

Qadyaniat Defeated in the Parliament

Detailed Proceedings of National Assembly

Sessions on the issue in 1974



Reproduced by

Sani H. Panhwar

QADIYANIAT

Defeated in the Parliament

A complete account of the proceedings of the National Assembly regarding declaration of Qadianis as Non – Muslims.

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INTRODUCTION

After the fall of Muslim Empire in India in mid-1800s many reformist Muslim movements emerged Ahmadiyya movement was one of them. It was founded in 1889 by Mirza Ghulam Ahmad, who claimed he was under divine instruction to fulfill the major prophecies contained in Islamic and other sacred texts regarding a world reformer who would unite humanity.

Mirza Ghulam Ahmad announced to Christians awaiting the second coming of Jesus, Muslims anticipating the Mahdi, Hindus expecting Krishna, and Buddhists searching for Buddha, that he was the promised messiah for them all, commissioned by God to rejuvenate true faith.

After his death the Ahmadiyya split into two sects: the 'Qadianis' and the 'Lahoris'. The Qadianis claimed that Mirza was a prophet, and accused all Muslims who did not accept him as being non-Muslims.

In 1914 Ahmadiyya leader, Mirza Muhammad Ahmad, began to publicly declare that Mirza Ghulam Ahmad was a messiah and those Muslims who disagreed with this were infidels.

on May 22 1974 a train stopped at Rabwa, (Jamaat-e-Islami) JI students got out and began to raise slogans against the Ahmadiyya and cursed the community's spiritual figurehead, Mirza Ghulam Ahmad. The train then left the station taking the charged students to Peshawar. No untoward incident was reported apart from the slogan-chanting and cursing. However, when the incident was related to some Ahmadiyya leaders in Rabwa, they ordered Ahmadiyya youth to reach the station with hockey sticks and chains when the train stops again at Rabwa on its way back from Peshawar.

After finding out that the students would be returning to Multan from Peshawar on the 29th of May, dozens of young Ahmadiyya men gathered at the Rabwa station. As the train came to a halt, the men fell upon the bogeys carrying the JI members. A fight ensued and 30 JI men were severely beaten for insulting the religious sentiments of the Ahmadiyya.

Interestingly, whereas the first incident had only been briefly reported by the newspapers, the news of the attack on IJT was prominently displayed in the country's conservative Urdu press.

JI demanded that the culprits of the attack be apprehended or the party would hold countrywide protest rallies.

Police arrested 71 Ahmadiyya men in Rabwa and the Punjab government headed by the PPP's Chief Minister, Hanif Ramay, appointed K M Samadani, a High Court judge, to hold an inquiry into the incident.

A protest movement was launched by different political parties which included the centre-right Muslim League, the right-wing Majlis-i-Ahrar and even the centrist Tehrik-i-Istiqal headed by Asghar Khan. Joining the protests were also various bar associations of the Punjab, orthodox ulema and clerics and the student wing of JI, the IJT. They demanded that Ahmadiyya members be removed from the bureaucracy and the government; Ahmadiyya youth outfits be disarmed; and that Rabwa be declared an open city because it had become 'a state within a state.'

The leaders of the protest movement then demanded that the Ahmadiyya be excommunicated from the fold of Islam.

On June 4, while speaking on the floor of the National Assembly, Prime Minister Bhutto refused to allow opposition members to speak on the Ahmadiyya issue. He accused the opposition of being 'hell-bent on destroying the country.'

Then, when the riots escalated, Bhutto gave the Punjab CM the green signal to use force to quell the riots. The police came down hard on the rioters and managed to reduce the intensity of the turmoil after a week.

On June 14, opposition parties called for a wheel-jam strike. It was successful in the Punjab and in some cities of the NWFP, but was largely ignored in Sindh and Balochistan. Bhutto reminded the opposition how the army had brutally cracked down against anti-Ahmadiyya rioters in 1954, he appealed to the opposition that the 'Ahmadiyya question' can be settled in a more civilized manner without resorting to violence and bigotry. He said now was not the right time.

Bhutto appeared on TV and radio and insisted that he will not allow 'savagery and cannibalism'. He said the Ahmadiyya issue had been around for 90 years and could not be solved in a day. He suggested that the issue be referred to the Advisory Council of Islamic Ideology (ACII) – a non-legislative advisory body that was formed by the Ayub Khan dictatorship in the early 1960s and was mostly headed by liberal Islamic scholars.

After the June 14 strike, Bhutto allowed the issue to be discussed in the assembly and told the press that his party members in the House were free to vote on the issue according to their individual conscience.

Jamiat Ulema-i-Islam (JUI) chief, Maulana Mufti Mehmood, who was heading the opposition's stand on the issue, responded by accusing Bhutto of trying to put the 'Ahmadiyya question' in cold storage.

Religious parties, the fundamentalist JI, the Deobandi Jamiat Ulema-i-Islam (JUI) and the Barelvi Jamiat Ulema-i-Pakistan (JUP) had formed an 'Action Committee' with the centre-right Pakistan Democratic Party (of Nawabzada Nasarullah) and Pagara's Muslim League. They called it Qadiyani Muhasbah Committee (Committee for the Exposition of Qadyanism).

Opposition parties such as the left-wing National Awami Party (NAP) remained silent. Mufti Mehmood demanded that a bill be passed in the assembly that would once and for all declare the Ahmadiyya community as a non-Muslim minority. Jamaat-i-Islami's Mian Tufail demanded the same and warned Bhutto that 'his double-talk on the Ahmadiyya issue would trigger his downfall.' The centre-right PDP also joined the chorus and demanded that a bill be introduced in the Parliament declaring the Ahmadiyya as non-Muslim. Opposition parties and clerics again threatened to take to the streets to force the government to introduce the suggested bill.

Bhutto maintained that declaring the Ahmadiyya a minority and pushing them out from state and government institutions would be detrimental to the economy and political stability of the country. He also protested that the issue was a religious one and hence the National Assembly should not be used to resolve it.

The religious parties disagreed. They reminded him of the constitution all the political parties had approved only a year ago (1973). They told him that the constitution had declared Pakistan as an Islamic Republic so how could he claim that a religious issue had no place in the National Assembly?

It was about this time that some advisors of Bhutto warned him that if the crises was allowed to simmer or be sidelined, the party might lose some members in the Punjab and National Assembly who were sympathetic towards the demands of the opposition.

On Bhutto's orders, one of his ministers, Kausar Niazi, led a government delegation that held a series of meetings with the *ulema* belonging to Sunni (both Deobandi and Barelvi) sub-sects, and the Shia sect. They agreed to form a parliamentary committee to look into the demands of the parties that were leading the anti-Ahmadiyya movement. The government convinced the opposition members of the committee that the spiritual leader of the Ahmadiyya community also be given the opportunity to present his thoughts and opinion on the issue.

After weeks of intense dialogues among the parliamentary committee, the ulema and the head of the Ahmadiyya community, the committee decided to finally introduce the

bill in the assembly. It was reported that a majority of PPP legislators were unwilling to vote for the bill. But even though the report that was prepared by the committee was never made public, parts of it were leaked to the legislators and the report allegedly recorded the head of the Ahmadiyya community telling the committee that he only considered those who were Ahmadiyya as Muslims.

On Sept 7, 1974, the bill was passed and the Ahmadiyya became a non-Muslim minority. Later on in 1984, the Zia's government issued an ordinance which prohibited the Ahmadiyya from preaching or professing their beliefs. Their places of worships cannot be called mosques and they are barred from performing the Muslim call to prayer, using the traditional Islamic greeting in public, publicly quoting from the Quran, preaching in public, seeking converts, or producing, publishing, and disseminating their religious materials.

We have reproduced the detailed proceedings on National Assembly sessions and few articles at the end of the book.

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California 2017

HISTORIC RESOLUTION OF OPPOSITION

On 30th of June 1974, the opposition in the National Assembly moved a resolution to get the Qadiyanis declared a non Muslim minority. The content of the resolution is as follows:

Respected Mr. Speaker
National Assembly of Pakistan

Sir,

We hereby request to be allowed to present the following motion:

Whereas, it is a proven fact that Mirza Ghulam Ahmed of Qadiyan claimed to be a prophet after Khatam un Nabiyyeen (the last of the prophets), Hazrat Muhammad (SAW).

And whereas, this false claim by him is tantamount to falsify the Quranic verses, nullify the Jihad and a revolt against major injunctions of Islam.

And whereas, he was brought into being by the Imperialistic forces and his sole aim was to dismantle the unity of the Muslims and to falsify Islam.

And whereas, the entire Muslim nation unanimously holds that the followers of Mirza Ghulam Ahmed, whether they believe in his prophet hood or consider him to be a reformer or a religious leader in any form, are expelled from the circle of Islam.

And whereas, the followers of Mirza, by whatever name they are known, on the pretext of being Muslims and falsely claiming of being a Muslim sect, are busy in destructive activities.

And whereas, in a conference of Muslim organizations of the world held in Makkah from 6 to 10 April 1974, and in which 140 organizations from all over the world participated, it was unanimously declared that Qadianiyyat is a destructive movement against Islam, which claims to be a sect of Islam.

Now, this Assembly should proceed to declare that the followers of Mirza Ghulam Ahmed, by whatever name they are called, are not Muslims; and a bill be presented in National Assembly to give effect to this declaration; and in order to protect their valid rights as a non Muslim minority, necessary and appropriate amendments be made in the constitution

Movers of the Resolution

- (1) Maulana Mufti Mehmood
- (2) Maulana Abdul Mustafa Al-Azhari
- (3) Maulana Shah Ahmad Noorani
- (4) Professor Ghafoor Ahmad
- (5) Maulana Syed Muhammad Ali Rizvi
- (6) Maulana Abdul Haq (Akora Khatak)
- (7) Ch. Zahoor Ilahi
- (8) Sardar Sher Baz Khan Mazari
- (9) Maulana Muhammad Zafar Ahmed Ansari
- (10) Mr. Abdul Hamid Jatoi
- (11) Sahibzada Ahmad Raza Kasuri
- (12) Mr. Mehmood Azam Farooqi
- (13) Maulana Sadder ul Shaheed
- (14) Maulana Naimat Ullah
- (15) Mr. Umra Khan
- (16) Makhdoom Noor Muhammad
- (17) Mr. Ghulam Farooq
- (18) Sardar Maula Bakhsh Sumroo
- (19) Sardar Shaukat Hayat Khan
- (20) Haji Ali Ahmad Talpur
- (21) Rao Khurshid Ali Khan
- (22) Raees Ata Muhammad Khan Murree

Later on the following also signed the resolution

- (23) Nawabzada Mian Muhammad Zakir Qureshi
- (24) Mr. Ghulam Hassan Khan Dhandla
- (25) Mr. Karam Bakhsh Awan
- (26) Sahibzada Muhammad Nazir Sultan
- (27) Mehr Ghulam Haider Bharwana
- (28) Mian Muhammad Ibrahim Barq
- (29) Sahibzada Safiullah
- (30) Sahibzada Naimat Ullah Khan Shanwari
- (31) Malik Jahangir Khan
- (32) Mr. Abdul Subhan Khan
- (33) Mr. Akbar Khan Mehmand
- (34) Major General Jamaldar
- (35) Haji Saleh Muhammad
- (36) Mr. Abdul Malik Khan
- (37) Khawaja Jamal Muhammad Kori

PROCEEDINGS OF 5th of AUGUST, 1974

The proceedings of the special committee comprising of the entire House of National Assembly was held on Monday, 5 August 1974 in the Assembly Chamber, State Bank Building, Islamabad at 10:00 a.m. Speaker Sahibzada Farooq Ali Khan was in the Chair. After recitation from the Holy Quran', the Qadiyani delegation was called.

The proceedings started with the cross-examination on Mirza Nasir.

Mirza Nasir: I pledge on oath, whatever I say will be true to the best of my belief.

Attorney General: Please state the details of your family background.

Mirza Nasir: I request you to give me some time for it. I will submit a written statement tomorrow.

Attorney General: OK, but are you the grandson of Mirza Qadiyani?

Mirza Nasir: Yes, I am the son of the son.

Attorney General: Introduce yourself.

Mirza Nasir: I have heard that I was born on 16th of November 1909.

Mian Gul Aurangzeb: We cannot hear you.

Chairman: Please set the mike and volume.

Mirza Nasir: My date of birth is 16th November 1909. I think there is a difference of a few days in the matriculation record. I did my matriculation in 1931, B.A (graduation) in 1934. Then I went abroad and did my PhD in 1938. I remained as the Principal of "Ta'leem-ul-Islam College" Qadiyan and Rabwah from 1944 to 1965. In November 1965, the Ahmadia group elected me their Imam through elections.

Attorney General: Now you are the successor of Mirza Qadiyani?

Mirza Nasir: That's right.

Attorney General: And the Amir ul Momineen also?

Mirza Nasir: Yes, yes! That also stands for me.

Attorney General: Rather Imam, Khalifa tul Muslimeen, Khalifa tul Masih, Amir ul Momineen all these are your titles?

Mirza Nasir: Different people come and call me so. In fact I am Khalifah-tul-Maseeh-ul-Salis, i.e. the third Khalifah of the promised Messiah.

Attorney General: Can different people hold these three titles separately?

Mirza Nasir: No, only a single person holds these three offices.

Attorney General: What do you mean by the Ahmadia group?

Mirza Nasir: The people of Ahmadia group who have made the oath of allegiance on the third Khalifah. There may be some Ahmadis, who do not make the oath, so we do not recognize them, nor are they included in Ahmadia Group.

Attorney General: By pointing out to those who do not make the oath, you mean the Lahori group?

Mirza Nasir: Yes, but they are not our members.

Attorney General: It means they are not the members of Ahmadia group?

Mirza Nasir: That's right, the Ahmadia group, which is also sometimes, called Mubaye'een.

Attorney General: What is total number of the members of that body which elects the Imam or the Khalifa?

Mirza Nasir: I do not know the exact figure. There are different groups; the office bearers of the group; amongst them those who have devoted their lives for the Ahmadia group; district office bearers; those office bearers who joined the Ahmadia group during Mirza's lifetime and are still alive, they are all its permanent members. There is an article in the newspaper Al Fazal; I will send it to you.

Attorney General: Thanks, but whether only these members out of the whole group can vote in elections?

Mirza Nasir: No, there are more than hundred of our jama'ats (groups) in Lyalpur (now Faisalabad); there is an Amir of them, who is of course, the district representative.

Attorney General: But the people of the time of Mirza?

Mirza Nasir: Those who made Bai'at (oath) in the lifetime of the founder of this group, because of the sacrifice they made and because they are the elders; they are not elected but they are old members.

Attorney General: Are the members of the family of Mirza Qadiyani also members of this electoral body without any privilege, or they enjoy this privilege being the members of his family?

Mirza Nasir: The people do not understand the meaning of family; I am a weak person, I expect that I may make you understand its meaning. The family meant the three sons; all of them died.

Attorney General: Now the sons of those sons, is a good principal; if the sons are not there then their sons can come.

Mirza Nasir: No, no, not at all! However it is their privilege if they come. Look, family included only three sons, no fourth one.

Attorney General: Was there any opponent when you were elected?

Mirza Nasir: There is no such procedure; therefore, no one can present his name.

Attorney General: Did anyone present another name?

Mirza Nasir: Yes, two more names were there, both of them belonged to my family; and when I was elected, they made an oath of allegiance.

Attorney General: What is the concept of Khalifa with your group?

Mirza Nasir: We believe that God elects the Khalifa; though it is the people who vote but the will of God is working behind this. God uses their brains, and only he is elected whom God wills. There is a hidden will of God working in this election. Once elected, no one can push a no confidence move against him by votes. However, he may die if God wills.

Attorney General: What is the position of Khalifa's decision?

Mirza Nasir: It has to be obeyed, but I work with consultation, and decide with the consent of majority.

Attorney General: Can Khalifa reject the majority view?

Mirza Nasir: Of course, he can.

Attorney General: Can you be removed from your post?

Mirza Nasir: No, by no means.

Attorney General: If you are Khalifah-tul-Maseeh-ul-Salis, then why are you called Amir-ul-Momineen?

Mirza Nasir: The groups abroad find this terminology difficult, that's why they call me so, but the official term is Khalifah.

Attorney General: And Imam of the group?

Mirza Nasir: Khalifa tul Maseeh stands for the Imam of the group.

Attorney General: If the group means Ahmadia then does it mean that other people are not Momin (believers)

Mirza Nasir: I understood. Amir ul Momineen is the leader of those who accept his claim to be Mehdi; they are the believers.

Attorney General: Meaning leader of Ahmadia group?

Mirza Nasir: Yes that is close, and no other meanings.

Attorney General: And those who do not join the group are they Momin (believers)?

Mirza Nasir: It's a long debate.

Attorney General: What is total number of your members?

Mirza Nasir: We do not maintain record.

Attorney General: Is your mission limited to Pakistan or India or abroad as well?

Mirza Nasir: We preach love everywhere.

Attorney General: Those who accepted your love abroad, what is their number?

Mirza Nasir: We do not keep record of total number.

Attorney General: Do you make the new comers fill any form?

Mirza Nasir: Yes the form of Bai'at (allegiance).

Attorney General: What is their number?

Mirza Nasir: No record.

Attorney General: How many people converted to Ahmediyyat during the last twenty years?

Mirza Nasir: There is no record.

Attorney General: You have no record of your members?

Mirza Nasir: We do not maintain record.

Attorney General: No register as well?

Mirza Nasir: Not in my knowledge. Whether or not the allegiance forms are counted, I do not know about it as well.

Attorney General: Did you ever take part in politics?

Mirza Nasir: No, never even thought of it.

Attorney General: Did any of your members participate in elections?

Mirza Nasir: Never! Not as a group, neither in this country nor in any other country. Nobody was ever nominated.

Attorney General: Is Khalifah not the head of the state in Islam?

Mirza Nasir: The Holy Prophet (SAW) and his Khalifahs were from both worldly and religious point of view, it is true. But after Mirza Sahib, there is only spiritual Imamat in his Khalifahs, and it is our fundamental faith.

Attorney General: It means that the Khalifah cannot be the President or Prime Minister?

Mirza Nasir: No, we have no interest in politics.

Attorney General: Now if there is some dispute between the Khalifah and the President, then what is the position of your group members?

Mirza Nasir: This is a new proposition that when the law and faith are at dispute, what course should be adopted. There are ten million Qadiyanis in the world and 3.5 to 4 million in Pakistan.

Attorney General: What was your number at the time of death of Mirza Qadiyani?

Mirza Nasir: Might be a few thousands, (after consulting his companions) they were about four hundred thousand at that time, approximately.

Attorney General: What was your number according to 1901 census?

Mirza Nasir: I don't know.

Attorney General: There is some misunderstanding; in 1908, at the time of death of Mirza Ghulam Ahmad, your number was nineteen thousand.

Mirza Nasir: According to the census.

Attorney General: This is the document published by the British Foreign Office in 1920, for official use.

Mirza Nasir: This is their reference.

Attorney General: It is the report of British Government; anyway, it is their certificate that the number of this religious sect was not more than nineteen thousand. And then they were divided into two groups and their number was on the decrease. (*According to Mirza Nasir the number was four hundred thousand; according to the British Government, nineteen thousand; why this difference - Italic Added*)?

Mirza Nasir: The report of British Government may be wrong.

Attorney General: Mirza Mehmood, in his book "Ahmediat and Islam" which was published in 1959, has written that in 1908, at the time of the death of Mirza Ghulam Ahmed, his followers could be counted in hundreds of thousands.

Mirza Nasir: As I said four hundred thousand.

Attorney General: But according to 1908 census, your number was eighteen thousand.

Mirza Nasir: OK, that's right.

Attorney General: Then in 1921 census, the number was thirty thousand and in 1930-31, the total was fifty six thousand. Your father Mirza Bashir has acknowledged this number in "Al-Fazal" dated 5 August 1934.

Mirza Nasir: He was emphasizing on the number of subscribers of the paper.

Attorney General: And said that our number is fifty six thousand.

Mirza Nasir: Yes, I am getting your point.

Attorney General: Now, see the Munir Report; according to this report your number was two hundred thousand in 1954.

Mirza Nasir: In the whole of Pakistan?

Attorney General: Yes this is what he says. I understand that you have absolutely neglected the scheme of the census. The number jumped to 3.5 to 4 million suddenly.

Mirza Nasir: The people conducting the census are non-Muslims and they show lesser number of Muslims.

Attorney General: I am not referring to census I am talking about Munir Report; similarly in Encyclopedia of Islam 1960 edition as well...

Mirza Nasir: The Lahore edition?

Attorney General: No, the Holland one.

Mirza Nasir: Can you quote the page number?

Attorney General: Page 10. It is written there that according to the figures provided by the Ahmadis, their number in the world was five hundred thousand. So this way there might be two hundred thousand in Pakistan. The same figures are in Justice Munir's report.

Mirza Nasir: I don't know who furnished this figure.

Attorney General: Munir has written, "I was told".

