

**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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**8<sup>TH</sup> PROCEEDING**

**OF**

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

**Wednesday, the 21<sup>st</sup> August 1974**

**PROCEEDINGS****OF****THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA***Wednesday, the 21<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 half past five of the clock, in the afternoon, Mr. Speaker (Sahibzada Farooq Ali) in the Chair as Chairman.*

**RECITATION FROM THE HOLY QUR'AN**

**LETTERS FROM QADIANI GROUPS RE:  
SUPPLY OF TAPES AND ADVANCE NOTICE OF QUESTIONS IN CROSS-EXAMINATION**

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

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

#### PROCEDURE RE: VERIFICATION OF QUOTATIONS

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

#### SUGGESTIONS RE: MEETING OF THE STEERING COMMITTEE

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

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

### CROSS EXAMINATION OF THE QADIANI GROUP

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



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

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



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

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

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

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

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

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



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

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

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

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

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

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



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

### TIME FOR THE CROSS-EXAMINATION

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

### ATTENDANCE IN THE COMMITTEE

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

### CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

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

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

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

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



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

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

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

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

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

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



discoveries.’

Then, in the last para, he says:

‘By pointing out this miracle of the Holy Qur’an, the Promised Messiah (on whom be peace) has effected a revolution in spiritual matters. The Muslims certainly believe that the Holy Qur’an was perfect but during the last 1300 years, nobody had imagined that not only was it perfect but that it was an inexhaustible store house in which the needs of all future ages had been provided for, and that on investigation and research, it would yield for richer treasures of spiritual knowledge than material treasures which nature is capable of yielding.’

Now, Sir, first of all this gives me an impression that Mirza Sahib discovered something which was not discovered for 1300 years, by the Muslims, in the Holy Qur’an. This hidden treasure, which he discovered and pointed out, was a revolution. Now, I will respectfully ask you, Mirza Sahib, that, as far as interpretation of the Holy Qur’an is concerned, I am not aware or acquainted, as you know. Apart from those provisions of the Holy Qur’an, those Ayaat which directly or indirectly deal with the status of a Nabi or Mahdi or Isa coming back, which directly or indirectly prove or try to prove that Mirza Sahib was a Nabi or Mahdi or Isa, what other provisions of the Holy Qur’an has he interpreted which nobody had interpreted before – and Jihad – these, apart from these? Because there are the subjects of... Jihad – his interpretations – and on the question of Khatm-e-Nubuwwat, what it means, death of Jesus.

Those things that prove his prophethood, or that prove his being Jesus, in the Holy Qur’an, with regard to him, and about Jihad, what other treasure had there been that the Muslims had not discovered in 1300 years, and that Mirza Sahib had brought to the light?

This is something very important, because I got so many questions. I want to put it very briefly.

Would you like to say something about this rightnow?

**Mirza Nasir Ahmad:** Please be seated. You will get tired.

**Mr. Yahya Bakhtiar:** Yes. No, alright.

**Mirza Nasir Ahmad:** The Holy Qur’an has made this statement, this claim. These are Ayaat from the Holy Qur’an that I had just recited. At another place it has been said that the Holy Qur’an is an open book. Every person can read it. Everyone can try to derive benefit from it, according to his abilities. And here it has been said that it is a hidden book, a book with secret meanings. Not every member of this Ummat can read it. Rather, there has been some restriction:

Only the pure ones from among this Ummat can grasp the meanings that are contained in the Holy Qur’an.

تنزيل من رب العالمين

The announcement that we had made, that there is a complete guidance and law in the Holy Qur’an, could not be proved right unless there were some such spiritual secrets and subtleties that are according to the needs of the time, well, there are in this Ummat some people who are dear to Allah, and they had learnt from Allah the interpretation and meanings of the Holy Qur’an, in order to convey these teachings to their contemporaries.

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

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

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

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

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

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



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

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

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

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

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

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



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

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

(Arabic text not mentioned in original – translator)

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

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

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

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

Khaleefah – and in our Indian lands there was the Khilafah Movement – and he got involved in the war. He supported the side that fought against the allies.

At that time, the Shareef of Makkah was under great pressure from the whole world – the Khaleefah was at war with the English – and the people considered that as jihad – which is translated as ‘Holy War’, I don’t know if that is right or wrong – anyway, it has got something to do with Jihad... Anyway, he said: Declare it as Holy War. The Shareef of Makkah – I am talking about the First World War – was in a dilemma. If he declared it a Holy War, then the English, who supported him financially and with arms, would be displeased. They would stop their sponsorship and they would stop their supply of arms.

And if he would not declare it as Jihad, then all the Muslims of the world would be annoyed. He was under great pressure.

I had said that here had also been a Khilafah Movement. So, when he saw this dilemma, he had sent one of his trustees to Ibn Saud, who also belonged to the family of Ibn Saud. The governor of Najd back then – one party was inclined to Jihad, and the other, well, the other belonged to Najd – had said to the trustee: Make the matter clear to them. If I declare this as Jihad, if I say that this is the war of the Khaleefah-e-Muslimeen, then people like me shall get killed, and my supply of arms shall be stopped, too. And if I do not declare it as Jihad, then the Muslims shall attack me when they come for Hajj. I am in really great distress. Tell me, what do you advice?

Ibn Saud’s family did take money and arms from the English back then. Ibn Saud’s family in Najd was in the same dilemma in which he happened be. He hence consulted with that trustee and sent him with the following message back to the Shareef of Makkah: ‘Do not declare this as Jihad under any circumstances, I shall be with you.’ And at the same time he had issued a Fatwa against Jihad in this war for this very reason – history has recorded this – that the total income of Najd, of Ibn Saud’s family and government was one hundred thousand pound sterling, and the English had given them five thousand monthly, that is a total of sixty thousand pound sterling in gold coins, per year, which means that 60 percent of their income, and three Bren guns – they had just a small army – and three thousand rifles. This had been mentioned in books once upon a time. Now since the war at that time was not one, I mean, it was a war for worldly ends, some object to us why we had not declared it as Jihad, and that although some Muslims were fighting against the English.

It is very obvious that this was a war for worldly ends. One part of the Muslims, one group of them was fighting together with the English. Thousands if not hundreds and thousands of people from India had joined the army there. And on that, a small... I have got references to support whatever I have just said. And their officer – Najd had relations with the Viceroy of India at that time, S. A. Hopkin, this is a Photostat of the letter.

<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! The point is not that I do not quite understand whether you consider this as Jihad, or just as a war. Or was it Jihad, and that he had accepted bribes, saying that it was not Jihad.
<b>Mirza Nasir Ahmad:</b>	We think that it was not Jihad.

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

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

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



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

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

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

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

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**9<sup>TH</sup> PROCEEDING**

**OF**

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

**Thursday, the 22<sup>nd</sup> August 1974**

## PROCEEDINGS

OF

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

Thursday, the 22<sup>nd</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>	They may be called. I will request the honourable members to be attentive. The Delegation is coming. ( <i>Interruption</i> ) (The Delegation entered the Chamber) The fans are being fixed, just a moment. (Pause) The honourable members can shift to that side. So we start the proceedings. Mr. Attorney-General!
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## CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

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



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

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

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

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

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

He then says:

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

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

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

And onwards, he says:

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

And onwards, he says:

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

This is in Malfoozat.

Then, onwards, he says:

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

And onwards, he says:

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

Onwards he says:

(some lines omitted in original – translator)

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

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

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

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



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

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

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

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

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

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



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

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

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

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

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

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



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

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

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

### REVIEW OF PROGRESS OF THE CROSS-EXAMINATION

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

### READING OF AYAAT OR AHADITH IN THE CROSS EXAMINATION

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

#### PROCEDURE OF THE CROSS-EXAMINATION

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

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

### CROSS-EXAMINATION OF THE QADIANI GROUP DELEGATION

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

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



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

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

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

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

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

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



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



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

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

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

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

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

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



is only little time left. This will also have to be covered.

**Mirza Nasir Ahmad:**

I shall start with that right after this one:

‘Since the writer of these lines is the leader and spiritual guide of a new Muslim sect that spreads quite fast in many Indian cities, and since many educated, civilized, respectable and renowned noblemen and traders of Punjab and India have joined this sect, and since generally...

**Mr. Yahya Bakhtiar:**

Are you reading form the beginning?

**Mirza Nasir Ahmad:**

Yes, from the beginning. I shall leave some parts in between:

‘And since generally the upper class of Punjab has been educated on the modern pattern, like B.A or M.A., and since there are many people who make daily progress in our country, I thought it to be essential to inform the His Excellency the Governor about this new sect, as well as of my own conditions, as leader of this sect. This is even more so necessary because any sect that is developed under new circumstances requires the government to enquire into its internal affairs. And sometimes, enemies or people with selfish motives – and every new sect has to deal with this kind of people – pass on false information to the government, and such mischief-mongers put the government into trouble, because the government does not have knowledge of the unseen. It might well be that the government, due to the large number of miscreants, might develop some negative tendencies towards that sect. This is why I want to bring some essential points to the notice of the estimated government:

1. First of all, I would like to state that I belong to a family that had accepted the government already long ago, and that has been foremost in assisting and sympathizing with the English government. (This family), since the Chief Commissioner Bahadur...

The dates of statements that are mentioned onwards, are very important. One date... first, let me tell you that his claim dates back to 1891. The date of this letter lies quite behind that. This letter is dated 1858. The other letter is dated June 1876. The third letter is dated 1849. So, this does concern the family. He was living the life of a young man back then. He had not influenced his family situation. All these statements tell us that the government knows very well – there must have been written correspondence between the family and the government - that his family had never been bent on creating mischief. That they are peace loving. He says this with regard to his family, not with regard to himself. Now comes the next point.

2. My next submission is that I, from my early days up to now that I am almost sixty years old, always kept my tongue and pen employed to turn the Muslims’ hearts, to fill them with love and sympathy for the English government and to remove the notion (the wrong notion) of Jihad from the minds of those people who lack understanding....

Mind you, he is not against Jihad, but against false notions of Jihad.

...such notions that pollute their hearts and won’t allow them to establish a cordial relationship.

Under point two he writes that he had compiled literature in Arabic, Farsi and Urdu, and sent the same to different Islamic countries, to inform the people there.



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

Onwards, he mentions many other favours:

‘...but I also know...’

This is three lines before this this paragraph ends:

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

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

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

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

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

writes:

‘Islam does not permit the Muslims to speak ill of a widely accepted prophet. Especially about Hazrat Isa *alaihissalam* regarding whom the Muslims have got pure beliefs, and whom they view with love and respect. These sentiments are not hidden from our government. In my view, the best way of stopping such mischievous writings would be that the government tells members of each sect to stay within the limits of politeness when attacking the other party, and to object only on basis of such books as are widely accepted among the opposing party, and to make only such objections as could not be made in return on their own widely accepted books. And if the government cannot do that, then it should sanction a law that each party may highlight only the plus points of its own religion, without attacking the other party. I wish with all my heart that this should happen. And I am fully convinced that there is no better way of spreading peace among the nations...’

‘The third point that I would like to ensure the government that the new sect which has taken foot in various parts of India, and which happens to be headed by myself, is not in the least dangerous for the government (contrary to some reports). The principles of this sect are contributing to peace and harmony – none of the other Islamic sects has got principles to match ours. The guidelines that I had drafted for my group, which I had written myself and got them printed and distributed amongst my followers, telling them to let this be their code of conduct – these guidelines are included in a booklet, ‘Takmeel-e-Tableegh ma’a Sharaa’it-e-Ba’yat’, which had been printed on 12<sup>th</sup> January 1889, and distributed amongst my followers. One copy had been sent to the government as well. It is true that I am not in favour of the bloody, Hashmi, Quraishi Mahdi, in whom the other Muslims believe. (Here, not all Muslims are meant, but only those who hold such beliefs). A Mahdi that belongs to Fatimah’s offspring, and who shall fill the earth with the blood of the infidels. I do not consider Ahadith to that effect as authentic. I know them to be nothing but fabrications. Yes, I claim the lifestyle of the Messiah, a lifestyle like that of Hazrat Isa *alaihissalam*, one of poverty, far away from fighting and wars, to show the nations through peace and reconciliation the face of the true Lord of Majesty and Glory, that had been concealed from most of them. My principles, beliefs and guidelines do not contain war or mischief. And I am convinced that as the number of my followers increases, the number of those who believe in Jihad shall decrease. Here ‘Jihad’ does not refer to the actual and correct meaning of Jihad, but how it is perceived by some people.

<b>Mr. Yahya Bakhtiar:</b>	Onwards, he explains...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Onwards, the explanation comes on its own
<b>Mirza Nasir Ahmad:</b>	It is explained onward.
<b>Mr. Yahya Bakhtiar:</b>	‘...since I am considered as the Messiah...’
<b>Mirza Nasir Ahmad:</b>	‘First of all, (he tells his five principles, that) God Most High is one and has no partners, and that He is free from all kinds of faults and blemishes, like death, illness, helplessness, pain, grief, and other unbecoming traits. (This sentence is a

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

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

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



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



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

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

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

**STATEMENT RE: TARBELA MISHAP**

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

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

### CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

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

problems of India, 1930.

The Ahmadiyya Jamaat's struggle towards the freedom of India and the foundation of Pakistan. 1940-1947.

Indonesia's Freedom Movement and Jamaat Ahmadiyya 1944, Six lectures by held by the Imam of the Jamaat Ahmadiyya, about a bright future for Pakistan, 1947, 1948 Battalion's decree.

Chaudheri Sir Muhammad Zafarullah Khan Sahib's Islamic services, 1948 and 1952. These are the headings only. This is just an overview of how the Ahmadiyya Jamaat had, again and again, worked together with members of other sects to find a solution of issues relating to Islam. The Kashmir issue has not been mentioned here. Otherwise, the notes are ready. The Kashmir movement of 1931, 32, 33, was also a kind of Jihad against the unjust behavior towards a Muslim. Here too, the Ahmadiyya Jamaat had worked together with all others towards a goal that generally considered as favourable. The references are available.

'Baraheen-e-Ahmadiyya', the founder of the movement had written 'Baraheen-e-Ahmadiyya' before he claimed to be the Mahdi and the Messiah. Four parts had been published from 1884 to 1888. I shall read just an excerpt from that, Maulwi Muhammad Husain Batalwi, advocate of the Ahl-e-Hadith, writes the following about 'Baraheen-e-Ahmadiyya':

'We think that, keeping in view the current conditions and circumstances, this book is peerless. Nothing like it had been compiled in Islam so far. And the future is unknown.

The author of this book has proved himself to be someone who supports Islam through his wealth, his life, his pen, his words, circumstances and deeds, the like of whom are rare amongst the Muslims. If you think that this statement reeks of Asian exaggeration, then please, tell us about any book that answers all sects that are opposing Islam, especially the Arya o Brahmo Samaj, and point out two, three individuals who helped Islam with his wealth, life, pen, and words, who helped Islam unconditionally, and who had taken up a manly stand against the enemies of Islam, the disbelievers in Divine Inspiration, who challenged them by telling them: 'If anyone has got doubts if inspiration exists, then let him come to us to see and experience it', and who had in fact given people of other nations a taste thereof. (Risalah Ishaat-us-Sunnah, vol. 7, number 6 and 11)

There are two, three other references, too, but I shall not read them because there is no time left. Just want to tell that much, that Maulwi Sahib had afterwards separated himself – opposition took the place of friendship, but - as far as I remember, and I shall ask my friends about that, too - he had not revoked the above statement throughout his life, that is, he really thought this book to be as he had said. (To the members of his delegation: Had he ever taken back his words? To the Attorney-General) No, he had not taken back his words. These are long. I shall read just one reference so as not to waste time...

**Mr. Yahya Bakhtiar:** They are available for filing, right?

**Mirza Nasir Ahmad:** Yes, yes, that is what I have said. Just permit me to pick up the sheets.

**Mr. Yahya Bakhtiar:** Yes. No, just tell us the gist. Only the gist...

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

Written by: The Christians of Jundiya, Signed by: Martin Clark, Amritsar'

The Muslims of Jundiya had chosen the founder of the Ahmadiyya movement, requesting him to debate with the Christians:

'Source of Munificence, Renovator of this Age, Greatest Supporter of the Prophetic Religion, his Holiness Ghulam Ahmad Sahib!

From: Muhammad Bakhsh

As-Salamu alaikum. It is hereby humbly submitted that the Christians of Jundiya are causing trouble since quite some time. Today, on the 11<sup>th</sup> April, 1893, the Christians of Jundiya had, through the mediation of Dr. Martin Clark (Amritsar) sent a registered letter to this most humble servant, the copy of which is included on the back of the page.

The Christians demand quite vociferously that the Muslims of Jundiya should hold a rally attended by scholars and other religious leaders, to discuss the issue of which religion is true. If they fail to do that, they are told not to put any questions in future. It is hereby humbly submitted that the majority of Muslims in Jundiya consists of poor, weak people. Your honour is humbly besought to assist the Muslims of Jundiya, lest they would be stained with disgrace. You are also humbly requested to peruse the Christians' enclosed letter and to advise how it should be answered. Your instructions shall be followed to the letter. End.'

During the days in which this written communication took place, Martin Clarke was told by some scholars that the person whom the Muslims of Jundiya had appointed as their representative, is considered an infidel by the Maulwis, and that such a person will not be in a position to represent Islam properly...

**Mr. Yahya Bakhtiar:** From there a certain...

**Mirza Nasir Ahmad:** No, he...

**Mr. Yahya Bakhtiar:** ...Atham entered the scene. Abdullah Atham - from where Mirza Sahib had left. It is the same one, right?

**Mirza Nasir Ahmad:** No. there had been quite much else before that, but that has not been revealed. It should be quite interesting to get to know these matters concerning this religious clash.

Pandah Sahib began writing to the Maulwis asking them to come to Jundiya to debate the truthfulness of Islam. Pandah Sahib kept waiting for the Maulwis' reply. He wanted to see what kind of reply they would give. Two weeks had passed. The Maulwis had written to Pandah Sahib that their travel expenses, stay, food and drink should be taken care of, and they also wanted to know what kind of farewell gift they would get after the rally, etc. I am leaving that. Martin Clarke was scared that he would have to face him, that is, the founder of the Ahmadiyya Movement. On that, Muhammad Bakhsh Sahib wrote – there is a Photostat copy of that, he wrote to Dr. Honorary Clarke:

'To the Respected Dr. Honorary Martin Clarke, Medical Mission, Amritsar

Your Honour's letter had been received through registered mail. All circumstances have become known. You wrote that the Muslims of Jundiya had appointed



Mirza Ghulam Ahmad as their representative in the debate, that you had gladly accepted that, and that all the conditions for the debate had been decided upon, too. Now, after a few days, you have picked up a final point by which you hope to temporarily avoid this Holy War. But how are we to expound to you that that which you consider - without thorough understanding of the matter - as a final point and argument, is in fact just a secondary issue, the like of which are found in every religion. Your way of thinking about this matter proves how little you are acquainted with Islam. If you had only a little awareness, you would have not written anything of the kind. You tried to avoid the debate, hiding yourself behind the screen of an Islamic Fatwa. But that time has passed. There had always been differences between the scholars of Islam and those of other religions. Look, first of all the Muqallid considers the Ghair Muqallid as having no religion, and the Ghair Muqallid...'

Anyway, onwards he wrote that... he wrote about them that... you have written nothing with regard to yourselves... onwards he wrote, yes – I shall file the whole letter – just have a look at your own religion. How many sects you have got there. There had been the Inquisition – now, these are my own words, I am just rendering the contents, I shall submit the document later on – you kept fighting with each other, and now you want to run away. There is no mention of our own sects and their mutual differences:

'Listen! First of all, a Kafir is a person who does not believe in God. Second, one who denies the prophet and his Kalima, no, who is an enemy of the prophet, and hates the Kalima, the prayer and the fast. His Holiness Mirza Ghulam Ahmad recites the Kalima of the prophet. He offers the prayers and keeps the fast. He is actually a devout worshipper, pious, even saintly. Listen and reflect! Sir, look, just think how many differences there are between the protestant and catholic sects.'

Anyway, he said that, and then there is a letter by Hafiz Ghulam Qadri – that is, the Photostat of it:

'...recently only, Dr. Honorary Clarke had circulated a pamphlet in which he had clearly excused himself from the scheduled debate. Delighted by the Padre's acumen and intelligence, we wish to express our felicitations, that he had first provoked such a great calamity (in the right of the Christians) as Mirza Ghulam Ahmad, and now thinks of ways to escape the consequences of his doing so.'

In this, he had asked why he tries to back off...

<b>Mr. Yahya Bakhtiar:</b>	This is together with...
<b>Mirza Nasir Ahmad:</b>	This is together with, and...
<b>Mr. Yahya Bakhtiar:</b>	...and shall be submitted.
<b>Mirza Nasir Ahmad:</b>	Hence, Honorary Martin Clarke had in advance tried to avoid the Muslims of Jundiya, who had nothing to do with the Ahmadiyya sect, but later on, he had no other choice but to attend the debate. And the people who had arranged the debate as well as the people of Amritsar who were present then, had been quite happy about that, and even congratulated on the occasion. This had left a very good impression then, with regard to the truthfulness of Islam, and the hollowness of the Christians' argumentation. Khwajah Yusuf Shah, Honorary Magistrate, who

attended debates on a regular basis, had expressed his gratitude when this small function had been excellently concluded. And he further said: 'As a result of this debate, one shall get an opportunity to think about the reality of Islam, as well as Christian creeds. Mirza Sahib had only done his duty, but yet I would like to thank him on part of the Muslims that he had defended Islam on part of all Muslims.'

This actually relates to that. Now let us come to an incident of 1893. Pund Leekh Ram – in Kalyat Aariyah, the following statement has been attributed to Pundit Leekh Ram:

'Muhammad (ﷺ) had been leader of the ignorant, barbarian Arab Bedouins...'

**Mr. Yahya Bakhtiar:** Don't read this. There is no need for that.

**Mirza Nasir Ahmad:** Alright. Fine, alright. Well, he had made some extremely unbecoming remarks. That I, you... really don't want to... To counter such foul speech, the founder of the Ahmadiyya movement said to him – after having made Dua: 'Allah has informed me. And in accordance with that, I tell you...' The verses are in Farsi:

الا اے دشمن نادان و بے راہ - تیرس از تیغ بران محمد  
 الا اے منکر از شان محمد - ہم از نور یمایان محمد  
 کرامت گرچہ بے نام و نشان است - بیا بنگرز غلمان محمد

And he wrote to him what is now part of Siraj-e-Muneer:

'Within six years from today (that is 20<sup>th</sup> February 1893), this person shall suffer a horrible chastisement because of his having badmouthed Hazrat Muhammad ﷺ.'

And – as had been prophesied – I am leaving out the remaining references, due to lack of time...

**Mr. Yahya Bakhtiar:** Everyone knows, yes.

**Mirza Nasir Ahmad:** Yes, right.

Then we come to 1890. Debates that different groups held with each other had given rise to a thing which, when the founder of the Ahmadiyya movement realized it, prompted him to say that instead of badmouthing one another, one ought to consider such occasions as an exchange of opinions, and one also ought to try to understand the reality of the issue. Some principles had been put before the religious world. The founder of the movement had taken some almost constitutional steps to reform such debates. These steps were aimed at preserving the sanctity of the Messenger (ﷺ), and these steps were supported by scholars, government officials, lawyers and businessmen (that is, such as who did not belong to the Jamaat). And this is with reference to Aarya Dharam. On this occasion, Nawab Muhsinul Mulk had appreciated the services rendered by the founder of the Ahmadiyya Movement by writing:

'Our Highly respected Master! After the masnoon greeting of peace, I would like to say that I have received your printed letter as well as the handwritten submission. I had read them carefully, and reflected over all the positive and negative aspects. In fact, many heart-breaking things are written and said during religious debates which cause the heart and mind much agony. Every person who has got the slightest regard for Islam is pained by those things. May God reward you for your wanting to draw the Muslims' attention to that point. This is just one of the many services that you render not only the Muslims but Islam.'

In 1892 – I shall read one by one, where there are many, I shall skip some –

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

blood just because he had slaughtered a cow, should be in a position to mete out justice, if in power. And (in a few lines), it is something every human being can easily understand, if the Muslims are afraid of joining Hindus in demanding their due rights, and why they refuse to join the Congress. (That is meant to support this refusal.) And why, realizing the intentions of the Hindus, they kept their foot down. They formed a separate Muslim body to counter them, rather than joining them, and the shadow of which... the reason for this was actually religion, and nothing else.'

He had supported, greatly supported the move. And he must have said much more in favour of the Muslims and against the Hindus. I personally think that he had greatly supported Islam and Muslims, together with all others.

In 1892...

**Mr. Yahya Bakhtiar:** This is the Lahore Lecture?

*At this stage, Mr. Chairman vacated the Chair which was occupied by Madame Deputy Speaker (Dr. Mrs. Ashraf Khatoon Abbasi)*

**Mirza Nasir Ahmad:** Yes. It was a religious rally. The paper '14<sup>th</sup> Century', Rawalpindi, dated 1<sup>st</sup> February 1897. Here is the Photostat. I shall attach it.

'We are neither one of Mirza Sahib's followers, nor do we have any other kind of attachment to him. But we cannot fail to do justice, nor would anyone of an upright nature or living conscience want to do so. Mirza Sahib had yesterday answered questions as they ought to be answered. His replies were based on the Holy Qur'an, and he had proved all Islamic primary and secondary principles with rational arguments and adorned them with philosophical evidences. One ought to be grateful that during yesterday's rally, Islam was proved superior, and that all non-Muslim attendants were greatly impressed by Islam.'

There are other references which I am leaving out.

