COMMITTEE/ASSEMBLY

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

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

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

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

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

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

مجيد. اللهم بارك على محمد و احمد و على آل محمد كما باركت على ابراهيم و على آل ابراهيم انك حميد مجيد.

This took place most probably in the year 1316, corresponding to 1898. He had offered the prayer for three, four months, and His Holiness the Promised Messiah *alaihissalam* was also part of the congregation, and His Holiness never reproached Hafiz Muhammad for reciting the Durood like this. Once, Qazi Syed Ameer Husain Sahib, Hafiz Rahmatullah Khan Sahib and Chaudheri aka Brother Abdur Raheem Sahib (former Jagat Singh Sahib) had said to him that the Durood should not be recited like that, rather it should be recited in the same words in which it had been mentioned in the Ahadith, and in the way it is recited after Tashahhud. Hafiz Muhammad Sahib had a quick temper. He replied: 'You people have got no right to stop me from doing this. If anyone was to stop me from doing it, His Holiness would do so himself.' But he had never done so, and neither had these gentlemen ever brought this matter to His Holiness's notice. Hence, Hafiz Sahib continued to recite this Durood after the Qunoot in the morning prayer. At that time, Maulwi Abdul Kareem Sahib *radiallahu anhu* had not migrated to Qadiyan yet. اللهم صلّ على محمد و على آل محمد و بارك و سلم انك حميد مجيد.

This says that he used to recite it aloud, that is, the Dua-e-Qunoot and this Durood, and that the Promised Messiah Mirza Ghulam Ahmad had never stopped him from doing so.

<b>Mirza Nasir Ahmad:</b>	Listen, this booklet about Durood Shareef is not among our books.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! I consider a clarification as necessary. Do you approve it or not? Do you consider it as wrong?
<b>Mirza Nasir Ahmad:</b>	I am saying that the book regarding which it is being said that it contains this writing, does not contain this writing.
<b>Mr. Yahya Bakhtiar:</b>	No. I had asked something else. First you had said that you consider this Durood as completely wrong and that you do not approve it. That is all I wanted to know.
<b>Mirza Nasir Ahmad:</b>	It is completely wrong.
<b>Mr. Yahya Bakhtiar:</b>	And you have not got any instructions to recite this kind of Durood?
<b>Mirza Nasir Ahmad:</b>	I am hearing it today for the first time.
<b>Mr. Yahya Bakhtiar:</b>	No, I am just asking.
<b>Mirza Nasir Ahmad:</b>	No, not at all.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, look! I am not accusing you of anything. I just want a clarification.
<b>Mirza Nasir Ahmad:</b>	Yes, and I have given a clarification, haven't I?
<b>Mr. Yahya Bakhtiar:</b>	I keep getting questions, and it is my duty to make sure that you do not think that a decision had been made on any basis, although your attention had not been brought to a certain point, and although you had no chance to give any clarification. In this regard it is my duty to bring your attention towards this. I do not want you to think that I am putting you under any allegation.
<b>Mirza Nasir Ahmad:</b>	No, no, I am not at all thinking this way.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! I had mentioned this already that there are some points regarding which I do not find any answer in my notes, and regarding which there is no record. There is still some difficulty regarding this. I had mentioned an excerpt from Al Fadhl, vol. 5, issue 69, 70.



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

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

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

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

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

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

#### PROGRAMME FOR FURTHER SITTINGS OF THE COMMITTEE

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

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

(The Delegation left the Chamber)

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

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

(The Special Committee adjourned *sani die*)

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**7<sup>TH</sup> PROCEEDING**

**OF**

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

**Tuesday, the 20<sup>th</sup> August 1974**

## PROCEEDINGS

OF

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

*Tuesday, the 20<sup>th</sup> August 1974*

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

#### RECITATION FROM THE HOLY QUR'AN

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

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

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

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

decision, and we have laid down a criterion to distinguish liars from the truthful. Now, if anyone diverts from this clear path, due to wickedness and obstinacy and still talks nonsense, and if he, due to his wickedness, says again and again that the Christians shall prevail, and if he does not show the least bit of modesty and shame, and if he is not able to answer our decision in equity, if he does not refrain from denial and badmouthing, and if he still does not believe in our victory (i.e. the victory of Islam), then it shall be understood that he desires to be a bastard, rather than a legitimate offspring. In order to be a legitimate offspring, it would have been due on him – in case he knows me to be a liar, and in case he knows the Christians to be prevalent – to rebut the proof that I have furnished him.’