Mirza Nasir: No one knows who told him.

Attorney General: Obviously the relevant party would have told him, we assume. In short, your number in Pakistan is not more than two hundred thousand. You cannot contradict this fact through any document.

Mirza Nasir: But I guess...

Attorney General: You cannot disprove it with documentary evidence. Or you may bring up your registers, but it is feared that the reality will be exposed.

Mirza Nasir: No, but it is acceptable only if the census is accurate.

Attorney General: It means you are also doubtful about your number.

Mirza Nasir: Census will give the correct number.

Attorney General: It means you yourself do not know the exact figure. You admit your ignorance. In your Friday pre-prayer address on 21 June, you have said that everyone is free to follow his religion; no power, no government can interfere in his right. And this is what the Article 20 of constitution affirms. Have you said this?

Mirza Nasir: Yes, I did. There is religious freedom; in lieu of Article 20, no one can interfere.

Attorney General: Even the Government or Assembly cannot?

Mirza Nasir: No one.

Attorney General: A man tells a lie to save his life; is he allowed to tell a lie under Article 20? Is it not all right if somebody tells a lie to save his life?

Mirza Nasir: To me it appears invalid.

Attorney General: Ok, it is invalid but if a man lies about his religion, does Article 20 allow him to do so because there is freedom of religion?

Mirza Nasir: How do you know that he is telling a lie?

Attorney General: For instance, I am the principal of some college. To get admission on a seat reserved for minorities only, a Muslim pretends to be a non-Muslim; now according to you since he has the freedom of religion I should not take any action against him? OK, now I ask you a question; you have quoted some constitutional references regarding religious freedom in your speech. I ask you with due respect, whether you have read this Article completely or you have forgotten some part of it?

Mirza Nasir: I have omitted the beginning of the Article because everyone knows about it.

Attorney General: Thanks, and what is that portion?

Mirza Nasir: If law and ethics permit....

Attorney General: Yes! It means that the freedom of religion is subject to law, ethics and order; do you agree?

Mirza Nasir: Obviously it is!

Attorney General: Now, if a man misquotes his religion with ulterior motive, should he be banned or not?

Mirza Nasir: No one can restrict the religious freedom.

Chairman: Look! The answer should be according to the question; the witness may or may not agree but the answer and question must tally with each other. Answer the question of the Attorney.

Attorney General: Sir, there is no question of not agreeing. There are thousands of cheaters going around in this world. If they lie about religion, should they be banned or not?

Mirza Nasir: A cheater should be condemned.

Chairman: The question should be replied; the answer does not reconcile with the question.

Attorney General: It is a matter of expression. A man deliberately tells a lie to gain material benefit, now what does the witness say about it? If you don't want to answer this question, it is up to you.

Mirza Nasir: I don't consider such person desirable.

Attorney General: But what do you say about the ban by Government?

Mirza Nasir: I condemn the one who forges the documents.

Chairman: Leave it. The delegation is allowed a break for fifteen minutes. Please reassemble at 12.15.

(The delegation left).

Chairman: Honorable members! You see, I am satisfied with the way the Attorney General is proceeding.

Members: Yes, we all as well are.

Chairman: We are grateful to you, and our appreciation should be brought on record. Most of our issues are significant and the rest are ancillary matters, which will be resolved as well. I am, myself a lawyer and am absolutely satisfied, and I understand that you will be having the same feelings.

Members: Yes sir.

Chairman: We will meet again at 12.15

(After the break)

Malik M. Jaffar: Sir after the cross-examination is over, there will be discussion, therefore, the copies of this cross-examination be prepared, so that we can study it.

Chairman: I am managing that.

Sardar M. B. Sumro: Please provide us with its copy as and when it is prepared.

Chairman: All the supplementary and related questions be handed over to Aziz Bhatti and Zafar Ahmad Ansari so that the attention of Attorney General may not divert. Attorney General will ask these questions subsequently.

Sahibzada Safiullah: Sir, we may be provided with the copies of the proceeding so that the members can testify the proceeding.

Chairman: You will be provided. This is the basic right of members. Call the delegation.

Prof. Ghafoor: What would be the timings of the session?

Chairman: We will sit till 1.30 P.M.; from 10.30 a.m to 11.30 A.M.; then 12.30 to 1.30 P.M. In the evening from 6 P.M. to 7.15 P.M. and then from 8 P.M. to 9 P.M. or 9.30 P.M

(Delegation entered into the House)

Attorney General: A boy has submitted a false declaration of his religion; now can the Principal of the college interfere or not?

Mirza Nasir: You see, the principal should not interfere.

Attorney General: Thus there is nothing wrong if a Muslim gets a seat of Christian minority on the basis of a false statement?

Mirza Nasir: Yes, there is no harm; it is a matter of college's internal affairs; you may not apply this on other situations.

Attorney General: It is not only the college; the matter will go up to the court that the principal did not interfere. The grievd will file a writ in the court that he has been deprived by cheating and by telling a lie. Now can the court interfere?

Mirza Nasir: If a person makes a wrong statement about his faith, why should the court interfere?

Attorney General: So one may snatch rights of other people by fallacy and the assembly and the court should not stand for law?

Mirza Nasir: A person declares himself a Muslim.

Attorney General: He denies Zakat and yet declares himself a Muslim?.

Mirza Nasir: How possibly he could?

Attorney General: Exactly as the deniers of Zakat did in the times of Siddique Akbar (Hazrat Abu Bakar Siddique Razi Allah Taala Anho).

Mirza Nasir: He is not a Muslim. One who denies any one of the five fundamentals of Islam cannot remain a Muslim.

Attorney General: Who expelled him from Islam?

Mirza Nasir: He expelled himself.

Attorney General: A man declares himself a Muslim and also denies fundamentals of Islam, then he

Mirza Nasir: How possibly can he call himself a Muslim?

Attorney General: But he still insists on it.

Mirza Nasir: He cannot declare himself as such.

Attorney General: A man denies some of the verses of the Holy Quran and yet claims to be a Muslim?

Mirza Nasir: How can you call him a Muslim? He is denying the Holy Quran, he does not believe in Quran. Look, I cannot tell how much I respect this house, yet I will dare to ask you not to quote so many examples; we will not reach any conclusion.

Attorney General: I too respect this house and am performing my duty when I say that one denies any of the fundamentals of Islam, either physically or verbally, but still declares himself a Muslim; then?

Mirza Nasir: He, who believes in fundamentals of Islam, we call him a Muslim. Similarly he, who denies any of the fundamentals, will be called a non-Muslim.

Attorney General: So, you have a right to call somebody a non-Muslim even if he calls himself a Muslim?

Mirza Nasir: My point is that he himself declares that he is not a Muslim.

Attorney General: If he does not declare?

Mirza Nasir: He is declaring through his deeds.

Attorney General: So he becomes an infidel by himself?

Mirza Nasir: Of course.

Attorney General: I only want to know that if a person denies one of the basics of Islam then can you call him a Muslim?

Mirza Nasir: He certainly will be an infidel. We need not interfere.

Attorney General: An Israeli Jew submits a false declaration of being a Muslim for the purpose of spying, comes from Belgium to Saudia, enters the Holy Places, then has or not the Saudi Government a right to arrest him?

Mirza Nasir: He is a spy; he will be arrested for that and not on the basis of being a non-Muslim.

Attorney General: So, he will not be arrested on the basis of false declaration?

Mirza Nasir: He will be arrested for the false declaration.

Attorney General: Thank you very much. But which authority will define and decide whether that declaration is false or true?

Mirza Nasir: The declaration or the religion?

Attorney General: The declaration in which the religion has wrongly been used; being a non-Muslim declaring himself as Muslim. The declaration is a lie. Has any authority any right to arrest him for this lie?

Mirza Nasir: Yes!

Attorney General: A man, who is in fact a Jew or a Christian, goes to Saudi Arabia; knowing that except Muslims no one is allowed to enter Mecca and Madina. But he is fond of seeing these places, so he goes on a false declaration. And when he is discovered to have done this and he is arrested, he says that this is a matter of religious freedom whatever I have said, so do not interfere; is his excuse genuine?

Mirza Nasir: We will look at his intention.

Attorney General: But generally speaking...?

Mirza Nasir: He is a criminal.

Attorney General: Thank you! If a Jew calls himself a Muslim, he is a criminal as he has submitted a false declaration. Now he cannot say that my freedom has been seized?

Mirza Nasir: No, he cannot say so.

Attorney General: The authority or the court can interfere?

Mirza Nasir: Yes, it can.

Attorney General: Look! Just like religious freedom, the article number 18 of the constitution accepts it as the basic right of every citizen to do business. Do you agree?

Mirza Nasir: It is permitted.

Attorney General: Is it an absolute permission or are there any terms and conditions?

Mirza Nasir: It is an absolute permission.

Attorney General: Charas, smuggling, everything is permitted, because whoever will do this work, he will say, this is business and freedom of business is a basic human right?

Mirza Nasir: No, these things are not permitted.

Attorney General: Thus if one can put terms and conditions with business, then every citizen has a right to adopt a lawful business or profession or any legal trade. Is it Article number 18?

Mirza Nasir: There would be terms and conditions.

Attorney General: Thus the basic rights are conditional. There are always some limits; they are not absolute?

Mirza Nasir: No

Attorney General: Everyone cannot practice medicine or law. Though they are also forms of business, there are some rules and regulations.

Mirza Nasir: Do not indulge in such petty things; go ahead.

Attorney General: Business is permitted. Messer's Lever Brothers manufacture soap. If I name my company as Lever Brothers, print the same label, make the same soap color, then would not the Lever Brothers have an objection. If they have an objection, can or not they go to some authority or court?

Mirza Nasir: They can, they should.

Attorney General: The court can stop me on provision of evidence, put restraint on me. I would have to change the name of my firm, the label as well. There is freedom of business but there are terms and conditions.

Mirza Nasir: You are walking on the wrong narrow, and muddy path.

Attorney General: I am coming to the right path.

Mirza Nasir: But I am a simple man. These examples are irrelevant.

Chairman: This is for the commission or the Chairman to decide the relevancy or the irrelevancy of examples; you answer the questions.

Mirza Nasir: But if they are irrelevant?

Chairman: Leave it to us; if they are irrelevant we will stop the attorney.

Attorney General: Thus conditions put on the business by the government are just and acceptable?

Mirza Nasir: Conditions placed by the Government have to be accepted. Obedience of the government is necessary.

Attorney General: Obedience of every government appears necessary to you? What if a government orders against Islam?

Mirza Nasir: How is it possible?

Attorney General: If she says not to slaughter the cow.

Mirza Nasir: Then slaughter sheep instead of cow.

Attorney General: But a butcher, who is a professional, if he says that my freedom of profession is affected, then?

Mirza Nasir: He also should sell mutton.

Attorney General: Thus he should obey this order of the Government also?

Mirza Nasir: I am an ignorant person; I cannot understand your argument.

Attorney General: Is everything right wherever it is?

Mirza Nasir: Do not clash; we do not clash with anybody.

Attorney General: Not with any Government or not with any Muslim?

Mirza Nasir: Now this is another issue.

Attorney General: How many marriages a male is permitted? Four! But it is not permitted in America. Thus the freedom of religion would be subject to their law?

Mirza Nasir: If he marries then.

Attorney General: He would be booked in a case in the court. He will say in the court that he did so due to freedom of religion; the court will send him to jail for five or seven years saying that you have spoiled the society due to polygamy.

Mirza Nasir: So?

Attorney General: Into the jail (laughter). We do not accept so much religious freedom. Then should the government interfere?

Mirza Nasir: What example are you giving?

Attorney General: It is the practice.

Mirza Nasir: It is according to the religious traditions.

Attorney General: In Hindus, the religion is comprised entirely of traditions. Suppose a Hindu woman from Tharparker says that she wants to “Satti” with her husband, wants to burn herself alive with him, then should she be permitted to act upon this tradition?

Mirza Nasir: I do not know the law about “Satti”.

Attorney General: They were doing it. These were the traditions of their religion.

Mirza Nasir: You give examples from Islam.

Attorney General: I have said under the supposition.

Mirza Nasir: You go too far in your supposition.

Attorney General: I want to ask you another question. You said that someone can opt any religion he likes. He can only opt a religion he likes or can he invent a new religion as there is freedom of inventing a new religion?

Mirza Nasir: Of course, this is according to the universal charter of human rights but they have accepted universal atheism as religion.

Attorney General: Thus everyone should be permitted to make a new sect, a new religion?

Mirza Nasir: Should be.

Attorney General: For example there are Hippies; they say that our appearance shall be as you see them. They say that every one shall live naked for he is born naked; he can marry his mother for he is born from her. And as many children are born from one mother so one can marry many at a time. Then if they say that for the sake of humanity it is right to sacrifice a human; it is right to kill a human for humanity?

Mirza Nasir: Is there such a problem in Pakistan?

Attorney General: Suppose they say that we are Christians. Then, can a Christian Government interfere in that matter?

Mirza Nasir: As per ethics.

Attorney General: So you accept that sanctions can be imposed for the sake of ethics?

Mirza Nasir: Yes, I accept it, if for the sake of ethics.

Attorney General: For the sake of ethics and for law and order?

Mirza Nasir: Yes.

Attorney General: Then freedom of religion could also be restrained?

Mirza Nasir: Yes it could be. But the restraint should be practiced wisely.

Attorney General: And the power to check these restraints lies with..?

Mirza Nasir: With the Lawful authority.

Attorney General: Every one can use the freedom of religion unless it affects others or deprives others from their right?

Mirza Nasir: Yes.

Attorney General: Thanks. Now see that it is written in the constitution “Islamic Republic of Pakistan”. It is also provided in the prologue so that the Muslims could lead their individual and social lives according to the teachings of Islam which the Holy Quran and the Sunnah

Mirza Nasir: All sects of Muslims.

Attorney General: All sects. Don't you hurry to hop into my comments.

Mirza Nasir: All Muslims. Do not exclude anyone.

Attorney General: I am not doing it now; do not worry. So that they can lead their lives according to Quran and Sunnah. It is the duty of the legislative body to make laws pertaining to religious issues. Is it not this way?

Mirza Nasir: Do not make it a rule and regulation. You will take the matters somewhere else again.

Attorney General: I am only saying that since the legislature has to make laws so that the Muslims can tailor their lives according to the Islamic conjunctions. Is it or not a right of the legislatures?

Mirza Nasir: It is; they have the right to make laws. I do accept.

Attorney General: Now I ask you with great respect that in Article 2 it is written that Islam shall be the state religion of Pakistan; what does it mean?

Mirza Nasir: Religion of the Government shall be Islam.

Attorney General: Exactly; that the politics of the Government shall seek the interest of the religion?

Mirza Nasir: What about the rest of the people...

Attorney General: Respect for every one's rights, as they respect every one's rights in America but America has no state religion, whereas the state religion of Pakistan is Islam.

Mirza Nasir: State religion, but justice with others.

Attorney General: Absolute justice, concession. Article 41 and 91 also provide that the President and the Prime Minister shall be Muslims?

Mirza Nasir: This is not fundamental.

Attorney General: It is a part of the constitution, mandatory. It is not a suggestion, but a promulgated law.

Mirza Nasir: Yes, it is a part; it is promulgated, under the principle policy, yes.

Attorney General: Now there is a man, very popular but a non-Muslim. He wants to contest the elections for this position on the basis of a false declaration of being a Muslim, can anybody object at him?

Mirza Nasir: Such a man could not be an important person. He can neither be great nor God fearing or pious. By submitting false declaration; damn declaration.

Attorney General: Suppose he being a non-Muslim submits declaration as a Muslim, then.

Mirza Nasir: In this case the Government should go to court.

Attorney General: Or to the Election Commission.

Mirza Nasir: Whoever is the authority. You tell where they go to submit papers.

Attorney General: You have taken the oath that you will answer correctly.

Chairman: The delegation is permitted to leave now to come again at six in the evening.

(The delegation leaves)

Maulana Noorani: Sir, he does not give clear answers I think that you should bind him to give clear answers.

Chairman: You may ask the Attorney General.

Maulana Noorani: This is your privilege. He averts.

Chairman: This is his tactics.

Maulana Noorani: Very well.

Attorney General: Now I will bring him to answer the questions.

Chairman: You be assured.

Gh. Ghaus Hazarvi: It is a fact that the questions are clear but his answers are ambiguous.

Chairman: House is adjourned till 6 in the evening.

(The sitting resumed at 6 in the evening under the chairmanship of speaker Sahibzada Farooq Ali)

Chairman: Some members feel that the witness evades from answering questions. It is proposed that next question should not be put until the witness answers the earlier question correctly or refuses to answer.

Attorney General: We cannot force the witness. You can extract the meaning from whatever he says. You can derive from that whatever the answer is correct or evaded or a denial. You can derive some conclusion from his answer but you cannot bind him to give the right answer. Courts decide on the statements of the witnesses. If he is foiling the statement then it goes against him.

Chairman: Call the delegation.

(The delegation entered)

Attorney General: Mirza Sahib! Members have called attention to some matters to be explained. One is about the number of Ahmadis in Pakistan. According to the memorandum presented before the Boundary commission in 1947 signed by Ahmadis, the number of members of Ahmadi sect was two hundred thousand in 1947, but in the morning you stated that Ahmadis were four hundred thousand in 1908. Whether the earlier number you quoted was wrong or the later one?

Mirza Nasir: You have the document?

Attorney General: Here it is.

Mirza Nasir: (On seeing quietly) This gives nothing except figures. Even if five persons are oppressed it is equally bad.

Attorney General: I am not saying that less oppression is right. I just wanted that since we are preparing a record, we should have an exact or nearly exact number of Ahmadis in Pakistan. Anyhow, I come to another matter that in 1901, Mirza Ghulam Ahmad requested the Government that Ahmadis should be reckoned separately in census. This request was repeated in 1911 and then again in 1913?

Mirza Nasir: No figures of census are true.

Attorney General: Be it not true. I want to know that why the census was stopped after 1913? Did you request the Government not to reckon you separately or the Government did so at her own?

Mirza Nasir: I do not know why it happened.

Attorney General: One more thing is to be explained. In the morning you said that your followers call you an Imam Jama'at, but your title is "Khalifa-tul-Masih-al-Salis". Please explain the significance of the word "Imam"; in what sense they call you Imam?

Mirza Nasir: I never asked anyone to call me Imam or Amir-al-Momineen. It is seldom used in our Jama'at, But when it is used in Pakistan then the Amir-al-Momineen' means" Mubaye'een.

Attorney General: I remind you that when you came for speech in the House you had interrupted the Chairman and correcting him had said that you were the Imam of Jama'at?

Mirza Nasir: I had asked not to call me president of Ahmadia Society but Imam of Jama'at. I had in my mind the head of the Community.

Attorney General: That is why I needed explanation.

Mirza Nasir: Oh yes, of course I had said so, I remember, I remember it all.

Attorney General: The next point I wanted to clarify since morning is that could you resign from your position. As head, Khalifa or Imam, are you allowed to resign?

Mirza Nasir: Since the Almighty assigns this office therefore resignation is not permitted.

Attorney General: If you are declared non-Muslims, do you think that the legislature has a right to do so?

Mirza Nasir: This will affect our rights.

Attorney General: Declaring you a minority shall protect your rights.

Mirza Nasir: If this is so then we do not want to protect our rights.

Attorney General: There are other minorities also and their rights are protected.

Mirza Nasir: Pakistan will be defamed that such resolutions are passed here. We love our country.

Attorney General: Protecting your rights shall defame her?

Mirza Nasir: What benefit would this signing bring?

Attorney General: What is your objection in this regard?

Mirza Nasir: What purpose would it serve by declaring us Kaafir (infidel)?

Attorney General: I ask that how it would affect you?

Mirza Nasir: We will not be properly dealt with.

Attorney General: I say that there is no question of opinion about the declaration of Human rights?

Mirza Nasir: The solid and realistic thing is that no one has a right to call me a non-Muslim.

Attorney General: You said in the morning that the authority could declare?

Mirza Nasir: But that was a different matter.

Attorney General: In your 21 June speech you said that the Almighty shall show with His wisdom who is faithful and who is Kaafir (infidel). Now you declare that you are a Muslim; others say that you are not a Muslim. One declaration is from you and one from the other side. How saying so interrupted your basic rights? If your claim is accepted then it is ok; if otherwise, it is interference in your rights; I want this to be explained.

Mirza Nasir: If they say so, we would not mind it at all.

Attorney General: If the legislature says so, then?

Mirza Nasir: Why should the Government interfere?

Attorney General: In the morning you said that the authority can define the difference between a Muslim and a non-Muslim.

Mirza Nasir: In the morning I would have said with some other point of view. (Laughter). People call each other Kaafir (infidel) but with politeness.

Attorney General: The politeness you expect for yourself, you should also observe it for others. You said Mr. Bhutto or Mufti Mehmood or Maulana Maudoodi?

Mirza Nasir: When I said Mr. Bhutto, I meant a member of People's Party and not the Prime Minister.