Now let us come to 1900. There was a contest with Bishop George Alfred Lefroy. Bishop George Alfred Lefroy (1854-1919) had become another challenge for the Indian Muslims. He stirred up the religious atmosphere of India. It has been written:

'He had mastered Urdu and Arabic to quite some extent. He kept arguing with the Muslims, because of which the blind Maulwi Ahmad Maseeh from Delhi had been drawn to God. Seeing his selflessness and true missionary spirit, which had even been praised by Lord Kitchener and Lord Curzon, he was, in 1899 appointed as (Bishop) of Lahore. As soon as he had been appointed Bishop, he had made clear to his English brethren that: God has given you India as a trust. This is why we must serve it with all our might. Otherwise, God will take us to task regarding this trust.'

This is a reference from the book 'Religious Book of Society'. The founder of the Ahmadiyya Movement had challenged this Bishop about whom the Padres had made this statement, and he ran away.

Maulwi Ashraf Ali Thanwi – I am also giving a reference from my brothers' (sources) - Maulwi Ashraf Ali Thanwi had translated the Holy Qur'an. The preface to this had been written by Maulwi Noor Muhammad Naqshbandi, a gentleman who belonged to the same school of thought. I shall read an excerpt from this

preface:

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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



more, I could not read that – then there is no reason why Britain should not help Turkey to get Smyrna and Cyprus back. He highlighted that the proposals that the Minister of the Colonies had presented concerning Hijaz, negate the independence of Hijaz. He further said that after their separation from Turkey, there should be no obstacle to the independence of Hijaz, that the Hijaz should be an independent country.

‘The Shudhi Movement and the Services rendered by the Mujahideen of Ahmadiyyat’ – this is how someone had entitled his writing – if you permit me, I shall join from here...

**Mr. Yahya Bakhtiar:**

No, Mirza Sahib! This is...

**Mirza Nasir Ahmad:**

This is, well, we are just humble servants. A long time has passed over this. At least our friends will not remember the details concerning this. This had been a very painful incident. The districts Agra, Mathar, Shahjahanpur, Farrukhabad, Hiadyoon, Talwoh, etc. in U.P, were inhabited by noble Rajputs who considered themselves as Muslims, but whose ways of living, eating, drinking, talking, thinking, celebrating, and so on, resembled those of Hindus. Some even had Hindu names. And due to their lack of awareness, they considered their un-Islamic as Islamic and were content. For a long time, no one paid any attention to them. When the Aryans had free hand, they began the Shudhi movement to integrate them into the Hindu population. They sent their agents into all districts and began a highly venomous slander campaign against Islam. This propaganda had caused an uproar all over the country. On 7<sup>th</sup> March 1930, the Imam of the Ahmadiyya Jamaat had raised the banner of Jihad-e-Akbar to counter this tribulation of apostasy amongst the Muslims. Following a systematic approach, he had dispatched 150 Ahmadi volunteers into different part of the country, and started thus a long series of efforts. The efforts of these Mujahideen who had been joined by many others, began to bear fruit, and the mischief had come to a standstill. The Muslim papers, for example, Maulana Zafar Ali’s Zameendar wrote on 8<sup>th</sup> April 1930 the following in this regard:

‘The sincerity, sense of sacrifice, enthusiasm and sympathy with which the Ahmadi brothers proceeded is a matter of pride for all the Muslims.’

The paper ‘Hamdam’ wrote on 6<sup>th</sup> April 1930:

‘The efforts of the Qadiyani Jamaat in this regard deserve to be praised. The other Islamic groups should follow their example.’

There are many other newspaper snippets. I am just turning the pages. I am keeping my promise. The paper ‘Wakeel’ of Amritsar, the ‘Nijat’ of Bijnor – all Indian papers... the ‘Noor’ of Aligarh, and even Hindu papers admitted that...

Now we have reached the ‘The Role of the Ahmadiyya Jamaat in the Freedom Movement of Syria’. France had occupied Syria after the World War, as you all know. This is the land of the Druse. The Muslims had raised the banners of the Freedom Movement. The French government had bombarded Damascus. His Holiness, the Imam of the Ahmadiyya Jamaat had in his Friday Khutba of the 13<sup>th</sup> November 1925 supported the Freedom Movement by saying:

‘I can’t keep myself from saying that the people of Damascus, who were already in trouble, had been greatly wronged. The people there are so helpless and



vulnerable that in spite of living in their own country, they are utterly dependent on others. I think that it is the Syrians' right to obtain their freedom. It is their country. They have got the right to rule it. No one else should rule over them. This wrong is even further aggravated by the fact that the Syrians had assisted the Allied Forces in the last war, and they had done so to get the right to rule in their country. So, is it not a great injustice that they are still enslaved like that?'

So, I shall – this is a rather lengthy reference – just skip it. It shall become clear from the coming references that he had fully supported their cause, that they should get their right.

Now we come to the year 1927. The publications 'Rangeela Rasool' and 'Taman' had made their appearance on the Islamic horizon. They were flames of fire. There was a tremendous reaction – as there ought to be. 'Warat Man', the Arya Raj Pal's obnoxious writing 'Rangeela Rasool', and Warat Man, the periodical from Amritsar, were heart-wrenching publications that contained blasphemous writings against the Most Innocent and Infallible of all beings. The 'Mashriq' of 22<sup>nd</sup> September 1927 contains a reference to this, I shall read that it was quite a war that had been fought, back then. This is about the 'Rangeela Rasool':

'All Muslims are indebted to the Imam (of the Ahmadiyya Jamaat). It was because of his move, that proceedings had been initiated against the Warat Man. It was his group that had taken up the issue of 'Rangeela Rasool'. They not even shrank from the fear of death or jail. It was his writing that had caused the Governor Bahadur to do justice. The pamphlet had been confiscated, but the effect did not ebb off. It was written that the only reason for confiscating his pamphlets and posters was to avoid an uproar, and that (the English government) had prevented such an event through an extremely just decision, and that all sects in India back then were for one or the other reason intimidated by either the English or the Hindus or other nations, and that there was only one Jamaat (the Ahmadiyya Jamaat) who – like the earliest Muslims – would not get themselves subdued by any individual or group, and that this group rendered very special services to Islam.'

This is the 'Mashriq' of 22<sup>nd</sup> September 1927.

I shall read just this one. This is a reference by the leading figure of Al Ahrar, Maulana Muhammad Ali Johar – who belonged to the old Ahrar. Turning the pages just takes a little while. Only a little is left now.

<b>Mr. Yahya Bakhtiar:</b>	If it is very lengthy, then we can do it tomorrow.
<b>Mirza Nasir Ahmad:</b>	No, what shall I do rightnow?
<b>Mr. Yahya Bakhtiar:</b>	Something had been left yesterday.
<b>Mirza Nasir Ahmad:</b>	Alright! Well... no. As you wish. But I think I can finish it in five minutes.
<b>Mr. Yahya Bakhtiar:</b>	That is fine.
<b>Mirza Nasir Ahmad:</b>	In 1928, there had been a movement to hold Seeratun-Nabi rallies. The idea was that Hindus and Christians should be invited to those rallies and deliver speeches about the life of the Holy Prophet ﷺ. It turned out that they did not have enough material to do so, nor had they ever thought of something like that. They took some matter from the Muslims and delivered then some very nice speeches. Thus, other Hindus and Christians were presented with a beautiful description of the

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

**10<sup>TH</sup> PROCEEDING**

**OF**

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

**Friday, the 23<sup>rd</sup> August 1974**

**PROCEEDINGS****OF****THE SPECIAL COMMITTEE OF THE WHOLE HOUSE HELD IN CAMERA***Friday, the 23<sup>rd</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****Mr. Chairman:**

They may be called.

(Pause)

Where is Maulana Attaullah? Then you can avail this opportunity full.

**PROGRAMME FOR SITTINGS OF THE SPECIAL COMMITTEE****Malik Mohammad Suleman:**

Mr. Chairman, Sir!

**Mr. Chairman:**

Sahibzada Safiullah.

**WRITTEN ANSWERS READ OUT BY THE WITNESS****Sahibzada Safiullah:**

Sir! I would like to say...

**Mr. Chairman:**

(To Malik Mohammed Suleman) After him.

**Sahibzada Safiullah:**

...that first it had been decided that Mirza Nasir Ahmad Sahib shall not read out any written statement made by himself, that is, when he intends to give a reference by Basheeruddeen Mahmood or Mirza Ghulam Ahmad, he can present the excerpt from the book, but yesterday, we saw that he was reading himself statements from a white sheet of paper, and attributed these statements to them. That is, there was no way of finding out whether these statements had really been made by Mirza Ghulam Ahmad or Mirza Basheeruddeen.

The other thing I would like to say is that he seems eager to begin discussions about irrelevant topics, that is, the Attorney-General puts a short question, and in

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

### RECORD OF PROCEEDINGS OF THE SPECIAL COMMITTEE

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

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

issue. The paper 'South Western Star' of 3<sup>rd</sup> February 1939 tells us:

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

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

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

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

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

The paper 'Sawtul Asrar' had commented on this:

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

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

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

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

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



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

Let us leave this. This shall be covered otherwise.

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

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

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

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

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

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

are quite interesting for us all:

‘The president of this court...’

He was neither a member of the boundary commission:

‘The president of this court, who had been a member of the boundary commission...’

No, no, this is about the Muneer Committee.

‘...duty to show gratitude and contentment due to the brave efforts through which Choudheri Zafarullah Khan had supported the Muslims with regard to Gordaspur.’

This is in the Muneer Report.

There is also an excerpt by Muhammad Ibraheem Meer Sialkoti’s work. This book has been authored by a renowned scholar, Maulana Muhammad Ibraheem Meer Sialkoti, not an Ahmadi, but from among the other Muslims. This excerpt is quite interesting:

‘The illustrious, but uncouth son of my dear friend, Hafiz Muhammad Sadiq Sialkoti had objected to the Ahmadi’s acceding the Muslim League. When person from Amritsar had asked about that, he was told that ‘first of all, I am not responsible for the participation of the Ahmadis...’

There had been an objection, right:

‘...because, neither do I hold any post in the Muslim League, nor do I have any candidacy for this or any other party, so as to be answerable for that. Moreover, the fact that the Ahmadis are trying to come under the banner of Islam is a proof that the Muslim League is the only political party that represents the Muslims. The reason is that the Ahmadis cannot join the Congress as it is not a purely Muslim party, nor can they join the Ahrar, because they are not open for all Muslims; they only fight for their own Ahrari group, on which the Congress Party supports itself. And the Messenger of Allah ﷺ had explained the Hadith *النصيحة* himself by saying that it includes sympathising with the Muslim populace. Yes, rightnow, the Muslim League happens to be a party that is solely meant for Muslims. Muslims from all sects belong to this party. Considering themselves as Muslim sect, the Ahmadis also acceded this party, just as the Ahl-e-Hadith, the Hanafis and others acceded it. This is an admission that the Ahmadis are just another Islamic sect. Maulana Abul Kalam is also here. You can ask him. If he denies, then we shall show it though his writings...’

Then in 1947...

**Mr. Yahya Bakhtiar:**

Yes, after coming here, after the Partition!

**Mirza Nasir Ahmad:**

The Imam of the Ahmadiyya Jamaat had given six lectures concerning Pakistan’s bright prospects. These lectures were quite liked back then. Instead of reading them all, I shall just keep them here.

Now remains... to me, this seems to be a very strange question... Akhand Hindustan. There is so much material about that time. I am going to give references, but yet, I would also like to briefly say something.

During those days, I think, the conditions were such that the English had become ready to grant freedom to India. There was no such Muslim body that could have, in representation of the Muslims, fully defended their rights. The Muslim League had its heyday only at a later time. The question of Akhand Hindustan... I think that

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

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

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

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

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

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

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

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



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



Nawab Zulfikar Ali Sahib

Nawab Muhammad Ismail Sahib of Ganjpora

Khan Bahadur Shaykh Raheem Bakhsh Sahib

Maulana Noorul Haqq Sahib, the owner of the English daily 'Muslim Outlook'

Maulana Syed Habeeb Sahib, the owner of the daily 'Siyasat'

Maulana Ismaeel Sahib Ghaznawi. He came from Amritsar, but had descended from the Ghaznawis. He represented the Muslims of Jammu.

Representatives of the Kashmiri Muslims, and Muslims living in the Frontier Province.

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

**Mr. Chairman:**

The Delegation is permitted to withdraw for Maghrib, to report back at 7:30

**Mirza Nasir Ahmad:**

I am finishing this. He shall submit it when we are back.

**Mr. Chairman:**

The honourable members may keep sitting.

Half past seven, yes.

The House is adjourned to meet at 7:30

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

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

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

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

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

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

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

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

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



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

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

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

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

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

window. Listen carefully:  
 ‘a person of utmost perfection, whose existence is the pinnacle in the whole line of creation, that is Hazrat Muhammad ﷺ. And on the other side there is an extremely degraded being, one whose existence forms the lowest point of creation, a being that we usually refer to as the devil. Although the devil’s existence is apparently neither witnessed for perceived, but when we have a look at the line of creation, we have to accept it on a rational level that just as there is a point where creation reaches the height of perfection in the embodiment of goodness (Hazrat Muhammad ﷺ), who has come as a guide to the world, there must be amongst the beings endowed with a rational mind someone or something that forms the exact opposite in its innate evil, a being that calls to all that is bad. This is why these two powers influence the heart in a subtle way. A pure existence, a spirit or truth, that is also called light...’  
 Now, the issue of the window is solved here:  
 ‘...a pure existence, a spirit or truth, that is also called light, that is, Hazrat Muhammad ﷺ. His pure effect, sacred ambitions, inner attentions, call the hearts of all human beings towards goodness. Depending on the love and attraction that one feels for this (kind of calling), one shall gain strength in one’s faith and to the same degree one’s heart shall be illuminated. Until one has fully absorbed this ‘colour’ and obtains all those perfections like a shadow. And the evil presence (the second force, the one which we call Satan) has also got some attraction...’  
 I am leaving it here, because...

**Mr. Yahya Bakhtiar:**

Yes.

These were some sentences that explain the ‘window’. The Holy Prophet’s ﷺ spiritual powers attract every being. Some people accept the effects thereof, while others incline towards devilish thoughts. Those who accept the effects, reap spiritual blessings according to their capabilities. I think this is a very basic issue that – I think - Islam has presented in all its amplitude, namely that every individual has got different capabilities, that is how his nature is being strengthened and reinforced. These capabilities are not unlimited, but everyone can make progress within the limits of his capabilities, however, he cannot go beyond that.

**Mr. Yahya Bakhtiar:**

Is it that?

I had to ask this ...because I had got a list comprising some eight, nine people ... who had laid claim to prophethood within the Ahmadiyya Jamaat. So I had asked about that. It had been written that there had been some Chiragh Deen Sahib. Mirza Sahib had written about him:  
 ‘The Nafs-e-Ammarah (the force that calls ne towards evil) caused him to incline to self-praise. From today on, he is expelled from our Jamaat – until he publishes a detailed statement of repentance and renounces this claim to an impure apostleship...’

**Mirza Nasir Ahmad:**

Until he does not repent?

**Mr. Yahya Bakhtiar:**

‘Until he publishes a detailed statement of repentance and renounces this claim to an impure apostleship for good... Our Jamaat ought to keep away from this kind of

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



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

There are some words that I would like to interject, so as to clarify the matter: '...as long as he is not born, for service to the unity of nations is linked closely to the era of this representative of prophethood. And this is what the following Ayat indicates:

هو الذى ارسل رسوله بالهدى و دين الحق ليظهره على الدين كله

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

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

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

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

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

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

agree with me. This is the reason why they had not objected to these objections, in spite of all their fervour – they had accepted them once. And reflection would reveal that my claim to being the Promised Messiah is based on the inspirations in which God has named me Isa, and that the prophecies concerning the Promised Messiah actually concern me. If the scholars knew that these inspirations confirm that this person is indeed the Promised Messiah, then they would never accept them. It is a sign of God's power that they have accepted them and got stuck right in between.'

From this I get the impression... you might think that I am x, xx doing gustakhi... that he had received Ayaat, he got to know that he is a prophet, but since he perceived that the scholars might oppose him, he kept silent for a while. After winning them over, he said: Listen... Please look, is it that what it means?

<b>Mirza Nasir Ahmad:</b>	I, I will have a look at it. But you do not know the whole background, hence you ought not to arrive at such conclusions.
<b>Mr. Yahya Bakhtiar:</b>	No, Mirza Sahib! It is my duty to...
<b>Mirza Nasir Ahmad:</b>	No, no, just don't make any conclusions.
<b>Mr. Yahya Bakhtiar:</b>	No, because if I do not convey to you the impression...
<b>Mirza Nasir Ahmad:</b>	Yes, do that, for sure.
<b>Mr. Yahya Bakhtiar:</b>	Then... I will be failing in my duty.
<b>Mirza Nasir Ahmad:</b>	Sure, do that. It has become a part of the question, after all.
<b>Mr. Yahya Bakhtiar:</b>	Yes, this is why I had said that this is the impression. So that you can rectify this impression...
<b>Mirza Nasir Ahmad:</b>	Yes, right.
<b>Mr. Yahya Bakhtiar:</b>	...that he knew that he had received Ayaat, that he had got inspirations...
<b>Mirza Nasir Ahmad:</b>	No, yes, right, we will check this.
<b>Mr. Yahya Bakhtiar:</b>	But as a precautionary measure he did not deem it appropriate to make it public.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, I have understood it, and this shall be the basis for tomorrow.
<b>Mr. Yahya Bakhtiar:</b>	Sir, should we have 5-10 minutes break?
<b>Mr. Chairman:</b>	Short break of 10 minutes. Then we meet at...
<b>Mirza Nasir Ahmad:</b>	Short break. Then?
<b>Mr. Chairman:</b>	Ten...
<b>Mr. Yahya Bakhtiar:</b>	We will meet for a little while. But I would like to finish as soon as possible...
<b>Mr. Chairman:</b>	Ten minutes; 10-15 minutes.
<b>Mr. Yahya Bakhtiar:</b>	That is my effort, because...
<b>Mirza Nasir Ahmad:</b>	Yes, yes. We will get the books. I will try to get the books rightnow...
<b>Mr. Yahya Bakhtiar:</b>	Yes. If we could get them, then...
<b>Mr. Chairman:</b>	Yes, about 15 minutes. Then about 9:05, yes. The House is adjourned for 15 minutes short break.
<i>(The Delegation left the Chamber)</i>	
<i>The Special Committee adjourned to meet at 9:05 p.m.</i>	
<i>The Special Committee re-assembled after break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair</i>	
<b>Mr. Chairman:</b>	Shall we call them? Call them now?
<b>Mr. Yahya Bakhtiar:</b>	Yes, Sir.
	As long as you want to carry on. All the others want it to end quickly. There are



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

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

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

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

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

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

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



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

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

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

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

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

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

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



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

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

**11<sup>TH</sup> PROCEEDING**

**OF**

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

**Saturday, the 24<sup>th</sup> August 1974**

## PROCEEDINGS

OF

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

*Saturday, the 24<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>	Should we call them?
<b>Mr. Yahya Bakhtiar:</b>	(Attorney-General of Pakistan) Yes, Sir.
<b>Mr. Chairman:</b>	(To the Secretary) Call them. (To the Delegation) Yes, come in. ( <i>The Delegation entered the Chamber</i> ) Yes, Mr. Attorney-General

## CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION

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

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

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

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



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

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

place. This is a long story, anyway, it is mentioned in the Holy Qur'an. There had been a casting of lots, and Hazrat Yunus *alaihissalam* jumped into the sea. He was swallowed whole by a whale, or any other huge marine creature and landed in its stomach. But before his physical health was seriously affected, before he would die, Allah made the fish carry him to the shore. The fish spat him out, and he landed on the sand. It is a long story. Anyway, this story has nothing to do with us rightnow. There had been a prophecy that had not been fulfilled. The Almighty said that the people had repented, so they escaped the punishment. Three references I had noted down. If you want me to, I shall read them, otherwise I shall merely submit them. One is taken from 'Roohul Maani' a Tafseer written by Allamah Abul Fadhl. In this, he writes that such kind of prophecies can be averted through repentance, turning to Allah, and through giving charity. The second reference is by Imam Fakhruddeen Razi – a renowned scholar. And the third is by the author of 'Roohul Maani' – the second reference from the first book. If you want me to, I shall...

**Mr. Yahya Bakhtiar:**

Just submit it.

**Mirza Nasir Ahmad:**

So, I was mentioning the principle, a principle, about prophecies heralding destruction, that they can be averted through prayers, repentance, charity and humbling oneself before the Almighty. And there is no difference of opinion regarding that. This is what the prophecies heralding destructions were like, from those in the Holy Qur'an to that concerning Atham:

'Provided he does not return to the truth.'

Anyway, he had turned to the truth, and the limit of fifteen months that had been set for him had been lifted. But then, he became daring. Some people instigated him. All proofs had become fully apparent to him – there was nothing left that he could deny. The founder of the movement had challenged him before: 'If you make an announcement, if you place an advertisement that you shall not return towards the truth, and that my prophecy will turn out false, then punishment shall befall you, that is what I am telling you. So, if you think that you have not retracted, then just place an advertisement, and I shall give you 1000 Rupees as a reward.' When he had not accepted that, then he said: 'I shall give you 2000 Rupees as a reward'. That were the Rupees of those times. And when he had not accepted that, he said: 'I shall give you 3000 Rupees as a reward.' Again, he did not accept, that means, he did not agree to make an announcement that he had not retracted. Then he said: 'I shall give you 4000 Rupees as a reward.' After the fourth time, he said: 'You have returned to the truth, i.e. you began to fear that God might punish you for the foul language you had used for the Holy Prophet's □ pure being (and you should say so). This would be retracting, recanting. That means, to completely withdraw one from this affair. 'But now, since you have tried to hide the fact that you have retracted, I am saying that you shall be punished.' This is a long story – the punishment that befell him, and he has left this world. So, this is a prophecy foretelling destruction. He had returned to the truth, and the fulfilment of the prophecy had been averted. Then he tried to hide his having recanted, and Imam-e-Hujjat took place four times. Only then Divine punishment befell him. This has become apparent to everyone. Anyway, this is our reply.