I think this passage is quite clear. The addressees are Abdullah Atham and his Christian companions. And if one reads onwards, it becomes even clearer. But I think that this is clear enough, and not much more time needs to be spent on this. But if... there is an explanation why the word ‘bastard’ has been used, and for whom. If you want me to, I shall read on and explain?

**Mr. Yahya Bakhtiar:**

No need for that.

**Mirza Nasir Ahmad:**

Hmm. Alright. I have mentioned that of 3<sup>rd</sup> July. I have got 20, 25 written with me. All... if you want me to, I shall (explain) three of the ones that you... that are given in there.

One is ‘Tashheedul Azhan’, March 1914, ‘Those who do not pledge allegiance are doomed to Hell’. This question had been put. It says: the topic discussed in Tashheedul Azhan is not who is actually doomed to hell and who not. Rather, the topic under discussion is that it is just not possible that there should be two statements from Allah, and that there should be any discrepancy in them. The topic is a completely different one. Here is written:

‘Contradiction and inconsistency in inspiration and revelation are detrimental to Islam.’

That is, if one maintains that there are two revelations from Allah, and that they are contradicting each other, then this will be harmful to Islam, because this is against the clear instructions contained in the Holy Qur’an... Surah Mulk, I am not going into the details. This Surah clearly states that no discrepancy in Allah’s attributes and characteristics and their manifestations shall ever be witnessed. Anyway, this is the topic that is discussed there.

Discrepancies and contradictions in the revelation are detrimental to Islam. The enemies of Islam get a chance to mock and ridicule Islam, and to make fun of religion. How can it be that the Almighty reveals to a person that he is His chosen one, and superior to all believers, the Messiah of the Prophets, the Promised Messiah, the renovator of the 14<sup>th</sup> century, the beloved of the Almighty, and reminiscent of the prophets, with regard to his rank, a god-sent Messenger, held in high esteem in the Divine Court, and reminiscent of the Messiah, Son of Maryam, and reveal at the same time regarding that person that he is like Fir’awn, a mean liar, a wicked evil-doer who exceeds all limits, a Kafir, and such and such; that He reveals to that person that one who does not follow you and does not pledge allegiance to you, and opposes you, is one who has disobeyed Allah and the Messenger and who is doomed to Hell, and then reveals to someone else that

one who follows him has taken the route to wretchedness.

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

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

‘There shall be only one prophet.’

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

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

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

Onwards comes the excerpt:

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

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

His Holiness replied:

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

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

In Al Fadhl, 13<sup>th</sup> November 1944 comes:

‘Like the Parsis...’

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

Whenever there had been any Divine Movement, people felt enraged by it, became antagonistic towards it. At times their antagonism and hatred reaches heights that leave a Muslim stunned...'

Now, the question:

'Without considering the love and faithful attachment a Muslim has got to Muhammadur Rasoolullah ﷺ, and merely looking at his ﷺ blessed being, one realizes that his being is completely innocent, immaculate, an existence that proved to be full of self-sacrifice and concern for the whole world. Not a single time in his life, had the Holy Prophet ﷺ usurped anyone's right. Not a single time had he participated in any kind of mischief. But not even now that more than fourteen hundred years have passed, has the enemy stopped to give vent to his hatred and malice. Anyone who wants to write something about his religion, is ever ready to malign the Holy Prophet ﷺ. But what is the reason for that? There is either any physical or spiritual reason for that. As far as physical reasons are concerned, there appear to be none...'

There is then some note about physical reasons, which I have left out. Onwards, he writes:

'Hence, it must be any spiritual reason, namely that the opponents of the Holy Prophet ﷺ perceive in their hearts the truth of Islam, and if that is not stopped, then this truth would spread and overwhelm them. This is the reason why some people are so very much opposed to the Holy Prophet ﷺ. All the other reasons that are mentioned regarding that opposition are more apparent in other prophets. This is why it is quite certain that the reason behind this enmity is not one of quarrels or fights, rather, it is of a spiritual nature, namely that Islam is a religion of truth, and Islam is a religion that shall prevail, a religion that shall devour all other religions. Seeing this, the opponents get alert and prepare themselves to combat.'