Attorney General: It is one and the same thing; that he declares Kaafir (infidel). It does not make a difference whether it is People's Party's Bhutto or the Prime Minister?

Mirza Nasir: It makes a difference.

Attorney General: Let us leave Bhutto Sahib. Mufti Mehmood does not have a right to call you but you have a right to do so?

Mirza Nasir: In that sense I also do not have a right.

Attorney General: In what sense you have a right?

Mirza Nasir: Leave It.

Attorney General: The Ahmadi sect believes that Mirza Ghulam Ahmad was prophet of God?

Mirza Nasir: No.

Attorney General: Was he a prophet?

Mirza Nasir: This also is not our faith, but he was an Ummatti (follower) prophet.

Attorney General: What is the concept of Ummatti (follower) prophet?

Mirza Nasir: He is a follower of the prophet who has been “painted in the colour of the prophet”.

Attorney General: Can a follower have followers?

Mirza Nasir: After the Holy Prophet (SAW) there is one nation, the Muhammadi Ummah.

Attorney General: Cannot there be a separate Nation?

Mirza Nasir: This I have not said.

Attorney General: What is the difference between a Sharai (divine) and a Ghair Sharai (non-divine) prophet?

Mirza Nasir: A Sharai (divine) prophet is one on whom divine law is revealed and the Ghair Sharai (non-divine) is the one who makes people follow the previously practiced Sharia't (divine law).

Attorney General: The denier of non-divine would be a Kaafir (infidel) or not?

Mirza Nasir: Kaafir (Infidel) means one who denies, thus he will be so.

Attorney General: Mirza sahib was Ghair Sharai (non-divine); his Munkir (denier) will be a Kaafir (infidel) or not?

Mirza Nasir: He will be a denier, that is a Kaafir (infidel); meaning wise.

Attorney General: He who denies any of the prophets sent by God is no more a Muslim?

Mirza Nasir: He is answerable to God and according to political definition of a Muslim he is a Kaafir (infidel).

Attorney General: I am talking of your Jama'at.

Mirza Nasir: We also think so.

Attorney General: You mean Kaafir (infidel)?

Mirza Nasir: Yes, Kaafir.

Attorney General: So you mean that except your Jama'at all humans are Kaafir (infidels)?

Mirza Nasir: But we respect the dignity of humanity.

Attorney General: But not within the sphere of Islam, rather in the sphere of humanity?

Mirza Nasir: I could not understand; it is my fault.

Attorney General: The faith that whoever does not believe in Mirza is excluded from Islam?

Mirza Nasir: Excluded from Islam and as well a Kaafir (infidel). This has two meanings; one is in the eyes of God that only He has to decide and no one other can interfere; the other is political.

Attorney General: You mean that Islam is of two types; political and non political?

Mirza Nasir: Yes.

Attorney General: What is the definition of a political Muslim?

Mirza Nasir: That I have written this in my statement.

Chairman: Leave it. Ask the next question.

Attorney General: Recently your Jama'at has passed a resolution in England on the incident of Rabwah. I have a copy of it, which says, "Since all over Pakistan, non-Ahmadi Pakistanis have oppressed the Ahmadi Muslims..."

Mirza Nasir: Non-Ahmadi Pakistanis in Pakistan.

Attorney General: Who are the non-Ahmadi Pakistanis? They call themselves Ahmadi Muslims but who are those committing oppression? Who are these non-Ahmadi Pakistanis?

Mirza Nasir: I do not know, I have not seen it; I am hearing it for the first time. Here the word should have been non-Ahmadi Pakistani Muslims.

Attorney General: So you people usually reckon Muslims as non-Muslims...? Please explain it.

Mirza Nasir: Give me a copy of this.

Attorney General: It is also reported in newspapers.

Mirza Nasir: They usually report wrongly in newspapers. I will confirm it.

Chairman: Before the delegation moves out we want to get one point explained. A question was put but the answer was not clear. A Muslim understands the word Kaafir (infidel); does it mean that he who is not a Muslim is a Kaafir (infidel)?

Mirza Nasir: He is not an Ahmadi Muslim.

Chairman: He is not a Muslim; this point needs to be explained. Delegation may leave.

(The delegation left till 8.P.M)

(Proceeding After Maghrib Prayer)

(The delegation returned after Maghrib)

Attorney General: The word Kaafir is being discussed. Regarding the words of Muslim and Kaafir, you said they are political terms only?

Mirza Nasir: Political as well as otherwise. It has its own sphere of Islam and according to political definition he confines within that.

Attorney General: Does he not confine in the other sense?

Mirza Nasir: This has a divine relationship to the Almighty and not to this world.

Attorney General: In our society when you call a person Kaafir, what effect it would have on public. Someone from your Jama'at says that so and so is Kaafir; then what effect a Muslim will take; that so and so person has been excluded from the sphere of Islam or he is still within the confines of Islam?

Mirza Nasir: I never used this word during my Khilafat.

Attorney General: Ahmadi community calls its opponents Kaafir. For example your father; he was also head of Ahmadia sect?

Mirza Nasir: Would have said so before 1958.

Attorney General: So, did he reckon his opponents Kaafir?

Mirza Nasir: God does not like this thing.

Attorney General: Are they Muslims or not? "After all I am only a sinner, not a Kaafir" (a verse from the poetry of a famous Urdu poet, Ghalib). If I do not believe in Mirza Ghulam Ahmad then you see me as a sinner or as a Kaafir?

Mirza Nasir: You deny Mirza; Kaafir literally means Munkir (denier). So by not believing can you say that you are a believer?

Attorney General: Mirza Ghulam Ahmad lived once; people have seen him, no one is denying his being. If I say that at this time it is not evening then I will be a Munkir (denier) and not a Kaafir?

Mirza Nasir: No, a Munkir (denier) of prophet hood of Mirza Sahib.

Attorney General: Whoever is a Munkir (denier) of his prophet hood is a Kaafir?

Mirza Nasir: How we can say that a Munkir (denier) is a believer.

Attorney General: What do you say, one who is a Munkir (denier) of prophet hood of Mirza is a Kaafir or not?

Mirza Nasir: In one sense he is, in another, he is not, that is politically and literally.

Attorney General: One who is a Munkir of Mirza Ghulam Ahmad is a political Kaafir; now is it right to offer prayers behind a political Kaafir? Prayer cannot be offered behind an Islamic Kaafir but what about a political Kaafir?

Mirza Nasir: This is a separate issue.

Attorney General: But you have to resolve this issue. I am giving an example.

Mirza Nasir: That is, a sect announces that all should offer prayers behind its imam.

Attorney General: And they are political Kaafirs?

Mirza Nasir: No, No, Look! If Deobandis say that people of Ahmadia sect should not offer prayers behind them, we would not offer prayers behind them, to avoid provocation.

Attorney General: According to your faith, if a man whom you call Kaafir because he does not believe in Mirza, is excluded from the sphere of Islam, then his....

Mirza Nasir: I have not read anything in the Quran about exclusion from the sphere of Islam.

Attorney General: When you use this phrase then in what sense do you use it?

Mirza Nasir: I do not use it.

Attorney General: Your father, grandfather, brothers, Jama'at all have said that he who does not believe in Mirza is excluded from the sphere of Islam.

Mirza Nasir: I am not sure about that. If you ask me then till the Doomsday I will hold him answerable.

Attorney General: If they would be answerable so would be Kaafirs and sinners. In what category you put them?

Mirza Nasir: In the answerable category.

Attorney General: In the answerable category? Do you hold Kaafirs and sinners, all equal?

Mirza Nasir: Kaafir is the sinner. He, who does not obey God, does not obey the prophet; that is a Kaafir sinner; other sinners are just simple Kaafirs.

Attorney General: Mirza Sahib! So every sinner is not Kaafir but every Kaafir is a sinner?

Mirza Nasir: Every Kaafir is a sinner.

Attorney General: So Munkir (denier) of Mirza is a Kaafir...sinner?

Mirza Nasir: Yes, Kaafir, sinner and answerable.

Attorney General: Now, someone is more answerable and someone less. More punishment to someone and less to someone?

Mirza Nasir: It is not me who will punish; Allah Taala will decide.

Attorney General: Sinner can go to the paradise but Kaafir cannot?

Mirza Nasir: It is again a controversial issue. In our opinion, the Hell is not eternal; a Kaafir can also go to paradise.

Attorney General: According to Quran and Hadith, a Kaafir is excluded from the sphere of Islam?

Mirza Nasir: There is no phrase "Sphere of Islam" in Quran and Hadith.

Attorney General: Does he remain a Muslim or not? If he is no more a Muslim then he is excluded from the sphere of Islam. A Hadith narrates, and if you do not believe in Hadith then at least accept what your father has said. Here, I have in my hand the book of your father; he says that he who does not believe in Mirza is excluded from the sphere of Islam?

Mirza Nasir: Kufr (atheism) differs from Kufr. One Kufr excludes you from Millat whereas the other does not. He, who denies Kalema, is excluded from Millat.

Attorney General: And one who denies prophet hood of Mirza is not excluded from Millat?

Mirza Nasir: No.

Attorney General: This is your declaration; and there was one by your father in front of the Munir Commission; if they differ, then which one should be considered right?

Mirza Nasir: My father said so before the Munir Commission, but he has declared this somewhere else too. We should see all.

Attorney General: The record, witnesses, and facts presented to a court ?

Mirza Nasir: I do not know what my father said, but I would not believe in exclusion from Millat.

Attorney General: A man who is a Munkir (denier) of Jesus; is he a political Kaafir or an Islamic Kaafir?

Mirza Nasir: One who does not believe in the decisions of Quran, he nevertheless remains a political Muslim.

Attorney General: A man obeys all the commands of Allah Taala but does not believe in Jesus?

Mirza Nasir: He is a rebel of Quran.

Attorney General: Is he a Kaafir?

Mirza Nasir: Who is a Kaafir (infidel)?

Attorney General: Who is not reckoned as a Muslim, who is excluded from Islamic Millat; from this point of view what will be the status of a Munkir (denier) of Jesus?

Mirza Nasir: Shall be excluded from Islamic Millat.

Attorney General: And he who does not believe in Mirza?

Mirza Nasir: He is answerable.

Attorney General: Excluded from Islamic Millat?

Mirza Nasir: Not excluded in political sense.

Attorney General: Then excluded in real sense?

Mirza Nasir: Yes.

Attorney General: Do not say "yes" only. Please clearly say that he is excluded.

Mirza Nasir: I have already said that in one meaning, he is a Kaafir and in another, he is a Muslim.

Attorney General: A man who does not believe in the Holy Prophet (SAW)?

Mirza Nasir: Then he is ignorant.

Attorney General: Has he become a Kaafir or not?

Mirza Nasir: He will be excluded from the Islamic Millat in political sense and not in other sense.

Attorney General: Thus he who is a Munkir (denier) of the Holy Prophet (SAW), he too is a Muslim?

Mirza Nasir: Yes, one who calls himself a Muslim he remains a Muslim.

Attorney General: It is your opinion?

Mirza Nasir: Leave it; what you are indulging in; people do not even know Kalema Tayyeba.

Attorney General: This is what I was saying that he who does not know Kalema, does not believe in Jesus, does not obey God's commands, will he be excluded from Islamic Millat?

Mirza Nasir: Shall be excluded politically. No, no; rather he sure will be excluded.

Attorney General: He who denies the prophet hood of Mirza Ghulam Ahmad, he too will be excluded?

Mirza Nasir: He, who does not obey the commands of God, shall be excluded.

Attorney General: God commands to believe in Mirza and one person does not believe?

Mirza Nasir: Then he will be excluded like the former was excluded.

Attorney General: A person who has not even heard the name of Jesus, if he denies?

Mirza Nasir: Will not be excluded politically; rather he would be a Muslim.

Attorney General: Your father said that he, who has not even heard the name of Mirza, is also a Kaafir; what does this mean?

Mirza Nasir: It is evident.

Attorney General: That the Munkir (denier) of Mirza is a Kaafir (infidel)?

Mirza Nasir: In that sense, in which I said.

Attorney General: And in the sense in which your father said?

Mirza Nasir: Yes, that too.

Attorney General: Your father said, "All Muslims who did not participate in the oath of the Promised Christ, though they have not even heard the name of the Promised Christ, they are also Kaafir and excluded from the sphere of Islam".

Mirza Nasir: I will say after consulting the book.

Attorney General: This is your father's book "Ayena Sadaqat". Page number is 35.

Chairman: What did he say in the book?

Attorney General: That "All Muslims who did not participate in the oath of the Promised Christ, though they have not even heard the name of the Promised Christ, they are also Kaafir and excluded from the sphere of Islam".

Mirza Nasir: I have pointed out two forms of Kufr (atheism), this is one. The same thing he had declared in front of the Munir Commission that they will be political Kaafirs.

Attorney General: And these members of Assembly who do not believe in Mirza then they are..?

Mirza Nasir: I have already explained.

Attorney General: I read for you the pages 218 and 219 of the book on Munir Commission.

Mirza Nasir: Do not read. You have told the page number. That is enough.

Attorney General: Don't you worry! I will not read it. But when you say that so and so is a Kaafir then what impression does it have on the masses?

Mirza Nasir: When do we say so?

Attorney General: Like in England it was said that so and so is Kaafir, then what is meant by Kaafir (Infidel)?

Mirza Nasir: I speak of my faith. If Justice Munir or someone else does not accept it, it is his opinion; I speak for myself.

Attorney General: But your Mirza Bashir sahib said, "He who believes in Mosses but not in Jesus, or believes in Jesus but not in Muhammad, or believes in Muhammad but not in the Promised Christ, then he is not only a Kaafir but a confirmed Kaafir and excluded from the sphere of Islam". (Kalma-tul-Fasal, Page 110 by Mirza Bashir Ahmed M.A, son of Mirza Ghulam Ahmad Qadiyani).

Mirza Nasir: The sphere of Islam has also been mentioned.

Attorney General: Is he a political Kaafir and is excluded politically?

Mirza Nasir: That is it.

Attorney General: So, he is politically, a confirmed Kaafir and excluded?

Mirza Nasir: Exactly.

Attorney General: A man believes in Jesus, Abraham, but does not believe in Muhammad, he is a Muslim?

Mirza Nasir: No, No; how he could be. How can a Munkir (denier) of the Prophet be a Muslim?

Attorney General: Does he not believe in one Prophet?

Mirza Nasir: No, how he could be a Muslim.

Attorney General: An absolute Kaafir?

Mirza Nasir: Whatever you say; he is not even worth being called a human.

Attorney General: So within the sphere of Islam he would not be called alike a Muslim?

Mirza Nasir: But when he does not believe in the Prophet (Muhammad), how he could be included in the sphere of Islam.

Attorney General: If he does not believe in Mirza Ghulam Ahmad then can he be included into the sphere?

Mirza Nasir: If he does not believe, then there originate two spheres. He will be within one sphere but not within the other sphere.

Attorney General: Let there be two spheres; the non-Ahmadis who do not believe in Mirza, they are excluded from one sphere of Islam, that is they are Kaafirs. In "Al-Fazal" 26-29 June 1922, it is written that "Since we believe in Mirza's prophet hood, and since the non-Ahmadis do not believe in him as a prophet, and according to the teachings of the Holy Quran to deny any of the prophets is Kufr (infidelity), hence the non-Ahmadis are also Kaafirs"?

Mirza Nasir: This is discussed, I have already commented.

Chairman: One thing should be clarified; are these references accepted?

Attorney General: They have not been denied.

Mirza Nasir: Give them to me. I will check them.

Attorney General: You have a complete file with you.

Mirza Nasir: What is this reference?

Attorney General: It is 26-29 June 1922. Next at page 89 of Anwaar-e-Khilafat by Mirza Mehmood it is written "The Promised Christ has sternly forbidden from offering prayers behind a non-Ahmadi. For whatever number of times you may ask me, I will have the same answer; prayer must not be offered behind a non-Ahmadi, it is not right, no, never".

Mirza Nasir: This I have said in my attestation. You tell why non-Ahmadis do not offer prayers behind the Ahmadis?

Attorney General: If they reckon you as Kaafirs; then you also do not offer prayers reckoning them as Kaafirs?

Mirza Nasir: There are multiple reasons, this is one of them.

Attorney General: Not so; I tell you the reason; it is written at page 90 of "Anwar-e-Khilafat" that "It is our duty not to reckon non-Ahmadis as Muslims and not to offer prayers behind them because we think that they deny one prophet of God".

Mirza Nasir: Now you have started the issue of the prayers.

Attorney General: Due to denial of prophet it is not right to offer prayer behind the non-Ahmadis?

Mirza Nasir: It is right, then.

Attorney General: A man declares that Mirza Ghulam Ahmad is a Kaafir, would not you reckon that man as Kaafir? If two hundred men have said so, or two crore, or 20 crore Muslims? You will reckon them all as Kaafirs if they do not declare that Mirza Ghulam Ahmad is a prophet?

Mirza Nasir: Since they are not fulfilling the requirements of faith, therefore they are answerable to God and excluded from the Islamic Millat.

Attorney General: And those who do not declare him Kaafir?

Mirza Nasir: They are not.

Attorney General: Look you say they are not. Your father said that whoever does not believe in Mirza, though he may not have heard his name, is a Kaafir and excluded from the sphere of Islam?

Mirza Nasir: In one sense he too.

Attorney General: All the Muslims, all Kaafirs?

Mirza Nasir: Those who have not taken the oath of the Promised Christ.

Attorney General: You mean that except Ahmadis everyone else is a Kaafir and excluded from the sphere of Islam?

Mirza Nasir: Yes, included in Islamic Millat but excluded from the sphere of Islam.

Attorney General: You mean that they are labeled as Muslims but in fact are Kaafirs and excluded from the sphere of Islam?

Mirza Nasir: Yes, excluded from the sphere of Islam.

Attorney General: According to your books?

Mirza Nasir: You just give the reference; do not read the text; I would check it.

Attorney General: Presently you check your father's books "Anwar-e-Khilafat" and "Ayena-e-Sadaqat". I have not given reference of others yet.

Chairman: (To the delegation) You may leave. Tomorrow morning.

(The delegation left)

Maulana Noorani: Sometimes Mirzais simply shake their head, which does not come in record. You please check it that they should give such answers, which could be recorded; they answer while sitting.

One member: Attorney General should also put questions while sitting.

Maulana Noorani: The Attorney General would have his patience exhausted; he too should question while sitting or they should stand up for answering.

Attorney General: I am allowed to question while sitting but I stand for questioning on my own.

Maulana Noorani: Then they should also stand up for answering. If the members stand up to ask questions then the answers should also be given standing.

Chairman: But this is the special committee of the National Assembly.

Maulana Noorani: But a witness has no right to sit in the court.

Chairman: Do let them continue; you ask them how they feel.

Chairman: Mr. Abdul Aziz Bhatti.

Abdul Aziz Bhatti: Sir, I want to request that they avoid giving direct answers to questions put to them; they argue and seek ways to deceive. I think that it is duty of the Chairman to bind them to give direct answers so that we do not indulge in arguments.

Maulana Noorani: I respectfully ask not to proceed further until they give clear answers so that they cannot deceive.

Chairman: Today is the first day; next we will cut short.

Gh. Ghaus Hazarvi: Today they reckoned Munkereen (deniers) of Mirza as Kaafirs and excluded from Islam. We all should think that they call us Kaafirs but we are taking so much time in discussing about them; what possibly could be the justification for this?

Chairman: This is a special committee. You members have devised a procedure; let it run. After all why should we hurry?

Gh. Ghaus Hazarvi: We let it run and let them label us, rather the entire Islamic Millat, as Kaafirs? They are bound to answer only those questions, which are asked by the Attorney General.

Chairman: If the Attorney General deems it necessary, he can call the attention of the president.

Attorney General: They need not answer any question. You as judges note the behavior and stances of the witness. His destitution, his aversion from answering, from all these things you can calculate your results. Keep analyzing the situation. Keep noting everything and you will reach the right conclusion.

Chairman: Let me remind one thing to the members that we are recording statement of the witness and according to the Evidence Act the statement of the witness is the most important thing.

Aziz Bhatti: But the conduct of the witness that how he is behaving, how to record it? Only words are being recorded.

Chairman: You see, this is being noted.

Haji M.B. Sumro: I humbly request that you are a great man, I admire your patience, but I will request you not to give them a free hand. He is giving evasive answers. A question has to be repeated many a times in a single breath. Our patience is going to be exhausted. I admire your tolerance, but the presiding officer should interfere to stop this.

Ataleeq Ali Shah: Sir, get the clear answer. It should not be ambiguous; yes or no. Don't pull it long.

Chairman: It is the first day today; we will shorten it.

Gh. Ghaus Hazarvi: The Munkereen (deniers) of Mirza are excluded from the sphere of Islam, do not let it forgotten. Get it noted again and again; it is an important point.

Chairman: Adjourned till tomorrow morning at 10.