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

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

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



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



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

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

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

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

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

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



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



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

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

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

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

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

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

<b>Mr. Yahya Bakhtiar:</b>	<p>This we can leave. It has come on the record. I just wanted to draw your attention...</p> <p>(Pause)</p> <p>Then there are two more questions. I think they will be covered by the answer to this one, but I am still going to read them:</p> <p>Is it correct that the challenge for Mubalah was not the outcome of any revelation or inspiration, and that Mirza Sahib had merely appealed for a decision from Allah?</p> <p>This is one question. The other is:</p> <p>Is it correct that the appeal contained in the advertisement is not directed to Maulwi Sanaullah, but rather to Allah, and that Mirza Sahib had addressed Allah, asking him that whoever is a liar should die first?</p> <p>This document has been given to me, I think, if you consider it has appropriate...</p>
<b>Mirza Nasir Ahmad:</b>	Yes. It contains all details. If you read all of it, you will get all the answers.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Once the document has been filed...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	And you have got no answer with you? I am checking. If I have missed out anything, then you...
<b>Mirza Nasir Ahmad:</b>	Yes, check, please.
<b>Mr. Yahya Bakhtiar:</b>	I am doing that. You do not have anything that you would like to say at this moment? You also check, please.
<b>Mirza Nasir Ahmad:</b>	One thing has come to my mind rightnow, while talking, is that he had explained Surah Fatihah like it had never been explained before. He had explained Surah Fatihah in different manners, I had indicated this book... this is a lengthy passage, it will take quite some time. If you say so, I shall hand in the book.
<b>Mr. Yahya Bakhtiar:</b>	Yes, that is fine. No. But please tell one thing, does this book contain Surah Fatihah's seven...?
<b>Mirza Nasir Ahmad:</b>	The details concerning Surah Fatihah that had been taken from me... I said that as per my estimate, 70% of these details had not been mentioned in any other book before.
<b>Mr. Yahya Bakhtiar:</b>	All I am saying is that it is a short Surah. Just seven Ayaat. Please tell us about any of them.
<b>Mirza Nasir Ahmad:</b>	This all is an explanation of Surah Fatihah.
<b>Mr. Yahya Bakhtiar:</b>	Please mark any of them. For my attention, please say that on page so and so, this Surah has been...
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Please read it, so as to facilitate things.
<b>Mirza Nasir Ahmad:</b>	I am writing it here, first: 'apart from other topics, please also see page 82.'
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes. That is fine.
<b>Mirza Nasir Ahmad:</b>	This shall come here.
<b>Mr. Yahya Bakhtiar:</b>	That is, on this page.
<b>Mirza Nasir Ahmad:</b>	I am writing in the beginning of it.
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes.
<b>Mirza Nasir Ahmad:</b>	Then there is another reference that has been mentioned yesterday, 'Chashma-e-



	Marifat', p. 218, concerning the languages – what language is used for inspiration.
<b>Mr. Yahya Bakhtiar:</b>	Yes, one language I had forgotten. Also in Sanskrit...
<b>Mirza Nasir Ahmad:</b>	Yes. The original passage...
<b>Mr. Yahya Bakhtiar:</b>	No. I think I have forgotten to mention that I was told by someone that Mirza Sahib also received inspirations in Sanskrit, or is this wrong?
<b>Mirza Nasir Ahmad:</b>	No. I do not recall Sanskrit.
<b>Mr. Yahya Bakhtiar:</b>	No, I was told so. This is why I had put it to you. I had said if... I had not read it, I was told.
<b>Mirza Nasir Ahmad:</b>	<p>What needs to be seen is what kind of topic is under discussion. The topic is concerned with Hindus, the Vedas, and incarnation of Hindu deities:</p> <p>'Nobody in his right mind would ever accept this, as this is against the laws of nature. When we see that a language changes after two, three hundred years have passed, and that there are some regional differences in the language spoken at present, like, when we travel from Lahore to Multan, then it becomes clear that this kind of difference is a matter that Allah Most High had decreed of old. (This is the topic that is being discussed.) [Differences are matter that Allah Most High had decreed of old.] The present circumstances bear witness to that fact. One has to accept that the One who has created man has also created languages, and he brings about changes in these languages, of and on. It is complete nonsense to believe that a person's actual language be such and such (here he addresses the Hindus), and that he gets revelations and inspirations in any other language than his own, a language he cannot even understand. This would be a source of much trouble and difficulty for him. (That a person cannot bear that with which he had been burdened.) Hence, when according to the principles of the Arya Samaj (this is their scrutiny) the language of the Vedic Rashias was not Vedic Sanskrit, and they were neither able to speak or to understand it. (The whole Shariah had been revealed in a language which the Vedic Rashis could neither speak nor understand) Then God's sending inspiration in a strange language would amount to depriving an intelligent human being of His teachings. And if you say (here he is addressing the Hindus) that God would explain the meanings of these texts to them in their own language, then in this case the undertaking of Parmeshar would be no longer valid, that it is unlawful for Him to speak in human languages. (This is a matter of their faith, that it is not lawful for God to speak in a human language. This is why they say that He had sent down His revelation in a language that the human beings could not understand.) I absolutely fail to understand what kind of benefit the Aryas get from presenting such immature and unseasoned talk.'</p> <p>This is the text.</p>
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! What does the Holy Qur'an say about this issue, when Allah sends a prophet to any people, in which language is he to talk to them? Do we have any authority here?
<b>Mirza Nasir Ahmad:</b>	Yes. I am coming to this. But it does not connect with this.
<b>Mr. Yahya Bakhtiar:</b>	No. I am just asking in general.
<b>Mirza Nasir Ahmad:</b>	The Law of Allah... the language in which it... actually, regarding this issue, one needs to move a bit back. The Jews did not have this problem, because their

	<p>inspirations and revelations were for a limited people and region. Their language and everything was the same. This question actually arose at the time when the Qur'an was sent down, at the time when it presented the station, the designation, the rank of the Mercy of the Worlds □ to the world. Now, there is not just one language that is spoken in this world. As far as we know, there are hundreds of languages. And some of them are not codified. The Holy Qur'an has claimed to address every single human being. At this time, the question arose that if Allah addresses every single human being through the Holy Qur'an, then how come that the Holy Qur'an has been revealed only in Arabic? Thus, the discussion started. This question had been answered by saying that the Holy Qur'an has been revealed in Arabic because the Noble Prophet □ was to groom through the Holy Shariah a people who were able to understand its meanings, objectives and secrets. These people went forth from Arabia and travelled to different countries all over the world. They learned new languages, and then they explained the meanings and objectives which they had fully grasped to the people in their own languages. Thus we can rationally argue, rationally, that no Shariah, no part of a Shariah can be revealed in a language that the people who were groomed to propagate it, cannot understand. Now, I am talking about the age of the Holy Qur'an. Those, who were groomed, who understood its true meaning and were supposed to spread its teachings all over the world. But this does not mean that revelation is not given to an Ummati Nabi or a high-ranking saint, except in a language that they do understand, i.e. that relates to matters other than the Shariah. One thing is the Shariah that was given to Muhammad □ only...</p>
<b>Mr. Yahya Bakhtiar:</b>	No, his was in his own language...
<b>Mirza Nasir Ahmad:</b>	It ought to be, so that its purpose may be fulfilled. And a non-legalizing prophet, and one whose circle of activities is limited to his own people only, as in the case of the prophets of Bani Israil, if he receives revelation in other languages also – what I am saying onwards relates to our religion – there is nothing that goes against it, and to the correctness of which, apart from looking for authorizing statement, the rational mind itself bears witness.
<b>Mr. Yahya Bakhtiar:</b>	No, did Mirza speak Urdu in his home, or Farsi, or Punjabi? Because there was a time when Farsi was spoken in many homes; there were also many homes in which Punjabi was spoken, or Urdu. So, do you have any knowledge...
<b>Mirza Nasir Ahmad:</b>	I was brought up in this house.
<b>Mr. Yahya Bakhtiar:</b>	Yes. This is why I am asking you.
<b>Mirza Nasir Ahmad:</b>	In our house, usually Urdu or Punjabi was spoken. However, during the days of our elders, like His Holiness the Promised Messiah <i>alahissalatu wassalam</i> , there were times at which Farsi was also...
<b>Mr. Yahya Bakhtiar:</b>	Yes. I am saying that...
<b>Mirza Nasir Ahmad:</b>	Yes. Farsi was also used at times.
<b>Mr. Yahya Bakhtiar:</b>	All educated Muslim families...
<b>Mirza Nasir Ahmad:</b>	And in our homes, English was also commonly used.
<b>Mr. Yahya Bakhtiar:</b>	But that was not the case during Mirza Sahib's days?
<b>Mirza Nasir Ahmad:</b>	No, not during Mirza Sahib's days. But it began during the days of his children.

<b>Mr. Yahya Bakhtiar:</b>	Yes. This you must know.
<b>Mirza Nasir Ahmad:</b>	During Mirza Sahib's lifetime, the propagation of Islam had already begun in areas where English was spoken. Within India, Islam was presented to priests who spoke English...
<b>Mr. Yahya Bakhtiar:</b>	No, there was something that I had read in English...
<b>Mirza Nasir Ahmad:</b>	...and this is why already during the lifetime of the founder of the Ahmadiyya Movement an English monthly 'Review of Religions' was being issued
<b>Mr. Yahya Bakhtiar:</b>	I do not know about this. There was some revelation that had descended in English. I had read it out to you.
<b>Mirza Nasir Ahmad:</b>	What you had read belongs to different times. It had been put together...
<b>Mr. Yahya Bakhtiar:</b>	Yes. Combined revelation.
<b>Mirza Nasir Ahmad:</b>	Put together. Not a combined revelation.
<b>Mr. Yahya Bakhtiar:</b>	No. I know this.
<b>Mirza Nasir Ahmad:</b>	Sometimes it was: 'I love you...'
<b>Mr. Yahya Bakhtiar:</b>	Yes. There were some others as well.
<b>Mirza Nasir Ahmad:</b>	Sometimes it was: 'He will give you a large party of Islam' These came in different times.
<b>Mr. Yahya Bakhtiar:</b>	No. I had read somewhere the following, Mirza Sahib! That Mirza Sahib had called a Hindu child and asked him what this revelation, this English revelation means? He could not properly explain, because in those days only few people knew English. So, I was thinking that...
<b>Mirza Nasir Ahmad:</b>	No. It is possible that he had called a Hindu boy to tell him that it is a blessing of Islam that even nowadays people receive revelation, saying something like: 'Look! I have received this revelation,' knowing that 'this boy did not know enough English to explain to him'. Yet, he wanted to tell him that Islam is a very blessed religion.
<b>Mr. Yahya Bakhtiar:</b>	No, no. You are right when you are saying... he did not know the meaning of the revelation; well, from this it seems that Allah has sent a revelation to His prophet which he was not able to understand.
<b>Mirza Nasir Ahmad:</b>	No, no. he might not have understood it himself, but there were people around him who could explain it to him.
<b>Mr. Yahya Bakhtiar:</b>	That is admitted. I have understood this.
<b>Mirza Nasir Ahmad:</b>	There are both things. Where he had addressed the Hindu boy, the situation was that neither their Rashis understood, nor any other human being.
<b>Mr. Yahya Bakhtiar:</b>	No. Why is Allah talking to him in English when he did not know English? I am only saying that much. What you say is fine.
<b>Mirza Nasir Ahmad:</b>	We are just weak human beings. We cannot go to Allah and tell Him what he ought to do, what would be the better course of action.
<b>Mr. Yahya Bakhtiar:</b>	No, no. I am not talking about what He should do, or what would be the better course of action. I know. Remain the few matters regarding which you were providing answers, Mirza Sahib! I think we can cover them today. One was the matter with Muhammadi

	Begum, and then there was some detail...
<b>Mirza Nasir Ahmad:</b>	This we shall put into writing, right, and give it to you. This I shall submit.
<b>Mr. Yahya Bakhtiar:</b>	Yes. We had made some notes. I shall get them typed. I shall send them to you, even after you have left.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. We shall submit.
<b>Mr. Yahya Bakhtiar:</b>	Yes. And then there are some other matters. They shall be covered in the evening. Ansari Sahib wants to put some questions about interpolation.
<b>Mirza Nasir Ahmad:</b>	Pardon?
<b>Mr. Yahya Bakhtiar:</b>	About interpolation. There are a couple of questions that Ansari Sahib will ask.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	In the evening you have to tell us about Muhammadi Begum anyway. We hope to conclude it as soon as possible today.
<b>Mirza Nasir Ahmad:</b>	It is not being concluded now?
<b>Mr. Yahya Bakhtiar:</b>	Ahem... no. I have to give you the questions about Muhammadi Begum in written.
<b>Mirza Nasir Ahmad:</b>	Yes. If they are not completed today in the evening, then tomorrow. When it has to be submitted anyway...
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes. Just submit it.
<b>Mirza Nasir Ahmad:</b>	I shall send it through someone tomorrow.
<b>Mr. Yahya Bakhtiar:</b>	Yes. There is no harm in that. Are there any other matters regarding which you have to provide any answers?
<b>Mirza Nasir Ahmad:</b>	Yes, yes, there is...
<b>Mr. Yahya Bakhtiar:</b>	Yes. We shall complete that.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. There had been a reference... Al Fadhl, 3 <sup>rd</sup> January, 1940. I had looked for it, but I could not find the reference. There has been another one, from Fatawa Ahmadiyya. We had taken out the required page. It should be the same one that you had mentioned, though it was not mentioned which topic. What topic was it?
<b>Mr. Yahya Bakhtiar:</b>	Has the page been given?
<b>Mirza Nasir Ahmad:</b>	No. I had taken out the page, the actual topic...
<b>Mr. Yahya Bakhtiar:</b>	Let me see. You...
<b>Mirza Nasir Ahmad:</b>	Yes, yes. If you can find it. Because in the end, you had some page numbers noted down.
<b>Mr. Yahya Bakhtiar:</b>	This is why I wanted to read them. There is nothing to be learnt from the whole page. This is why I wanted to read. But there was little time. Which one is this? Yes, Fatawa...
<b>Mirza Nasir Ahmad:</b>	Majmoo'ah Fatawa Ahmadiyya, vol. 1, p. 149.
<b>Mr. Yahya Bakhtiar:</b>	What page was it? Volume one, page 149.
<b>Mirza Nasir Ahmad:</b>	Yes. Majmoo'ah Fatawa Ahmadiyya, pages 148-149.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Right. Page 149. Here is what I had written: 'Are those who deny the Promised Messiah infidels, or not? His Holiness, the Promised Messiah said: 'Go and ask the Maulwis. They know about the condition of those who deny the Messiah and Mahdi who are to appear. Well, I am the

	Messiah and Mahdi who is expected to come.'
<b>Mirza Nasir Ahmad:</b>	Yes. He did not say 'Kafir'.
<b>Mr. Yahya Bakhtiar:</b>	No, what I was about to ask is whether this reference is correct?
<b>Mirza Nasir Ahmad:</b>	Yes, it is.
<b>Mr. Yahya Bakhtiar:</b>	Yes. You said that you would explain it.
<b>Mirza Nasir Ahmad:</b>	There is nothing to explain in it. It merely says: 'A person had asked whether those who do not believe in him are Kafirs, or not. His Holiness, the Promised Messiah had replied: 'Go and ask the Maulwis. They know about the condition of those who deny the Messiah and Mahdi who are to appear. Well, I am the Messiah and Mahdi who is expected to come.' So, the scholars were supposed to answer this question. He himself did not say anything.
<b>Mr. Yahya Bakhtiar:</b>	The scholars are agreed that one who does not believe in the coming of the Messiah, is an infidel.
<b>Mirza Nasir Ahmad:</b>	Whose Fatwa is this?
<b>Mr. Yahya Bakhtiar:</b>	Our scholars say so. They say that the Messiah shall come again, and that one who does not believe in him...
<b>Mirza Nasir Ahmad:</b>	We believe in the Messiah.
<b>Mr. Yahya Bakhtiar:</b>	Yes. You believe in him, and we do not believe in him, are we infidels because of that?
<b>Mirza Nasir Ahmad:</b>	According to what the Maulwis say.
<b>Mr. Yahya Bakhtiar:</b>	Exactly.
<b>Mirza Nasir Ahmad:</b>	The Maulwis...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...but this refers to the kind of Kufr because of which one does not leave the Millat of Islam.
<b>Mr. Yahya Bakhtiar:</b>	No, no. You also do not refute the logic of the Maulwis. You also agree that the Messiah who is to come...
<b>Mirza Nasir Ahmad:</b>	No, no. This has been covered. I mean that 'Kufr' here has got a completely different meaning.
<b>Mr. Yahya Bakhtiar:</b>	No. We had discussed this meaning already at length.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. Then it is alright. This has been covered. In the fifth part of Baraheen-e-Ahmadiyya...
<b>Mr. Yahya Bakhtiar:</b>	I do not have to read out anything else. Have you got anything? If there is any other passage, then we should first...
<b>Mirza Nasir Ahmad:</b>	Yes?
<b>Mr. Yahya Bakhtiar:</b>	If there is any other passage, if I have given any page, then I shall read it out.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. I am going to tell.
<b>Mr. Yahya Bakhtiar:</b>	No. If I had given any other page, and you were not able to find the passage, then I shall read it out.
<b>Mirza Nasir Ahmad:</b>	There has been one 'Nusratul Haq'. On page 59...69, of Baraheen-e-Ahmadiyya, vol. 5. Yes, yes. You had read a passage from page 54. This is the part that says 'I gave this twist, through alacrity'. 'Qur'an and Rasool' this has not been mentioned anywhere on the page.

<b>Mr. Yahya Bakhtiar:</b>	Then this must have been missed.
<b>Mirza Nasir Ahmad:</b>	Yes. This is what I mean. That we had looked for it, but were not able to find it. In so far, this has been covered, too. And?
<b>Mr. Yahya Bakhtiar:</b>	There is no other.
<b>Mirza Nasir Ahmad:</b>	The ones we had noted then, have come in.
<b>Mr. Yahya Bakhtiar:</b>	Yes. Did you find it anywhere else?
<b>Mirza Nasir Ahmad:</b>	No. Not at all. (Break)
<b>Mr. Yahya Bakhtiar:</b>	You do not have any other with you?
<b>Mirza Nasir Ahmad:</b>	Yes. No, there is no other. (Break)
<b>Mr. Yahya Bakhtiar:</b>	There was another one, I think, I had not read it out to you... there were some blank pages in between: 'The miracles of our Holy Prophet turned out to be just three thousand...' Tohfa-e-Goleroya, page 40. '...and our own miracles were told to be...' In Baraheen-eAhmadiyya vol. 5, the same is mentioned on p. 54: '...were told to be one million.'
<b>Mirza Nasir Ahmad:</b>	Ok, well, I am answering this one. I am telling you what we believe. We believe that the Holy Prophet ﷺ is a living prophet – not in the bodily sense – his physical life was limited. We know for how long he was alive. But his spiritual life shall continue to the Day of Judgement. This is how we consider the Holy Prophet ﷺ as a living prophet. With the concept of a living prophet in our mind, we believe that as a result of his spiritual life, there shall be until the Day of Judgement such people in the Ummat-e-Muhammadiyah through whom, by virtue of their spirituality, Allah shall continue to give signs that prove the veracity of Islam in front of all mankind. And since, according to a common human being, this amounts to two lives, 730
<b>Mr. Yahya Bakhtiar:</b>	There is no other reference, right?
<b>Mirza Nasir Ahmad:</b>	A mistake might be possible, but those who took the notes, say that there isn't any other.
<b>Mr. Yahya Bakhtiar:</b>	I am also forgetting. There had been so many. Now, there are two, three short questions. One is that upon the dissolution of the Ottoman Caliphate, you were reported to have said to the English Lieutenant General of Punjab: 'Religiously spoken, we have nothing to do with the Turks.'
<b>Mirza Nasir Ahmad:</b>	We have nothing to do with those sects?
<b>Mr. Yahya Bakhtiar:</b>	We have nothing to do with the Turks.
<b>Mirza Nasir Ahmad:</b>	With the Turks, with the Muslims...
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	...nothing to do with them?
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	I do not remember any such thing.
<b>Mr. Yahya Bakhtiar:</b>	This is an address that had been given to the Lieutenant General, as far as I remember. It also said, as far as I remember, 'we have got our own Khalifah, this is



	why we do not take into account any other caliphate.’
<b>Mirza Nasir Ahmad:</b>	Yes, in so far that we have got indeed our own caliphate, and we have no relation of obedience to the Turkish caliphate.
<b>Mr. Yahya Bakhtiar:</b>	In this connection, you mean that ‘we have got nothing to do with them.’
<b>Mirza Nasir Ahmad:</b>	In this sense.
<b>Mr. Yahya Bakhtiar:</b>	This might be possible.
<b>Mirza Nasir Ahmad:</b>	No, yes, it is like that.
<b>Mr. Yahya Bakhtiar:</b>	Since I do not have the address with me rightnow...
<b>Mirza Nasir Ahmad:</b>	Yes, practically the people of Hijaz had fought against them, the people of the Haramain Sharifain had fought against them. I had mentioned that there were this kind of fights, that these fights were not religious Jihad on basis of which one could issue any Fatwa.
<b>Mr. Yahya Bakhtiar:</b>	And there is another question Is it correct that the population of Qadian celebrated the fall of Baghdad and Iraq’s being taken by the English through festive lighting?
<b>Mirza Nasir Ahmad:</b>	I have answered this already, that at this time...
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, look, if all Muslims are doing one thing at a time, like you said – from your answer one gets the impression that all Muslims had lighted their houses to mark this occasion...
<b>Mirza Nasir Ahmad:</b>	What is the date of this?
<b>Mr. Yahya Bakhtiar:</b>	The date is not mentioned. This is a historical fact. When the English occupied Baghdad...
<b>Mirza Nasir Ahmad:</b>	A historical fact is that the war was ended.
<b>Mr. Yahya Bakhtiar:</b>	No. The war was ended on 18 <sup>th</sup> November 1919. This was known as the Poppy Day – the whole world celebrated it. After the 11 <sup>th</sup> November, there had been festive lighting in the whole country.
<b>Mirza Nasir Ahmad:</b>	November, 19...
<b>Mr. Yahya Bakhtiar:</b>	November 1917 or 1918.
<b>Mirza Nasir Ahmad:</b>	November 18, 1917, or 1918, fine.
<b>Mr. Yahya Bakhtiar:</b>	It was 11 <sup>th</sup> November 1918.
<b>Mirza Nasir Ahmad:</b>	This is why I had asked about the date, whether you know it, or not.
<b>Mr. Yahya Bakhtiar:</b>	No, it was a different date, but in that timespan. Not on the same date. If it was, then I am taking back the question. If on that date...
<b>Mirza Nasir Ahmad:</b>	If this comes up again, I am sorry; it has not been checked.
<b>Mr. Yahya Bakhtiar:</b>	Yes. You can check it. I had not asked about this before. Yesterday, when you mentioned the festive lighting, I was told about this....
<b>Mirza Nasir Ahmad:</b>	I shall submit it.
<b>Mr. Yahya Bakhtiar:</b>	...this lighting was done by all Muslims... the fighting had ended in all countries.
<b>Mirza Nasir Ahmad:</b>	Shall I submit something with regard to the fighting in writing? Shall I submit 2, 3 pages?
<b>Mr. Yahya Bakhtiar:</b>	The briefer, the better. All the annexures that are coming in, are being printed. They are given to the members of the Assembly. Hence, if it is short, they will read it and go through it.
<b>Mirza Nasir Ahmad:</b>	Only we are kept in the dark. We also ought to get a copy.



<b>Mr. Yahya Bakhtiar:</b>	No, you are sitting here. Everything happens in front of you.
<b>Mirza Nasir Ahmad:</b>	They are not sitting here?
<b>Mr. Yahya Bakhtiar:</b>	No, it is the order of the Committee. I am just...
<b>Mirza Nasir Ahmad:</b>	Pardon? No, I am...
<b>Mr. Yahya Bakhtiar:</b>	This is secret. They do not want it to go public...
<b>Mirza Nasir Ahmad:</b>	No, I am humbly requesting the Committee, extremely humbly, with due respect.
<b>Mr. Yahya Bakhtiar:</b>	No, the Committee will certainly consider the matter. The issue is that they want this thing...
<b>Mirza Nasir Ahmad:</b>	Yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	...not to leak out under the present circumstances.
<b>Mirza Nasir Ahmad:</b>	Well, that is not a matter of argument. I shall give it, as brief as possible.
<b>Mr. Yahya Bakhtiar:</b>	Because if it turns out to be a celebration that the Muslim government was ousted in Iraq.
<b>Mirza Nasir Ahmad:</b>	We shall check the year. This is something that ought to be checked. The second thing that needs to be checked is what the reaction of the Indian Muslims was at that time. It is possible that they were annoyed, whereas we were putting up lamps. This would be a clash, right?
<b>Mr. Yahya Bakhtiar:</b>	I wanted to know that when the First World War ended, and all the Muslims of India, as well as the Parsis, whoever happened to be a British subject, rejoiced and put up lamps, whether this was also done in Qadian?
<b>Mirza Nasir Ahmad:</b>	I have noted this point in my mind. I shall briefly...
<b>Mr. Yahya Bakhtiar:</b>	Apart from that, none of the Iraqi Muslims had put up any lamps on that occasion, as you said.
<b>Mirza Nasir Ahmad:</b>	Yes. Iraq...
<b>Mr. Yahya Bakhtiar:</b>	I would like you to verify this.
<b>Mirza Nasir Ahmad:</b>	No. You are making a statement that this has happened, or you are asking me to verify it?
<b>Mr. Yahya Bakhtiar:</b>	No. I am saying that this is an allegation, and that you should verify it.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. We will verify it.
<b>Mr. Yahya Bakhtiar:</b>	Only you did, nobody else?
<b>Mirza Nasir Ahmad:</b>	The others did not? Yes, right, we shall verify that as well. It is something that ought to be verified.
<b>Mr. Yahya Bakhtiar:</b>	Begum Sahiba is saying that it is a quarter to two now, so let us adjourn until evening.
<b>Mirza Nasir Ahmad:</b>	We shall meet in the evening?
<b>Mr. Yahya Bakhtiar:</b>	Yes, in the evening. I had already said that Maulana Sahib will ask...
<b>Mr. Chairman:</b>	Yes, we are meeting in the evening.
<b>Mr. Yahya Bakhtiar:</b>	There are two, three questions concerning interpolation of the Holy Qur'an. In the evening...
<b>Mr. Chairman:</b>	The Delegation is permitted to leave.
<b>Mirza Nasir Ahmad:</b>	Fine.
<b>Mr. Yahya Bakhtiar:</b>	This is not my subject. Apart from that, there are a couple of further questions. They said that that had been covered, but we shall still ask them. Thank you, Sir.
<b>Mr. Chairman:</b>	The honourable members may keep sitting. Six o'clock.

<b>Mirza Nasir Ahmad:</b>	Mister Chairman! If you allow me, some other member of the delegation can answer these questions on my behalf.
<b>Mr. Yahya Bakhtiar:</b>	Anybody you like, Sir, I do not have any objection. <i>(The Delegation left the Chamber)</i>
<b>Mr. Chairman:</b>	Yes, I think, by this evening we will be able to discuss so many things with others. The reporters can also go. They are free. The honourable members may keep sitting. The Special Committee is adjourned to meet at 6:00, and by that time, the honourable members may come prepared for any question which may be left over. Thank you very much.
<i>(The Special Committee adjourned for lunch break to re-assemble at 6:00p.m.)</i>	
<i>(The Special Committee re-assembled after lunch break, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	
<b>Mr. Chairman:</b>	Call them. Let them sit outside. Attorney-General may also be called. Call them. The Attorney-General is sitting outside. Today it will be completed, in sha Allah, I hope so, at least. It has been quite some days. Today is the eleventh day. We fill finish today, if we do, we will not have to do so tomorrow. Tomorrow was only scheduled in case something is not covered today, that we will cover it tomorrow, then.
<b>Sahibzada Ahmad Raza Khan Qasuri:</b>	Mr. Chairman, before you call the witness, I would like to address the chair.
<b>Mr. Chairman:</b>	Stop them for a moment, please, keep them back a little while. Yes.

#### ATTACK ON MNA

<b>Sahibzada Ahmad Raza Khan Qasuri:</b>	Mr. Chairman, I have to disclose with great pain that this afternoon, at half past three, when I was returning from the Hostel, on my way back home to a place where I am staying near Chaman and when my car came near the National Assembly of Pakistan, a jeep was coming from the direction of the State Bank building. The jeep overtook me and it then started going ahead of me, as if they knew which side I live. First, the jeep was coming faster because I normally drive my car faster. I started driving slow, then the jeep also became slow. Then, when you cross those diplomatic houses, there is a crossing of Ataturk Road with Fazal-i-Haqq Road, and there is a very depth like this and there is a very blind corner and there are bushes all around. The jeep turned towards left and there was a rapid sten-gun fire on me and I have escaped with the grace of God Almighty, and it is God's blessing that I am speaking to you in one piece. It is just God's blessing, it is a blessing of the people of Qasur who pray for me, it is the blessings of my Buzurg, it is the blessings of my friends that I am intact. And this was a murderous attack and this is very serious. I do not impute motive to anybody because that will be going beyond my scope, but I am just giving this information to you, Sir, and it should be on the record.  The case has already been filed with the Police Station Islamabad. Islamabad Police is investigating. But, Sir, the matter is very serious and it needs your consideration. Sir, if you will not protect us, because you are the symbol of
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democracy, you are the symbol of rule of law in this country, if you will not defend us, Sir, who will defend us? And if we have to defend ourselves in this country, if everybody starts holding guns, then, Sir, this country will not find anything, there will be no society and there will be no law. There will be absolute chaos, there will be bloodshed. And, Sir, we have already passed through a blood bath. We know what a blood bath is, and we don't want blood bath in this country.