So, the 'devouring' statement does not refer to our own sect, but to Islam in general. What he is saying is that Islam is a religion that shall devour all other religions. And the way the question was put implied that the Ahmadiyya Jamaat said 'we shall devour you.' Onwards comes another excerpt that shall complete it: 'These people are Muhammadur Rasoolullah's ﷺ prey. These people are Muhammadur Rasoolullah's ﷺ prey, this is why they have turned against him. And this the reason why they had turned his ﷺ enemies. And if this is the only reason, then this should not be grieving us. Rather, we should be gladdened by this. People feel agitated by opposition. They whine and protest because they are the subject of enmity. They are irritated because they get hurt. But if the reason behind all those abuses and troubles is that they are our (i.e. Islam's) prey, then we should neither feel anxious, nor should we have any kind of concern. Instead, we should be happy that the enemy (enemy of Islam) apprehends that if we make a new move, we will devour his religion.'

So, all of this relates to the Holy Prophet ﷺ.

**Mr. Yahya Bakhtiar:**

Mirza Sahib! Why in 1949? Had the Christian missionaries started any enquiry? Had they said anything against Islam?

**Mirza Nasir Ahmad:**

In 1949?

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



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

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

whenever I read about the atrocities committed by my people on 11<sup>th</sup> May 1857 and afterwards here in Delhi.’

In ‘Delhi ki Jan kani’, Khwajah Hasan Nizami writes:

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

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

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

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

Sir Syed Khan:

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

This is in ‘Asbab-e-Bagawat-e-Hind’, page 1.

Maulwi Muhammad Husain Batalwi writes:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



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

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

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

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

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

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

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

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



(Pause)

I verify the reference that I am about to read:

(Arabic text not contained in original – translator)

This is in 'Aine-e-Kamalaat-e-Islam', from 1893. This contains the references to many books, and after that, it says:

'Allah Most High had guided me to express the beauty of Islam through these books, and every Muslim will look at these books with love and fondness, and benefit from them, and likewise, he will accept me and verify my claim, except for those who are not just far away from guidance, but whose hearts Allah Most High has sealed up. Such will not accept.'

In another place, he had said:

'Allah Most High had sent me to make Islam the prevalent religion all over the world, and He has given me glad tidings that all humankind will accept Islam, and that only those will lag behind, whose condition is no better than that of the very scum of earth.'

Something similar has been stated elsewhere, too.

So, in order to understand these references, one will have to take a look at all other, similar references, too.

The tense used in Arabic can refer to the present as well as the future – the present as well as the future. And the other references tell us that this refers to the future, and not the present. It does not mean 'accept', but rather 'will accept'.

Since this had been written, hundreds and thousands of people have accepted Islam. This means 'the whole world will accept Islam', and when I say that hundreds and thousands have accepted Islam, I mean that non-Muslims have accepted Islam. Due to our efforts in Africa, Europe and America, hundreds and thousands of people have accepted Islam. Idol worshippers have burnt their idols. From time to time, we receive pictures which show people burn their idols. So, what is being said here is that Allah has decreed that towards the end of time, all of mankind shall accept Islam and that only those shall lag behind who are the very scum of earth. And 'ذرية البغايا' such hopelessly astray – is explained onwards:

'Such hopelessly astray on whose hearts Allah has put a seal.'

Only such shall lag behind with regard to accepting Islam. Everyone else does. This refers to the future, why is it taken to refer to the present?

(Pause)

**Mr. Yahya Bakhtiar:** What does بغايا mean? You had said 'astray'?

**Mirza Nasir Ahmad:** It means rebellious. His Holiness the Promised Messiah had taken it to mean rebellious.

(Pause)

**Mr. Yahya Bakhtiar:** Here it...

**Mirza Nasir Ahmad:** In 'Al Hakam', the meaning – that which you have started to look at...

**Mr. Yahya Bakhtiar:** No, I was told that the word بغايا refers to immoral, wicked women.

**Mirza Nasir Ahmad:** The meaning of what? Of ذرية البغايا?

**Mr. Yahya Bakhtiar:** Of بغايا

**Mirza Nasir Ahmad:** From where are you reading this?

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

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

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

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

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