PROCEEDINGS OF 6TH AUGUST 1974, Tuesday at 10.00 am
UNDER THE CHAIRMANSHIP OF SAHIBZADA FAROOQ ALI KHAN.

Chairman: Should we start?

Attorney General: Yes sir.

Chairman: I think that the books should be with you (Attorney General) to convince them.

Attorney General: They are already here.

Chairman: You send slips to the Attorney General and he asks questions according to them. He should not be double minded; therefore Maulana Zafar Ahmad Ansari and Abdul Aziz Bhatti shall collect the questions. They will give these questions to the Attorney General during the break and then he will bring these questions under discussion. I do not like the intervening whispering.

Chaudhry Jahangir: Is the written translation of important documents or the witnesses necessary? This is to be decided by the judge.

Chairman: Yes, you members are the judge.

Chaudhry Jahangir: But the members of the delegation are wasting the time of the special committee.

Begum Naseem: Is a woman allowed to present before the question committee?

Chairman: It would be of least significance.

Begum Naseem: For the honor and grace of the Prophet (SAW) we should also.

Chairman: There is one member, Begum Shirin Wahab, you are not. I will raise this matter in the standing committee so that your point should reach them. Call the delegation.

(The delegation entered)

Attorney General: Yesterday you said that the Kaafirs (infidels) are of two kinds. Please state what kind of Kaafir is the Munkir (denier) of Mirza?

Mirza Nasir: If they insist on denial they will be excluded from the sphere of Islam. I said that Kufr (infidelity) is of two kinds, one Kaafir is excluded from Millat (Muslim Brotherhood) and one Kaafir is excluded from the sphere of Islam.

Attorney General: I will call your attention to the writing of Mirza Bashir who says, "The Promised Christ treated non Ahmadis the way the Holy Prophet (SAW) treated Christians. Our prayers were separated from those of non-Ahmadis. Marrying our girls to them was forbidden. We were forbidden from offering their funeral prayers. Now what is left that we can share with them? There are two kinds of relations, the religious and the worldly. The major bridge of religious relationship is the combined worship and the worldly relationship is kinship, so both these relations are forbidden to us. If you say that we are allowed to marry their girls, then I will say that even marrying Christian girls is allowed. If you say why we say salaam (greetings) to non-Ahmadis, I will say that Prophet (Muhammad) also said salaam to the Jews". (Kalema tul Fasl page 169-170)

Mirza Nasir: Look! By marriage between Ahmadis and non-Ahmadis, the relationship will be unpleasant.

Attorney General: But if an Ahmadi boy marries a non-Ahmadi girl, the relations will be pleasant? Don't try to mix different things. This statement declares loudly that you consider the non-Ahmadis Kaafir similar to Jews and Christians.

Mirza Nasir: But this is not a religious verdict.

Attorney General: Is it an administrative issue of your Jama'at to declare non-Ahmadis equivalent to Christians and Jews?

Mirza Nasir: Somebody who is excluded from Millat, why do you expect communication with them?

Attorney General: Kindly state clearly that...

Mirza Nasir: Give me the reference. I will check before commenting on it.

Attorney General: Suppose...

Mirza Nasir: Do not suppose. My mind is weak. I cannot imagine a supposition. First the Molvis declared us Kaafir and gave the verdict.

Attorney General: Someone who has not given the verdict, how will you treat him, as Jews or as Christians?

Mirza Nasir: But if he has joined those who have given the verdict, then how we can separate him?

Attorney General: You mean all? Some are the ones who gave the verdict and some are their companions, therefore they are all equal?

Mirza Nasir: What can be done, the “position” has led us to this; that is why we are saying that prayers cannot be offered behind them.

Attorney General: But Quaid-e-Azam had not given any decree against you?

Mirza Nasir: But in his presence, in the Lahore session, Hamid Badayuni gave decree against us and moved a resolution; therefore Quaid-e-Azam had knowledge of the degree given against us.

Attorney General: But he did not pass the decree himself?

Mirza Nasir: But he did not reject the decree. He did not say anything against the decree of Kufr (infidelity) against us.

Attorney General: If a person cannot hear, cannot see?

Mirza Nasir: He is unable by knowledge, mad, and not answerable.

Attorney General: And a six year old child also?

Mirza Nasir: He would be recognized as per faith of his father, and will be treated accordingly.

Attorney General: So, his funeral prayer would also be prohibited like that of Christian and Jew children?

Mirza Nasir: Yes, of course. But such decrees are given by one sect against the other sect, for example Maulana Ahmad Raza Khan said against Wahabis and Deobandis that...

Chairman: You have given details of these decrees in your declaration. Therefore do not waste time by discussing them again.

Attorney General: Tell me why the funeral prayer of a six-year old child is forbidden; he has not given any verdict against you and he is not their companion?

Mirza Nasir: Funeral prayer of a child is not Farz (mandatory).

Attorney General: Really? You Ahmadis do not offer funeral prayer of your children?

Mirza Nasir: No, we do offer (Laughter). I have said that first I will check the reference then...

Attorney General: You do not consider this a reference?

Mirza Nasir: I neither deny it nor attest it.

Attorney General: Well! Now Anwaar-e-Khilafat. It is your father's book; at its page 93 it is written, "But if the child of some non-Ahmadi dies why his funeral prayer should not be offered, he is not a Munkir (denier) of the Promised Christ. I ask the questioner that if it is right then why the funeral prayer is not offered for the children of Hindus and Christians, and how many people offer their funeral prayers... therefore the funeral prayer of non-Ahmadi children should also not be offered."

Mirza Nasir: My father had said to the Munir Enquiry Commission that a decree of Mirza Sahib has now been discovered, it should be read. But what should we do to the Muslims who do not even let us bury our dead.

Attorney General: The Muslims reckon you as Kaafir that is why they do not let you bury your dead in their graveyards. Do you also reckon them as Kaafirs (infidels) and that is why you do not offer funeral prayers of their children?

Mirza Nasir: Which book did you refer?

Attorney General: Your father's book "Anwaar-e-Khilafat" Page 93.

Mirza Nasir: My father's; then it is ok.

Attorney General: One does not let you bury your dead, he makes a mistake, and then would you also make a mistake?

Mirza Nasir: What else should we do (laughter). Look, being the third Khalifa of Jama'at Ahmadiya, it is my decree that the funeral prayer is "Farz Kifayah". In the presence of Deobandis, Brailvis, and Ahle-e-Hadith do not lead the prayer; it is provocative therefore avoid provocation. But a Muslim was traveling in a plane; when the plane

landed in Denmark then there was no one at the airport except Ahmadis. They made a mistake that they did not offer the funeral prayer, I was very angry with this.

Attorney General: You have further complicated the issue. One thing is that if you are the imam then, and the second is that you have now amended the decree of your forefathers. Thirdly that Mirzais burry a non-Ahmadi without funeral prayer but do not offer his funeral prayer as you have yourself told?

Mirza Nasir: But I was angry on this.

Attorney General: But the Muslim was buried without funeral prayer?

Mirza Nasir: Yes,

Attorney General: If one has passed a decree against Mirza?

Mirza Nasir: He is not excluded from Millat but excluded from the sphere of Islam.

Attorney General: Lahori Mirzais have not passed a decree against you; whether they are Ahmadis or not?

Mirza Nasir: They did not take Bai'at (the oath); therefore they are excluded from Ahmediyyat. Let me help them understand.

Attorney General: They are excluded from the Millat or the sphere of Islam?

Mirza Nasir: It is our internal matter (laughter)

Attorney General: Quaid-e-Azam's funeral prayer was not offered because he had not stopped those who passed decree against you, rather he agreed with them?

Mirza Nasir: Yes.

Attorney General: We reckon him a Muslim.

Mirza Nasir: You might reckon him; moreover Quaid-e-Azam was a Shia.

Attorney General: And Liaqat Ali Khan?

Mirza Nasir: Whatever was his sect, we did not offer his prayer.

Chairman: Yes. Attorney General

Attorney General: Assembly members ask that this answer is too long, given aimlessly; this is not a big problem. This will be solved in less time provided that answer is given correctly.

Prof. Ghaffoor: I request you that if they mention an event, kindly take witness, then the record should also be presented.

Attorney General: I know it sir, but they are avoiding that the record should be seen, but you are the judges. I questioned again and again but every time they tried to avoid to answer because they have no answer. You also are aware of this situation. The record of their books is shouting that they are answering wrongly. But if you or the chairman would stop them, they will make it a legal justification that the behavior of the National Assembly has not been proper. This is a very important point; therefore you please listen to whatever they say, let them speak whatever they want.

Chairman: Chaudhry Jahangir Ali had asked to keep his advice in view.

Attorney General: I have asked about Quaid-e-Azam; they say that he was a Shia. I have asked about Liaqat Ali Khan but their answer was the same that they did not offer prayer for both. Thus in this way the matter is clearing out.

Molvi Nemat Ullah: My submission is that the Attorney General asked about the funeral prayer of Quaid-e-Azam; they said that he was a Shia. It is not a matter of Shia or Sunni. Whoever they were, they were non-Ahmadis and that is why they did not offer his funeral prayer. Do not let them indulge in irrelevant things; they should give a direct answer.

Attorney General: But they avoid this, they must have their own reasons.

Mufti Mehmood: On the issue of Kufr (infidelity), they have made categories, but the result is the same; that these non-Ahmadis may be small or big but they all are Kaafir (infidels). Now when you come to the issue of funeral, the Quaid-e-Azam was a Shia and Liaqat Ali was a Sunni, but they did not offer the funeral prayer for both of them; so the thing has cleared out.

Gh. Ghaus Hazarvi: No doubt that they should be given opportunity to explain lest they should say that they have not been given a chance to defend themselves. But they say that the funeral of a Muslim child is not right just like that of a Christian child. So as Christians are excluded from both categories, the Islamic Millat and the sphere of Islam, the same way the non-Ahmadis are excluded from both Islamic Millat and sphere of Islam.

Sardar I.R. Abbasi: By narrating the incident of Denmark they have proved that they will accept burrying a non-Ahmadi without funeral but will not accept to offer his funeral prayer.

Abdul. Hameed Jatoi: They have submitted a written attestation; its answer the Ulema (religious scholars)....

Mufti Mehmood: Against the point of view of Mirzais we shall also submit a written point of view of Islamic Millat and we shall read it out too.

Gh. Rasool Tarrar: This is very good.

Abdul Aziz Bhatti: Mufti sahib has given me this pamphlet.

Attorney General: Give me.

Mirza Nasir: Is it official or someone has given it?

Attorney General: Let me tell. This is tract number 22 named "An example of truthfulness of Ahrari Ulema" (Ahrari stands for members of Khatm e Nubuwwat movement). Publisher is Director publishing, Directorate of preaching and invitation, President Ahmadia Society, Rabwah, District Jhang.

Mirza Nasir: Yes, Yes this is it.

Attorney General: So, despite being present there, Chaudhry Zaffarullah Khan did not offer the funeral prayer of Quaid-e-Azam?

Mirza Nasir: Chaudhry sahib himself has replied this.

Attorney General: What was the reply?

Mirza Nasir: Reply!

Gh. Ghaus Hazarvi: He is deliberately avoiding. I tell you what Chaudhry Zaffarullah said. Maulana Mohammad Ishaq Abbotabadi asked Zaffarullah why you did not offer funeral prayer of Quaid-e-Azam, Zaffarullah said you may call me a Kaafir (infidel) minister of a Muslim Government or a Muslim minister of a Kaafir Government. Obviously he was not reckoning himself as a Kaafir; in fact he reckoned the entire government as Kaafir (infidel) including Quaid-e-Azam.

Mirza Nasir: This reply, but in 1953 Zaffarullah said that since Shabir Ahmad Usmani was leading the prayer and he reckoned Zaffarullah as a Murtadd (apostate) therefore he did not offer the funeral prayer.

Attorney General: Did you ever offer the funeral prayer of any Muslim behind any of your Imams in Pakistan, anywhere else in the world; any example?

Mirza Nasir: I do not know.

Attorney General: Al-Fazal of 2 October 1952, at page 4, column 2....

Mirza Nasir: Leave this.

Attorney General: Let us say that like Abu Talib the Quaid-e-Azam...?

Mirza Nasir: It is right that our man said so, but it hurt me.

Attorney General: A man does not believe in a divine prophet and another man does not believe in a non-divine prophet, is there any difference in both of them?

Mirza Nasir: Equal, no difference.

Attorney General: Both belong to the same category?

Mirza Nasir: Yes.

Attorney General: If a person is within the Islamic Millat, then according to your faith he is also within the sphere of Islam; but he who is within the sphere of Islam, may or may not be within Islamic Millat. So although a man is excluded from the sphere of Islam he is still a Muslim?

Mirza Nasir: He is still a Muslim.

Attorney General: So he is a Kaafir (infidel) and a Muslim at the same time?

Mirza Nasir: From some aspects, a Kaafir (infidel) and from others, a Muslim.

Attorney General: Mirza Mehmood said that since it is now established that salvation without faith in the Promised Christ is not possible, then why it is attempted to prove a non-Ahmadi as a Muslim. So Mirza Sahib! Your father says that why do they try to prove non-Ahmadis as Muslims.

Mirza Nasir: I have noted. I will check.

Attorney General: So whoever is excluded from the sphere of Islam is a non-Muslim?

Mirza Nasir: Millat and Muslim, both ways.

Attorney General: That is despite being a Kaafir he can be a Muslim?

Mirza Nasir: Yes, he can.

Attorney General: Your father said the same that why prove a Kaafir as a Muslim?

Mirza Nasir: Right!

Attorney General: Good, but in the same context your father said that salvation couldn't be achieved without faith in the Promised Christ?

Mirza Nasir: We can decide only on what is apparent.

Attorney General: Apparently no one can achieve salvation without believing in Mirza?

Mirza Nasir: Of course. But if God pleases he can deliver even a whore.

Attorney General: Do not say such things; else now at page 90 of "Anwar-e-Khilafat" it is written that it is our duty not to reckon non-Ahmadis as Muslims"?

Mirza Nasir: That is to reckon them excluded from the sphere of Islam.

Attorney General: It is our duty not to reckon non-Ahmadis as Muslim?

Mirza Nasir: Reckon them excluded from the sphere of Islam.

Attorney General: Is a Murtadd (apostate) excluded from the sphere of Islam from Islamic point of view?

Mirza Nasir: Murtadd (apostate) is a person who says that I do not have any association with Islam.

Attorney General: Excluded from the sphere of Islam?

Mirza Nasir: Also from Islamic Millat.

Attorney General: Suppose a person believed in Mirza Ghulam Ahmad as a prophet, later he denied, now?

Mirza Nasir: He is a Murtadd (apostate) in a sense.

Attorney General: What is the punishment for a Murtadd (apostate)?

Mirza Nasir: Hell...no punishment in this world.

Attorney General: Mirza had declared one of his followers, Abdul Hakeem, as a Murtadd (apostate) because he had denied Mirza (Haqiqat-Al-Wahi Page number 72-131)

Mirza Nasir: Yes he declared him Murtadd (apostate).

Attorney General: So, he is in hell now, however there is no punishment in this world?

Mirza Nasir: Yes.

Attorney General: Mirza Basher says that kinship with Muslims is forbidden. (Al-Fazal 25 October 1920).

Mirza Nasir: A thing that leads to provocation is illegal and forbidden.

Attorney General: Kinship with Muslims leads to provocation and hence illegal and forbidden?

Mirza Nasir: Of course.

Attorney General: In Mirza's life, Ulema (religious scholars) passed decrees of his Kufr (infidelity)?

Mirza Nasir: There are always decrees; you also pass even against each other.

Attorney General: But all collectively passed against you?

Mirza Nasir: Yes, they passed collectively against us, but Deobandis, Brailvis, Ahle-e-Hadith, Shias also pass decrees against each other; we have the original decrees, which we presented in 1953 and now too have presented in the attestation. Should I read you the condition of these decree givers?

Attorney General: One verdict against the other, collectively this trend was discouraged, but against you the whole nation has collectively decreed. Could you name a single scholar, from any sect, a non-Ahmadi, who does not reckon you as Kaafir (infidel)?

Mirza Nasir: This situation is very....

Attorney General: So by virtue of the collective decree, you are....

Mirza Nasir: I have told it was passed in 1953, but they were not united before this, not in 1950.

Attorney General: Let me accept your objection; in 1953 or later they became united and passed the decree that?

Mirza Nasir: They became united after 1953, they were not up to 1953, after that they became united. God knows.

Attorney General: So, did they all become united?

Mirza Nasir: But about the Shias...

Attorney General: Was Shia Mujtahid (innovator) Mufti Jaffar Hussein not among them in 1951?

Mirza Nasir: Yes he was among them, but "Tarjman-e-Islam" Lahore of 21 March 1971 at Page number 5 in column 5 has stated....

Attorney General: This you have stated in your attestation but I humbly ask that were not also Shias gathered with Deobandis, Brailvis, and Ahle-Hadith under the leadership of Allama Suleman Nadvi in 1951?

Mirza Nasir: They were.

Attorney General: In "Ayena-e-Sadaqat" all Muslims were declared Kaafir (infidels); the decree of their Kufr (infidelity) was passed saying that the whole of the Muslim world is excluded from the sphere of Islam?

Mirza Nasir: This issue has been settled.

Attorney General: All Muslims are excluded from the sphere of Islam, are Ahmadis included in this or not?

Mirza Nasir: How the speaking sect could be included?

Attorney General: So except Ahmadis all are excluded from the sphere of Islam?

Mirza Nasir: Look, neither I deny such references nor I attest them.

Attorney General: You have attested “Anwar-e-Khilafat” and “Ayna-e-Sadaqat”?

Mirza Nasir: I have not attested anything.

Attorney General: These are your father’s books and you are witnessing on oath?

Mirza Nasir: Yes, accepted, page 92.

Attorney General: So all the followers of Islam are excluded from the sphere of Islam but Ahmadis are not excluded?

Mirza Nasir: No.

Attorney General: You reckon yourself from followers of Islam and not from those who are excluded; you mean this?

Mirza Nasir: Yes.

Attorney General: Is it “Nehaj-al-Mussalah” (a book)?

Mirza Nasir: This is not an authority on us.

Attorney General: This is the book of your Jama’at. On its first page it is written that Mirza Ghulam Ahmad named it “Nehaj-al-Mussalah” by inspiration; the books of the times of Noor-ud-Din, Bashir-ud-Din, or Mirza Sahib and you deny them?

Mirza Nasir: Whoever writes it, be it an Ahmadi, whatever be the time, this is not an authority.

Mufti Mehmood: He is denying his father’s book. Nehaj-al-Mussalah is the...

Attorney General: Look, come to the margin of this Nehaj-al-Mussalah. There is reference of Mirza Ghulam Ahmad in another way that “The other sects, who claim of Islam, will have to deny their claim totally”. (Arbaeen number 3. Written in Roohani Khazain, Volume 17, page 417)

Mirza Nasir: This has to be checked.

Attorney General: Is not this also your Jama’at’s?

Mirza Nasir: But the reference would have to be checked.

Chairman: We have the book.

Mirza Nasir: But it needs to be checked.

Attorney General: Here, take it.

Mirza Nasir: (After checking) would have to be totally denied.

Attorney General: The sects which claim of Islam, have faith in one God, the Prophet (SAW) and the Day of Judgment, so will you deny their faith totally?

Mirza Nasir: No, how this is possible?

Attorney General: Then narrate the exact meaning of “totally”

Mirza Nasir: Would have to abandon the sect who claims of Islam.

Attorney General: Mirza Ghulam Ahmad Qadiyani has stated in “Haqiqat-al-Wahi” (written in “Roohani Khazain” Page number 135 Volume 22) that “He who is a Munkir (denier) of the Promised Christ is a Kaafir (infidel)”?

Mirza Nasir: If he denies after Atmam e Hujjat (seeing complete proof).

Attorney General: What is the meaning of Atmam e Hujjat (complete proof)?

Mirza Nasir: He knows that Mirza Ghulam Ahmad is right in his claim but still denies him.

Attorney General: Is it possible that a person says that Mirza is right and then says that I do not believe?

Mirza Nasir: I have heard some people say that even if God asks them personally, they will not believe in Mirza.

Attorney General: They say so for their faith in the termination of prophet hood; such a firm belief that even if God says, that is God would never come down to say so; that is why they say so.

Chairman: Now the delegation can leave to come back again at 6 in the evening. Look, flag all books from which questions are to be put up; and Mufti Sahib (specialized religious scholar) and other members who have to show references, queue before them the chairs and set the books so that they would not have any problem in searching the references.

Mufti Mehmood: There are several editions of books and they have also changed their paper and sizes, therefore it takes some time searching for the references.

Gh. Ghaus Hazarvi: We have no prior knowledge what question would be asked by the Attorney General. After his question we look for the relevant book and then search for the reference.

Maulana Noorani: Despite these things, they are habitual of denying. For example this reference is here in this book “Haqiqat-al-Wahi” but they were diligently denying. Here I have the book.