Sir, if this type of incident takes place and if we feel that we are not protected by the rule of the law, by the Administration, then we will have to protect ourselves. And when everybody started protecting himself, Sir, you know it will result in total chaos, it will result in disintegration of the country. And, Sir, for God's sake, let us save this country. This country is lying in shambles. We are already finished totally. Let us emerge together as a respectable country. Let us emerge together as a country which should have respect in the comity of nations. And, Sir, great responsibility lies on your shoulders, because you are the symbol of democracy in this country.

I have brought this matter before you and before my august colleagues. I have not put any motive. I have not given any directions that so and so body was involved in this attack, but I am leaving everything open, everything open, because I am a very fair man, I am a very judicious person. I am leaving everything open, but, Sir, nevertheless, particularly the protections of each member of this House is your responsibility. And if we are not protected in Islamabad, in the metropolis, in the capital of the Islamic Republic of Pakistan, a member of Parliament is not protected, Sir, then Sir, you can well imagine the fate of a commoner in some far-flung area of Toba Tek Singh, who is not all that important, who is not in Islamabad, Sir.

Sir, I need your protection. I need the protection of this House, otherwise, Sir, if the House will not protect us, then, Sir, we know how to protect ourselves and that will be going too far.

With these words, I thank you very much.

<b>Mr. Chairman:</b>	Thank you very much, Mr. Ahmad Raza Qasuri.
<b>Sardar Maula Bakhsh Soomro</b>	May I say a few words?
<b>Mr. Chairman:</b>	<p>Just a minute you have to tell what protection the House can give you. And definitely every member is entitled to any protection. Since you have gone to the Police, you have registered the case, the matter is subjudice, because they will investigate the matter. As for the protection which the House can afford, it is not only available to you, it is available to all the members inside the House, and whatever means or to whatever extent our jurisdiction extends. Whatever Mr. Qasuri has said, it is on the record. The rest is for him to tell us. And definitely whatever is within our powers or whatever we can do...</p> <p>Yes, now they may be called.</p> <p>The case is registered. Now it is for the police to investigate.</p> <p><i>(The Delegation entered the Chamber)</i></p> <p>Yes, Mr. Attorney-General</p>

**CROSS EXAMINATION OF THE QADIANI GROUP DELEGATION**

<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, you said, with regard to what I had mentioned about Iraq, that that had happened after the war. There is also reference to the Munir Enquiry Report.
<b>Mirza Nasir Ahmad:</b>	Pardon?
<b>Mr. Yahya Bakhtiar:</b>	You said that you would first state whether the remaining Muslims had celebrated, or whether they were displeased. Here is written: 'The celebrations...'
<b>Mirza Nasir Ahmad:</b>	I actually need the date so that I can check it.
<b>Mr. Yahya Bakhtiar:</b>	It is not mentioned here. Munir Sahib writes: 'The celebrations at Qadian of the victory when Baghdad fell to the British in 1918 during the First World War in which Turkey was defeated, caused bitter resentment among Musalmans and Ahmadiyyat began to be considered as handmade of the British.'
<b>Mirza Nasir Ahmad:</b>	Which page?
<b>Mr. Yahya Bakhtiar:</b>	196
<b>Mirza Nasir Ahmad:</b>	He has not mentioned any date?
<b>Mr. Yahya Bakhtiar:</b>	During the war, Sir, in 1918. I think the war ended on 11 <sup>th</sup> November...
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	...it must have been before that, during the war, in 1918.
<b>Mirza Nasir Ahmad:</b>	In 1918. So the eleventh... we had searched out the newspaper number 11.
<b>Mr. Yahya Bakhtiar:</b>	Yes, all had done that, on behalf of the general government...
<b>Mirza Nasir Ahmad:</b>	...there had been an announcement.
<b>Mr. Yahya Bakhtiar:</b>	All had done that. This is a separate incident, by which the Muslims were...
<b>Mirza Nasir Ahmad:</b>	Yes, so this will have to be checked. It is not in our newspaper.
<b>Mr. Yahya Bakhtiar:</b>	There was something else that I had said to you in the morning...
<b>Mirza Nasir Ahmad:</b>	That was page 198 of the Muneer Report, right?
<b>Mr. Yahya Bakhtiar:</b>	196
<b>Mirza Nasir Ahmad:</b>	Yes, right, alright.
<b>Mr. Yahya Bakhtiar:</b>	196
<b>Mirza Nasir Ahmad:</b>	Yes, fine.
<b>Mr. Yahya Bakhtiar:</b>	The other thing I was saying was that you had mentioned an American, Dowie...
<b>Mirza Nasir Ahmad:</b>	Dowie?
<b>Mr. Yahya Bakhtiar:</b>	Yes. He had claimed to be separate, too. Upon this, Mirza Sahib had challenged him. If we compare that with the way in which he had challenged Maulwi Sanaullah – this is just the same thing. Exactly the same situation.
<b>Mirza Nasir Ahmad:</b>	Dowie had reacted just in the same way as Maulwi Sanaullah?
<b>Mr. Yahya Bakhtiar:</b>	No. Maulwi Sanaullah had said that 'if this is so, then I am ready.' The other one had ignored to. He had said: 'I refuse to take notice, and I refuse to accept.' This is what I wanted to point out to you.
<b>Mirza Nasir Ahmad:</b>	The question is that we are to compare the two cases and then report on them?
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes. I am saying so, because these are parallel cases.
<b>Mirza Nasir Ahmad:</b>	Yes, yes.
<b>Mr. Yahya Bakhtiar:</b>	Absolutely. This is why I would like to draw your attention to page 179, in 'True

	Islam’
<b>Mirza Nasir Ahmad:</b>	Page 179?
<b>Mr. Yahya Bakhtiar:</b>	Page 179, from the beginning...
<b>Mirza Nasir Ahmad</b>	‘Ahmadiyyat or True Islam’?
<b>Mr. Yahya Bakhtiar:</b>	Page 179. In the edition that I have got with me, that is the ‘37 edition.
<b>Mirza Nasir Ahmad:</b>	‘37?
<b>Mr. Yahya Bakhtiar:</b>	Whenever this Dowie story comes up, he explains it, right?
<b>Mirza Nasir Ahmad:</b>	I have got it. The question is whether there is any parallel, or any difference, or something like that?
<b>Mr. Yahya Bakhtiar:</b>	Yes, yes, I think both are parallel cases.
<b>Mirza Nasir Ahmad:</b>	We shall check it and hand in a written statement.
<b>Mr. Yahya Bakhtiar:</b>	Look at it from this point of view that here he also says... They are parallel cases: ‘This challenge was first given in 1902 and was repeated in 1903, but Dowie paid no attention to it and some American papers began to inquire as to why he has not given reply.’
<b>Mirza Nasir Ahmad:</b>	We have got all the details regarding this. We shall copy them.
<b>Mr. Yahya Bakhtiar:</b>	No. All the details are given in this book.
<b>Mirza Nasir Ahmad:</b>	There are not all of them.
<b>Mr. Yahya Bakhtiar:</b>	The paper ‘American Express’ has been quoted.
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Quite much has been given here. This is how he had refused. After that, he said that the Dua had been accepted and that his opponent had been disgraced.
<b>Mirza Nasir Ahmad:</b>	No, no. One had ignored...
<b>Mr. Yahya Bakhtiar:</b>	No, yes. Then he was asked. He said: I refuse to take notice...’ I have not read it onwards.
<b>Mirza Nasir Ahmad:</b>	‘I refuse to take notice, and I refuse to accept.’ There is a lot of difference between the two.
<b>Mr. Yahya Bakhtiar:</b>	Exactly, Sir, he refused. Maulana, after all, said that ‘I am willing to accept.’
<b>Mirza Nasir Ahmad:</b>	Anyway, we shall compare the two cases, put our findings into writing and submit them.
<b>Mr. Yahya Bakhtiar:</b>	Here he had written...
<b>Mirza Nasir Ahmad:</b>	Yes, I have understood the question. We shall look up all the excerpts...
<b>Mr. Yahya Bakhtiar:</b>	Dr. Dowie paid no attention to it and some of the American papers began to inquire as to why he has not given a reply. He himself says in his own paper of December 1903: There is a Muhammadan Messiah in India who has repeatedly written to me that Jesus Christ lies buried in Kashmir and people ask me why I don’t answer him. Do you imagine that I should reply to such wags and lies? If I were to put down my foot on them, I would crush out their lives. I give them a chance to fly away and live.’ He made quite a heavy remark. I am saying...
<b>Mirza Nasir Ahmad:</b>	I had said that there is a big difference.
<b>Mr. Yahya Bakhtiar:</b>	No, whatever the difference may be, as far as I have understood, he had also ignored the challenge, and he had even said in contempt: ‘I refuse to take notice.’

<b>Mirza Nasir Ahmad:</b>	He had got the punishment for his contempt. He, on the other hand, had said: 'No wise person can ever accept such a challenge.'
<b>Mr. Yahya Bakhtiar:</b>	No. He had said that if such and such condition is fulfilled, then he will accept the challenge. If... he had stipulated a condition. Anyway, here we have a case of denial and curse, and there is also a curse...
<b>Mirza Nasir Ahmad:</b>	A prophecy had been published with regard to him, after his refusal.
<b>Mr. Yahya Bakhtiar:</b>	Everything is mentioned in here.
<b>Mirza Nasir Ahmad:</b>	No, not everything. This is just a report, after all...
<b>Mr. Yahya Bakhtiar:</b>	And I am saying that at the time of the curse, he had said: 'You invoke a curse, and I invoke a curse, that whoever is a liar, shall die.' He died. Then he said to Maulwi Sanaullah: 'You invoke a curse and I shall also invoke a curse.' He prayed to Allah: 'O Allah! He is vexing me. Let him, who is a liar, die from cholera and the plague.' I am drawing the parallel.
<b>Mirza Nasir Ahmad:</b>	I have understood that you are drawing a parallel. I would like to say that after drawing my own parallel, I will submit it.
<b>Mr. Yahya Bakhtiar:</b>	No. I just wanted to draw your attention.
<b>Mirza Nasir Ahmad:</b>	Yes, fine, it has been noted.
<b>Mr. Yahya Bakhtiar:</b>	Yes. On this line. Thank you very much, Sir. Now Maulana will ask you some questions regarding interpolation.
<b>Mirza Nasir Ahmad:</b>	We had promised to provide a book regarding this, 'Mubahathah Rawalpindi'
<b>Mr. Yahya Bakhtiar:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	'Aik Ghalat Fahmi ka Izalah'
<b>Mr. Yahya Bakhtiar:</b>	This has also come on the record. From this...
<b>Mirza Nasir Ahmad:</b>	And you had also said something about a Photostat of Al Fadhl...
<b>Mr. Yahya Bakhtiar:</b>	Yes. Thank you very much. I had a small copy only.
<b>Mirza Nasir Ahmad:</b>	Yes, yes. We have got all of it copied.
<b>Mr. Yahya Bakhtiar:</b>	I am saying this, lest there is any misunderstanding. Now, the last page of this...
<b>Mirza Nasir Ahmad:</b>	You had... pardon?
<b>Mr. Yahya Bakhtiar:</b>	I had sent that note.
<b>Mirza Nasir Ahmad:</b>	Yes. I have received it.
<b>Mr. Yahya Bakhtiar:</b>	Thank you, Sir. Nothing more.
<b>Mirza Nasir Ahmad:</b>	You had mentioned that Ansari Sahib would put a question regarding interpolation – interpolation regarding the meanings of the Holy Quran or its actual wording?
<b>Mr. Yahya Bakhtiar:</b>	He just said 'concerning interpolation'. Because he was the one who dealt with this subject.
<b>Mirza Nasir Ahmad:</b>	No, what I meant to say is that there are some basic matters that I would like to explain in the beginning. And after that...
<b>Mr. Yahya Bakhtiar:</b>	That is up to you. You, any member of your delegation... as far as Mr. Speaker's rule is concerned that the leader is to speak when he is in a position to do so, and if he feels like he is not able to do so, due to being unwell, like Maulana Sadruddin Sahib, he is an old man. He cannot hear. He cannot answer. For situations like this, he said that any alternate should take his place. You, ma sha Allah, are very well

	able to talk...
<b>Mirza Nasir Ahmad:</b>	I can also hear. I only...
<b>Mr. Yahya Bakhtiar:</b>	Remains that if you think that he is prepared, that he will deal, then I think there is no need for it. After all, you are a Hafiz also, and...
<b>Mirza Nasir Ahmad:</b>	He will do it.
<b>Mr. Chairman:</b>	I think, my observation is that it would be better if the reply is by the witness himself.
<b>Mr. Yahya Bakhtiar:</b>	There is another complication, too, Sir.
<b>Mr. Chairman:</b>	My observation is based on the ground that the Committee has authorized the Attorney-General to put the question only and, as far as Tahreef-e-Quran (interpolation of the Qur'an) is concerned, since we had ourselves acknowledged that the knowledge of the Attorney-General in Arabic text is not so good as in others, so, for the Arabic text, the help of Maulana Zafar Ahmad Ansari had been obtained.
<b>Mr. Yahya Bakhtiar:</b>	That is what I submitted to Mirza Sahib...
<b>Mr. Chairman:</b>	That is the reason.
<b>Mr. Yahya Bakhtiar:</b>	...That I am not competent to deal with this question and Mirza Sahib is fully competent to answer. And if he asks any member of the Delegation, the difficulty is that he will have to be given oath and he will have to second his evidence. So, to avoid that...
<b>Mirza Nasir Ahmad:</b>	No, oath would take barely five seconds.
<b>Mr. Chairman:</b>	No, we are getting help of Maulana Zafar Ahmad Ansari only because Maulana Ansari can speak fluently Arabic. That is the reason. If the Attorney-General had been fully conversant with the Arabic language, the question would have been put by the Attorney-General. Now it is up to the witness. The weight attached and the responsibility... the witness himself has been replying...
<b>Mirza Nasir Ahmad:</b>	Yes. The responsibility shall rest with me.
<b>Mr. Chairman:</b>	Listen to me for a minute. If the answer is by the Chairman, it would be better.
<b>Mirza Nasir Ahmad:</b>	But if you permit it, he will speak?
<b>Mr. Chairman:</b>	He can speak. But I am still saying that if you speak yourself, it would be of a better authority, it would have more weight, and there would be more responsibility to it.
<b>Mirza Nasir Ahmad:</b>	When I am taking the responsibility, and when I think that he should speak, instead of me... If you permit.
<b>Mr. Yahya Bakhtiar:</b>	Alright then. We have got no objection. I have explained my position.
<b>Mirza Nasir Ahmad:</b>	No, the actual decision has to be made by the Chair.
<b>Mr. Yahya Bakhtiar:</b>	Mr. Chairman had said that...
<b>Mr. Chairman:</b>	That will carry more weight because, in ten days, all answers have come from the witness himself. The members of the Delegation are there to help the witness. SO, it would be better. We cannot force the witness to reply to any question. So, on the same pretext, it would be better if the witness himself replies because witness is more conversant than the members of the Delegation, it is presumed. It would be better.
<b>Mr. Yahya Bakhtiar:</b>	It is left to your discretion.



<b>Mr. Chairman:</b>	It is up to the witness
<b>Mr. Yahya Bakhtiar:</b>	It is left to your discretion.
<b>Mirza Nasir Ahmad:</b>	It is alright then.
<b>Mr. Chairman:</b>	Yes, Maulana Zafar Ahmad Ansari
<b>Maulana Zafar Ahmad Ansari:</b>	You wanted to explain some basic matters first?
<b>Mirza Nasir Ahmad:</b>	<p>Yes. I am going to mention some basic matters. These basic matters are about the topic of interpolation in the meanings. ‘Tahreef’ means to change, to alter something. And in case of altering, changing or interpolating the meaning of the Holy Qur’an, it is necessary that one determines first any particular interpretation or meaning. Only then an interpolation of that meaning becomes possible. If no interpretation is determined, then the question of changing it not even arises. Or, if we have a look at the principles of interpreting the Holy Qur’an (Usool-e-Tafseer), then we could see what principle has been violated. Anyway, I am just stating my opinion, everything else, making a decision, will have to be done by you.</p> <p>According to my understanding, there are seven criteria for the proper interpretation of the Holy Qur’an. The first criteria is the Holy Qur’an itself. The Holy Qur’an is the Word of Allah. This universe is called عالمين in Arabic. It has been created by Allah. It is His act. And Surah Mulk tells us that you will not see any inconsistency or flaw in Allah’s acts. Inconsistencies or flaws in Allah’s Word are not possible. It is not possible that some Ayaat of the Holy Qur’an state one thing, and some other Ayaat state another thing. Hence, the first criteria of a correct interpretation of the Holy Qur’an is that it is not contradicted by any other interpretation. That was point a. And the next is that the interpretation should be supported by other Ayaat from the Holy Qur’an. Point one. I keep it short, so that not too much time is spent on that.</p> <p>The second criteria is the interpretation that has reached us from the Seal of Prophets, Hazrat Muhammad ﷺ, in a way that we deem to be authentic. I am saying this because it has reached us through different narrators, after evidence from the Holy Qur’an itself, these traditions, the interpretations of the Holy Qur’an that the Holy Prophet ﷺ had made himself, that can be traced back right to him, traditions that are accepted and considered as authentic by every Muslim. These traditions form the second criteria.</p> <p>The third criteria is the interpretation given by the noble companions. Our literature contains also the interpretations that can be traced back to the noble companions. They are given this preference because many of the companions had spent a very long time in the company of the Holy Prophet ﷺ, and during this long time, they learnt the Holy Qur’an from him. Some spent less time, some were of extraordinary intelligence, or bearing outstanding individual traits. But the actual thing is that they had heard the Holy Prophet ﷺ, they had benefitted from his grooming. This is why we consider the statements that the companions had made regarding the interpretation of the Holy Qur’an as the third criteria, provided they have reached us through authentic sources.</p>

The fourth criteria are statements made by saints and the righteous of this Ummah. On another occasion I had briefly interpreted one Ayat of the Holy Qur'an:

(Arabic text not contained in original document - translator)

Right from the first day, there had been such saints and other righteous people in the Ummah of Hazrat Muhammad ﷺ, who had acquired knowledge from Allah Most High, and then explained and interpreted the Holy Qur'an in order to resolve some issues pertaining to their own times. This is also one criteria. We shall also have an appreciative look at the interpretations made by the righteous from among this Ummah. This is our fourth criteria.

The fifth criteria is of a technical nature. No interpretation of the Holy Qur'an can be considered as correct when it takes any word of the Holy Qur'an in a sense that is not according to the established rules and meanings of the Arabic language. There is no doubt that the Arabic language is very deep. At times, a single word can have five meanings, at times a word can have ten, even fourteen meanings, or perhaps even more. Rightnow, I can think of fourteen only. Or, any interpretation giving a meaning of any certain word that is by no means acceptable to the rules of the language, as this word is never ever used in this sense. So, this is technical. And if it is acceptable, according to the rules of the language, not necessarily without reservations, but, if judged according to our other standards, it still is passable, then it will be accepted. But if there is no room at all for it in the Arabic language, then we will have to reject it.

The sixth standard is a comparison of Allah's Word and His Actions, that is, the scientific side. Once, there had been an objection that religion is against science, or that science is against religion. This is not what we believe. We believe, Muslims believe, everyone believes, that this universe, this creation of the worlds is an act of Allah Most High. So, no interpretation can be done that appears to bring about a contradiction in Allah's Word and his Acts. For example, if anyone holds that the Holy Qur'an tells us that... I am just giving an example, in this example I am saying something that is apparently wrong, but I am doing so, just to clarify the point... if someone argues from the Holy Qur'an that the moon is 100 billion miles away from the earth, on the theoretical side, and science tells us that this is not correct, that the actual distance is such and such, so, if someone brings an interpretation that contradicts Allah's work, then it is to be rejected. During interpretation, one has to maintain an agreement between His words and His acts.

Seven are done. I had just written that at the end. I had begun that, I mean talking about interpolation regarding the meaning. I mean, when we talk about interpolation of the meaning, we must first determine a meaning. And this determining cannot be done so easily. Until the Day of Judgement, there shall be ever-new issues man has to face, and then the Holy Qur'an, that is supposed to help man – we firmly believe that – will come and solve those problems. Hence, limiting the scope of the Holy Qur'an at any time, saying that that and only that is the meaning of the Holy Qur'an that a human being is to take, is not right, provided this meaning does not go against the demands of reason. These are the limits, these are the standards, that ought to be kept in mind while discussing the

	issue of interpolation in the meaning of the Holy Qur'an. This is what I wanted to say. Now, please take oath from Maulwi Sahib.
<b>Mr. Chairman:</b>	The question may be put, then we will see who replies, whether it is the witness who replies or it is delegated to any member of the Delegation.
<b>Maulana Zafar Ahmad Ansari:</b>	Sir, before coming to the interpolation regarding the meaning of the Holy Qur'an, I would like to present an example of interpolation concerning the actual wording of the Holy Qur'an: (Arabic, not contained in the original – translator) Surah Hajj, here the words 'من قَبْلِكَ' had been removed, and thus it had been printed in Roohani Khazain, Izalah-e-Awham, published by 'Shirkatul Islamiyah', Rabwah. Thus it had been printed in 1958. And in an old print of Izalah-e-Awham, written by Mirza Ghulam Ahmad, it is printed in the same way, that is, there are many mistakes about which we can think that...
<b>Mr. Chairman:</b>	Only the question may be put, not the argument.
<b>Maulana Zafar Ahmad Ansari:</b>	Alright. But I may explain, Sir? I can explain it?
<b>Mr. Chairman:</b>	You can explain.
<b>Maulana Zafar Ahmad Ansari:</b>	Alright. Then I am leaving all those things about which one can assume that they did not happen intentional, but that they were indeed mistakes only. Now, here one word has been taken out that forms the basis for the doctrinal differences of Muslims and Ahmadis, that is that there had been messengers before you (□), that there shall not come any afterwards. By taking out the word 'قَبْلِكَ' one creates room to allow the coming of any other prophets afterwards. This is a fundamental matter of faith. This is why I have selected just one example of interpolation regarding the actual words – we have only little time, so, as far as interpolation concerning the wording is concerned, I shall contend myself with just that.
<b>Mr. Chairman:</b>	That is all.
<b>Maulana Zafar Ahmad Ansari:</b>	I think I should read all.
<b>Mr. Chairman:</b>	No. Ask turn by turn. One by one. Is the witness not prepared to answer this question and wants some member of the Delegation to answer it?
<b>Mr. Abul Ata (a member of the delegation)</b>	Now I would like to say...
<b>Mr. Chairman:</b>	No. First I am putting it to the witness. Is the witness not prepared to answer this question?
<b>Mirza Nasir Ahmad:</b>	Yes. I want Mr. Abul Ata to answer this question.
<b>Mr. Chairman:</b>	Then you will have to state as to why you do not want to answer this question. Then I will ask the member of the Delegation to reply. You will have to tell the reason.
<b>Mirza Nasir Ahmad:</b>	If I remembered correctly, the Chair had given permission before we had left.
<b>Mr. Chairman:</b>	I had not given it. Only when the question has been put and the answer is to be given by the other member of the Delegation, then the Witness has to give some

	reasons also.
<b>Mirza Nasir Ahmad:</b>	That means, I will have to explain for every question?
<b>Mr. Chairman:</b>	No. If there is one answer to all the questions concerning interpolation...
<b>Mirza Nasir Ahmad:</b>	As for interpolation of words...
<b>Mr. Chairman:</b>	If you can reply, then do so. Alright.
<b>Mirza Nasir Ahmad:</b>	I shall answer anyway.
<b>Mr. Chairman:</b>	Alright.
<b>Mirza Nasir Ahmad:</b>	I don't think there is any harm if Mr. Abul Ata is replying.
<b>Mr. Chairman:</b>	No. You have to give your reasons.
<b>Mirza Nasir Ahmad:</b>	If you permit
<b>Mr. Chairman:</b>	There must be reasons.
<b>Mirza Nasir Ahmad:</b>	The interpolation that has been attributed to the founder of the movement? Out of all his talks and writings, everything that had been written during his time, or copies of the Qur'an that had been printed during the time of the Khaleefah, and all the translations, if we take just a single incident that speaks of a mistake that must have happened during composing the books of the founder of the Ahmadiyya Movement, and if we ignore the scores of prints and translations of the Holy Qur'an that the Ahmadiyya Jamaat has published, then this is, I think, not right. After all, the book from which he had cited the omission, has been reprinted again and again, but he had seen just one of the prints.
<b>Mr. Chairman:</b>	Maulana Sahib! The answer has come. The answer has come.
<b>Maulana Zafar Ahmad Ansari:</b>	I have given two reference, no, actually three. But one does not mention the year. However, there is Izalah-e-Awham, an old edition, and Roohani Khazain, published by Shirkatul Islamiyyah, Rabwah, in 1958. After that, there is Aaina-e-Kamalaat, by Mirza Ghulam Ahmad, published by Sadr-e-Anjuman-e-Ahmadiyya, Rabwah, 1970.
<b>Mr. Chairman:</b>	There is a definite reply by the witness, that in all the Quran Majeeds published by Jamaat-e-Ahmadiyya, there is no omission of this word. There is a definite reply by the witness. So, if it is not there, the question must be coupled with a book.
<b>Maulana Zafar Ahmad Ansari:</b>	I had not said that this has happened in any copy of the Holy Qur'an. Rather, I had said that the Ayat of the Holy Qur'an had been thus quoted in a book. And if there is need for any further argument, this is so in all three editions.
<b>Mr. Chairman:</b>	Do you have the book with you?
<b>Maulana Zafar Ahmad Ansari:</b>	It is a Photostat copy.
<b>Mr. Chairman:</b>	Yes. Reply.
<b>Mirza Nasir Ahmad:</b>	We have published and distributed hundreds and thousands of translations of the Holy Qur'an. Our children read it. We have got editions without translation, for memorization. Our children use it. This mistake has not appeared anywhere. If there had been any mistake, it would have been mentioned in Al Fadhl. If you want me to get it mentioned there, I shall get it done. These are just typographic errors, things like these keep happening.
<b>Mr. Chairman:</b>	Next question. Now we break for Maghrib. We will re-assemble at 7:30. The Delegation is permitted to leave. The honourable members may keep sitting.

	<i>(The Delegation left the Chamber)</i> Maulana Mufti Sahib, please be seated. We need some consultation. Maulana Abdul Hakeem Sahib! You have come today, please be seated. Ansari Sahib! How many questions are there, approximately... one second, please... concerning interpolation of the Holy Qur'an?
<b>Maulana Zafar Ahmad Ansari:</b>	I think, since the House has decided that the matter has to be finished today...
<b>Mr. Chairman:</b>	No, not you, just tell me how many, approximately?
<b>Mr. Yahya Bakhtiar:</b>	Today, there is nothing left now. I will request the House that...
<b>Mr. Chairman:</b>	No, I am asking him how many questions there are approximately left.
<b>Maulana Zafar Ahmad Ansari:</b>	...I shall do the following, I shall take an example of an interpolation concerning the meaning...
<b>Mr. Chairman:</b>	Yes, fine.
<b>Maulana Zafar Ahmad Ansari:</b>	And then I shall read out some examples of Ayaat which he had been taken to apply to himself.
<b>Mr. Chairman:</b>	That would be better. After that, we carry on one session from 7:30, 7:45 to 8:45. Then, after fifteen minutes break, we will finalize it.
<b>Mr. Yahya Bakhtiar:</b>	Yes, no, there is no need of it. I think we will finish in one hour's time.
<b>Mr. Chairman:</b>	Yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	Let us continue no further.
<b>Mr. Chairman:</b>	No, but for finalizing it, then all the members must make up their mind for anything whatever, if any omissions are left out.
<b>Mr. Yahya Bakhtiar:</b>	That we will think now; and let me know if they want to ask any question.
<b>Mr. Chairman:</b>	Yes. So this break will be utilized for that purpose. Thank you very much. And we meet at 7:30.
<i>(The Special Committee adjourned for Maghrib prayers to meet at 7:30p.m.)</i>	
<i>(The Special Committee re-assembled after Maghrib prayer, Mr. Chairman (Sahibzada Farooq Ali) in the Chair)</i>	
<b>Mr. Chairman:</b>	Please send Qasuri Sahib here. Maulana Abdul Haqq! Please, all of you listen for a moment.
<b>Maulana Abdul Haqq:</b>	I would like to say that Maulana Ansari Sahib had said: (Arabic text not contained in original – translator) من قبلک is not mentioned in the three books. There had been a second and third edition of them – these newer editions also do not contain the phrase من قبلک . This amounts to their having changed the actual wording. If they insist that this is a mistake, then how come the same mistake...
<b>Mr. Chairman:</b>	May I say that he had replied to two points. One, he had said that this has not happened in the Qurans printed by them. Second, he had admitted that these words are really missing. He said that this must be a printing error. Hence, the point you are trying to prove, has been proven. You tried to prove that they had omitted a word of the Holy Qur'an. Remains the question why they did so, for which purpose they did so. There is no need to probe deeper into this matter. One thing you made him admit, that indeed, this book...
<b>Maulwi Mufti</b>	I would like to say that they very well aware of the book in question. In spite of

<b>Mahmood:</b>	that, they did not make any corrections in the second edition. Then, in 1970, in the Indian edition, no correction had been made, either. The objection is only that much: Why did they allow the mistake to remain?
<b>Mr. Chairman:</b>	You had put the question, he had said that it was a printing error. He had not said that they had perceived the mistake. This means, the mistake had been made again, and then a third time. This is not a mistake, this had been done on purpose. This is a matter of discussion. You had made your point, that the word is missing in the book.
<b>Mr. Muhammad Haneef Khan:</b>	This will not be clear. This has been discussed. It has been discussed. If it has happened in three books, then they must know about it.
<b>Mr. Chairman:</b>	We can ask this question. Yes, one second, one second. Yes, Maulana Zafar Ahmad Ansari Sahib! Maulana Sahib! You wanted to say something? Should we call them, or would you like to say something?
<b>Maulana Zafar Ahmad Ansari:</b>	No. it is just that during prayer-time, many people were saying that this matter of Quranic interpolation should be discussed in detail.
<b>Mr. Chairman:</b>	Alright.
<b>Maulana Zafar Ahmad Ansari:</b>	I then said that yesterday Chairman Sahib said that there are four culprits in the whole House who desire to prolong the session, and that the remaining House wants the session to be over; so I had no choice but to conclude after giving just one or two examples, because the Attorney-General also has some more questions to ask, and I also have got some other questions to ask. You had said that I shall ask only about the Arabic matter, and that I will have to hand over the remaining questions to the Attorney-General.
<b>Mr. Chairman:</b>	Alright. You may ask. You may content yourself.
<b>Maulana Zafar Ahmad Ansari:</b>	Two things cannot go together. That every matter is probed into, and that yet the session is concluded.
<b>Mr. Chairman:</b>	No, Maulana Sahib, you need not to worry. You may ask the questions which you think will help you in attaining your objective – whether they are five, or ten, or fifteen – without any pressure of time.
<b>Maulana Zafar Ahmad Ansari:</b>	Thank you very much.
<b>Mr. Chairman:</b>	Yes. And if it is not concluded today, we will carry it over to tomorrow.
<b>Members:</b>	Alright.
<b>Mr. Chairman:</b>	Yes. Alright then.
<b>Mr. Muhammad Haneef Khan:</b>	We are ready for tomorrow.
<b>Mr. Chairman:</b>	Day after tomorrow can't be. On one day you are saying one thing, and on the other day, you are saying something else.
<b>Syed Abbasi Husain Gardezi:</b>	Can we put our questions?
<b>Mr. Chairman:</b>	You can put your questions through the Attorney-General, not on your own. Those that are left...
<b>Mr. Muhammad Haneef Khan:</b>	Mr. Chairman! On part of the members, I would like to bring to your notice, that the members are willing to sit. If any... I would like to say on part of the members,



	that...
<b>Mr. Chairman:</b>	I will ask the members at ten o'clock tonight.
<b>Mr. Muhammad Haneef Khan:</b>	...we have no objections if any important matter is to be asked.
<b>Mr. Chairman:</b>	Not rightnow, Khan Sahib! Not now. After two hours are over, I shall ask. That is the proper time. Call them. No, they say that's it. In the morning they say one thing, and at noon another. Call them, yes, call them. Normal time, yes, normal. <i>(The Delegation entered the Chamber)</i>
<b>Mr. Chairman:</b>	Yes, Attorney-General through Maulana Zafar Ahmad Ansari.
<b>Maulana Zafar Ahmad Ansari:</b>	Respected Sir! I had elucidated the question I had just put – I had not said that the Qurans that are published by you have got this problem. I had not seen them. I can't say if that problem is there, or not. But the book 'Izalah-e-Awham', that is being published since quite some time, and of which there had been several editions, Mirza Sahib had said, Mirza Ghulam Ahmad, that Allah shall not let him remain in error. But when an Ayat of the Holy Qur'an is misprinted in this manner, and this mistake is not pointed out to him in his lifetime, then this is indeed astonishing. The people who came after him, were also ordained by Allah. They too, were not made to realise that mistake. And it is a strange coincidence that the word that has been omitted is exactly that which forms the basis for our differences. The greatest difference is the question whether there can be any other prophet after the Holy Prophet ﷺ or not. Anyway, this mistake remained throughout. I saw the edition of 1970, even that edition contained that mistake. I did not say that this mistake is contained in the copies of the Holy Qur'an that you give your children to read. I had not seen that, anyway. Now...
<b>Mirza Nasir Ahmad:</b>	Sir, Mr. Chairman! May I reply to this?
<b>Mr. Chairman:</b>	Yes, you may.
<b>Mirza Nasir Ahmad:</b>	The book which is being referred to, has got an index in which the Ayat is written correctly. Number two, none of our literature regarding which you say that by leaving these words an argument is formed that makes the basis for our differences, actually contains such an argument. The argument that you are mentioning, that by omitting these words from the Ayat, is not used a single time in our literature, neither in Izalah-e-Awham, to which you are referring, nor anywhere else.
<b>Mr. Chairman:</b>	Yes.
<b>Maulana Zafar Ahmad Ansari:</b>	The elucidation made by Mirza Sahib is his answer. I was coming to this point. The phrase من قبلك that had been omitted, or the meaning of which had been changed, this had given rise to the whole issue. Now I am briefly touching the aspect of interpolation with regard to the meaning. The initial Ayaat of Surah Baqarah (Arabic text not contained in the original – translator) Here, it is mentioned quite clearly in the Holy Qur'an, then Muslims are required



to believe in the Holy Prophet ﷺ, and in all the prophets that had been before him, and there are 24, 25 similar Ayaat in the Holy Qur'an, which refer to 'prophets before you, books before you.'

Although there was no real need for saying, since all injunctions are mentioned in the Holy Qur'an, The Holy Prophet ﷺ is an embodiment of the attributes of all the former prophets. But Allah Most High has set up a system of apostlehood, that came to a conclusion through the Holy Prophet ﷺ. This is why He had said again and again 'before you', but never ever 'after you'. Now here, as far as I have understood, this expression had not been used. Whereas it would have been required to accept the injunctions of any later-coming prophet as well, if one's success in both worlds were to depend on it. However, nothing like this had been said. Now here, as far as I have understood, this expression had not been used. Hence, another expression had been used to accommodate this meaning:

(Arabic text not contained in the original – translator)

The Urdu translation of this I have just seen. Otherwise, I had the English translations by Chaudheri Zafarullah and Mirza Basheeruddeen Sahib with me. Also some by Christians and Jews. The word آخرة had been translated as 'Hereafter' or 'Hereinafter'. But since these translations do not accommodate the coming of another prophet, one cannot help but to think that Chaudheri Zafarullah had translated the word آخرة intentionally as

'And our firm faith in that which has been foretold and is yet to come',  
That is, as 'in that which has been foretold and is yet to come.'

Similarly, Mirza Basheeruddeen Sahib wrote:

'And they have firm faith in what is yet to come.'

<b>Mirza Nasir Ahmad:</b>	Whose translation is this?
<b>Mr. Chairman:</b>	The second that had been read?
<b>Mirza Nasir Ahmad:</b>	The one that you had read last, the last one.
<b>Maulana Zafar Ahmad Ansari:</b>	It is by Mirza Basheeruddeen Mahmood Sahib, the one with commentary.
<b>Mirza Nasir Ahmad:</b>	He had not attempted any translation.
<b>Maulana Zafar Ahmad Ansari:</b>	Pardon?
<b>Mirza Nasir Ahmad:</b>	He had not done any English translation of his own.
<b>Maulana Zafar Ahmad Ansari:</b>	He had: 'And they have firm faith in what is yet to come.'
<b>Mirza Nasir Ahmad:</b>	No, no, I mean the English translations, he had not done them himself. Someone else had done them. I am just correcting the wording. Remains the answer, that I shall give.
<b>Maulana Zafar Ahmad Ansari:</b>	Now some translations...nowadays the translation by Arbury is considered as a widely accepted English translation. He writes: 'And have faith in the Hereafter.' Chaudheri Muhammad Akbar Sahib translates it thus: 'And firmly believe in the Hereafter.' Abdullah Yusuf Ali Sahib translated:

	<p>‘Have the assurance of the Hereinafter.’</p> <p>Marmaduke Pickthall translated:  ‘And are certain of the Hereafter.’</p> <p>Bill’s translation is:  ‘And of the Hereafter... who believe in the Unseen and are convinced of the Hereafter.’</p> <p>George Sale’s translation...</p>
<b>Mr. Chairman:</b>	Yes, the question is complete. The question is that a different translation and a different interpretation has been put by the Jamaat. Yes.
<b>Maulana Zafar Ahmad Ansari:</b>	Yes. And as a consequence, Mirza Basheeruddeen Mahmood wrote some lengthy explanatory notes, and from there... should I read it?
<b>Mirza Nasir Ahmad:</b>	No, it is here. Read it, sure.
<b>Maulana Zafar Ahmad Ansari:</b>	<p>Here Mirza Basheeruddeen gives the following footnote:  الأخرة – what is yet to come – is derived from آخر. They say آخرة, that is, he put it آخره, آخره. He put it back, he put it behind, he postponed it. The word الأخرة which is the feminine of الآخر, that is, the last one, or the latter one, is used as an epithet or an adjective opposed to الاول, that is, the first one. الآخر, with a different vowel point in the central letter, means the other, or another اقرب. The object which the adjective الأخرة in the verse qualifies, is understood; most commentators taking it to be الدار, the last abode. The context, however, shows that here the word understood is الرسالة الآخرة, the message or revelation which is to come.</p> <p>It is longer than that. It is, as though, here a concession has been worked out, that something is still to come. Muslims believe, that now there shall be neither any other prophet, nor any other heavenly book, nor revelation, nor shall Jibreel come again. Here, the word آخرة has been translated in a way to create room for the coming of yet another prophet, for yet another book, for yet another revelation. This is hence an interpolation of the meaning, as seen from my point of view and from that of the common Muslims, that changes the basic creeds of the Muslims.</p>
<b>Mirza Nasir Ahmad:</b>	So, what is the question for me?
<b>Mr. Chairman:</b>	The question is simple, very simple, that in the light of the other translations by the different people, who have been mentioned by the witness, a different interpretation has been put by Ch. Muhammad Zafarullah Khan, and it has been tried that, for one word, it is proved that Nabis will come even after the Holy Prophet ﷺ. This is the question in a nutshell.
<b>Maulana Zafar Ahmad Ansari:</b>	Nabis and Divine Message.
<b>Mr. Chairman:</b>	Yes. That is all. Now the witness will reply.
<b>Mirza Nasir Ahmad:</b>	For one, I think many of the English translators whose translations you had read out, were Christians...
<b>Maulana Zafar Ahmad Ansari:</b>	I said that some were Christians, some were Muslims.
<b>Mirza Nasir Ansari:</b>	Yes, Muslims and Christians. The second question is...
<b>Maulana Zafar Ahmad Ansari:</b>	Even a Jew. He also translated it as ‘Hereafter’.

<b>Mr. Chairman:</b>	One second, Maulana Sahib. Wait a little.
<b>Mirza Nasir Ahmad:</b>	<p>The second question is whether the translation that had been done is according to the rules of the Arabic language, or not, whether the Arabic language, which I had mentioned to be one standard for the correct interpretation of the Holy Qur'an, accommodates these meanings, or not. If it does, then one will need any other ground to refute the given interpretation. The third point is whether the Holy Qur'an has used the word آخر and آخرة only in the sense of 'Hereafter', or also in any other sense. If these words had clearly and definitely been used in other senses as well, that means, clearly and definitely in any other sense than 'The life Hereafter', then we will have to consider that other meanings can apply here, as well, provided there is no other obstacle. And:</p> <p>(Arabic text not contained in original –translator)</p> <p>Here the word آخرة and the word اولیٰ had been interpreted as follows in the different Tafseers. One meaning of آخرة that had been given, and that is correct also according to the diction of the Holy Qur'an. Like I had said that this word had been used with regard to Pharaoh. Tafseers before ours, took it in the sense of 'other word'. And the Tafseer here. This too, differs from the first interpretation. And I had said with regard to correct interpretation of the Holy Qur'an, that one has to keep the door to new, different opinions in the Holy Qur'an open, in the light of its Ayaat. The former scholars had accepted this fact:</p> <p>(Arabic not included in original – translator)</p> <p>This is from Tafseer Hidayatul Bayan, by Imam Abu Muhammad Sherazi. Who had passed away in 606 A.H... اقترَب السَّمْعُ . There are many other reference as well, but rightnow, just one will be enough.</p>
<b>Mr. Chairman:</b>	Next.
<b>Maulana Muhammad Zafar Ahmad Ansari:</b>	Yes, no. something needs to be said on this.
<b>Mr. Chairman:</b>	Yes, you can ask. If there is need for further explanation.
<b>Maulana Muhammad Zafar Ahmad Ansari:</b>	<p>Mirza Sahib! The point is, if we take the literal meaning of a word, then we will get many meanings and senses in which this particular word is not being used anymore. There are many other examples, too. If we take 'Hadith', then the technical meaning will be different, and the way we use it in our day to day communication will be different. This is not the question. The point is that the principles that you had stated, are correct in their own right. But the question is, has in the past 13, 14 hundred years, any acknowledged, authentic exegete of the Holy Qur'an, or great scholar of the Arabic language, used the word آخرة in this sense? Or any of the Imams, or Muslim scholars? Or is it a completely new concept? And if it is a new concept, is it such that it brings about a rift in the Ummat, making two Ummats from one Ummat? I mean, not just a sectarian difference, but two distinct Ummats, by opening the door to prophethood. And when a prophet comes through this door, one Ummat would follow him. This is the basic point, where the Muslim Ummat differs from Mirza Sahib's Ummat. This is a very major, very fundamental issue. If you authorise it by referring to earlier</p>

	exegetes, then it will have to be seen to which extend these exegetes are reliable. Whether or not the word اخرة has been used in any other meaning – well you know better than me that some Arabic words have got fifty different meanings. But these meanings apply within a certain context...
<b>Mr. Chairman:</b>	Let this be answered. Then you can put the next question. The question is: whether this interpretation has been previously put in 1300 years? If so, by whom? Or this interpretation has been put for the first time? This is your question.
<b>Mirza Nasir Ahmad:</b>	If your statement means that there can be no meaning to the Holy Qur'an, but what has been mentioned by the former exegetes, then this is not what we believe. Number one...
<b>Mr. Chairman:</b>	It solves the problem, it solves the problem. Let... You can explain, the witness can explain further.
<b>Mirza Nasir Ahmad:</b>	The next point is, that if we are given time, we would look up meanings like the one we had given, from the interpretations of the earlier exegetes.
<b>Mr. Chairman:</b>	Yes, the witness will be allowed to produce it. Yes. next question
<b>Maulana Zafar Ahmad Ansari</b>	In this regard, I would like to say that in the past 1400 years, the mainstream of our elders, of the earlier generations, the exegetes, did not interpret it in this manner. This meaning does not bring about just a minor difference. It is a very fundamental matter. If it was just a minor difference, it would not be considered as important enough to raise this point. But the difference it makes is that it causes the Millat-e-Islamiyah to be divided in to parts. Either one part is Kafir, or the other. It makes a big difference.
<b>Mr. Chairman:</b>	That is an argument.
<b>Maulana Zafar Ahmad Ansari</b>	No, what I am saying is that it should have been stated by a considerable numbers of reliable exegetes...
<b>Mr. Chairman:</b>	That is, that is, Ansari Sahib, a question of argument, because it is admitted that they have put this interpretation. So, to support it, they will produce some authority. Next question.
<b>Maulana Zafar Ahmad Ansari</b>	Alright, Sir!
<b>Mirza Nasir Ahmad:</b>	The... reference in support of new meanings, we have got it with us: Al Fawzul Kabeer; here it is: 'But beneficial...the earlier people had two views regarding Allah's word. One, that it resembles Dua, and two, that it resembles magic. May Allah forgive us! However, a whole new world of meanings had been opened to this poor servant, apart from what has been narrated so far. Once, Allah Most High had kept His Beautiful names, great signs and blessed prayers in my lap and said that these are open for everyone. Open for everyone – this is Our gift.' So, as far as new meanings are concerned, we can provide thousands of references. And as far as this Ayat is concerned, it does not mention prophethood at all. The meaning and Tafseer of the Ayat as you had read it, does not mention anything of opening a door to any kind of prophethood. Remains revelation, inspiration, communication with the Divine – with regarding to the latter, the whole Ummah is agreed that the door to communicating with the Divine Being is

	not closed. And it is our belief, as well as that held by many righteous of this Ummah –though different from your belief- that right from the beginning to the end, as a result of the blessings of the Holy Prophet ﷺ, this door will always remain open. And this is the mark of distinction that had been bestowed upon this Ummat, that which makes our Ummat different from that of other prophets.
<b>Mr. Chairman:</b>	Next question.
<b>Maulana Zafar Ahmad Ansari:</b>	No, there is one thing that you had said. There might be no difference as far as those words are concerned. The difference begins when we talk about revelation. That means, there had been many saintly persons who enjoyed communion with the Divine; this is something else. The point of difference is revelation, ‘wahy’. ‘Wahy’, revelation, is a term with a particular meaning in the Islamic Shariah. If you pick up an English dictionary, you will see that the word ‘revelation’ has got a particular technical meaning attached to it. It means that Allah’s word descends upon His bondmen. This is the point of discussion. The door that is open here, for another person, another one to bring a Message from the Divine Being. Others, Muslims, believe, that there no other message that Muslims would be forced to obey, is still to come. If any saintly person receives inspiration, then this relates to him only. The Ummat is not bound to abide by it. This is the difference.
<b>Mirza Nasir Ahmad:</b>	And if anyone...
<b>Mr. Chairman:</b>	No, no, no.
<b>Mirza Nasir Ahmad:</b>	...is inspired to ‘hold fast unto the Qur’an’, then, according to you, the Ummat would not be obliged to abide by this?
<b>Mr. Chairman:</b>	No, I don’t want to enter in this. The question was that the Ayat was read out, the translation was read out and the answer has come. Next question, yes. This sort of debate will not be allowed. Yes, next. (Pause)
<b>Maulana Zafar Ahmad Ansari:</b>	Sir, one thing, it is actually all about a lack of time.
<b>Mr. Chairman:</b>	No, you can ask, certainly. We shall regulate the lack of time.
<b>Maulana Zafar Ahmad Ansari:</b>	I want to ask a question for the sake of clarification. There are many Ayaat about which Mirza Sahib had said that they had been revealed to him. I shall present just some of them. That means, they had not been revealed to the Messenger of Allah ﷺ, but to him. The way this has been said, seems to be quite disrespectful to the Holy Prophet ﷺ.
<b>Mr. Chairman:</b>	The first question would be...
<b>Maulana Zafar Ahmad Ansari:</b>	Pardon?
<b>Mr. Chairman:</b>	...first question would be: whether it was said by Mirza Ghulam Ahmad that certain Ayaat were revealed to him? This would be the first question. Then we will go into the second.
<b>Maulana Zafar Ahmad Ansari:</b>	I just, I just...
<b>Mr. Chairman:</b>	Yes.
<b>Maulana Zafar</b>	I just... an Ayat...

<b>Ahmad Ansari:</b>	
<b>Mr. Chairman:</b>	Yes, yes.
<b>Maulana Zafar Ahmad Ansari:</b>	I am just telling the translation of an Ayat, Sir. The Ayat is: (Arabic text not contained in the original – translator) I am telling how Mirza Basheeruddeen had translated it...
<b>Mr. Chairman:</b>	This is page number?
<b>Maulana Zafar Ahmad Ansari:</b>	Page number 54-55 of his translation. (Pause)
<b>Mr. Chairman:</b>	Which Surah?
<b>Maulana Zafar Ahmad Ansari:</b>	Aal-e-Imran.
<b>Mr. Chairman:</b>	Aal-e-Imran, 54. Ayat?
<b>Maulana Zafar Ahmad Ansari:</b>	82, 83, 84
<b>Mr. Chairman:</b>	On page 54, or from 51-67?
<b>Maulana Zafar Ahmad Ansari:</b>	Yes. Their translation, English translation, have you got it?
<b>Mr. Chairman:</b>	Yes, I have got it.
<b>Maulana Zafar Ahmad Ansari:</b>	I am reading the Urdu translation.
<b>Mr. Chairman:</b>	Alright, fine. Eighty?
<b>Mirza Nasir Ahmad:</b>	Eighty-two?
<b>Mr. Chairman:</b>	Eighty-two.
<b>Maulana Zafar Ahmad Ansari:</b>	Eighty-two, eighty...
<b>Mr. Chairman:</b>	And remember the time when Allah took... This is it, right? Yes, read it, read!
<b>Maulana Zafar Ahmad Ansari:</b>	Shall I read the Ayat?
<b>Mr. Chairman:</b>	Yes, fine, it has been read. Carry on.
<b>Maulana Zafar Ahmad Ansari:</b>	Shall I read the translation?
<b>Mr. Chairman:</b>	Yes.
<b>Maulana Zafar Ahmad Ansari:</b>	And remember the time, when Allah took a firm promise from all the prophets of the people of the book, that whatever book and wisdom has been given to you, then there comes to you a Messenger to complete the word with you, that you shall surely believe in him and help him. Then He said: 'Do you acknowledge this, and accept this responsibility from me?' and they said: 'We acknowledge.' He said: 'Be witness, and I am also a witness along with you. And a person who turns away after this promise, such are indeed evil-doers. Now I would like to briefly say something about this translation. As far as I understood: (Arabic not contained in the original - translator) Has been translated as: 'Then there comes to you a Messenger to complete the

word' I think that on other occasions it has been translated as 'who verifies'; that is, there is nothing that has been incomplete and that he completes, but rather one who confirms and verifies. Anyway. Here:  
 (Arabic not contained in the original - translator)  
 This translation has been given under the title 'Ahd-e-Manzoom' in Al Fadhl, and it is almost correct:  
 'God took a promise from all prophets that when I shall give you Book and Wisdom, then there comes to you a messenger who verifies, you shall all believe in him and aid him. He said: Do you acknowledge this firmly? They said: 'We acknowledge.' God said: 'Be witness, I too, shall be witness, and whoever turns away after this promise, such an evil-doer shall be disgraced.'  
 Next come these verses:  
 'When you took the promise from all prophets,  
 God took the same prophet from Mustafa.  
 From Nooh and Khaleel, and Kaleem and Messiah,  
 From all was taken a firm promise.  
 Congratulations, the Promised one of this Ummat has come,  
 The one meant in the nations' promise has come.  
 Let the Muslims now fulfil their promise  
 Let each of them be a grateful slave today.  
 This has come in Al Fadhl, vol. 11, nr. 67, dated 26<sup>th</sup> February 1924.