Gh. Ghaus Hazarvi: One would be a Kaafir (infidel) after Atmam e Hujjat (presenting of complete proof). We do not believe Mirza to be the Promised Christ; this is the unanimously agreed issue. Mirzais and we agree on the point that we deny Mirza. Now one can derive from an established thing. A thing accepted by both parties could be a proof, and if one denies after seeing the proof, then the reasoning is complete. As the proofs of Mirzais have come before you all members, the reasoning has been completed; now therefore get ready to be subject of their decree. (Laughter)

Chairman: All right, at 6.

(The sitting resumed at 6 and the delegation entered.)

Attorney General: Well, Mirza has written that the Munkir (denier) of the Promised Christ is a Kaafir (infidel); should I present the book?

Mirza Nasir: Yes he has written so; need not see the book; I have checked it.

Attorney General: What is the difference between yours and a Muslim’s Kalema?

Mirza Nasir: No difference.

Attorney General: What is the difference in prayers?

Mirza Nasir: No.

Attorney General: What is the difference in fasting and pilgrimage?

Mirza Nasir: They are the same.

Attorney General: Well, Mirza Mehmood Ahmad said in his sermon that the words uttered by the Promised Christ are sounding in my ears. He said “It is wrong that we differ with others only on a few issues regarding the death of Jesus. He said that in God,

prophet, fasting, prayer and Zakat, in short he told in detail, that there is difference in everything". (Al-Fazal 30 July 1931)

Mirza Nasir: In the concepts about the Almighty, the prophet, prayer, fasting etc., we really differ with Muslims.

Attorney General: On your worship place in Nigeria, in the Kalema it is written that Ahmad is the prophet of God?

Mirza Nasir: No, it is mistaken from the calligraphy.

Attorney General: The book is here. There is a clear photograph showing that you have written, "Ahmad is the prophet of God"?

Mirza Nasir: No, this is a misunderstanding from the calligraphy. It is "Muhammad is the Prophet of God".

Attorney General: But I see it clearly "Ahmad is the prophet of God".

Mirza Nasir: It is a matter of calligraphy and it is "Muhammad is the Prophet of God".

Attorney General: Well, you say that you are a separate nation?

Mirza Nasir: Different people because we are a different sect. There are other sects too.

Attorney General: Other sects agree on prophet hood that is on the Holy Prophet (SAW) but you differ and make another person a prophet. You said that one can be a member of Islamic Millat even being a Kaafir (infidel), so in what sense you declared him a Kaafir (infidel) and in what sense others declared you a Kaafir (infidel). You declared someone Kaafir (infidel), so can the assembly consider that whether or not your declaration is right; would you object?

Mirza Nasir: No objection at all.

Attorney General: So the assembly can discuss someone's Kufr (infidelity)?

Mirza Nasir: This is a separate issue.

Attorney General: Just one second earlier, you accepted and now you are denying; now what should we do?

Mirza Nasir: No, this is a separate issue.

Attorney General: You said that one excluded from the sphere of Islam could still be a member of Islamic Millat. If the Assembly declares that Qadiyanis are excluded from the sphere of Islam then would you object?

Mirza Nasir: Would not object, but with the explanation that even after exclusion, we shall be the members of Islamic Millat.

Attorney General: Not a single person in the world would perhaps agree with your explanatory philosophy; excluded and included at the same time, negative and positive at the same time, one and the same thing?

Mirza Nasir: But this decree is against each other *Attorney General:* Would you agree with me that this is a unanimous decree against you?

Mirza Nasir: What do you mean? If two villages get together, it becomes a unanimous decree of the entire world?

Attorney General: If the national assembly decides unanimously, then the entire country is agreed?

Mirza Nasir: Our position is not national but international. If it were about your country alone, then it would have been all right.

Attorney General: Rabta Aalame Islami (the Islamic world alliance) has representatives from all over the world. What if they declared you Kaafir (infidel)?

Mirza Nasir: They would be the nominated people. I say that even if the United Nations or any other elected forum of the world agrees on our Kufr (infidelity), I will seek to leave this matter on God.

Attorney General: Look, you accept the decision of the United Nations or others and seek to appeal only in God's court, but if a Muslims' forum, the National Assembly of Pakistan or Rabta decides this, you do not accept it?

Mirza Nasir: I said that even on the decision of the nations of the world, I will leave the matter to God, and I do not accept it to be correct either.

Attorney General: If you do not accept the decision of the entire world then what is the use of their decision; and if you do not accept any unanimous decision of the entire world, which goes against you, then everything has ended. In this sense you are separate not only from the Muslims but from the entire world?

Mirza Nasir: If my heart does not accept it, how could I agree?

Attorney General: You declare people of the entire world, who deny Mirza, as Kaafir (infidel), this your heart accepts?

Mirza Nasir: I am only a weak human being.

Attorney General: Such a weak human who rejects the decision of the entire world (laughter) and himself decides against them. Look, we desire not to bring any harm to the country and that the assembly should stand on a firm footing to make a decision; please cooperate.

Mirza Nasir: You decide similarly against other sects; they also have the same state of affairs.

Attorney General: This is particularly against you because Mirza Mehmood said, "Did not Jesus Christ separate his followers, from Jews. Did not those prophets whose history has been narrated to us and we see followers with them, separate their followers from others. Thus if Mirza sahib, who is a prophet and messenger, according to his prophecies has himself separated his followers from others, then what is so unexpected if you are separated here". According to his reference ("Al-Fazal" of 26 February 1918) you yourself have separated yourselves. Now the only thing required is legislation to implement it; or is it that you deny that you father has not said so?

Mirza Nasir: That he separated, but it was to avoid influence of others.

Attorney General: Deeming it necessary, he separated you from the Muslims. Now if the Assembly also deems it necessary to separate you, then? Well this was your father's opinion; now let us take the book of your grandfather, Mirza Ghulam Ahmad. It is mentioned on page number 344 of Aina-e-Kamalat, "He whosoever shall claim prophet hood, must acknowledge the presence of God, and must say that God's inspiration comes unto me... Then he must make an Ummah (nation) who would accept him as the prophet and his book as the divine book".

Mirza Nasir: I would check it.

Attorney General: Now, what about that Mirza has claimed that in my revelation there are commands and prohibitions; therefore I am a prophet with Sharia't (divine law). (Arbaeen Volume 4 written in Roohani Khazain at page 435 Volume 17).

Mirza Nasir: That I have seen, but he is saying that he is alleged to have said so.

Attorney General: Allegation or the accused? (Laughter) Well, tell us, has Mirza claimed of the Sharai (divine) prophet hood or of being the Ummatti (follower) prophet?

Mirza Nasir: Not at all Sharai (divine), he was an Ummatti (follower)

Attorney General: He received revelation, which contained commands and prohibitions too?

Mirza Nasir: Yes, this is true.

Attorney General: Now, what is this “Zilly Bruzi”?

Mirza Nasir: This is a discussion worth twenty pages; I have brought it in writing.

Attorney General: Submit it.

Chairman: Now you can leave. Come again tomorrow morning at 10.

(The delegation left)

Chairman: Has any member got to say anything?

Zafar Ahmad Ansari: Sir, you should study them deeply. They are great conspirators. They are conniving everywhere against Muslims, Pakistan and Pakistani Muslims. Do not you ignore them thinking them no more than a sect; they are in fact a depriving conspiracy of colonialism. I was there in the session of Rabta-e-Aalame-Islami, mentioned today. The representing scholars from all over the world agreed in the center of Islam, Mecca, that we must be careful of Qadiyanis. They are enemies of Ummah and traitors of Islam and the Holy Prophet (SAW).

Aziz Bhatti: Sir, the copies of the proceeding for us.

Chairman: This is being recorded. I would ask the secretary of the Assembly to prepare a copy of it and give it to the Attorney General; you will also receive it.

Zafar Ahmad Ansari: Give us copies of their answers so that we could prepare the answer to their answers.

Chairman: Should I make 250 copies, it is not possible so soon.

Ch. Zahoor Ilahi: If not 250, five or seven should be given urgently.

Chairman: The Attorney General shall receive them very soon, Inshah-Allah now, but it would not be very clear handwriting etc.

Ch. Zahoor Ilahi: It is urgent for the Attorney General.

Zafar Ahmad Ansari: Give us howsoever it is written, we would read it, will understand it.

Chairman: Very well. The special committee of the entire house meets tomorrow at ten. The sitting of the special committee of the National Assembly of Pakistan, which comprised the entire House, started at 10.00 am under the chairmanship of the speaker Sahibzada Farooq Ali Khan.

Chairman: Is the Attorney General ready? Should we call those people?

Attorney General: Yes, Sir,

Chairman: Call the delegation.

(The delegation enters)

Chairman: Yes, Attorney General.

Attorney General: Mirza Sahib! Yesterday I had read out a reference for you, have you verified it?

Mirza Nasir: Let us take the references one by one.

Attorney General: I had marked the last question, which was that “Thus as Sharia’t (divine law) of Islam defines the meaning of a prophet, from that definition, Hazrat Sahib (Mirza Ghulam Ahmad) is not at all a Mujazi (metaphoric) prophet; rather, he is a Haqiqi (real) prophet.” (Haqiqat-un-Nubuwwat page number 174).

Mirza Nasir: If Haqiqi (real) prophet means one who is bestowed with new Sharia’t (divine law) then he is not Haqiqi (real) in that sense; but if Haqiqi (real) is taken as the opposite of false then he is Haqiqi (real) and original. This I am saying at my own, and that what is written from that point, I take him to be a Haqiqi (real) prophet.

Attorney General: See next, Mirza Ghulam Ahmad himself says, “There are do’s and don’ts in my revelation. My opponents are at fault from this angle also that if this is the definition of a Haqiqi (real) and Sharai prophet, these qualities are also present in me”.

Mirza Nasir: What reference is this?

Attorney General: Though it was done yesterday. Last few lines of “Arbaeen Number 4. Mirza Ghulam Ahmad had not subjected the term to the Sharia’t (divine law).

Mirza Nasir: What is Sharia't (divine law)? One, who describes do's and don'ts based on his revelation, makes a code of law for his followers, he is Sahib e Sharia't (the prophet with divine law).

Attorney General: Before we proceed it must be explained whether he has said this about himself or the Holy Prophet (SAW)?

Mirza Nasir: About himself, 'My opponents are at fault from this angle also that if this is the definition of a Haqiqi (real) and Sharai prophet, these qualities are also present in me; the do's and don'ts are the verses of the Holy Quran.

Attorney General: And when he says that there are do's and don'ts in my revelation?

Mirza Nasir: These are the verses of the Quran

Attorney General: The verses of revelation, which were bestowed upon Mirza Sahib, are there in the Holy Quran; is he telling that these verses of Quran have again been revealed upon him?

Mirza Nasir: Revealed on Mirza Sahib for the sake of explanation so that he could get them implemented.

Attorney General: The Quranic teachings are also found in the Torah; from this point of view is Sharia't (divine law) that, which contains new commandments?

Mirza Nasir: If Sharia't (divine law) is that which contains new commandments, then that is false.

Attorney General: The Quranic teachings are at hand. The Sharia't (divine law) is one that contains commands and prohibitions; sometimes commands of divine law are described in Old Testament or the Holy Quran. We believe that the prophet hood ended on the Holy Prophet (SAW). The Holy Quran is the last of the divine books. In all books, God commanded not to tell a lie, not to stand for false witness. This inspiration was revealed on the Holy Prophet (SAW) also. If the former inspiration is revealed again on someone, then, according to you, he is not Sahib e Sharia't (the prophet with divine law). From this aspect, the Holy Prophet (SAW) also is not Sahib e Sharia't (the prophet with divine law). If you say that a former inspiration is revealed again on someone and he is Sahib e Sharia't, from this aspect if Quranic verses are revealed on Mirza again, then he is also Sahib e Sharia't?

Mirza Nasir: This has become quite clear that even if the commands of the Quran are inspired through revelation then this means a new Sharia't (divine law).

Attorney General: The reference that since we believe in Mirza Sahib as a prophet and non-Ahmadis do not believe in him as a prophet, then, according to the definition of Quran, denying even one prophet is Kufr (infidelity); therefore the non-Ahmadis are Kaafirs (infidels)?

Mirza Nasir: Kaafir (infidel) in limited terms, for example Munkir (denier) of prayer is Kaafir (infidel).

Attorney General: Thus, the Munkereen (deniers) of Mirza, though in limited terms, are Kaafirs (infidels)?

Mirza Nasir: Yes, in limited terms.

Attorney General: Excluded from the sphere of Islam?

Mirza Nasir: Actually it needs to be explained. Yesterday I realized and remained disturbed for the whole night. This is a great religion; there should remain no misunderstanding.

Attorney General: All right, according to you they remain in Millat but are excluded from Islam?

Mirza Nasir: These references would be new to you but I have read them in old books.

Attorney General: That is enough; leave it. Let's go ahead. In "Khutba e Ilhamia" written in "Roohani Khazain" at page 259 volume 16, Mirza Sahib said that "One who finds a difference between me and Muhammad (SAW), he did not perceive me, did not see me"?

Mirza Nasir: In the state of self-denial, Mirza Sahib says that one who sees me as a separate body is mistaken.

Attorney General: This attribute proves that Mirza Sahib is superior to an Ummatti (follower) prophet. Well, I would ask about the separatist trends in Ahmadis. In this respect there is a statement of Mirza Mehmood and before asking you about this statement I want to say that before independence, your Jama'at had the opinion that you people are a separate body and that you have nothing to do with Muslims, that is you are like Christians or Parsis. After independence, you adopted the point of view that you are part of the Muslims or the Muslim Millat or the Muslim nation. I am saying this so that you should know what question I am going to ask, so that you could answer my question, keeping in view what I have said. Have you got the background of my entire intention?

Mirza Nasir: I have no idea what you are referring to; I have never heard what you are saying.

Attorney General: This is the narration of “Al-Fazal” of 13th November 1946 in which Mirza Mehmood says, “I pointed out to an Englishman through my representative that like Parsis, Christians, our rights should also be acknowledged on which that officer said that they are minority religious groups. Upon this I said that Parsis and Christians are religious groups; the way their rights have been accepted separately, like wise our rights should also be accepted separately. You present Parsis one by one, I will present you two Ahmadis against each”.

Mirza Nasir: Actually there is a history behind it.

Attorney General: Before I quote this saying I want you to have a full picture. Here is a newspaper “Impact” published in England.

Mirza Nasir: When was it printed?

Attorney General: 27 June 1974.

Mirza Nasir: Not in my knowledge!

Attorney General: You see it; this is after the incident of Rabwah. Both entering the same...

Mirza Nasir: Both do not enter into the same.

Attorney General: Mr. speaker, I want to read it. This is an international newspaper. From 14 to 27th June 1974.

Mirza Nasir: Would you like to know whether I agree with its contents or not?

Attorney General: I have already said that this is a general impression that before partition Ahmadis contended that they are separate from Muslims. Now I read it.

Mirza Nasir: Who is the author, what is the status of the newspaper?

Attorney General: What have you got to do with this? Neither this is any of your publications nor a due and authorized proclamation of Ahmadis. This is only an issue printed in England. This has reported a press conference of Chaudhry Zaffarullah Khan and told what happened in Pakistan. Now I read. “The Qadiyani and Ahmadi problem in Pakistan and the recent riots related to this issue actually revolve round the

interesting question that should the Qadiyanis be reckoned a non-Muslim minority in a Muslim society or a Muslim minority in a non-Muslim society; because there are such strong basic differences and such prominent non-resemblance between them that however long be this discussion, both cannot be forced to enter into one Muslim identity or representation. The problem is not due to some religious conflict as Sir Zaffarullah Khan, a prominent leader of the Ahmadi movement."

Mirza Nasir: This is writer's own opinion; Zaffarullah did not say this.

Chairman: Let him read the whole reference, yes Mr. Attorney!

Attorney General: It is written "The problem is not due to some religious conflict as Sir Zaffarullah Khan, a prominent leader of the Ahmadi movement, explained to the press last week in London. They (Ahmadis) think of Mohammad (SAW) to be the last prophet who brought Sharia't (divine law) but deem Mirza Ghulam Ahmad a prophet appointed by God and the fulfillment of a prophecy about the descent of Jesus". These are the words of Chaudhry Sahib but he has accepted that "The Muslims have the faith that there is no prophet of any kind after Mohammad (SAW). Thus the whole issue summarized, is that Mirza Ghulam Ahmad was one of the two personalities; either he was a true prophet or a false prophet. Thus prophet hood of Mirza Ghulam Ahmad is the basis of faith of Qadiyanis.

If the Muslims do not accept it then from Qadiyanis' point of view, it is understandable that he who does not have faith on Mirza Ghulam Ahmad or his message is a Kaafir (infidel). Therefore, it is mandatory to reckon non-Ahmadis as non-Muslims and not to offer prayers behind them, because we (Ahmadis) reckon them (Muslims) as Munkir (deniers) of one of the prophets of God. This is one saying. The other saying is "The child of a non-Ahmadi is also a non-Ahmadi; do not offer his funeral prayer too. The Promised Christ has expressed his extreme displeasure for an Ahmadi who marries his daughter to a non-Ahmadi" (Anwaar-e-Khilafat by Mirza Mehmood Ahmad page number 84-89). When the founder of Pakistan Quaid-e-Azam Muhammad Ali Jinnah died, Sir Zaffarullah Khan, the then Foreign Minister, stood aside and did not participate in the funeral prayer. Now I refer to a quotation of Mirza Mehmood stated a year before partition.

"One year before (before the independence of Pakistan) I pointed out to an Englishman through my representative that like Parsis, Christians, our rights should also be acknowledged on which that officer said that they are minority religious groups. Upon this I said that Parsis and Christians are religious groups; the way their rights have been accepted separately, like wise our rights should also be accepted separately. You present Parsis one by one, I will present you two Ahmadis against each"... date is also given in it, 13th November 1946.

This was the head of Qadiyani sect, Mirza Mehmood Ahmad, and Zaffarullah Khan, probably a representative. Like wise at the time of independence and before the Boundaries commission, the Qadiyanis presented a memorandum that they are separate from Muslims. The result was that the Muslim population proportion decreased in areas of the Punjab belt and at last in the Award decision Gurdaspur was handed over to India so that India could keep in contact with Kashmir. Thus the persistence of Qadiyanis to consider them included in the bigger Islamic community is against the position of Pakistan. In the very beginning, the Qadiyani leadership had sternly advised its followers to convert the small population of Baluchistan into Ahmadis so that they could term at least a province as their province and also advised them to join the armed forces... Later, Qadiyanis forcefully attained powerful positions in business and industry and gained power in civil administration and army, which created the impression lest they might get hold on whole of Pakistan. Many people say there is a role of Qadiyanis in the breaking of Pakistan. Such types of indications have been found in letters to the editor column of "Bangladesh Observer".

In this background recent eruption of anarchy in the far-flung areas is though highly condemnable, but not surprising. Muslims blame that Qadiyanis adopt a highly proud violent and provoking attitude. On the other side, the Muslims have a strong feeling of responsibility to adopt a just behavior on their part. But at the same time, it is also a fact that having been provoked and subdued by anger provides the dishonest persons, the opportunity to utilize the situation for their vested interests. It is difficult to answer in affirmative. This is the matter. Anyhow the basic insolvable issue is that of Qadiyanis. The minorities say that the behavior with them in Pakistan is, though not so much Islamic, but definitely Pakistan has record of an excellent and exemplary behavior with minorities, such as Parsis, Christians, Hindus and Jews and hold that if Qadiyanis get constitutional protection as a minority, then they will get conveyance of peace and mutual connection. This is a fact that they have achieved an excellent position in economic, political and armed spheres of the country and this reviews that there is no real undue discrimination or violent aggression against Qadiyanis. The cause of complication is their very desire to cross all limits in political and economic affairs. A judge of the High court is inquiring about this upheaval but the struggle of Sir Zaffarullah Khan shall create more mistrust because he is trying to approach foreign ministries of America and Britain through human rights commission and other international forums". The extract concluded. I wanted to read out this part only.

Mirza Nasir: The source of this extract?

Attorney General: These are impressions.

Mirza Nasir: Creating an impression against the Ahmadi Jama'at.

Attorney General: Anyhow, this man was present in the press conference of Zaffarullah Khan. He participated as a reporter and then made a report and told that this is the opinion of Ahmadis.

Mirza Nasir: Chaudhry Zaffarullah Khan did not say this.

Attorney General: Not at all. These thoughts and comments are related to the press conference of Chaudhry Sahib or whatever Ch. Zaffarullah Khan expressed. Well, the impression here is that at the time of independence or sometimes ago, the Ahmadi group contended that they are a separate class like Parsis etc.

Mirza Nasir: How is this?

Attorney General: Now, you explain the statement of Mirza Mehmood.

Mirza Nasir: Presently, I am not in this position; I will check it.

Attorney General: Well. Now I come to another topic. What, according to you, is the meaning and concept of the Promised Christ. Is it the rebirth of Jesus or something else like this we want to know it clearly.