<b>Mirza Nasir Ahmad:</b>	1924?
<b>Maulana Zafar Ahmad Ansari:</b>	Nineteen twenty-four, yes.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, 1924.
<b>Maulana Zafar Ahmad Ansari:</b>	Now...
<b>Mirza Nasir Ahmad:</b>	Who wrote this poem?
<b>Maulana Zafar Ahmad Ansari:</b>	<p>This poem does not contain the name of the poet.</p> <p>Now, two things had been mentioned in there. One is that a promise had been taken from the Messenger of Allah ﷺ as well, that if there comes a prophet after you, you shall assist him, help him, follow him? And if you fail to do so, you will be an evil-doer. May Allah protect us! This is, I think, too big a blasphemy for any Muslim to imagine. First of all that this Ayat has been presented as though a promise has been exacted from all the prophets, including the Holy Prophet ﷺ, that the Holy Prophet ﷺ had also been among them, and that the object of this promise, the prophet who was still to come, should have been Mirza Ghulam Ahmad. There is so much that has been put wrong and blasphemous. This is truly painful.</p> <p>This has been published in Al Fadhl, 21th September 1915:          'Allah has taken a promise from all the prophets, that when I shall give you Book and Wisdom, then there comes to you a prophet, confirming all what you have got of Book and Wisdom, that is, this Messenger shall be the Promised Messiah who shall confirm the Qur'an and the Ahadith, and he shall not bring a new Shariah,</p>



	<p>that then, o Prophets! You all shall surely believe in him, and support him in every manner.’</p> <p>Here it is as though the Messenger of Allah ﷺ has been declared a follower of Mirza Ghulam Ahmad... that is, it is difficult say if this has been brought about by logic – that when Mirza Ghulam Ahmad comes...</p>
<b>Mirza Nasir Ahmad:</b>	The meaning you are putting to it, amounts to disgrace. There is no such meaning implied. It has grieved me a lot to hear this from you.
<b>Maulana Zafar Ahmad Ansari:</b>	<p>Look:</p> <p>When you took the promise from all prophets, God took the same prophet from Mustafa. When anyone turns away from this promise He shall be an evil-doer, facing disgrace. This comes before...</p>
<b>Mirza Nasir Ahmad:</b>	‘When anyone turns away’...using this in connection with the Holy Prophet’s name – may Allah protect us! I have been really hurt by this statement of yours.
<b>Maulana Zafar Ahmad Ansari:</b>	Mirza Sahib, I am not the one who has written this poem!
<b>Mr. Chairman:</b>	There are two questions; they have been coupled. One is: a different interpretation of this Surah, 82-83, by the use of word ‘testifying’ or ‘fulfilling’. According to the generally accepted traditions and principles of the Muslims, it shall be ‘testified’, but according to the interpretation put, ‘it shall be fulfilled by another person who will come later on.’ This is your question, and the poem is secondary.
<b>Maulana Zafar Ahmad Ansari:</b>	And that, Sir, Prophet Muhammad ﷺ is not included in it.
<b>Mr. Chairman:</b>	Yes. Then a man will come who will fulfil that. Yes, the witness may reply.
<b>Mirza Nasir Ahmad:</b>	And if our literature mentions anything of helping the Messenger and coming to his assistance, then does this refer to the Noble Prophet ﷺ?
<b>Maulana Zafar Ahmad Ansari:</b>	<p>So, has this promise then been taken from the Holy Prophet ﷺ, that he should come to his own aid?</p> <p>‘God took the same prophet from Mustafa...’</p>
<b>Mirza Nasir Ahmad:</b>	No, I am not saying that. Listen, please, listen to me. I am sorry that I was not in a position to understand your point...
<b>Mr. Chairman:</b>	First let us talk about the Holy Qur’an. Yes. After that, we can talk about the poem, whether it relates to that or not, that is second question.
<b>Mirza Nasir Ahmad:</b>	Now the poem. The point is that anyone who is not an Ahmadi, might misunderstand it. But those who are Ahmadis, will take it only in the sense that the Founder of the Movement, as he had himself mentioned several times, is nothing but a humble, most humble slave of the Noble Prophet ﷺ. Every Ahmadi, young old, male female, believes this. No one dares anything else. Ever since I heard you give this interpretation, I am extremely upset.
<b>Maulana Zafar Ahmad Ansari:</b>	I have not given any kind of interpretation. Look, if this is supposed to refer to helping the Messenger of Allah ﷺ, then why had this promise been taken from him ﷺ as well? Let me read it to you once more:

	‘When you took the promise from all prophets, God took the same prophet from Mustafa.’
<b>Mirza Nasir Ahmad:</b>	Completely independent from these details, because the answer to this is very detailed – I would have to bring ten, fifteen books. Who had said that a person cannot come to his own aid? There is nothing like that in the Holy Qur’an. Rather the Holy Qur’an teaches to ‘help yourself’, and similar teachings are found in the Ahadith. The point you had brought up is just not right.
<b>Mr. Chairman:</b>	Next question.
<b>Mirza Nasir Ahmad:</b>	And if you want to, then we shall present all the writings by the Promised Messiah.
<b>Mr. Chairman:</b>	Alright.
<b>Maulana Zafar Ahmad Ansari:</b>	Your answer is that a promise had been taken from the Holy Prophet ﷺ that he should help himself.
<b>Mr. Chairman:</b>	This has been covered now.
<b>Mirza Nasir Ahmad:</b>	A promise had been taken from the messengers that they should tell their Ummats about a great Messenger – the Seal of Prophets Hazrat Muhammad ﷺ who is to appear amongst them, and that they should come to his help whenever he appears. In this regard, I shall send the collection of Khutbas that relates to the building of the Holy Ka’bah. In it you will read that Hazrat Ibraheem <i>alahissalam</i> had worked for ages on his Ummat to get them to accept the Noble Prophet ﷺ. Hence, I think it is not right when that what we tell our young and old ones, day in day out, is misinterpreted like that.
<b>Mr. Chairman:</b>	Next question
<b>Maulana Zafar Ahmad Ansari:</b>	Now comes a long sequence from Haqiqatul Wahy that I intend to read - this also mentioned in other books, namely revelations that descended to Mirza Sahib: (Arabic not contained in original – translator) ‘A matter is about to descend that shall gladden you’. After that comes: (Arabic not contained in original – translator) Now these are Ayaat that were revealed to the Messenger of Allah ﷺ on the occasion of the Truce of Hudaibiyah, as everyone knows. I am just giving a few examples: (Arabic not contained in original – translator) Here the word <b>بِإِذْنِهِ</b> has not been mentioned. Translation: ‘And he calls to God, and a shining lamp.’ After that comes the following concerning the honour of having ascended to heaven (Mi’raj) that was the lot of Allah’s Messenger ﷺ: (Arabic not contained in original – translator) He drew close to God. Then He inclined towards His creation, and the distance between God and creation was like that between two bows.’ I could not understand what ‘inclined towards creation’ is supposed to mean here, but Mirza Sahib claimed that this had been revealed to him. Then comes the famous Ayat concerning Mi’raj: (Arabic not contained in original – translator) Here it is only up to: (Arabic not contained in original – translator)

‘And pure is the One who made you travel by night.’  
 And onwards comes something regarding Hazrat Adam *alahissalam*:  
 (Arabic not contained in original – translator)  
 No, this is regarding Hazrat Ibraheem *alahissalam*:  
 (Arabic not contained in original – translator)  
 ‘I shall make you an Imam for the people’  
 Now, he says that this had been revealed with regard to him.  
 Anyway, this is from his book ‘Haqiqatul Wahy’. All... I am leaving out the parts in between, but...  
 (Interruption)

**Mr. Chairman:** I will request Sayid Abbas Hussain to talk privately to Ansari Sahib when he has finished the question.

**Maulana Zafar Ahmad Ansari:** I am leaving out some text before and after, I mean such text as is not from the Holy Qur’an, otherwise:  
 (Arabic not contained in original – translator)  
 I don’t think this is an Ayat from the Holy Qur’an.  
 Onwards comes:  
 (Arabic not contained in original – translator)  
 ‘Tell them: If you love Allah, then follow me, God will love you.’  
 This is what Allah Most High tells His Messenger ﷺ.  
 After that comes an Ayat regarding which not only Muslims, but also non-Muslims know that Allah had meant it for the Holy Prophet ﷺ alone:  
 (Arabic not contained in original – translator)  
 Now, Mirza Sahib claims that this Ayat had been revealed with regard to him.  
 (Arabic not contained in original – translator)  
 Onwards also comes an Ayat from the Holy Qur’an.  
 The beginning Ayaat from Surah Fath are:  
 (Arabic not contained in original – translator)  
 ‘I shall grant you a manifest victory. So that Allah may forgive you all your sins, those that were before and those that were after.’  
 (Arabic not contained in original – translator)  
 This he had added by himself.  
 (Arabic not contained in original – translator)  
 This is what Hazrat Yusuf *alahissalam* had said to his brethren, when he prevailed.  
 After that, Allah Most High had revealed Surah Kawsar to His Messenger ﷺ:  
 (Arabic not contained in original – translator)  
 This is supposed to be an Urdu revelation:  
 ‘Much of My peace be upon you.’  
 (Arabic not contained in original – translator)  
 This might not be an Ayat from the Holy Qur’an, but after that comes an Ayat:  
 (Arabic not contained in original – translator)  
 Then another one:  
 (Arabic not contained in original – translator)  
 Then comes some Urdu revelation:  
 ‘Two signs shall appear’

	<p>Then comes an Ayat from the Holy Qur'an (Arabic not contained in original – translator) Then another one: (Arabic not contained in original – translator) Then another one: (Arabic not contained in original – translator) Then comes: (Arabic not contained in original – translator) No, this is not an Ayat. (Arabic not contained in original – translator) And so on, in similar manner. This appears to be an unending series. As an example, I have...</p>
<b>Mr. Chairman:</b>	Yes, example, that is, but...what is the question? What is the question?
<b>Maulana Zafar Ahmad Ansari:</b>	<p>The question is that this is an open interpolation of the Holy Qur'an – he states that those Ayaat which Allah had addressed to the Holy Prophet Muhammad ﷺ are addressed to him, that he had thus been addressed, that he had been given Al Kawsar. Then, same about the last Ayat of this Surah: (Arabic not contained in original – translator) 'Your enemy shall be without posterity.' Similarly, Allah had said about the Holy Prophet ﷺ: (Arabic not contained in original – translator) 'And We have raised your fame.' This too, I mean, I have not found the exact spot, but Mirza Sahib said that this Ayat had also been revealed with regard to him. And there are countless other verses: (Arabic not contained in original – translator) Now here Allah says about him, taking an oath by the Wise Qur'an, that he is indeed from among the Messengers. So, I think that this should suffice as example.</p>
<b>Mr. Chairman:</b>	Yes. So, the question is...
<b>Maulana Zafar Ahmad Ansari:</b>	<p>Yes. There is one more question. The Holy Qur'an contains a statement by Hazrat Isa <i>alahissalam</i>: (Arabic not contained in original – translator) 'And I give you glad tidings of a messenger after me, whose name shall be Ahmad.' It is agreed by all that this refers to the august being of Allah's Messenger ﷺ. But Mirza Sahib says that this refers to him.</p>
<b>Mr. Chairman:</b>	Is it finished?
<b>Maulana Zafar Ahmad Ansari:</b>	I think these examples should suffice.
<b>Mr. Chairman:</b>	The question is that where the Holy prophet ﷺ himself has been addressed, Mirza Sahib has taken it to himself, this is the question in short. Yes.
<b>Mirza Nasir Ahmad:</b>	As far as I have understood, the question is that the Ayaat of the Holy Qur'an had not been revealed to any member of the Ummat-e-Muhammadiyah. Have I got this right?

<b>Mr. Chairman:</b>	No. His question was that there are some Ayaat which had been especially addressed to the Holy Prophet ﷺ, and Mirza Sahib claimed that they had been addressed to him. This was the question.
<b>Mirza Nasir Ahmad:</b>	The question here is that there are some Ayaat of the Holy Qur'an that concerned the Holy Prophet ﷺ and with regard to which the Founder of the Ahmadiyya Movement said that they had been revealed with regard to him...
<b>Mr. Chairman:</b>	With regard to him.
<b>Mirza Nasir Ahmad:</b>	... and not with regard to Muhammad, the Messenger of Allah ﷺ.
<b>Mr. Chairman:</b>	No, no, no...
<b>Mr. Yahya Bakhtiar:</b>	If I am permitted?
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	There can be two meanings. Either Mirza Sahib said that they had been repeated for him, that the same applies to him...
<b>Mr. Chairman:</b>	Yes, this can be also, this can be interpreted also.
<b>Mr. Yahya Bakhtiar:</b>	Once they had been revealed to him ﷺ, and then they were repeated. For him (Mirza Sahib), that he is also a prophet. I repeat, that Allah Most High said this with regard to him. Then Maulana Sahib...
<b>Maulana Zafar Ahmad Ansari:</b>	In some editions. With some additions.
<b>Mr. Yahya Bakhtiar:</b>	And then there were some alterations in between, something added.
<b>Mr. Chairman:</b>	No, it is definite that this is not the case. There are some definite occasions, for example فتح مدين has clearly been revealed at the time of Hudaibiyah...
<b>Mr. Yahya Bakhtiar:</b>	No, he is saying that these Ayaat had been revealed there, but he also says that on such and such occasion they had been revealed to him as well.
<b>Mr. Chairman:</b>	Yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	Then comes some other matter, and then comes some other Qur'anic revelation in between.
<b>Mr. Chairman:</b>	Yes, the witness may reply.
<b>Mirza Nasir Ahmad:</b>	As far as the revelation of Qur'anic Ayaat upon the righteous people of this Ummat is concerned – the literature of the Muslim Ummat is full of such narratives. I am giving you some examples. In Futoohul Ghaib comes that Shaikh Abdul Qadir Jilani had been inspired several times with those Ayaat that had been revealed with regard to Hazrat Musa's <i>alaihissalam</i> exalted position: (Arabic text not contained in original – translator) Futoohul Ghaib, treatise nr. 6, printed by... it is a Hindu name, I am not able to read it... Similarly the Ayaat mentioning Hazrat Yusuf's <i>alaihissalam</i> high rank were inspired: (Arabic text not contained in original – translator) In Hazrat Maulwi Abdullah Ghaznawi Amritsari's inspirations comes: (Arabic text not contained in original – translator) 'This Ayat is about the Holy Prophet ﷺ, but it has been inspired to me as well.'
<b>Mr. Chairman:</b>	So, the answer is that Ilham (inspiration)...

<b>Mr. Yahya Bakhtiar:</b>	My point is: you accept that Mira Sahib had said this? Then after that the explanation...
<b>Mirza Nasir Ahmad:</b>	I accept that, according to the general, accepted principles of the Muslim Ummat, Ayaat of the Holy Qur'an can descend upon the Awliyaa, and that the Ayaat that he had read, if they had been read correctly, had descended upon Mirza Sahib.
<b>Mr. Chairman:</b>	Alright. The question is answered. The next question.
<b>Mirza Nasir Ahmad:</b>	Now I...yes.
<b>Mr. Chairman:</b>	Yes. Now the witness can explain.
<b>Mirza Nasir Ahmad:</b>	<p>In the same night in which Maulwi Abdullah Ghaznawi Amritsari received this inspiration:  (Arabic text not contained in original – translator)  He was also inspired thus:  (Arabic text not contained in original – translator)  And the third time:  (Arabic text not contained in original – translator)  In those days, he was also inspired with this:  (Arabic text not contained in original – translator)  And then Maulwi Abdullah Ghaznawi Amritsari received this inspiration:  (Arabic text not contained in original – translator)  This is concerning the Holy Prophet ﷺ. Maulwi Abdullah Ghaznawi Amritsari says that it had been inspired to him in those days:  (Arabic text not contained in original – translator)  It has been inspired. I am grieved that the writer had made some mistakes in the choice of words. This had been written by hand, gathered, compiled:  (Arabic text not contained in original – translator)  That which is about the Holy Qur'an, that 'the Holy Qur'an is descending upon you, do such and such', this injunction is meant for the Holy prophet ﷺ, and he had received it as an inspiration. In Delhi, he received this inspiration:  (Arabic text not contained in original – translator)  Then three times this one:  (Arabic text not contained in original – translator)  This is about Hajj. This has been inspired to the Holy Prophet ﷺ, and it has been inspired to Abdullah Ghaznawi as well. And there had also been this inspiration:  (Arabic text not contained in original – translator)  The Holy Prophet ﷺ had been addressed: 'Allah shall give you that with which you shall be pleased'. The idea of a saturation point is thus communicated in the Arabic language.  Another inspiration:  (Arabic text not contained in original – translator)  And this is Al Fadhl... yes?</p>
<b>Mr. Yahya Bakhtiar:</b>	What is the difference between Ilham (inspiration) and Wahy (revelation)? Did Mirza Sahib receive inspiration or revelation? This is one matter. The second is: you mentioned that Maulwi Abdullah Ghaznawi received inspiration apart from Qur'anic Ayaat. Has there been anything from him about this?

<b>Mirza Nasir Ahmad:</b>	Yes, yes. There had been something from him also.
<b>Mr. Yahya Bakhtiar:</b>	Yes, then explain that as well.
<b>Mirza Nasir Ahmad:</b>	<p>I am telling you something in this regard. Once, one of our scholars happened to have some free time. I told him to study the books of the righteous elders, and to gather references to 'Wahy', 'Ilham', 'Kashf' (disclosure of unseen matters) and 'Ruya' (dreams). He filled four big registers with such references, and handed them to me. There must be thousands more in our literature. The statement that our elders neither believed in a descending of revelation, or Ilham, or Kashf, or Ruya, has thus been proven wrong by our history. But, for example, last year, one of our Pakistani newspapers had published a Fatwa. The paper is a leading one, but the Fatwa just a small one. Anyway, that Fatwa said that a Muslim cannot see true dreams. Now, things like these, harm Islam. They do not benefit Islam. Anyway, I am leaving that.</p> <p>That point about 'Ahmad', right, 'Ahmad'...</p>
<b>Mr. Yahya Bakhtiar:</b>	No, what I was saying, Mirza Sahib, is whether he had received Wahy or Ilham, because that what has been mentioned here is a parallel...
<b>Mirza Nasir Ahmad:</b>	I am answering this. 'Muslim' is a book of Hadith and the Messenger of Allah ﷺ: (Arabic text not contained in original – translator)
<b>Mr. Yahya Bakhtiar:</b>	He will not reply on behalf of Mirza Sahib, right? I am asking you, did Mirza Sahib say whether he received Wahy or Ilham?
<b>Mirza Nasir Ahmad:</b>	Mirza Sahib is saying the same as 'Muslim'.
<b>Mr. Yahya Bakhtiar:</b>	Alright then.
<b>Mirza Nasir Ahmad:</b>	<p>اوحى الله تعالى (Allah has revealed). (Arabic text not contained in original – translator)</p> <p>Here it says that Allah shall reveal to Hazrat Isa <i>alahissalam</i> at the time of his second coming, that two powers of the world shall get so strong, that others will not be able to wage war against them through material means. And that hence he should tell this Ummat, that instead of waging war, they should turn to Allah and keep praying to him. And that Allah shall destroy the enemy, as per the prophecy, without the Ummat having to fight a material war with them. It is one of the conditions for Jihad, that one should be at least half as strong as the enemy. Only then it will be a rightful Jihad, otherwise not. This Hadith is found in Muslim. Allah Most High has, the Messenger of Allah ﷺ has used the word 'Wahy' with regard to the coming of the Messiah. In fact, the difference is only one of belief, whether one believes that Wahy can still come, or not. We hold that Wahy can still come, and the saints who were before us, also received Wahy. The Holy Qur'an tells us that the honey bee has received Wahy. It also tells us that Hazrat Isa's <i>alahissalam</i> disciples received Wahy. This is a part of the Qur'anic diction. And recent research tells us that when the honey bee lays an egg, it knows exactly whether this egg contains a female bee or a male one. It keeps these eggs in different places inside their hive. Now, one idea has come up. It is not a matter of discussion, whether this idea is right or wrong, as this would most probably be a lengthy discussion – whether Wahy can come, or not. Some people say that right from the beginning to now, amongst the righteous elders as well as amongst us, Wahy can come. Others</p>



	say that Wahy cannot come. Among those who hold that Wahy cannot come, there are some who say that Ilham might take place. And there are some who say that neither Wahy, nor Ilham can take place. Rather...there is a phrase concerning Wahy that is not coming to my mind rightnow. That is, leaving the words Wahy and Ilham...it was just hovering in my mind. Anyway, now I cannot recall it. Then there is another thing, 'Ilqaa', and there are also things besides 'Ilqaa'. This is how it has always been in this Ummat.
<b>Mr. Yahya Bakhtiar:</b>	I just wanted you to clarify whether Wahy can come even after Mirza Sahib? What do you think?
<b>Mirza Nasir Ahmad:</b>	Yes, it can come.
<b>Mr. Yahya Bakhtiar:</b>	Ilham and Wahy?
<b>Mirza Nasir Ahmad:</b>	Whether it be Ilham or Wahy.
<b>Mr. Yahya Bakhtiar:</b>	Wahy can also come?
<b>Mirza Nasir Ahmad:</b>	As for Ilham and Wahy, the Shariah has...
<b>Mr. Yahya Bakhtiar:</b>	No, can there be Wahy even after that?
<b>Mirza Nasir Ahmad:</b>	The door to Wahy has never been closed, nor shall it ever be closed.
<b>Mr. Yahya Bakhtiar:</b>	That is sufficient.
<b>Mr. Chairman:</b>	Maulana Zafar Ahmad Ansari
<b>Mirza Nasir Ahmad:</b>	It never had been before. The point about 'Ahmad' that had been raised still needs to be answered.
<b>Mr. Chairman:</b>	Yes, please.
<b>Mirza Nasir Ahmad:</b>	<p>He had mentioned that 'Ahmad' had been used with regard to himself, whereas the Founder of the Movement interpreted it as referring only and only to the Holy Prophet ﷺ, and to him by means of reflection and shadow. Like yesterday, after two verses had been read, a third had also been read which then made the matter clear. Now, here is an excerpt from Al Fadhl, 10<sup>th</sup> August, with reference to Najmul Huda, which had been authored by the Founder of the Ahmadiyya Movement:</p> <p>'These people, that is, messengers, prophets, Abdal (a kind of high-ranking saint) and saints, got some of their insights and knowledge and blessings through scholars, spiritual dignitaries and other beneficiaries. But Whatever our Prophet Muhammad ﷺ had got, was right from the Divine Being. Whatever he had received, he had received it from there. The other's hearts would not be so full of praise for the Divine Being, as the heart of our Prophet Muhammad ﷺ, because he was under God's special patronage in every affair. This is the reason why none of the prophets of messengers had been given the name 'Ahmad' before: because none of them had proclaimed Allah's unity and His praise as had the Messenger of Allah ﷺ. And unlike the Messenger of Allah ﷺ, they had not received knowledge direct and without any intermediary. The affairs of the former ones were nor directly under God's patronage, nor were they directly supported in their affairs. Apart from the Holy Prophet, there can be no Mahdi and no Ahmad in the full and perfect sense. And this is a mystery which can be comprehended only by the heart of an Abdal. No one else can understand this.'</p> <p>Well, he further said with regard to his inspirations and the prophets, and the Qur'anic Ayaat under discussion... 'Baraheen-e-Ahmadiyya', page 488-489 tells us:</p>

	<p>'The meaning obtained from these words is one of subtleties and Divine blessings which every perfect believer can attain by following the Best of Messengers □. And the real subject of all these Ayaat is the messenger of Allah □. All others are included in these Ayaat only as a matter of consequence – through his blessings. And this ought to be remembered at all instances, that all praise the that occurs in the inspirations of a believer (i.e. things like Rahmatul-lil-Alameen, and other things – he is explaining them here) is in fact in praise of the Holy Prophet □. A believer is included in this praise to the degree to which he follows the Holy Prophet □, and that too, only because of Allah's grace, otherwise no one deserves to receive such blessings.'</p>
<b>Mr. Yahya Bakhtiar:</b>	This writing is prior to his claim to prophethood?
<b>Mirza Nasir Ahmad:</b>	This is for all times. As often as... no, I have read an excerpt.
<b>Mr. Yahya Bakhtiar:</b>	No, I am just asking here...
<b>Mr. Chairman:</b>	Maulana Zafar Ahmad Ansari! Next question.
<b>Mirza Nasir Ahmad:</b>	Yes, this...
<b>Mr. Chairman:</b>	Is there still something left?
<b>Mr. Yahya Bakhtiar:</b>	Sir, I had asked whether this was prior to the claim of prophethood or after it.
<b>Mirza Nasir Ahmad:</b>	<p>Yes. This was after the claim. That was after it. One before, one after, now, that which I am going to read:</p> <p>It has been made manifest for me – it has been made manifest for me (now, after mentioning revelation and the like), that all this is due to the blessed act of following the Last of Prophets □.</p>
<b>Maulana Zafar Ahmad Ansari</b>	Sir! Now the difference between Wahy and Ilham is being discussed, and again, we are pressed for time.
<b>Mr. Chairman:</b>	Go on with your subject.
<b>Maulana Zafar Ahmad Ansari</b>	<p>The point here is that in the terminology of the Holy Shariah, and in the science of terminology as such, a particular meaning had been given to the word 'Wahy'. This word had been used in the Holy Qur'an with regard to a honey bee, but also with regard to Shaytan, as well as others. But now, since a particular meaning has been attached to it, and if you want me to, I shall give some references from dictionaries, including English and Urdu. For example, in Muheetul Muheet comes: (Arabic text not included in original – translator)</p>
<b>Mirza Nasir Ahmad:</b>	Please excuse me, kindly mention the year in which the book from which you read had been written, thus things will become clearer regarding to what you had just asked.
<b>Maulana Zafar Ahmad Ansari</b>	The year in which it was written, this is then... Right. This is Kashshafu Istilahatil Funoon', vol. 2, page 1533...
<b>Mirza Nasir Ahmad:</b>	In which era had it been written?
<b>Maulana Zafar Ahmad Ansari</b>	Let me tell you. It had been printed in Calcutta, in the year 1862.
<b>Mirza Nasir Ahmad:</b>	Alright.
<b>Maulana Zafar Ahmad Ansari</b>	On page 1533 comes...
<b>Mirza Nasir Ahmad:</b>	Yes, I was just saying, because the date also tells us a lot.

<b>Maulana Zafar Ahmad Ansari</b>	Then there is Firhang-e-Aasifiyah, which is probably the most reliable Urdu dictionary. And Mirza Sahib's books were also written in Urdu...
<b>Mirza Nasir Ahmad:</b>	An Urdu dictionary?
<b>Maulana Zafar Ahmad Ansari</b>	Firhang-e-Aasifiyah.
<b>Mirza Nasir Ahmad:</b>	It is stating which meaning the word Wahy has got in Urdu?
<b>Maulana Zafar Ahmad Ansari</b>	No. I had told you the Arabic meanings. Now I am telling the Urdu ones.
<b>Mirza Nasir Ahmad:</b>	There is no need for Urdu. Many words are used in Arabic in one sense, and in Urdu in another sense.
<b>Maulana Zafar Ahmad Ansari</b>	Alright. You can see both meanings. In Urdu, 'Wahy' refers to that kind of speech or command that God communicates to His prophets. Hence, in Firhang-e-Aasifiyah, the following meaning was written for 'Wahy': 'God's command that descends upon the messengers.' Now let me quote from some less high-ranking dictionaries.
<b>Mirza Nasir Ahmad:</b>	No, no, it will be better if you do not quote it.
<b>Maulana Zafar Ahmad Ansari</b>	No, anyway, it is an Urdu...
<b>Mirza Nasir Ahmad:</b>	Alright. It has been quoted.
<b>Maulana Zafar Ahmad Ansari</b>	There is no better dictionary than this one, or more authoritative, till now.
<b>Mr. Chairman:</b>	Maulana! First ask the question concerning the subject. Come back to your own subject.
<b>Maulana Zafar Ahmad Ansari</b>	Very well. Now, we hold that there is a difference. Saints receive inspirations. But the basic point is that when someone receives inspiration, then will it be obligatory to abide by it, or not? This is where the difference lies. A person might say: I have been inspired, it has been revealed to me, whatever. The topic concerning revelation continues. Look. The latest 'prophet' Khwaja Muhammad Ismaeel Almaseeh al Maw'ood, he keeps receiving revelation. His group, Jamaatus-Sabiqeen is established in Mandi Bahauddin, district Gujrat. He had received Wahy: مبارک ہو دے تہاںوں
<b>Mr. Chairman:</b>	This question is not allowed.
<b>Maulana Zafar Ahmad Ansari</b>	No, I am not putting a question. I am saying that there had been several claims regarding 'Wahy' in this sense. Actually, when someone says that he is receiving Wahy, then those who do not believe in it, will be Kafir, they will be outside the fold of Islam, they will be doomed to hell. Thus, this thing gets a new kind of importance. As far as Mirza Sahib's revelations are concerned...
<b>Mr. Chairman:</b>	Sir, first complete the topic about interpolation of the Holy Qur'an. Then...
<b>Maulana Zafar Ahmad Ansari</b>	No, look, this goes together. It will not work like that. From these excerpts it is apparent that His Holiness the Promised Messiah declares his inspirations to be the word of God. 'And their rank is, due to their being the word of God, just like that of the Holy Qur'an and the Torah and the Injeel. If anyone denies them, he will be outside the

	fold of Islam.’ If it is the same rank... I am giving the reference. Al Fadhl, Qadian, vol 22...
<b>Mirza Nasir Ahmad:</b>	This is repeated. The different meanings that we give to this statement I had already explained to the Attorney-General
<b>Maulana Zafar Ahmad Ansari</b>	I think that this was perhaps not quoted. Now I am coming to another point.
<b>Mr. Chairman:</b>	Maulana Sahib! This question will be channelized through Attorney-General. (Interruption) This question will be channelized through Attorney-General. Your question is about interpolation in the Holy Qur’an.
<b>Maulana Zafar Ahmad Ansari</b>	No, then the point will remain incomplete. This is why this point is mentioned here, that there is something besides the Qur’an, we think the Qur’an is just that much. Now...
<b>Mr. Chairman:</b>	Then ask a definite question.
<b>Maulana Zafar Ahmad Ansari</b>	Alright. Look, I am just reading out a reference...
<b>Mr. Chairman:</b>	Put a definite question. You will save your time and the time of the House.
<b>Maulana Zafar Ahmad Ansari</b>	I am putting a definite question: Had Mirza Basheeruddeen...
<b>Mr. Chairman:</b>	You had come up with Mandi Bahauddeen in between.
<b>Maulana Zafar Ahmad Ansari</b>	No, well, anyway. I had just said that the revelation still continues. It happens every day. But we do not concern ourselves with it, right? With regard to this statement by Mirza Basheeruddeen Sahib, I would like to know: ‘Does Shara’i Nabi mean that he first brings some word (of God)? The Messenger of Allah ﷺ was a shara’i nabi, which means that he had brought the Holy Qur’an. And His Holiness the Promised Messiah <i>alaihissalam</i> was a non-shara’i Nabi. And this means that he had not brought the Qur’an first. Otherwise, he would have brought the Qur’an as well. If he had not brought, then how come God says that he was given the Qur’an before he was made to stand up. Onwards comes: ‘Then it needs to be seen that when a Prophet is coming, whether knowledge about the former prophet can be obtained through him. That is the reason why there is now no other Qur’an but the Qur’an that His Holiness the Promised Messiah had presented. And there is no Hadith but the Hadith that is seen through the light of His Holiness the Promised Messiah. And there is no prophet, but the one that appears through the light of His Holiness the Promised Messiah. Similarly, the being of the Holy Prophet ﷺ shall be witnessed through his being, it shall be seen in the light of His Holiness the Promised Messiah. If anyone desires to see him independently, then he will not see anything. Similarly, if anyone looks at the Qur’an in this manner, it will not be a case of يهدى منش يشاء (He shall guide whomever He wills) for him. Rather it will be a matter of يضل من يشاء (He shall misguide whomever He wills). Now, onwards...

<b>Mirza Nasir Ahmad:</b>	Where is this from?
<b>Maulana Zafar Ahmad Ansari</b>	From a Friday Khutba by Mian Mahmood Sahib, Khaleefah of Qadian. It has been cited in Al Fadhl, vol. 12, number 4, dated...
<b>Mirza Nasir Ahmad:</b>	But there is no Al Fadhl in your hands. Has it been taken from any book?
<b>Maulana Zafar Ahmad Ansari</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	Then, without checking... our experience...
<b>Maulana Zafar Ahmad Ansari</b>	Alright. In other words, you will have a look at it. If not, then not. But...
<b>Mirza Nasir Ahmad:</b>	What is the name of the book that you have got?
<b>Maulana Zafar Ahmad Ansari</b>	No, this I shall... you
<b>Mirza Nasir Ahmad:</b>	What is the harm in telling me?
<b>Maulana Zafar Ahmad Ansari</b>	...Al Fadhl... no, there is no harm. It is a book by Burney Sahib.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, the book by Burney Sahib.
<b>Maulana Zafar Ahmad Ansari</b>	Now, the difficulty is that whatever revelation had been sent is Qur'an, and then this Qur'an is to be recited as well.
<b>Mr. Chairman:</b>	Put a definite question on this.
<b>Maulana Zafar Ahmad Ansari</b>	What I am saying is that the Qur'an that we have got, do you think it is complete? Is it sufficient to believe in it and to follow it? Or is there any other Divine Qur'anic message?
<b>Mr. Chairman:</b>	The question is simple...
<b>Mirza Nasir Ahmad:</b>	I make the Qur'an that I hold in my hands witness to my statement that we do not have any other book than it.
<b>Maulana Zafar Ahmad Ansari</b>	Alright. Then is the point stated in the excerpt that I had just read not correct?
<b>Mirza Nasir Ahmad:</b>	I cannot say anything yet about this excerpt. Whether Burney Sahib had quoted correctly or not.
<b>Maulana Zafar Ahmad Ansari</b>	That is, even if he has quoted it correctly, you would not consider it as the correct point of view?
<b>Mirza Nasir Ahmad:</b>	I shall, I shall not accept it until I have seen it.
<b>Maulana Zafar Ahmad Ansari</b>	Alright.
<b>Mr. Chairman:</b>	Next question. The answer has come.
<b>Maulana Zafar Ahmad Ansari</b>	Sir! Here, too, are some Arabic passages. Although they are not Ayaat from the Holy Qur'an. Because you had said so, I shall do it. One point is, what is your definition of the Sahabah Kiram <i>radiallahu anhum</i> ? I am giving several point, you can answer them together. The Mother of the Faithful...
<b>Mirza Nasir Ahmad:</b>	No, give them separately.
<b>Maulana Zafar Ahmad Ansari</b>	Very well then. What is the definition of 'Sahaba'? The Muslims hold that they are those people who had seen the Holy Prophet ﷺ in a state of faith...
<b>Mr. Chairman:</b>	Put a question and let him answer. You are giving the interpretation yourself.
<b>Maulana Zafar</b>	No, no, I am just telling that the Muslims... yes...

<b>Ahmad Ansari</b>	
<b>Mr. Chairman:</b>	No, alright. The Muslims, that is Muslims, that is to know everybody. You want the interpretation of the witness on that point. Why are you telling the interpretation of other people on that? Yes, the witness may reply.
<b>Mirza Nasir Ahmad:</b>	The question is: What is the definition of Sahaba?
<b>Mr. Chairman:</b>	What is it according to you?
<b>Mirza Nasir Ahmad:</b>	What is the definition of Sahaba according to us? The definition of Sahaba is those fortunate beings who had been a companion to the Holy Prophet ﷺ during their lives, and who had benefitted from his company.
<b>Mr. Chairman:</b>	Next.
<b>Maulana Zafar Ahmad Ansari</b>	Yes, those who were around Mirza Sahib, who had seen him, you do not consider them as Sahabah?
<b>Mirza Nasir Ahmad:</b>	No, we say: He met the Sahaba when he found me. (Arabic text not included in original – translator) And ... means one who meets. In a metaphorical way. In the light of this Ayat from the Holy Qur'an, we say that he had met the Sahaba in a certain way.
<b>Maulana Zafar Ahmad Ansari</b>	Look, please have a look at the Khutba-e-Ilhamiyah: (Arabic text not included in the original – translator)
<b>Mirza Nasir Ahmad:</b>	'Met the Sahaba...
<b>Maulana Zafar Ahmad Ansari</b>	One who enters my Jamaat, has entered the Jamaat of Allah's Messenger ﷺ.
<b>Mirza Nasir Ahmad:</b>	(Arabic text not included in the original – translator) How does this approximately translate here in the Ayat of the Qur'an?
<b>Maulana Zafar Ahmad Ansari:</b>	I don't know, but this...
<b>Mirza Nasir Ahmad:</b>	I am reading the Ayat. (Arabic not contained in the original – translator) Is not this the approximate translation?
<b>Maulana Zafar Ahmad Ansari:</b>	Anyway, I am not considering this to be the translation. You are saying so.
<b>Mirza Nasir Ahmad:</b>	Yes, we think it so.
<b>Maulana Zafar Ahmad Ansari:</b>	Alright. According to us, Sahaba are only those who had seen Hazrat Muhammad ﷺ in a state of faith. Apart from that, there are no other Sahabah. With regard to the definition you had mentioned, I asked whether those who had seen Mirza Sahib, who had spent time with him, are also called Sahaba or not?
<b>Mirza Nasir Ahmad:</b>	We call them Sahaba in the same sense in which the Holy Qur'an calls them so.
<b>Mr. Chairman:</b>	Next question.
<b>Maulana Zafar Ahmad Ansari:</b>	Whom do you call 'Ummul Mumineen'?
<b>Mirza Nasir Ahmad:</b>	According to us, they are the servants of the Azwaj-e-Mutahharat, and mothers of those who believe in the Promised Messiah.
<b>Mr. Chairman:</b>	Next question.
<b>Maulana Zafar Ahmad Ansari:</b>	Does 'Masjidul Aqsa', the mosque from where the Holy Prophet ﷺ ascended heaven, refer to any mosque in Qadian?

	There are several mosques by that name. 10, 15, 20. Tipu, I mean Tipu Sultan, one of our valiant fighters – his mosque was also named Masjidul Aqsa.
<b>Maulana Zafar Ahmad Ansari:</b>	There is also one in Qadian?
<b>Mirza Nasir Ahmad:</b>	Also in Qadian. There is also one in Qadian. And there are many others.
<b>Mr. Chairman:</b>	Next question.
<b>Maulana Zafar Ahmad Ansari:</b>	No, sir! I was talking about the mosque from which the Messenger of Allah ﷺ had ascended heavens. Is that in Qadian or not?
<b>Mirza Nasir Ahmad:</b>	It is there where you think it is.
<b>Maulana Zafar Ahmad Ansari:</b>	It is not in Qadian?
<b>Mirza Nasir Ahmad:</b>	No.
<b>Mr. Chairman:</b>	Next question.
<b>Maulana Zafar Ahmad Ansari:</b>	No, should I show it?
<b>Mr. Chairman:</b>	No, he says...
<b>Maulana Zafar Ahmad Ansari:</b>	Well.
<b>Mr. Yahya Bakhtiar:</b>	Alright. Mention the reference.
<b>Mr. Chairman:</b>	If there is any.
<b>Maulana Zafar Ahmad Ansari:</b>	I am doing so.
<b>Mr. Chairman:</b>	Alright.
<b>Maulana Zafar Ahmad Ansari:</b>	How do you interpret the term ‘Panjtan’? Who is included in the ‘Panjtan’?
<b>Mirza Nasir Ahmad:</b>	Panjtan means five bodies, that is, five personalities. There can be different meanings attached to it – the literal meaning suggests five families. But we... the Muslim Ummah, often uses the term Panjtan in a certain meaning. And we too, use this term in this meaning. And the Jamaat-e-Ahmadiyya has used it in another meaning as well, and there is no shara’i restriction, that a Persian term could not be used in a different, newer sense than the old established one.
<b>Maulana Zafar Ahmad Ansari:</b>	I am sending you a Shajarah, containing some Ayaat from the Holy Qur’an. It is entitled: (Arabic text not contained in the original – translator)
<b>Mirza Nasir Ahmad:</b>	It had been entitled thus for the sake of blessing.
<b>Maulana Zafar Ahmad Ansari:</b>	And the verse goes like this: They have mourning, we rejoice! Holy is the One who is the Best and Guide. A bit lower comes: Spring has come in Autumn – There are flowers in my garden. And another verse reads thus: These five that make up the generations of leaders (These) are the Panjtan on which is built



	If you want me to, I can give it to you.
<b>Mirza Nasir Ahmad:</b>	No, I remember these verses.
<b>Maulana Zafar Ahmad Ansari:</b>	Very well
<b>Mirza Nasir Ansari:</b>	<p>And:</p> <p>These are the Panjtan on which is built.</p> <p>His Holiness the Promised Messiah...no, the point... shall I answer? If your question is not finished yet, then I beg your pardon.</p> <p>This says that Allah had told him, through Wahy, that: (Arabic text not contained in the original –translator)</p> <p>Your generation shall be cut from your ancestors, and it shall continue to live through you.</p> <p>In this poem, he said that that his descendants, the descendants of his family shall continue to live through these five people. It doesn't mean anything more than that.</p>
<b>Mr. Chairman:</b>	Next.
<b>Maulana Zafar Ahmad Ansari:</b>	99 of Allah's names are very well-known and famous. Similarly, people have deduced from the Ahadith and from other traditions 99 names for the Holy Prophet ﷺ. Does Mirza Ghulam Ahmad also have 99 names?
<b>Mirza Nasir Ahmad:</b>	I do not know about this, nor was I ever interested in this.
<b>Mr. Chairman:</b>	Next. You had asked about Masjid-e-Aqsa, you have asked about the reference.
<b>Maulana Zafar Ahmad Ansari:</b>	<p>Yes. One reference was Khutba-e-Ilhamiyah. It says:</p> <p>'Masjid-e-Aqsa refers to the mosque of His Holiness, the Promised Messiah, which is situated in Qadian, with regard to which the Baraheen-e-Ahmadiyya contain Allah's statement: (Arabic text not contained in the original – translator)</p>
<b>Mirza Nasir Ahmad:</b>	يجعل فيه
<b>Maulana Zafar Ahmad Ansari:</b>	<p>يجعل فيه . And the word مبارك, which has been used as object and subject, is according to the word in the Holy Qur'an: باركنا حوله . There is no doubt that Qadian has been mentioned in the Holy Qur'an. Allah Most High said: (Arabic text not contained in the original – translator)</p> <p>With regard to this Ayat: One interpretation it got is the one which is well-known among the scholars, namely:</p> <p>That this is a description of the Holy Prophet's ﷺ spatial ascension. But there is no doubt that he had also an ascension in the dimension of time, the purpose of which was to show the perfection of the Holy Prophet's ﷺ sight and insight into hidden matters, and also to prove that the blessings of the Messianic age are in fact his own blessings, that came into being through his attention and courage. This is why, in a certain way, the Messiah is a manifestation of him. And this ascension, i.e. the perfection of sights and insights with regard to the end of this world, which is usually interpreted as the Messianic age. And the ascension in which the Messenger of Allah travelled from the Holy Mosque in Makkah to Masjid-e-Aqsa – Masjid-e-Aqsa here refers to the mosque situated in the east of Qadian, which has been named as 'Mubarak' in the word of God.'</p>

<b>Mirza Nasir Ahmad:</b>	This is correct.
<b>Maulana Zafar Ahmad Ansari:</b>	This is Khutba-e-Ilhamiyah, 22 to...
<b>Mr. Chairman:</b>	Next question.
<b>Mirza Nasir Ahmad:</b>	The matter is... am I allowed to answer?
<b>Mr. Chairman:</b>	Yes, you may explain.
<b>Mirza Nasir Ahmad:</b>	<p>There are two things remarkable in the excerpt that you had just read. One is that in our Islamic literature, Masjid-e-Aqsa refers to that mosque behind which the Jews had done quite some mischief, etc. May Allah's curse befall them. That we have accepted. That is, His Holiness the Promised Messiah <i>alaihissalatu was salam</i> did, and we did as well. The founder of the movement that this Ayat:</p> <p>(Arabic text not included in the original –translator)</p> <p>That the Miraj... there is another difference. Now that we have come to Miraj, we ought to mention some details regarding this. The Ummat knows of one Isra, and of one Miraj. The Ayat you had read, سبْحَانَ الَّذِي أَسْرَى , refers to that part of the miraculous journey which is known as Isra. There is the widely known and accepted Miraj as well. Apart from that, the Messenger of Allah ﷺ was made twice witness of Allah's overwhelming magnificence. At first, the term Masjid-e-Aqsa applied to what is commonly known as Masjid-e-Aqsa. According to us, there had been a spiritual Miraj as well. That is, his witnessing the last days of his Ummat. This is also a kind of Miraj. This meaning I shall now refer to. One is Miraj-e-Makani, that is a spatial kind of Miraj, and one is Miraj-e-Zamani, a Miraj during which the dimensions of time had been passed. The mosque which is known to all of us, is the first credible application of the disclosures made during the Holy Prophet's ﷺ Miraj-e-Makani. The whole Ummat is agreed on this. We also do not differ in this regard. This is our common heritage. But then there has been a Miraj-e-Zamani as well. That is, the one during which the Messenger of Allah ﷺ had been made to see the end of times, that is, his sight was extended till Judgement Day. There are many details to this, I shall not go into them. Anyway, we believe that during this zenith of spiritual sight, the Messenger of Allah ﷺ had been given knowledge with regard to this time. This is the time in which the founder of the movement appeared as the Mahdi. We are his followers. We hold that the Messenger of Allah ﷺ, saw the Mahdi with his own eyes, during the zenith of spiritual sight that was reached on the occasion of the Miraj-e-Zamani, and that he also saw his mosque, regardless of the fact that our opponents say that he had seen someone else and not the founder of the movement.</p>
<b>Mr. Chairman:</b>	Next question.
<b>Maulana Zafar Ahmad Ansari:</b>	This is 'Mukashifat-e-Mirza'. But we do not have the book with us. If you would still admit it?
<b>Mirza Nasir Ahmad:</b>	What is the name of the book?
<b>Maulana Zafar Ahmad Ansari:</b>	Mukashifat-e-Mirza.
<b>Mirza Nasir Ahmad:</b>	Mukashifat-e-Mirza
<b>Maulana Zafar</b>	This had been written by someone else. It contains some references.

<b>Ahmad Ansari:</b>	
<b>Mirza Nasir Ahmad:</b>	Who is the author? Who wrote Mukashifat-e-Mirza?
<b>Maulana Zafar Ahmad Ansari:</b>	Some other gentleman...
<b>Mirza Nasir Ahmad:</b>	No, no, who wrote it?
<b>Maulana Zafar Ahmad Ansari:</b>	Some Malik Manzoor Ilahi.
<b>Mirza Nasir Ahmad:</b>	Is he an Ahmadi?
<b>Maulana Zafar Ahmad Ansari:</b>	I do not know about that, but...
<b>Mirza Nasir Ahmad:</b>	Yes, alright. This much is enough. Please go on.
<b>Maulana Zafar Ahmad Ansari:</b>	This book contains one of Mirza Sahib's Mukashifats (disclosures): 'During Kashf, I was shown the graveyard which God had named 'Bahishti Maqbarah' (heavenly graveyard).' And then there was an Ilham: (Arabic text not contained in original – translator) 'There is no graveyard on earth that could compete with this graveyard.' Anyway. In your book... there was not enough time. We would like to know whether this is your point of view?
<b>Mirza Nasir Ahmad:</b>	It is not our point of view. We hold that there is only one final resting place that is worth the name, as they say in English, and that is the tomb of the Holy Prophet ﷺ.
<b>Maulana Zafar Ahmad Ansari:</b>	Bahishti Maqbarah? (Heavenly grave[yard])?
<b>Mirza Nasir Ahmad:</b>	Yes, pardon? No, no. Bahishti Maqbarah exists, but it does not have that status. That is what I am saying...
<b>Maulana Zafar Ahmad Ansari:</b>	There are similar passages, for example...
<b>Mirza Nasir Ahmad:</b>	And... I have not finished yet. 'The mosque of Mujaddid Alf Thani is equal to that of the Holy Prophet ﷺ.' This is from 'Tareeqa-e-Mahmoodiya', a translation of 'Rawza-e-Qayyoomiyah', p. 68, printed in Fareedkot: 'The Messenger of Allah ﷺ said: In the whole world, there are only three mosques worthy of being visited, because they truly deserve to be honoured and respected: The Holy Mosque in Makkah, the Prophet's ﷺ Mosque and Masjid-e-Aqsa. But...' Yes, pardon? Yes, I know: ..but the mosque of Mujaddid Alf Thani had been given a status equal to that of those three mosques by some of those people who are affiliated with it. Then there came a voice from heaven that proclaimed that the mosque of Mujaddid Alf Thani is better than all mosques on earth, save for the Holy Mosque in Makkah, the Prophet's ﷺ mosque and Masjid-e-Aqsa. This is the fourth most holy mosque on earth. The reward that people who pray in the first three mosques get and the reward that people who visit the fourth mosque for the sake of Tarbiyah (i.e. Islamic grooming), are equal.'