Mirza Nasir: This is a wrong impression that the soul has come back again, as Hindus believe. Rather Jesus was to descend in this nation; thus in his place someone, with similar attributes as of his nature, had to come. These are two appearances, the features. The Jesus Christ will not come again; rather a person will be born, with his characteristics, in the time of oppression of Islam, who will win hearts of mankind, and that person according to our belief is Mirza Ghulam Ahmad. This is the concept of the Promised Christ. Last year during a foreign tour, I was asked and I said that we will make the whole world one nation; that is all Christians, atheists, all will become one.

Attorney General: Mirza Sahib, my question was that was it a second transmigration, a rebirth?

Mirza Nasir: Never, there is no concept, rather of the same characteristics.

Attorney General: Having his qualities?

Mirza Nasir: Yes, having his qualities.

Attorney General: But Mirza Ghulam Ahmad says, "Who was Jesus, what was his character; one devoted to eating and drinking; neither pious nor righteous, proud and self-conceited; one claiming himself to be God"? (Maktubaat-e-Ahmadia, Volume 3

page 23-24). These are the qualities of Jesus as Mirza Sahib has narrated and were these the qualities Mirza Sahib possessed?

Mirza Nasir: But, these are derived from the Bible.

Attorney General: But Mirza Sahib has accepted them as right and has written them in his book to criticize Jesus.

Mirza Nasir: But you also read the text before and after.

Attorney General: Here I have the book. It is written in it, "What was his character; one devoted to eating and drinking; neither pious nor righteous; proud and self-conceited; one claiming himself to be God"? (Maktubaat-e-Ahmadia Volume 3, page 23-24)

Mirza Nasir: Yes, this is right.

Attorney General: See this book also. In this it is written, "The family of Jesus is also very pious and pure. His three paternal and maternal grandmothers were adulterers and whores from whose blood he came into being". (Zamema Anjaam-e-Aathm page 7, marginal notes at Roohani Khazain page 21, Volume 11).

Mirza Nasir: Which is the reference, would have to check.

Attorney General: It is the annexure of "Anjaam-e-Aathm"; take the book.

Mirza Nasir: (After checking) It is right; the Bible.

Attorney General: Please read the annexure of "Anjaam-e-Aathm marginal note at page 7"; this is the book of Mirza Ghulam Ahmad Qadiyani, not the Bible. You have in your hands, the book of Mirza...

Mirza Nasir: Yes, that is it.

Attorney General: What are the references of Bible, which you mention?

Mirza Nasir: Yes, we will tell what are the references of Bible and that too what we have said at our own.

Attorney General: To clear the situation about the qualities which they call attributes, I give the next reference. Mirza Sahib said "Jesus could not claim himself to be pious". This is a very authenticated reference. Is it about the same personality, this is what you have to tell us.

Mirza Nasir: But that is about Jesus.

Attorney General: But Mirza Sahib says that Jesus, Christ, and son of Marry are one and the same personality.

Mirza Nasir: But according to the Bible.

Attorney General: Mirza Sahib wrote about the Holy Jesus, "Jesus could not claim himself to be pious because the people knew that he was a drunkard and had a bad repute. Not so after the claim of being God, but he seems so from his early days. Thus the claim of being God is the result of drinking". (Satt Bachan, Page 172; marginal notes written in "Roohani Khazain" at page 296 Volume 10). These are the words of Mirza Ghulam Ahmad Qadiyani and you accept it. Tell me if it has anything to do with the Bible. What this sentence has to do with Bible that "Claim of being God is the result of drinking"?

Mirza Nasir: Yes.

Attorney General: Look! Mirza Ghulam Ahmad is reaching a conclusion, giving the final decision; these are his own remarks. What relation these words have with Bible?

Mirza Nasir: Yes, we shall check and then tell; will inform everyone.

Attorney General: Next Mirza Sahib says...

Mirza Nasir: Is it the same reference?

Attorney General: No, it is another one.

Mirza Nasir: Which one is this?

Attorney General: "Anjaam-e-Aathm", page 6 written in "Roohani Khazain" at page 290 Volume 11. This is the book of Mirza Sahib. It is written about Jesus, "He (i.e. Jesus in bracket, did not write Christ) was habitual of abusing and insolence... And he was somewhat used to lying. And the most shameful thing is that he pirated from Talmud, a Jews book, and wrote it as the Sermon of the Hill, which is considered the heart of the Bible". Is it written anywhere in Bible? If it is, show us.

Mirza Nasir: Not in the Bible, but in the Christian literature.

Attorney General: You have changed your contention. But, is it right to blame a true prophet merely on the basis of some literature and that too regarding character and

dealings? I am presenting before you every aspect so that in future there should not arise any misunderstanding.

Mirza Nasir: Yes, it is right.

Attorney General: It is stated in “Anjaam-e-Aathm” page 7 at marginal note of “Roohani Khazain” page 291, Volume 11, that “Jesus had nothing in his hands except cunningness and deceitfulness”.

Mirza Nasir: Its reference?

Attorney General: The “Anjaam-e-Aathm”. Then again at the same page, it is written, “His (Jesus) tendency towards and his companionship with whores is perhaps due to ancestral relations”.

Mirza Nasir: After checking we will give details of everything.

Attorney General: Mirza Sahib writes (in annexure of “Anjaam-e-Aathm” page 6, written in “Roohani Khazain” page 289, Volume 11), “It seems from the Testament of Mathew that he (Jesus) was a blockhead. Like illiterate women and masses he thought that epilepsy was not a disease; rather he took it as possession of some Jinn. And he was generally habitual of abusing and impertinence. He flared up on very petty issues, could not control his lure. But to me his actions are not regrettable, because he used to abuse verbally and the Jews used to take their revenge physically. It should be kept in mind that he was a habitual liar”. Now, Mirza Nasir Sahib look! “It seems from the Testament of Matthew...” shows that he is drawing conclusions himself and in fact there is no such text; and in the end, the words “to me” prove that he is writing at his own and not from the Bible.

Mirza Nasir: This reference has already been discussed.

Attorney General: Would you accept that a prophet couldn't have these “qualities”?

Mirza Nasir: I accept that these are blames on the Jesus Christ in the Bible and not the facts.

Attorney General: It is strange, you said that you speak of love and do not hurt sentiments of others. But such false allegations on the person of a prophet! For his follower Christians and for Muslims, why this provocation? What is the justification for this?

Mirza Nasir: We do speak of love, but in what context that I would explain later.

Attorney General: But, look! These people are watching.

Mirza Nasir: Everything should be discussed.

Attorney General: Mirza Ghulam Ahmad said, "Forget the story of the son of Mary. Ghulam Ahmad is better than him". (Dafe-al-Balla page 24 written in "Roohani Khazain" at page 240 Volume 18). What does it mean?

Mirza Nasir: You see! The matter has cleared itself out. Do not read it Ghulam Ahmad, read it with adjunct as "Ghulam-e-Ahmad, i.e. the slave of Ahmad".

Attorney General: You mean that the slave of Ahmad (SAW) is a prophet who is better than another prophet?

Mirza Nasir: No, no. One trained by Ahmad (SAW) is better than the one trained by Mosses.

Attorney General: One trained by the Holy Prophet (SAW) is then his Ummatti (follower)?

Mirza Nasir: But he outclassed the prophets of Bani Israel (the Jews) in excellence. (Uproar God forbid)

Attorney General: From "Ghulam Ahmad is better than him" does he mean his own self?

Mirza Nasir: Yes, his own self.

Attorney General: That is Mirza Ghulam Ahmad is superior to Jesus?

Mirza Nasir: Yes, superior to Jesus, but that is due to the Holy Prophet (SAW), due to his association.

Attorney General: He outclassed a real Prophet?

Mirza Nasir: Now, this is another issue.

Attorney General: Where another issue has come from? About the statement, "Forget the son of Mary, Ghulam Ahmad is better than him" you explained, "Mirza sahib is more exalted than Jesus".

Whatever could be the reason for it according to you, but this is your faith that Mirza Qadiyani was superior to Jesus. Next, Muslims do not accept the explanation you offer. Your arguments are wrong, that is it... Well, another question!

Mirza Nasir: Yes, better leave it; ask another question.

Attorney General: Mirza Ghulam Ahmad said, "The Holy Prophet (SAW) used to eat cheese prepared by the Christians and it was known that it contained pig's fat". (Al-Fazal, 23 February 1924, page 6, column 3). Is it a blame or a justification created for legalizing eating such cheese himself?

Mirza Nasir: Look, the exalted founder of the Ahmadi sect said that doubt does not render a thing impure; then he gave an example. Satan makes you confused; you know that ablution is not necessary merely on the basis of doubt.

Attorney General: I only want its explanation.

Mirza Nasir: For God's sake do not discuss this. Let it go; leave it, Oh God! What is this? God forbid, God forbid.

Chairman: This sitting ends. You leave and come again at 12.15 p.m.

(The sitting of the committee resumed after the break. The chairman took the chair.)

Chairman: (After the delegation entered) Shut the doors.

Attorney General: Has Mirza said, "Shun the conflict of old Khilafat, now embrace a new Khilafat. A live Ali (Mirza Ghulam Ahmad) is amongst you. You reject him and seek the dead Ali. (Malfuzat-e-Ahmadia Volume 2, page 142)

Mirza Nasir: Dead Ali means the one who has "died".

Attorney General: That whatever you say, but is it the wording? Do you accept it?

Mirza Nasir: Yes, this is the text, but addressed to an exalted Shia.

Attorney General: To whoever said, but said, and declared himself superior to Ali by saying that I am alive and he is dead. This is the context of how he declares himself superior to Ali.

Mirza Nasir: But he has died.

Attorney General: So, leave the "died" Ali, take the live Ali, Mirza Ghulam Ahmed, who is superior to him?

Mirza Nasir: Yes, live instead of died.

Attorney General: The Holy Prophet (SAW) has also died; should we leave him too?

Mirza Nasir: No. Hmmm...

Attorney General: I take the impression "Forget the son of Mary, Ghulam Ahmad is better than him"; here also "leave Ali and come to me".

Mirza Nasir: I say that this impression...

Attorney General: These are Urdu text; audience and listeners do understand them, don't you change them with arguments. They very well understand what Mirza Qadiyani said about these personalities.

Gardaizi Sahib: Sir, for God's sake...

Chairman: Gardaizi Sahib, be quite. Attorney General Sahib, please proceed.

Attorney General: Mirza Sahib has written, "In the state of Kashf (inspiration), Fatima put my head on her thigh". (Aik Ghalat ka Azala, marginal note at page 9, written in "Roohani Khazain" Page 213, Volume 18).

Mirza Nasir: Let me see the original reference.

Attorney General: It is only Urdu text, you see it, I read the next. Mirza has said. (Nuzool al Masih, Page 99, written in "Roohani Khazain, page 477 Volume 18) "I am always roaming around in "Karbala " and I have hundreds of Hussains in my pocket".

Mirza Nasir: This was in response to a Shia Aalim (religious scholar)...

Attorney General: Insult of exalted Hussein in response to a Shia Aalim, and insult of exalted Jesus in response to Christians. All right, I understood it.

Mirza Nasir: But the founder of the sect has praised Hussein very much.

Attorney General: He would have praised Jesus also somewhere else?

Mirza Nasir: Yes, very much.

Attorney General: We clearly contend that this shrewd double game player...

Mirza Nasir: As you please.

Attorney General: I am reading out his texts.

Mirza Nasir: Yes, but the praise of Hussein I may read out.

Attorney General: Look!

Chairman: Mr. Attorney, Let him read. Let him explain but it must be about that very verse.

Mirza Nasir: The praise of Hussein?

Chairman: If you have any of his or your own quotation explaining that verse, then give it; else go ahead. Yes, Mr. Attorney!

Abdul Aziz Bhatti: Look sir, the witness can express his point of view, but cannot read an answer written or printed in some magazine; this is my point of order.

Chairman: You may please talk to the Attorney.

Mirza Nasir: I can read an extract.

Chairman: His objection is valid; legally it is not permissible to read a written thing.

Mirza Nasir: I can read an extract.

Attorney General: You can read your points to refresh your knowledge; just to refresh your memory.

Mirza Nasir: "The exalted Hussein was pure and clean, and he was one of those whom God cleans with His own hands and fills them with His love, and no doubt he is one of the chiefs of the paradise, and to have even a twig of grudge against him amounts to loss of faith. And the piety, extreme love, patience, steadfastness, devotion, and worship of this Imam is an enlightened model for us, and we are about to start our journey under the guidance of the innocent. Lost is the heart who is his enemy and successful is the heart who physically loves him; and such is his faith, morals, bravery, piety, steadfastness, and love; the features of perfect followership are reflected in him as a clean mirror reflects a beautiful man".

Attorney General: But despite all these qualities of Hussein, "I have hundred of Hussains in my pocket"?

Mirza Nasir: I read another extract.

Attorney General: About explanation of that verse or about praise?

Mirza Nasir: About praise and status.

Chairman: Leave it; come to the real issue. The time...

Attorney General: Sometimes a pleader, sometimes a revivalist, and sometimes Jesus, thus he kept on changing his opinion about his own self; he would have changed his opinion about the exalted Hussein also? Present some reference stated after that verse. Lets go ahead. Mirza said, "There is a great difference between me and your Hussein, for I am slain by God and Hussein was slain by his enemies". (Ijaz-e-Ahmadi page 81 written in Roohani Khazain page 193, Volume 19).

Mirza Nasir: I will check.

Attorney General: You check it, but I will also ask you that his saying "Your Hussein" means that Hussein has no relation with Mirza as he says, "There is a great difference between me and your Hussain".

Mirza Nasir: I will check.

Attorney General: Well, you said that they are excluded from the sphere of Islam and are Kaafirs (infidels)?

Mirza Nasir: Yes, those who do not believe in the Holy Prophet (SAW) are insincere, and they are, to some extent, Kaafir (infidels) too. Thus in every class there are two categories, sincere and insincere.

Attorney General: Also amongst Ahmadis?

Mirza Nasir: Yes, also amongst us.

Attorney General: Thus those who are insincere amongst you, they are also Kaafirs (infidel) to some extent?

Mirza Nasir: To that extent, they are also Kaafirs (infidels).

Attorney General: A person who honestly believes that Mirza Ghulam Ahmad is not a prophet, in which category would you put him?

Mirza Nasir: A sinner, insincere.

Attorney General: Insincere and to some extent Kaafir (infidel)?

Mirza Nasir: Yes.

Attorney General: Ok.

Mirza Nasir: Look! We checked. Take “Dafe-al-Balla” or that, “Forget the son of Mary”, that is all poetry. I have the book in my hand.

Attorney General: Does a prophet say contra factual things in poetry? Does a prophet speak contra factually any time?

Mirza Nasir: Here, you are right. Well now (to his team members) take back the book.

Attorney General: Did Mirza say, “The moon was eclipsed for the Holy Prophet (SAW), and the moon and the sun both were eclipsed for me, would you still deny me?” (Ijaz-e-Ahmadi Page 71, written in Roohani Khazain” page 183, Volume 19).

Abdul Aziz Bhatti: Sir, for everything they say that we will check and get free. They should tell first that do they accept these references or not. We have all the original books here with us. We will show them along with every citation. His other members, the assistants may keep checking. Such is the issue of “checking” that if they want to avoid answering anything, they simply say we will check. Take the books and check. Wind the issue by saying yes or no.

Chairman: That is right.

Attorney General: He says, “ I will read from the original”.

Abdul Aziz Bhatti: Then he should take the book.

Attorney General: But he would read at home. (Laughter).

Mirza Nasir: This statement contains the discussion on “Zilly Bruzi”; you take it.

Attorney General: Give it.

Chairman: Put it in the file.

Attorney General: That of “Your Hussain”?

Mirza Nasir: If you allow me I would get the discussion prepared and would submit it in the evening?

Attorney General: And that “Ahmad is the Prophet of God” in Holy Kalema in Nigeria?

Mirza Nasir: A friend of us has sent the magazine from Saudia and I have shown you. There is a different in the Koofi and Iraqi calligraphy.

Attorney General: But members think that this is Ahmed and not Muhammad (SAW). This is telling itself.

Mirza Nasir: Telling the world another story?

Attorney General: Exactly the opposite. Leaving the entire Muslim world alone, this is telling its own story without words. This is so viewed by the members.

Mirza Nasir: See also the pictures of the rest of our worship places.

Attorney General: And then see the difference of both (Laughter).

Sardar M.B. Sumro: When a question is put to them they deny, then explain; once accepted then why the explanation?

Chairman: Mr. Attorney, please see. When witness accepts a thing, then can he explain it further without necessity of or demand by the court?

Attorney General: But, Mirza Sahib takes everything to the check post. If the answer is in the form of yes or no then the issue can be decided early.

Mirza Nasir: Do you want me to answer according to your wish?

Attorney General: No, you are not bound; but you should clearly accept or deny in the very beginning and say that it means... you come to the explanation but leave acceptance or denial.

Mirza Nasir: I got it. But after that I should be given time.

Attorney General: That is natural. You can demand time. But there are two things. There are some matters that do not require a long time; you should dispose off such issues. Where academic research or further study is needed you may ask for more time, and time will be given to you.

Chairman: The witness should be given time for preparation.

Attorney General: But these are all books of Mirza Sahib, his writings.

Mirza Nasir: But they are not in my possession at this time, this place.

Chairman: Mr. Attorney! Whatever reference you give, the book must be available here.

Attorney General: Sir, this is the way it is going on.

Chairman: It is enough for now. The delegation is allowed to leave. Come again at six in the evening.

(The sitting resumed at six in the evening under the chairman ship of Sahibzada Farooq Ali.)

Mirza Nasir: Look! "There is a great difference between me and your Hussain". Here the pronoun of "Kumm" is pointing to those people who worship Hussain, who do Sajda (bow down on all fours with face to the ground) to his grave. They are addressed.

Attorney General: The reference was that "There is a great different between me and your Hussain". I had asked that who possibly could be "Your"?

Mirza Nasir: Those people.

Attorney General: We fellows are advocates. We take the apparent meaning of the words, simple and straight meaning of words. Saying "your Hussain" means that he is no one to Mirza Sahib, and that I have the help and support of God at all times and Hussain did not have it. Was it right for Mirza Sahib to write and say so?

Mirza Nasir: You should read the whole verse.

Attorney General: If these meanings are wrong or the writer had not said so then it is o.k, but here it is very clearly written; and then Mirza Sahib has further written that I am slain by God and your Hussain was slain by enemies, and that the difference is open and clear.

Mirza Nasir: Read again.

Attorney General: At least, I don't have the courage to repeat the insult of exalted Hussain again and again. This Mirza is comparing himself with Hussain and declaring himself superior.

Mirza Nasir: Comparison; but see the intention behind.

Attorney General: Mirza Sahib also says, "O Shia nation! Don't insist that Hussain is your "Manji"(the Salvatore), I say truly that today there is one (Mirza Sahib) amongst you

more exalted than Hussain". ("Dafe-al-Balla" Page 26, written in "Roohani Khazain" page 233, Volume 18). Here in it the intention is crying out what is meant by Mirza Sahib?

Mirza Nasir: Mirza Sahib is the Zill e Kaamil (the complete shadow) of the Holy Prophet (SAW) and superior than the entire Ummah (nation). This is a matter of faith. There is no doubt in it.

Attorney General: Look! The prophet is present in front of you, he is superior to everyone, and he has advised that there is a great difference between "me and your Hussain"?

Gh. Ghaus Hazarvi: Mr. Attorney! Mirza Nasir has said that not only Hussain rather Mirza Qadiyani is superior to the entire nation.

Mirza Nasir: But Mirza Sahib has praised Hussain.

Attorney General: After praising, he said that I am even superior to him; so, has he praised him or proving his own self superior? Now you claim that Mirza Ghulam Ahmad is Zill e Kaamil (the complete shadow) therefore he is superior to all the saints and even Hussain, this is your claim?

Mirza Nasir: This is not a claim, rather this is my faith that he is the Mehdi and the Christ and hence superior to everyone.

Attorney General: Is it right that because of being the Promised Christ, Mirza Ghulam Ahmad is superior to all prophets and saints, exalted than everybody else?

Mirza Nasir: You instantly reach the conclusion! (Laughter)

Attorney General: You said that he is superior to everyone except the Holy Prophet (SAW), but you people do have faith that Mirza Ghulam Ahmad is superior even to the Holy Prophet (SAW). Your verses read as:

*"Mohammad is amongst us once again
And is even more glorious
Akmal, whoever wants to see Muhammad
Should see Ghulam Ahmad in Qadiyan"*

(Newspaper Al Badar, Qadiyan, 25 October 1906)

Mirza Nasir: But these were refuted.

Attorney General: Who refuted them?

Mirza Nasir: Our Khalifa Mirza Mehmood.

Attorney General: Your Khalifa says that these are wrong and when Mirza himself heard them he applauds by saying, "God bless you", gets them written calligraphically and hooks them up in his home. ("Al-Fazal", Qadiyan, 22 August 1944.) Your Christ says that these verses are right and his Khalifa says that they are wrong. You tell us which one is correct?

Mirza Nasir: I will check.

Attorney General: Here listen! Mirza said, "You forgot the grandeur and the majesty of God, you simply remember Hussain. Thus this is an evil on Islam, it is a heap of dung neighboring the fragrance of Musk". ("Ijaz-e-Ahmadi" page 82, written in "Roohani Khazain", page 194, Volume 19).

Mirza Nasir: Yes it is written, but to refute polytheism.

Attorney General: While refuting polytheism, is it right to assess Tauhid (oneness of God) as Musk and the remembrance of Hussain as dung?

Mirza Nasir: No, no.

Attorney General: You said that he who does not believe in Mirza even on Atmam e Hujjat (presentation of complete proof), he is..?

Mirza Nasir: He who does not accept the claim.

Attorney General: You said that they are Kaafirs (infidels) in limited meanings?

(Break for Maghrib Prayer)

Attorney General: The terms 'in limited meaning' or 'category', are mixed up, please explain it. For example who is that person who is a Munkir (denier) of the prophets mentioned in the Holy Quran?

Mirza Nasir: After Atmam e Hujjat (presenting complete proofs) a Kaafir (infidel).

Attorney General: If, according to your faith the Quran commands to believe in Mirza, then he who, after Atmam e Hujjat (presenting complete proofs), is a Munkir (denier) of Mirza?

Mirza Nasir: He will be a Kaafir (infidel), I mean that the Munkir (denier) of Mirza Sahib shall also be a Kaafir (infidel) but after Atmam e Hujjat (presenting complete proofs).

Attorney General: What is meant by Atmam e Hujjat (presenting complete proofs)?

Mirza Nasir: The Atmam e Hujjat (presenting complete proofs) will be done once somebody accepts our arguments.

Attorney General: Could you show us this meaning of Atmam e Hujjat (presenting complete proofs) as “after accepting our arguments” in any dictionary of the world?

Mirza Nasir: They deny while their hearts are filled with belief.

Attorney General: This is not called Atmam e Hujjat.

Mirza Nasir: This is Atmam e Hujjat to me.

Attorney General: Dictionary says that “to discuss and debate, to offer logical arguments, and to explain” is Atmam e Hujjat. Well, anyhow, tell us that was the Atmam e Hujjat completed on Abu Jahal?

Mirza Nasir: I was not there, cannot tell.

Attorney General: You were not there also in the times of Mirza, not even born. (Laughter).

Mirza Nasir: I swear by God that I have read Mirza Sahib.

Attorney General: The question is not about your intention or education; the question is about Atmam e Hujjat (completion of proofs).

Mirza Nasir: A man knows and still does not believe in Mirza Ghulam Ahmad, he is a Kaafir (infidel) in limited meanings.

Attorney General: A man has not heard even the name of Mirza; in what category would you put him?

Mirza Nasir: Has not heard the name?

Attorney General: Yes, I am asking. (Laughter)

Mirza Nasir: In the category he deserves.

Attorney General: You are averting. But your father did say that, "He who does not believe in Mirza Ghulam Ahmad, even if he has not heard the name of Mirza, is a Kaafir (infidel)". ("Ayna-e-Sadaqat" page 35)

Mirza Nasir: Yes, of course has said, but excluded from Islam.

Attorney General: Your literature has both words for Munkereen (deniers) of Mirza, that the Munkereen (deniers) of Mirza are not only Kaafirs (infidels) but confirmed Kaafirs (infidels) and excluded from the sphere of Islam". ("Kalma-tul-Fasal" page 110). These are the words of your Mirza Bashir M.A. Did he talk aimlessly?

Mirza Nasir: Nay, are they both of the same meaning, Kaafir (infidel) and excluded from the sphere of Islam?

Attorney General: Why do you ask me? Your father's book "Ayna-e-Sadaqat" and your uncle's "Kalma-tul-Fasal" both are here. You can consult them.

Mirza Nasir: Ok, go ahead. Let us assume that this is an extra word.

Attorney General: Not "Ok or let us assume" rather they are using these words very cautiously and purposefully, not excess or extra words.

Mirza Nasir: I mean that this is against the expression of your faith.

Attorney General: From "The non-Ahmadis are Kaafirs (infidels) and excluded from the sphere of Islam" am I right to understand that he is clearly declaring them Kaafirs (infidels) and non-Muslims?

Gh. Ghaus Hazarvi: All the members are requested that Atmam e Hujjat (presenting complete proofs) has been done on you people and they have also decreed that whoever does not believe in Mirza, is a Kaafir (infidel) and excluded from the sphere of Islam. I will submit again and again that the Qadiyanis reckon the entire nation, including members, as Kaafir (infidel).

Mirza Nasir: Please relieve me, now I feel tired.

Attorney General: Are you tired?

Mirza Nasir: Yes tired, I can only request.

Attorney General: Then it is ok.

Chairman: The delegation is allowed to leave.

Mehmood Azam: Sir, ask him to go eat some Kushta (energizer) so that he could sit for sometime.

Mian Ata-Ullah: The Attorney has vexed him today on three four points and that is why he is tired. He should not speak a lot.

Attorney General: Let him speak. The more he will speak, the more will the conflict emerge, which you have already witnessed; irrelevant and contrary. Let him speak, I do not object.

Chairman: Tomorrow at ten Inshah-Allah.

PROCEEDING OF THURSDAY 8th AUGUST 1974.

The sitting of the National Assembly resumed at 10 A.M in the State Bank Building, Islamabad under the Chairmanship of speaker Sahibzada Farooq Ali. (After the recitation of the Holy Quran)

Chairman: The foundation stone of the new building of the National Assembly is being laid on 14th August. Instead of postponing the sitting and calling you members on 14th August, I deemed it proper to continue the sitting till 14th August. By that time the cross-examination on both the parties of Rabwah and Lahori Group would be completed. Then we would be in the position to discuss it.

Attorney General: You see; I am trying my best. Number 1, what is the position of Mirza after denying Jihad (religious war) as a religious obligation. Number 2, Mirzais themselves declare the Munkereen (deniers) of Mirza as Kaafirs (infidels). For themselves they say that no one should call them Kaafir (infidel) but they declare the entire Muslim world as Kaafir (infidel). Those who demand right for themselves are not ready to give rights to others. They are giving lame interpretations of their Kufriya (infidel) beliefs but the true position is disclosing before you during the cross-examination. I cannot say how much more time it would take.

Ch. Zahoor Ilahi: Are you planning to fix some duration for the standing committee?

Chairman: We will discuss it in the chamber. We can hold meeting of the committee anytime. Call the delegation.

(The delegation entered)

Attorney General: Mirza Sahib!

Mirza Nasir: Sir, you have asked whether Mirza Sahib has insulted Jesus Christ. I have studied it thoroughly. Actually, one is the Jesus Christ of the Bible and the other is the Christ of the Holy Quran. Whatever he commented was about the Jesus Christ (of the Bible). He himself is the simile of the Christ; he has written nothing against him, rather he has praised him.

Attorney General: Jesus Christ of the Bible and Christ of the Holy Quran! I ask you are they two different persons or one? One, the Jesus Christ whom the Christians believe to be Jesus the God, and the other person, the Christ who is called the Word of God, the Spirit of God in the Holy Quran; are they two separate persons or the same personality? If they are the same personality then you have offered a lame excuse and if they are two

separate persons then it is against the facts. Externally it is the same person, about whom the Christians have their own beliefs, you people have your own, and the Muslims have their own, different from both, exactly as the Holy Quran has described his personality. What kind of honesty it is to divide one person into two externally and to abuse an assumed Christ? Would you kindly tell us whether it is one person or two persons?

Mirza Nasir: On this I can say nothing; you better ask the Christians.

Sardar M. B Sumro: Gentlemen, please comment! What kind of answer is this?

Attorney General: Mirza Sahib! You are spoiling your position yourself by adopting such a behavior. Well, about the insult of Fatima; was she also two personalities?

Mirza Nasir: Look! The matter of dream is strange. Here it is “Qalaid-ul-Jawahir” (the name of some book). I am giving the Photostat of this to all members. In it is described a dream of Sheikh Abdul Qadir Jillani. This is “Tazkara-Tul-Auliya” (another book), in this is described a dream of Imam Abu Hanifa. There is a dream of Ashraf Ali Thanvi at page 52 of a book “Deobandi Mazhab”. If Mirza Sahib has committed the insult, then you pass a decree against all of them. Read these references and then gather some courage to decide.

Mufti Mehmood: While Mirza sahib was talking I have been through the references. “Qalaid-ul-Jawahir” is not a book by Sheikh Abdul Qadir Jillani. “Tazkara-Tul-Auliya” is not a book of Imam Abu Hanifa. “Deobandi Mazhab” is not a book written by Maulana Ashraf Ali Thanvi himself. These things have been attributed to them, there is no proof whether they said so or not, and thus these three books are not Hujjat (stand proof) for us. To entangle the issue on the basis of these good or bad books is a mere deception.

Number 2. Had these books be their own, they would have described their dreams themselves, and factually it is not so. Had it been so, even then, it was not beneficial for Mirzais because the dream of an Ummatti (follower) is not a Hujjat (proof) in Sharia’t (the divine law). Despite all their exaltedness, Imam Abu Hanifa and Sheikh Abdul Qadir, are the followers of the Holy Prophet (SAW) and the dream of a follower of the Holy Prophet (SAW) is not a Hujjat (proof) in the Sharia’t (divine law) and it could not at all be a basis for a belief. From religious point of view, even the person who dreamt is not bound to believe his own dream.

Number 3. Mirza Sahib stated in his book, “dreamt during sleep, wrote the book while awake”.

Number 4. He is a claimant of prophet hood and the dream of a prophet is a Hujjat (proof) in the Sharia't (divine law).

Number 5. Mirza Sahib has stated his inspiration about exalted Fatima, and not the dream. The dream or inspiration of a prophet is a revelation.

Number 6. A dream is interpreted whereas a revelation is not interpreted and

Number 7. Remember this principle that we are not bound to accept dreams.

These are the facts. To mislead the House by deriving from wrong things attributed to these persons and to entangle the issue for defending Mirza is clear deception. I challenge that I have made seven points, if Mirza Nasir has courage then he should try to deny any one of them so that the matter should be cleared; has he got the courage? So let him deny; if not then I request the members to please perceive the deception which is being smuggled since hundred years on the name of Islam, and like you are distressed today because he is not responding properly, mixing up the matters, similarly the nation is distressed since hundred years. I again challenge that if Mirza Nasir has any courage then he should bring up the answer of any of the seven points I have presented; I would be pleased to hear it.

Mirza Nasir: Mufti Sahib said truly that these are not the books of those persons.

Attorney General: But Mirza Sahib has his own book. In that book he narrates his inspiration, being a claimant of prophet hood that "In the state of inspiration I put my head over the thigh of exalted Fatima"; how vulgar is this. The books from where you quoted the extracts as a response or an interpretation are irrelevant and Mufti Mehmood has commented on them; they cannot be made a basis. Your position is still doubtful. Your study has given us no benefit. Well, now what about the claim of prophet hood made by Mirza?

Mirza Nasir: Look! He claimed to be a prophet.

Attorney General: But in "Azala-e-Auhaam" Mirza sahib has written that to be a Mutee (follower) of another prophet is to be a Muhaddith (innovator) and also a Naaqis (imperfect) prophet. So was Mirza Sahib also a Naaqis (imperfect) prophet?

Mirza Nasir: I don't deny the reference of Mirza, the founder of the sect. Every prophet is a Muhaddith (innovator).

Attorney General: Is the Holy Prophet (SAW) too?

Mirza Nasir: Of Course, yes.

Attorney General: God forbid, was the Holy Prophet (SAW) also a Naaqis (imperfect) Prophet?

Mirza Nasir: You are very quick at reaching the conclusion.

A Member: For God's sake ask some other question. Only Qadiyanis dare do such insult. Such insolence, we cannot even hear it. For deception they say so about the status of Mirza Sahib so that people should not mind, presenting him as a Naaqis (imperfect) prophet; and then in cross-examination they say that the Holy Prophet (SAW) was also such a prophet. So they put Mirza and the Holy Prophet (SAW) at the same status.

Attorney General: That is what Mirza Sahib has stated about Mary, was Mary also two personalities?

Mirza Nasir: The issue of two personalities has been cleared out, that was my misunderstanding.

Attorney General: This is a book by Mirza Sahib. In this Mirza Sahib says, "In an inspiration I saw that I myself am God" ("Kitab-al-Berea" written in "Roohani Khazain" at Page 103, Volume 13)

Mirza Nasir: He never claimed to be God; this is a matter of inspiration.

Attorney General: "In an inspiration I saw that I myself am God and believed that I am Him". These are the words of Mirza.

Mirza Nasir: This is an inspiration.

Attorney General: Inspiration of a prophet is revelation.

Mirza Nasir: What people have said about God? Should I read you references of saints what they said?

Mufti Mehmood: Here please allow me to say that sayings of saints cannot be compared with the sayings of prophets. God forbid, there is always a chance of a mistake by even the most exalted saint; but the prophets are free from mistakes. To find mistakes in their sayings amounts to insulting their prophet hood.

Number 2. If someone narrates some dream of a saint or a saying from him uttered in the state of Jazab (absorption), which is against the Sharia't (divine law) then as a Mufti (religious jurist) I pass a decree, and all schools of thought agree with me, that if some saying of a saint is against the Sharia't (divine law) then it would be so in two cases. If he involuntarily says something against the religion while he is Maghloob ul Haal

(subdued by ecstasy) or he is in a state of Jazab (absorption) then he will be considered as Maazoor (disabled or incapable). The second case is that he said this deliberately. So if he said something against the religion deliberately then we would give a decree against him of Kufr (infidelity). Now Mirza Nasir should tell us whether Mirza Sahib was Maazoor (incapable) or a Kaafir (infidel)? If he was Maazoor (incapable) then he could not be a prophet and if he was a Kaafir (infidel) then the entire issue is solved. (Voices: God be praised, God be praised).

Maulana Noorani: I attest what Mufti Sahib has said because this is the way it is in Sharia't, that one who says anything against religion, if he is not Maazoor (incapable) then he is a Kaafir (infidel).

Attorney General: Here is a reference, Mirza Sahib says, "God called me a beautiful woman", what is this matter.

Mirza Nasir: At this time I am not in a position to deny or attest, I will check.

Attorney General: I also have not read it yet.

Mirza Nasir: Called a woman is an enough hint.

Attorney General: Don't you have knowledge of this?

Mirza Nasir: Is there anything in our knowledge. Our (a little pause) ...during this time... Anyhow I will check.

Chairman: The sitting is adjourned for the break. Now come again at 12:15 P.M.

(After the break the sitting resumed at 12:15 P.M.)

Maulana Noorani: Yesterday you decided to ask them in yes or no and then allow explanation only if needed.

Chairman: I have asked the Attorney General to see to this exactly as it was decided in the evening.

Mufti Mehmood: Sir, they are wasting time on written statements and extracts. They are prolonging the matter by unwonted irrelevant things, dreams, and inspirations. You bind them to clear the position of Mirza.

Chairman: It is true. I noted yesterday that they are bringing irrelevant things. I said exactly as discussed that they are bringing irrelevant things.

Maulana Noorani: Holy Quran and Holy Hadith is the test standard. Weigh sayings and writings of Mirza on them. "Tazkara-Tul-Auliya" and "Qalaid-ul-Jawahir" are no authority on us.

Chairman: Exactly.

Maulana Noorani: You say that he was a thief. In response he says that he was a fictitious thief. Here by his uttering a single word, the whole discussion is diverted; that although he was a thief but was he a real thief or a fictitious one. What is to be done with this that he is a real thief or he theft fictitiously and imitatingly. He is a thief and the crime is proved. You focus the discussion to this point of view so that our time is not wasted.

Chairman: The witness should not speak out until the question is completed. The witness should be stopped from interruption.

Sardar M.B. Sumro: If the intention of the witness is right then there is no need for long explanations; the issue can be solved within five or ten minutes. The fact is that it is a separate religion, separate from that of the Muslims, but they wish to live within the Muslims by deception. To practice this deception of theirs, they have to disguise dual belief, dual approach which you are witnessing here.

Chairman: Answers of some questions are of urgent nature but they use delaying tactics.

Sardar M.B. Sumro: He comes and starts delivering a sermon. Please note that he is a witness and not our orator.

Chairman: This shall not be allowed.

Abdul Aziz Bhatti: Sir, use your powers on their irrelevant answers and stop them.

Zafar Ahmad Ansari: The references from "Al-Fazal" etc which you present, if they deny them, then you show them the original and ask them to tell if it is in "Al-Fazal" or not. If they cannot deny it, this would come on record. Then the newspaper will also be presented.

Gh. Ghaus Hazarvi: Look! You ask whether or not Mirza Sahib or Mirza Mehmood said so? We are not sitting here to listen to his speech.

Chairman: All right.

Gh. Ghaus Hazarvi: Don't ask a question until you have the reference.

*"Mohammad is amongst us once again
And is even more glorious"*

*Akmal, whoever wants to see Muhammad
Should see Ghulam Ahmad in Qadiyan"*

(Newspaper Al Badar, Qadiyan, 25 October 1906)

I had this original "Al-Badar"; until I found the pamphlet I did not put the question. Again, the proof is also here that on hearing this verse Mirza said, "God bless you", Gentlemen, if you had noted it then on this his contention could have been defeated.

Ahmad Raza Kasuri: Sir, the witness repeats his statement again and again. Shows the same extracts from books and argues. We are not sitting here to learn some lesson. Kindly get answers in yes or no. So far as the intention of writing in the book is concerned, the members could get themselves by reading. We have that capability; let him only reject or accept.

A. Hafeez Pirzada: The repetition has some demerits as it is wasting your time but it also has some merits; the more he will repeat the more controversy would show up. We have listened to him so patiently; let us listen to him for a day or so more. You would have known by now that the witness jumps in hurriedly or tries to avert the answer, that is why the Attorney General has to repeat his question. Therefore, now, since the proceeding is approaching the conclusion, we should be patient for one or half a day more.

Chairman: Mr. Kasuri! We will see it in the evening. Now call the delegation.

(The delegation entered)

Attorney General: Is Mary one or two separate personalities; one that of the Bible and the other the mother of Jesus?

Mirza Nasir: On this issue of personalities I have submitted that it was my misunderstanding. She is just one person.

Attorney General: Mirza Sahib writes, "And so exalted is Mary who kept herself for a long time from marrying, then on forced insistence of elders, she married due to her pregnancy". Read after three lines of page 20 of "Kashti-e-Noah" (Written in "Roohani Khazain", page 18, Volume 19.)

Mirza Nasir: "She married due to her pregnancy, but people objected that why against the teachings of the Torah did she marry right during her pregnancy; and why was the promise of being accepted broken, and why was polygamy started, that is, despite the fact that Joseph the carpenter had already had a wife, then why Mary accepted to marry Joseph the carpenter. But I say that these all are compulsions that fell in the way. And in that case those people were pitiable rather than objectionable".

Attorney General: Read first three lines of this page.

Mirza Nasir: “I not only respect Jesus, the son of Mary, as the Christ is the Christ; I also respect his four brothers”. (“Kashti-e-Noah”, page 16, written in “Roohani Khazain”, Volume 19.)

Attorney General: That is enough! Now the matter has cleared out that he is talking about Issa, son of Mary and not about Jesus and concludes himself that, “But I say that these all are compulsions that fell in the way. And in that case those people were pitiable rather than objectionable”. So Mirza Sahib has first accepted these events and then drew the conclusion. If these events are true then they would tally with the Holy Quran and Holy Hadith, if not then Mirza Sahib has joined hands with Jews only to degrade Jesus and to put wrong blame on his mother...

Mirza Nasir: What is its reference?

Attorney General: You have the book in your hands; you yourself have read its page and also the text.

Mirza Nasir: O Yes! It is right.

Mufti Mehmood: Here is a book. It has a verse in Arabic, which means, “Thus I said O land of Golra! Curse be upon you. You have become cursed due to a cursed, so you will be destroyed in the hereafter. A liar has sent a book to me, that is an impious book which stings like a scorpion.” (“Zamema Nuzool-al-Masih” Ijaz-e-Ahmadi” page 75, written in “Roohani Khazain” at page 188, Volume 19.)

Chairman: Mr. librarian! Give the book to the witness.

Attorney General: Let me read a few more so that he can see them all together.

Mirza Nasir: It is right.

Attorney General: Has Mirza Sahib written Maulana Rasheed Ahmad Gangohi as “The blind Devil, a demon, astray, cruel, and the cursed”? (“Anjaam-e-Aathm” page 252, written in “Roohani Khazain”, page 252, Volume 11)

Mirza Nasir: We will check.

Chairman: I think you should ask things from the witness on by one.

Gh. Ghaus Hazarvi: Sir,

Chairman: Maulana! You please sit down.