	So, the status of Bahishti Maqbarah is not the same. Its very concept is different. If you want me to, I shall mention a couple of them.
<b>Mr. Chairman:</b>	Next question.
<b>Maulana Zafar Ahmad Ansari:</b>	There are two verses in Durr-e-Thameen...
<b>Mirza Nasir Ahmad:</b>	In Urdu?
<b>Maulana Zafar Ahmad Ansari:</b>	Durr-e-Thameen, which...
<b>Mirza Nasir Ahmad:</b>	Durr-e-Thameen is in Urdu, Farsi and Arabic. Are these two Urdu verses?
<b>Maulana Zafar Ahmad Ansari:</b>	They are in Urdu, they are in Urdu.
<b>Mirza Nasir Ahmad:</b>	If the Urdu Durr-e-Thameen happens to be with the librarian, then could he please give it to me?
<b>Maulana Zafar Ahmad Ansari:</b>	No, these are two very well-known verses. You will know them. 'The land of Qadian is now truly hallowed It became sacred land due to the throngs of people The Arabs pride themselves in their Holy Land You, o earth of Qadian, are the pride of the Ajam (non-Arabs).' These are the verses.
<b>Mirza Nasir Ahmad:</b>	They are by His Holiness the Promised Messiah <i>alaihissalam</i> ?
<b>Maulana Zafar Ahmad Ansari:</b>	I had not said so.
<b>Mirza Nasir Ahmad:</b>	These are verses from the Durr-e-Thameen?
<b>Maulana Zafar Ahmad Ansari:</b>	Durr-e-Thameen, page...
<b>Mirza Nasir Ahmad:</b>	No, no, whose Durr-e-Thameen? Who is the poet?
<b>Maulana Zafar Ahmad Ansari:</b>	This had been printed in Al Fadhl, 25 <sup>th</sup> December 1932.
<b>Mirza Nasir Ahmad:</b>	Yes, in Al Fadhl. Durr-e-Thameen is a collection of His Holiness's Urdu poetry, and it does not contain the second verse at all.
<b>Maulana Zafar Ahmad Ansari:</b>	It has been printed in Al Fadhl, 25 <sup>th</sup> December, 1932.
<b>Mirza Nasir Ahmad:</b>	We shall see it, then it will become clear. The internal evidences of this verse have got much to tell.
<b>Maulana Zafar Ahmad Ansari:</b>	Very well. Now, in Aina-e-Kamalat comes: 'People go for regular and optional Hajj, but the reward of this place exceeds that of optional Hajj' That is with reference to Qadian...
<b>Mirza Nasir Ahmad:</b>	..which Hajj?
<b>Maulana Zafar Ahmad Ansari:</b>	'...but the reward of this place exceeds that of optional Hajj.'
<b>Mirza Nasir Ahmad:</b>	What is 'optional Hajj'?
<b>Maulana Zafar</b>	Any Hajj that is performed other than the obligatory Hajj.

<b>Ahmad Ansari:</b>	
<b>Mirza Nasir Ahmad:</b>	That is, after having performed the obligatory Hajj.
<b>Maulana Zafar Ahmad Ansari:</b>	There is another quotation in Al Fadhli: 'When...'
<b>Mirza Nasir Ahmad:</b>	Yes. I shall answer this, then.
<b>Maulana Zafar Ahmad Ansari:</b>	No, no, there are two, three quotations concerning the same topic.
<b>Mirza Nasir Ahmad:</b>	Alright.
<b>Maulana Zafar Ahmad Ansari:</b>	This seems to be about the annual Jalsah (convention): 'Since this Jalsah abounds in this kind of blessings, it entitles the one attending it to more reward than performing an optional Hajj. Hence, every member of the Jamaat is bound to have a sincere yearning for it.' This also goes in the same direction: 'Allah Most High has appointed a <i>Zilli</i> Hajj, so that the people whom He wants to work for the progress of Islam, may also include poor ones, i.e. Muslims from India.' There are many other references regarding this topic, but one of them is: 'The same injunctions that apply during Hajj, apply during this Jalsah, too.' (Arabic text not contained in the original – translator) 'Even the appearance during this Jalsah ought to be the same.' I would like to know, what is meant by ' <i>Zilli</i> Hajj'? What do you think about it, and is it better to go to Qadian than to go for Hajj?
<b>Mirza Nasir Ahmad:</b>	Yes, I... may I answer it if it is finished?
<b>Maulana Zafar Ahmad Ansari:</b>	Yes, of course.
<b>Mirza Nasir Ahmad:</b>	His Holiness (Mirza Ghulam Ahmad) had said that according to the Ahmadiyya Jamaat, it is Fardh to perform Hajj, and that there is a great reward for performing Hajj. And when the conditions are fulfilled, i.e. when there is no danger in the way, etc. – this is found in our books of Fiqh – then the members of the Ahmadiyya Jamaat will have to perform Hajj. This is one thing he had said. The other thing he had said... and this is correct, I am accepting it, that according to us, hajj is a pillar of Islam, and that it is a great sin when one who can perform Hajj, fails to do so. I mean, this is a point where we are agreed. The second thing that he had said is that there are optional Hajj. An optional Hajj is the Hajj that... the Hajj of a person who had, till then performed Hajj not only a single time. That which you are attributing to us, who had not performed it a single time, only a single time, and now does not perform Hajj again, not once throughout his lifetime, because Hajj is Fardh only once in a lifetime, if he never ever performs Hajj again, I mean optional Hajj, but stays in his village, with his oxen and plows the land, and utters profanities, as it is quite common in our villages, and then, there is another person who had never been obliged to perform Hajj, and who goes, not to the places of Hajj, but a place where he can learn about Allah and His messenger ﷺ, and where he gets a chance to reform himself, then this is a very good opportunity that ought to be availed. Ahmadis should do so.

	This is our belief...
<b>Mr. Chairman:</b>	Next.
<b>Mirza Nasir Ahmad:</b>	<p>...and as far as our former literature is concerned, it tells us also quite much. In 'Tazkiratul Awliyaa' comes:</p> <p>'One year, after Abdullah had performed Hajj...'</p> <p>Tazkiratul Awliyaa is a very famous book, this quotation is taken from there:</p> <p>'One year, after Abdullah had performed Hajj, he fell asleep for a little while in the Holy Mosque. In his dream, he saw two angels that were talking to each other. One of them asked the other: 'How many people had come to perform Hajj this year?' The other replied: 'Six hundred thousand'. The other asked: 'The Hajj of how many had been accepted?' None. When I heard this, I got anxious. I thought that all those people came from far-flung places, putting up with so many difficulties – are really all their efforts wasted? One of the angles said: 'In Damascus, there is a cobbler, who is known by the name Ali bin Al Moofasq. He had not come for Hajj... but his Hajj has been accepted. (He had not come for Hajj, but yet his Hajj had been accepted.) And because of him, all those six hundred thousand people have been forgiven as well.</p> <p>When I heard this, I sat up. I thought: I ought to go to Damascus and visit this person.</p> <p>Once in Damascus, I looked for his house. When I called, a man came out. I asked him: 'What is your name?' He replied: 'Ali bin Al Moofasq.' I said: 'I would like to tell you one thing.' He replied: 'Go ahead.' He asked: 'What are you doing by profession?' He replied: 'I am a cobbler.' Abdullah then told him the dream. Then the cobbler asked for his name. He replied: 'Abdullah bin Mubarak (<i>rahmatullahi alaihi</i>). Upon hearing this reply, the cobbler uttered a shriek and fainted. When he came to his senses (the same person who had not gone for Hajj, but whose Hajj had nevertheless been accepted), Abdullah bin Mubarak asked him to tell him about himself. He said: 'This year, I intended to go for Hajj, but one day my pregnant wife perceived the smell of food from our neighbour's house. She asked me to go over and to request a small quantity of food. When I went there, I was told by the neighbour: 'My children did not eat since seven days and nights, my wife had not eaten anything. Nothing. Today I saw a dead donkey. I cut some of the meat and cooked it. The food will not be halal for you. When I heard this, I felt burning all over. I gave him three hundred Dirhams altogether and said: 'Spend them. This is our Hajj.'</p> <p>After this incident, the incident he had been shown during Kashf, that a person who had not even gone for Hajj, had his Hajj accepted, and because of that... this has come. If we go into details, we will come across many things that would make a person's Iman fresh and strong. I have just told you what our belief is.</p>
<b>Mr. Chairman:</b>	Next, Maulana Zafar Ahmad Ansari.
<b>Maulana Zafar Ahmad Ansari:</b>	<p>Well, this was with regard to the <i>Zilli</i> Hajj. Here is a quotation from the Barakat-e-Khilafat. Mirza Basheeruddeen Mahmood Ahmad said, in his Khutba during the annual Jalsah:</p> <p>'Today is the first day of the Jalsah. Our Jalsahis just like Hajj. Allah Most High had</p>

	<p>appointed Hajj for the development and progress of the believers. Today, the Hajj might be beneficial for us Ahmadis from a religious point of view, but the actual purpose of Hajj, that is the development and progress of the people, cannot be achieved through it, because the places of Hajj are controlled by such people who consider it as permissible to kill Ahmadis. This is why Allah Most High had appointed Qadian for this great purpose. Just as vulgarity, evil-doing and fights are forbidden during Hajj, they are also forbidden during the Jalsah.’</p> <p>This is Barakat-e-Khilafat...</p>
<b>Mirza Nasir Ahmad:</b>	Page 52.
<b>Maulana Zafar Ahmad Ansari:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	Page 52
<b>Maulana Zafar Ahmad Ansari:</b>	Yes. He is bringing it.
<b>Mirza Nasir Ahmad:</b>	The Fourth Khutba, Hajj.’
<b>Maulana Zafar Ahmad Ansari:</b>	Well, no. This is something else.
<b>Mirza Nasir Ahmad:</b>	No, yours is a different reference. No, I made a mistake.
<b>Maulana Zafar Ahmad Ansari:</b>	He is looking for it.
<b>Mirza Nasir Ahmad:</b>	Yes. Alright. I am answering this.
<b>Maulana Zafar Ahmad Ansari:</b>	Yes, yes, alright.
<b>Mirza Nasir Ahmad:</b>	<p>Yes. As you had read first, there was mention of optional Hajj. As far as the obligatory Hajj is concerned, we do believe that it ought to be performed. I have not finished yet. Abul Ala Maudoodi Sahib, Hazrat Abul Ala Maudoodi Sahib had said about the obligatory Hajj:</p> <p>‘In order to attain the full benefits of Hajj, the centre of Islam ought to have been in the hands of one who works towards a worldwide power. One who lets each year flow good and fresh blood through the heart of the world. A mind who would try to spread the message of Islam through those hundreds and thousands of God’s representatives that throng the holy land. And if not that, then there should be at least be a perfect model of Islamic life (i.e. in the Holy Mosque and in Makkah Mukarramah), so that the Muslims of the world could refresh every year their lesson of religiosity by visiting that place. But unfortunately, there is no such thing. Since ages, the Arabs are steeped in ignorance. From the days of the Abbasids to the Ottomans – the rulers of every age would, for the sake of their political interests, pull each other’s legs, rather than making the Arabs progress. They have lowered the Arabs into unprecedented depths – with regard to knowledge, morals, culture, everything, and left them there. As a consequence is the land from where once upon a time the light of Islam had spread all over the globe, again close to the same ignorance that had prevailed before Islam. Now, there is neither Islamic knowledge, nor Islamic morals, nor an Islamic way of life. People come from far-flung areas, full of faith – filled with joy that they are visiting</p>



the Holy Land. But once they reach there, they witness everywhere ignorance, filth, greed, immodesty, worldliness, immorality, poor administration of affairs. They see the residents of that place in low, unbecoming conditions. Thus, the whole lofty structure of their expectations tumbles down like a card-house...'

I am not reading further. The point is that the Ahmadiyya Jamaat says that there is an obligatory Hajj. All the Muslims have to perform it. It is also obligatory on the Ahmadiyya Muslims. But after having performed the obligatory hajj, there is a centre from where Islam is brought to the world. Now, after a person has performed Hajj and Umrah, after he has fulfilled his obligation in this regard, he ought to come to Qadian, to listen to the words of Allah, to ponder about the things that are happening in the world, and about the ensuing consequences, to witness the blessings that Allah causes to descend because of Islam. And I think there is nothing objectionable in this.

<b>Mr. Chairman:</b>	Maulana Zafar, now...
<b>Mirza Nasir Ahmad:</b>	Maulana Abul Ala Maudoodi Sahib's...
<b>Mr. Chairman:</b>	...is there any other question regarding Quranic interpolation?
<b>Maulana Zafar Ahmad Ansari:</b>	Yes.
<b>Mirza Nasir Ahmad:</b>	And there are thousands of Hajis in our Jamaat.
<b>Maulana Zafar Ahmad Ansari:</b>	No, let this matter be a bit more clarified.
<b>Mr. Chairman:</b>	No, ask your questions.
<b>Maulana Zafar Ahmad Ansari:</b>	No, there ought to be a bit more clarification. The reference he had made to the other saint was irrelevant. The second question is that he had said there are many evils. Had he then mentioned any other place where Hajj is to be performed? Like, he had said that Allah has appointed Qadian as place for it. Had he said that also about Lahore and Sialkot?
<b>Mr. Chairman:</b>	No, this will not...
<b>Mirza Nasir Ahmad:</b>	No, he had not said any such thing.
<b>Maulana Zafar Ahmad Ansari:</b>	There is a big difference.
<b>Mr. Chairman:</b>	This... no, from one question, ten questions. No, the witness can... Maulana...
<b>Maulana Zafar Ahmad Ansari:</b>	Look, our main objection is that had Allah appointed Qadian for this activity, for Hajj? Is it counted among the Sha'aair-e-Allah? A place like no other has been appointed for Hajj.
<b>Mr. Chairman:</b>	The witness has explained that they consider Hajj as Fardh, and this is the other place, other than that. This they have categorically said. And when they have said it, then why on one question go on insisting for...
<b>Maulana Zafar Ahmad Ansari:</b>	Yes. Very well.
<b>Mr. Chairman:</b>	That is all.
<b>Maulana Zafar Ahmad Ansari:</b>	Sir! In Baraheen-e-Ahmadiyya, p. 558, Mirza Sahib mentions his Baitul Fikr and Baitul Zikr: (Arabic text not contained in original – translator)

	Now this: <b>من دخله كان آمنا</b> . This is an Ayat from the Holy Qur'an that refers to the Holy Mosque, the Masjid-e-Haram in Makkah. Now, Mirza Sahib's fitting this Ayat on his Baitul Fikr and Baitul Zikr... I mean anAyat that has been used for the Baitullah, the Masjid-e-Haram, that <b>من دخله كان آمنا</b> , using it for the Baitul Fikr and Baitul Zikr, which he...
<b>Mirza Nasir Ahmad:</b>	Yes, I have understood your question.
<b>Maulana Zafar Ahmad Ansari:</b>	I shall... 'Baitul Zikr refers to the mosque that has been constructed at the side of the courtyard...' And the last sentence states the characteristics of the above mentioned mosque: '...the letters of this add up to the date on which this mosque has been built, which is... etc. etc. This is my short question.
<b>Mirza Nasir Ahmad:</b>	The point is, you say that the Messenger of Allah ﷺ has been appointed only to make a small place in the city of Makkah. And I am saying that Makkah is a symbol for similar places all over the world. Everywhere, there ought to be such places which are: <b>من دخله كان آمنا</b> . A place where, whoever enters it, shall be safe from all kinds of fear - in the same manner, according to the same pattern, in the same fashion, and according to the same principles. This <b>من دخله كان آمنا</b> is a lesson that has been taught. And the Ahmadiyya Jamaat as well as others before them, had acted according to it. Our whole history abounds in places thus mentioned. Remains the matter of blessings. These are not found here. However, the peace and security have been reproduced.
<b>Mr. Chairman:</b>	The Delegation is... just a minute. The Delegation will wait in the Committee Room for 10, 15 minutes. In the meantime, we will discuss certain matters. If need be, then tomorrow's time will be given, otherwise...
<b>Mr. Yahya Bakhtiar:</b>	Sir, I am just going to ask one question... Let me have the Mahzar Namah ...because, I think, if they are not wanted again...
<b>Mr. Chairman:</b>	No, then I am going to call them again after 15 minutes, after 15 minutes.
<b>Mirza Nasir Ahmad:</b>	If we have to come back, then please wait.
<b>Mr. Chairman:</b>	15 Minutes. We will do it after that. They will be coming here.
<b>Mr. Yahya Bakhtiar:</b>	Alright, fine. They will be waiting in the room. We will discuss certain matters and if they are needed tomorrow, we will give them tomorrow's time; otherwise we will ask one or two questions, get their signatures and then we will thank them. This is what I am... just about ten minutes.
<b>Mr. Chairman:</b>	Muhammad Haneef Khan. Let them wait in this room. I will send for them. (The Delegation left the Chamber) One second, please. The reporters may also leave for 10 minutes. They can rest for ten minutes. We will call them after ten minutes. (The reporters left the Chamber) If they like, then they may keep sitting. They are part of the House. If they like they can keep sitting. If they want, they can have a rest of ten minutes. And no tape. (Pause)

<b>Mr. Yahya Bakhtiar:</b>	One question here and then answer.
<b>Mr. Chairman:</b>	One question. Yes, call them. I will request the honourable members to... <i>(The Delegation entered the Chamber)</i> <i>(Interruption)</i> Only... I call the House to order. Only three questions will be put. Then certain instructions about clarification will be asked. It won't take more than 10/15 minutes. Yes, Mr. Attorney-General. One shall be asked by Maulana Zafar Ahmad Ansari, and... yes.
<b>Maulana Zafar Ahmad Ansari:</b>	One question is that the Minar-e-Maseeh about which has been mentioned in the traditions, that Hazrat Isa <i>alaihissalam</i> shall descend on it, in Damascus... in your books comes that Mirza Sahib had a Minar like this constructed. What is your position regarding this?
<b>Mirza Nasir Ahmad:</b>	Yes?
<b>Maulana Zafar Ahmad Ansari:</b>	...that he had one such Minar constructed in Qadian, that he had put Qadian at level with Damascus. Is it so? You...
<b>Mirza Nasir Ahmad:</b>	Yes, yes. Damascus is a city made from bricks, and it also carries some religious associations. That which has been mentioned in the Hadith, that he shall descend near Damascus, I mean the coming Messiah, the founder of the movement had told us that this does not refer to the city of Damascus, which has been constructed of bricks, rather, it refers to the associations that come up in minds of the Muslim Ummah with regard to Damascus. And he got this Minar constructed as a symbol. Otherwise, this Minar has got no sanctitude to it. It is nothing but a sign, a symbol.
<b>Maulana Zafar Ahmad Ansari:</b>	Could you explain how Qadian relates to Damascus?
<b>Mirza Nasir Ahmad:</b>	Yes, there is one. There are actually quite many, not all of them are in my mind rightnow. But one is that Damascus had been a centre of Christianity, and it has been understood that the Expected Messiah is to counter Christianity – from the Eastern side. Eastern here again has got a spiritual meaning, that is, from the side from where the light of Islam shall shine forth. And once I was asked by someone about the purpose of prophetic commission. I said: Let me tell you in the words of the founder of the movement. He said: 'The purpose of my commission is to break the cross that had broken the bones of the Messiah and hurt his body, through the strength of irrefutable arguments.' So, the relation is due to Damascus being close to a centre of Christianity.
<b>Mr. Chairman:</b>	Yes, Mr. Attorney-General.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib! I would like to draw your attention to the Mahzar Namah, page 189. Some members perceived some relevance issue there. The remaining part of the answer is clear. Here you say...
<b>Mirza Nasir Ahmad:</b>	189?

<b>Mr. Yahya Bakhtiar:</b>	189.
<b>Mirza Nasir Ahmad:</b>	189.
<b>Mr. Yahya Bakhtiar:</b>	<p>‘A short, sympathetic reminder by His Holiness, the Founder of the Ahmadiyya Movement’</p> <p>In this comes:</p> <p>‘O people, understand it well that with me is the hand that shall be faithful to me until the end. If your men and women, your young and old, your big and small shall pray all together for my destructions, even if they do so in prostrations till their noses fall off, and their hands are rubbed away, even then God shall not listen to their prayers.’</p>
<b>Mirza Nasir Ahmad:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Do you consider this as a threat, or an appeal, what is it? What was the relevance?
<b>Mirza Nasir Ahmad:</b>	This is neither a threat, nor any desire. You will understand yourself why I am using the expression ‘neither a threat, nor any desire’. It had just been a very humble appeal, that people should leave whatever differences there are between them and him up to God. And that I believe, that if you leave it up to God, my prayers shall be accepted, I shall be successful, and your prayers shall not be accepted. And the purpose for which I had been ordained, that is, to make Islam prevail, shall be achieved through me, and Islam shall prevail all over the world.
<b>Mr. Yahya Bakhtiar:</b>	Alright, that’s it. I had been asked, so I mentioned it.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, alright.
<b>Mr. Yahya Bakhtiar:</b>	Now, Sir, shall I ask one more question?
<b>Mr. Chairman:</b>	Yes.
<b>Mr. Yahya Bakhtiar:</b>	Mirza Sahib, several questions were asked in the course of these two weeks, and if you want to add anything in reply to any of the answers which you have given, you may kindly do so, because, I think, we have no more questions to ask. It is only fair...
<b>Mirza Nasir Ahmad:</b>	<p>Yes, I have understood. I mean, I am not making any complaint, I am just stating a fact, when I say that these eleven days during which I was cross-examined, two days ago, there had been eleven days of cross-examination, which means, approximately sixty hours before, I was told the questions and then I was cross-examined. And the state of my mind is such that I neither know whether it is day or night. There are other things I have to do. I have to worship, I have to make Dua, there are so many other things. Some questions were in my mind, about which I think that they should be put. But now, they are not there.</p> <p>Now, benefitting from the permission you gave me, there is just one thing I want to say: If I could only open up the depths of my heart to you, then you would see there nothing the love which I and my Jamaat have for Allah, who had presented Islam to the world, and love for the Seal of Prophets, Hazrat Muhammad ﷺ.</p> <p>Thank you.</p>
<b>Mr. Yahya Bakhtiar:</b>	I have no more questions.
<b>Mr. Chairman:</b>	That is all.
<b>Mr. Yahya Bakhtiar:</b>	I have no more questions to ask, Sir.
<b>Mr. Chairman:</b>	Any honourable member, through the Attorney-General?

<b>Mr. Yahya Bakhtiar:</b>	Last, I would like to say to Mirza Sahib that he must be very tired, and that my condition is just the same...
<b>Mirza Nasir Ahmad:</b>	Definitely.
<b>Mr. Yahya Bakhtiar:</b>	...about the books...
<b>Mr. Chairman:</b>	And for the members also. For the members, I must...
<b>Mr. Yahya Bakhtiar:</b>	This is the honour of your House
<b>Mr. Chairman:</b>	<p>I must recognize the patience of all the parties, and, above all, the honourable members who were had as judges to examine all the aspects of this problem and they were looking, they were helpful.</p> <p>Now, I have certain observations to make before I allow the Delegation to withdraw:</p> <ol style="list-style-type: none"> <li>1. All the references which have been given or which have been quoted before the House and have not yet been supplied, may be supplied in a day or two, or three.</li> </ol> <p>And if there has been any question which has not been answered or any reference which cannot be sent to the Committee, which have remained outstanding, just remained unanswered by mistake or by omission, by the Attorney-General or by the witness, that may be sent back.</p> <p>The Delegation may be called any time, before this recommendation is concluded, for further clarification, if need be.</p>
<b>Mr. Yahya Bakhtiar:</b>	It would not happen.
<b>Mr. Chairman:</b>	<p>It will, it may.</p> <p>The Delegation may be asked, through... writing or through other means, for further elucidation or further clarification of any point which comes during the course of the debate or argument in the Committee of the House.</p>
<b>Mirza Nasir Ahmad:</b>	Thank you. Yes?
<b>Mr. Yahya Bakhtiar:</b>	...report, in the course of argument...
<b>Mr. Chairman:</b>	In the course of arguments...
<b>Mr. Yahya Bakhtiar:</b>	...they need further clarification...
<b>Mr. Chairman:</b>	...they may be asked.
<b>Mr. Yahya Bakhtiar:</b>	...they write to you and ask for that...
<b>Mr. Chairman:</b>	<p>...they can ask through a Commission or may be sent by a query or may be...</p> <p>Next point which I want to make clear is that there shall be no disclosure of the proceedings of the Committee for any purpose or for any comments till we release all the evidences which have been recorded. Till then, there cannot be reporting of even the comments as to how the proceeding continued and what was the purpose, what was the object, what was the... in no manner can any comments be made by the... members of the...</p>
<b>Mr. Yahya Bakhtiar:</b>	Any comments on this...
<b>Mirza Nasir Ahmad:</b>	Yes. There should be no disclosure.
<b>Mr. Chairman:</b>	There should be neither disclosure, nor any comments regarding this.
<b>Mirza Nasir Ahmad:</b>	Yes, yes, no disclosure or comments, etc. We shall just discuss amongst ourselves.
<b>Mr. Chairman:</b>	Amongst themselves, the Delegation can discuss among themselves any time, but not with others, because that would prejudice the results. And secrecy is to be

	strictly...
<b>Mirza Nasir Ahmad:</b>	Yes. We, for our part, are very careful. We shall be cautious also in the future, in sha Allah.
<b>Mr. Chairman:</b>	Secrecy...
<b>Mr. Yahya Bakhtiar:</b>	This restriction applies to all.
<b>Mr. Chairman:</b>	Secrecy is to be maintained till the last. And with these words, the Delegation is permitted to withdraw.
<b>Mirza Nasir Ahmad:</b>	I think that I might not have the right to say anything, but even if that is so, I still say that I am grateful to everyone here. You were very kind and considerate with us. As-Salamu alaikum wa rahmatullahi.
<b>Mr. Chairman:</b>	Thank you very much. <i>(The Delegation left the Chamber.)</i> The reporters are allowed to withdraw. No tape. And for day after tomorrow, at 10. Thank you very much.
<i>(The Special Committee of the whole House adjourned to meet at ten of the clock, in the morning, on Monday, 26<sup>th</sup> August 1974)</i>	