Attorney General: All the three questions are the same. Has Mirza Sahib written Molvi Saadullah by name as the son of a whore, ill-speaking, wicked, sordid, cursed, and Satan"? This is "Anjaam-e-Aathm" page 281-82, written in "Roohani Khazain" pages 281-82, Volume 11. You please check all the three.

Chairman: Mr. Librarian! Give the witness all the books Mufti Sahib was reading.

Mirza Nasir: "Zamema Nuzool-e-Masih", "Anjaam-e-Aathm", this second, and this third, all the three are right.

Chairman: Please tell the page of the third.

Mirza Nasir: Ok, I have seen, but I can answer only after consulting books.

Chairman: But the books you have in your hands.

Mirza Nasir: I will explain after consulting the books but not now.

Attorney General: You can tell in short that Mirza Sahib has abused the Ulema (religious scholars); tell something.

Mirza Nasir: I will tell it all together so that your time is not wasted.

Attorney General: Please say something, a little bit.

Mirza Nasir: I cannot reach a conclusion, should I speak without it? Man cannot reach a conclusion until he consults the books.

Attorney General: For explanation you have the reference book before you. You may consult this wherever you wish.

Mirza Nasir: I can reach a conclusion only after reading it.

Attorney General: This is here, present before you!

Mirza Nasir: "Anjaam-e-Aathm" has 200 pages; it would take two days to read it.

Attorney General: There will be some paragraphs relevant to the context.

Mirza Nasir: I cannot answer until I am satisfied.

Attorney General: You briefly tell only that what would be your ground?

Mirza Nasir: Until I study it how I can tell what would be the ground?

Attorney General: There could be two things; Mirza Sahib said this in response or they (the Ulema) were silent and Mirza Sahib said these things on his own.

Mirza Nasir: Consultation of books would tell about the matter.

Attorney General: Were not these in your knowledge before, have you never read these books before?

Mirza Nasir: It was in my knowledge but not from this point of view.

Attorney General: I have not specified any point of view.

Mirza Nasir: No, no. This, what is raised as an objection. He who is a Manaazir (disputant, a person trained to undergo religious debate with an opponent) of our Jama'at, those who do Manaazira (disputation, a religious debate on conflicts), they remember them all; but I am not a Manaazir (disputant) of my Jama'at.

Attorney General: Look! Could there be an objection or a response to abuses?

Mirza Nasir: You are taking it as an objection.

Attorney General: But you talk of love and convince people sweetly! This claim and these references; both do not fit with each other.

Mirza Nasir: But I don't know whether they are abuses or not because for each word there are five or ten different meanings in Arabic.

Attorney General: Also many meanings of Badkaar (Characterless sinner), Zaania (adulteress), Satan"? By the way, is your conscience satisfied at this explanation? Khabees (Wicked) has two meanings; Manhoos (the one who brings bad luck) has two meanings; one in good sense and the other in bad sense, very well!

Mirza Nasir: When did I say this?

Attorney General: Now Mirza Sahib said. "One who is my enemy is a Christian, a Jew, a Mushriq (polytheist) and shall go to fire". Do you know any such thing?

Mirza Nasir: I could say after consulting books.

Attorney General: Tazkara, “Haqiqat-e-Wahi”, “Nuzool-e-Masih” etc.

Chairman: The witness says that these are neither books nor references.

Attorney General: This is the book, which says, “Those who were my enemies, they were named as Christian, Jew and Mushriq (Polytheist)”. (“Nuzool-al-Masih” written in Roohani Khazain”, Page 382, Volume 18)

Mirza Nasir: I will tell after seeing ...the book is found...All ight, but the enemy is not named.

Attorney General: Whosoever is the enemy.

Gh. Ghaus Hazarvi: All, including chairman and the members?

Mirza Nasir: Look! Don’t dishearten me.

Chairman: Not at all. You read the book.

Mirza Nasir: The enemy means non-Muslims or the Muslims also.

Attorney General: The non-Ahmadis?

Mirza Nasir: These Muslims are included in non-Muslims.

Attorney General: You read your literature, “All who do not believe in Mirza”.

Mirza Nasir: This sentence should come in record that whether they are non-Muslims or the Muslims are also included.

Attorney General: That is whoever is the enemy of Mirza Sahib he is similar to Christian, Jew and Mushriq (Polytheist).

Mirza Nasir: You want answer of this?

Attorney General: To the enemies?

Mirza Nasir: Christians or whosoever.

Mufti Mehmood: Sir, I read this reference in Arabic. This is Mirza’s book in Arabic, which says, “These are the books whom every Muslim sees with love and respect and benefits from the knowledge they have; and believes in me and attests my preaching; but those who are the sons of whores they do not believe in me”.

Chairman: Give the reference as well as the book to the witness.

Mufti Mehmood: “Ayena Kamalaat” page 547-548, “Roohani Khazain” Volume 5. Here take the book. Let Mirza Nasir see this.

Attorney General: The question is that Mirza Nasir said that the last matter was related to the Christians and the reference was also about the Christians and the witness had said that he would tell about it later. Now I say that here Mirza Qadiyani has abused Muslims by saying that all Muslims have belief in me and attested my preaching but those who are children of whores they have not put faith in me.

Mirza Nasir: What is the reference? Pages 547-548. Let them point out the words they think are abuses; read them all together, I will answer to them all. All the objections are obsolete and several years old.

Attorney General: Its answer shall also be the same old one! You tell about that those who don't believe in me are children of whores.

Mirza Nasir: In this the word is, “zurriyat ul baghaya” This does not mean children of whores.

Attorney General: Children of Badkaar (Characterless sinner) women?

Mirza Nasir: Anyhow, go ahead.

Attorney General: Mirza has said, “He who does not believe in our victory for him it would be clear that he is fond of being a Walad ul Haraam (bastard) and he is not a Halal Zada (legitimate son)”. (Page 34 or 30, The difference of edition), (“Anwaar-al-Islam” page 31, “Roohani Khazain”, Volume 9.)

Chairman: Give the book to the witness.

Attorney General: Here is the book. Tell us what is meant by ‘our victory’?

Mirza Nasir: Conquest of Islam.

Attorney General: Has it been proved?

Mirza Nasir: Yes it has been.

Attorney General: Will be convinced in future, but already declared a bastard?

Mirza Nasir: All these questions will be answered jointly.

Attorney General: "One, who does not follow or does not enter into allegiance, will be a rebel of Allah and his prophet and a dweller of Hell". (Tabligh-e-Risalat Volume 9, page 27; Tazkara Page 607, Edition 3)

Mirza Nasir: Reference?

Attorney General: I have already mentioned, Tabligh-e-Risalat.

Mirza Nasir: I will tell after consulting it.

Chairman: Give the book to the witness. Does he accept it or is it already approved?

Mirza Nasir: It is correct.

Attorney General: And what about him who does not believe in Mirza Ghulam Ahmad?

Mirza Nasir: He does not believe in Allah and the Prophet.

Attorney General: And he who does not believe in Allah and the Prophet?

Mirza Nasir: He is excluded from the Islamic Millat, excluded from the sphere of Islam; he is not a Muslim.

Attorney General: And one who does not believe in Mirza?

Mirza Nasir: He is also the same.

Gh. Ghaus Hazarvi: Don't hesitate. Tell clearly! If the Munkir (denier) of Mirza is a Munkir (denier) of Allah and the prophet, and if the Munkir (denier) of Allah and the prophet is a Kaafir (infidel), then, obviously the Munkir (denier) of Mirza is also a Kaafir (infidel).

Mirza Nasir: Yes, of course. (Laughter)

Mirza Nasir: Why are you laughing, I have said yes he is.

Attorney General: How so?

Mirza Nasir: As the Munkir (denier) of Allah and the Prophet.

Chairman: Mirza Sahib! Tell in clear words whether or not a Munkir (denier) of Mirza is a Muslim? When one can be a Muslim without believing in Mirza, what is the need to believe in him? And if it is not, tell clearly.

Mirza Nasir: Those who do not believe in Mirza are not Muslims.

Attorney General: All the non-Ahmadis are non-Muslims?

Mirza Nasir: How all?

Attorney General: Everyone who believes in Musa (Moses) but does not have faith in Jesus, or believes in Jesus but does not believe in Muhammad (SAW), or believes in Muhammad (SAW) but does not believe in the Promised Christ (Mirza), is not only a Kaafir (infidel) but a confirmed Kaafir and is excluded from the sphere of Islam (Kalema-tul-Fasl", P 110). This is your book. It means all the non-Ahmadis are non-Muslims.

Mirza Nasir: Yes! All those who despite the argument do not believe, all of them.

Attorney General: All the non-Ahmadis on whom Atmam e Hujjat (presenting of proofs) has been done, are Kaafirs (infidels)?

Mirza Nasir: I have already answered. How many times do you want me to repeat?

Chairman: Ok, go ahead.

Attorney General: "The Promised Christ (Mirza) has allowed the same sort of attitude towards non-Ahmadis, which Prophet Muhammad (SAW) had, for the Christians" (Review of Religions P 129). Have you checked it as you had been asked to take note of it?

Mirza Nasir: I am sorry. I had noted it but could not check it.

Attorney General: Let me read some of it, "The same sort of attitude towards non-Ahmadis, which Prophet Muhammad (SAW) had, for the Christians... Our prayers were separated".

Mirza Nasir: Ok! I got the point. I am ashamed that I noted but I could not check it. Now I will check it today.

Attorney General: Mirza Sahib is clear when he says that there is no salvation without having faith in him (Arbaeen No 4, page 6 written in "Roohani Khazain" page 35

volume 17) Then Mirza Mehmood said, “ Don’t try to establish non-Ahmadis as Muslim because they are not Muslims”.

Mirza Nasir: I got the point that my statement and that of second Khalifah do not reconcile with each other.

Attorney General: They are mutually exclusive.

Chairman: That’s all. The delegation may leave. We will meet again at 6.

A. Mustafa Azhari: Maulana Ghulam Ghaus has a reference, Chairman may see.

Gh. Ghaus Hazarvi: The name of that dirty place is written prominently by the Qadiyanis.

Chairman: I saw it and have rejected it. Leave it; they have such mentality.

Gh. Ghaus Hazarvi: Today Nasir had a tough time; instead of checking he himself got checked inside out.

Chairman: Till six.

At 6’0 Clock Sahibzada Farooq Ali took the chair

Chairman: Call the delegation (The delegation was called)

Attorney General: Yes Mirza Sahib!

Mirza Nasir: First of all, I want to clarify Atmam e Hujjat. After Atmam e Hujjat (presenting complete proof) if a person announces that though Allah and his prophet ordain to believe, but he does not believe, then he is excluded from the sphere of Islam. But one who says that he does not understand the ordainment of Allah and his Prophet, then he will not be excluded from the sphere of Islam, not excluded from the Muslim nation.

Attorney General: The references, you were required to clarify, you have omitted them. Earlier today you said that the one who is a Munkir (denier) of Mirza, is a Kaafir (infidel). The other members of the delegation may have made you realize that you committed a mistake; therefore, you have now started on the topic of Atmam e Hujjat. Let me say that you are not cooperating. Secondly, the depiction of Atmam e Hujjat (presenting complete proof) you have given is found nowhere. This meaning of Atmam e Hujjat that he is also convinced, is not mentioned anywhere. I have a dictionary; you can verify.

Mirza Nasir: Which one?

Attorney General: "Feroze ul Lughaat"

Mirza Nasir: This is not a standard dictionary.

Attorney General: You can refer to a standard dictionary; we will consult that. Atmam e Hujjat actually means, to fulfill the Hujjat, to make a last effort to negotiate, to resolve a matter.

Mirza Nasir: Its Urdu is also not correct, what to talk of its meaning.

Attorney General: To fulfill the Hujjat. What is wrong in it?

Mirza Nasir: Its meanings are not clear. To fulfill the Hujjat; what does it mean?

Attorney General: To complete an evidence. You can bring some other dictionary.

Mirza Nasir: Let me explain that if a person who is trying to convince, is satisfied that he has done the job, it is called Atmam e Hujjat. And if the one, who was being argued, is not satisfied, it is not the meaning of Atmam e Hujjat; rather it is ridiculous.

Gh. Ghaus Hazarvi: Mr. Attorney General, to someone who lost eyesight during the rainy season, the whole world appears green (an Urdu proverb). Every clown considers the other a clown. A person who is explaining has done Atmam e Hujjat, has completed the evidence. If the one who was being explained is satisfied why should he not accept it? The satisfaction of the one who was explained is not Atmam e Hujjat. Rather it is the completion of evidence by the one who was explaining, it is called Atmam e Hujjat.

Attorney General: If satisfied, will it be the effort of one who is convinced or one who is trying to convince.

Mirza Nasir: One who is convinced.

Attorney General: It means that Atmam e Hujjat is from the one who is being convinced and not from the one who is trying to convince. (Laughter)

Chairman: Leave it.

Maulana Abdul Haq: Atmam e Hujjat is done.

Attorney General: If you have something prepared, you may proceed.

Mirza Nasir: Yes! I have.

Attorney General: If it is in written form, you may submit it or if you want to read the extracts, you may.

Mirza Nasir: The extracts are also written arguments; you may place them in record. And this about Majlis-e-Khilafat, you may file it as well.

Chairman: File it as a document.

Mirza Nasir: Exclusion from the sphere of Islam has various aspects. There are several spheres of Islam, some are big and some are small. So, it so happens that a person, owing to his act, is ousted from the smaller sphere and not from the bigger sphere.

Attorney General: It means, Islam has a bigger circle and the sinners, non-sincere ones, Kaafirs (infidels), all are within this bigger circle.

Mirza Nasir: Of course!

Attorney General: I understand this philosophy. Anything else?

Mirza Nasir: I wanted to comment on Atmam e Hujjat.

Attorney General: If something is left, you may proceed.

Mirza Nasir: One who himself declares that Atmam e Hujjat is done on me, I don't believe...

Attorney General: In this category, he is a 100 percent Kaafir (infidel)?

Mirza Nasir: Yes he is a Kaafir (infidel); he is excluded from the sphere of Islam. He is not a Muslim but a non-Muslim.

Attorney General: You are also declaring such a person as non-Muslim. Do you give the same right to us to declare someone as non-Muslim?

Mirza Nasir: I am talking about my knowledge. I am not declaring anyone as a non-Muslim.

Attorney General: According to your knowledge is there not even a single non-Muslim in the entire world?

Mirza Nasir: Yes...according to me...

Attorney General: The entire world is Muslim?

Mirza Nasir: No one is a non-Muslim.

Attorney General: Look Mirza Sahib! What are you saying?

Mirza Nasir: I am coming to the point. Whatever has been discussed amongst us, whatever I could perceive from it, the conclusion I have reached; wherever you were right, I had misunderstood, do point it out.

Attorney General: According to you, on whosoever Atmam e Hujjat is done and still he does not accept Mirza, he is ousted from the sphere of Islam; from the bigger circle?

Mirza Nasir: Leave the sphere of Islam, it creates confusion. Those who do not believe in Mirza even after Atmam e Hujjat is done on them, they are Kaafirs (infidels).

Attorney General: Now look! After Atmam e Hujjat is done on one person who believes in Allah, the prophet and Mirza Sahib, he is a 100 percent Muslim and a 100 percent non Kaafir according to you. And those who do not believe in Mirza even after Atmam e Hujjat is done on them are Kaafirs (infidels). A non-Ahmadi, who does not undergo Atmam e Hujjat and does not believe in Mirza you say that such non-Ahmadi, will remain in the sphere of Islam. On the other hand, Mirza Bashir says that why do you try to prove non-Ahmadis as Muslims (Kalema tul Fasl p.129)

Mirza Nasir: Leave that, I am giving my personal opinion. To me, the persons about whom, I have said that they are not out of the Islamic Millat, you cannot call them as non-Muslim.

Maulana Noorani: It is vague. The father says something and the son something else. Who out of the two is truthful, who will decide that. The uncle says one thing and the nephew says his own.

Gh. Ghaus Hazarvi: They are all liars. (Laughter)

Mirza Nasir: Which reference you are giving? Let us talk of the reference from Kalema tul Fasl. It is written therein (there is no salvation without having faith in the Promised Christ, then why to prove non-Ahmadis as Muslims ("Kalema tul Fasl" P.129). This point is clear; after all how to prove a sinner as innocent.

Attorney General: I beg your pardon. Sinners are amongst every community but here the discussion is about Kufr versus Islam, salvation versus non-salvation. Efforts are being

made to label non-Ahmadis as non-Muslims. It is in Urdu language. Please don't do this as it is giving a negative impression about your personality, what are you doing?

Mirza Nasir: Yes! But the writer of Kalema tul Fasl is not Khalifah.

Attorney General: Then you should reject it saying that his opinion is not an obligation on us.

Mirza Nasir: He is a veteran of our group, the son of our founder leader, but not our Khalifah.

Attorney General: I am not arguing with you about his Khilafat. This is the part of literature and a saying of your leader; if you present some saying of your Khalifah, which contradicts it, I will yield. But the Khalifah also supports the view that all the Muslims whether they may not have heard the name of Mirza, are Kaafirs (infidels). Both Bashir Sahib and Mehmood share the view; only you are showing disagreement.

Mirza Nasir: Who am I to disagree with them?

Attorney General: It means, to all of you, all the Muslims are Kaafirs (infidels); then what makes you complicate this issue?

Ch. Zahoor Ilahi: It is prayer time, rather we are getting late for the prayers.

Chairman: Ok! Its Maghrib prayer break. The delegation may leave. We will meet at 8 P.M after the prayer.

Attorney General: Regarding that question that I will present two Ahmadis against one Parsi, Mirza Mehmood is expressing his desire to have a separate status from the Muslims.

Mirza Nasir: I will explain it later that what our services for Pakistan are.

Attorney General: My question was that until the 3rd June 1947 plan was announced, your Jama'at was supporting united India; this fact is presented in Munir Report.

Mirza Nasir: After the creation of Pakistan, we were the first ones to congratulate.

Attorney General: My question was related to the period before that. Should I proceed further?

Mirza Nasir: Yes please.

Attorney General: There is a book by Abul Atta Qadiyani (which was written in reply to a book by Maulana Maudoodi) in which it is written that the sealing of the prophet hood after the Holy Prophet (SAW), has closed benediction of earlier prophets and has opened the wide door of Muhammadi benediction.

Chairman: Page No.?

Attorney General: Page No 8, "It has opened the wide door of Muhammadi benediction".

Mirza Nasir: Your nation is deprived of all those blessings, which the Bani Israel or earlier nations were getting. As far as I have understood it, after the Holy Prophet (SAW), Ummatti (follower) prophets will continue, and this is the door of benediction which is not closed, while some say that it is closed.

Attorney General: Let me ask another question. In the last 14 hundred years, after Prophet Muhammad (SAW) till the birth of Mirza Ghulam Ahmad, did any prophet come? Was this door opened for even a minute during this period?

Mirza Nasir: This is a philosophical question. Mullah Ali Qari has written at page 61 of Mauzuat-e-Kabir that either Hazrat Ibrahim, the son of the Holy Prophet (SAW), would have become an Ummatti (follower) prophet or Hazrat Umar would have been an Ummatti prophet..

Attorney General: Did they become?

Maulana Abdul Haq: I submit that Mauzuat-e-Kabir contains Modoo Ahadith (unauthentic traditions falsely attributed to the Holy Prophet (SAW)). To base an argument on unauthentic traditions is temerity. The reporters of these traditions are weak and undependable. To depend on these traditions in a sophisticated discussion like this is absolutely unfair.

Had Hazrat Ibrahim survived, there would have been two possibilities; firstly he would have got prophet hood and secondly he would not. If he would get prophet hood the Holy Prophet (SAW) would no more remain the last of the Prophets and if he would not get prophet hood people would have objected that Hazrat Ismael, son of Hazrat Ibrahim was a prophet, Hazrat Yousaf the son of Hazrat Yaqoob was a Prophet, then why not Hazrat Ibrahim, the son of the Holy Prophet (SAW). Therefore, Allah took away all the sons of the Holy Prophet (SAW) in their childhood to avert this objection on the Holy Prophet (SAW) as well as on his status of the last of the prophets. Hazrat Imam Bokhari writes in Sahih Bokhari at page 914. "Had there been any prophet after Muhammad (SAW), then his son Ibrahim would have lived". It means that the death of Hazrat Ibrahim is in fact the proof of the sealing of prophet hood, whereas Mirza is misinterpreting this tradition and trying to open the door of prophet hood.

Attorney General: Muhammad (SAW) is the mercy for the worlds. The door of Allah's blessings is not closed. According to your faith, this door is open for the last 13 hundred years or not? Blessing came or not? The door is not closed; prophets will come. So as I said did any prophet come in the last 14 hundred years after the Holy Prophet (SAW)?

Mirza Nasir: During this period of 13, 14 hundred years, no Ummatti (follower) prophet came; however, hundreds of Prophets have come.

Attorney General: Can you give some names?

Mirza Nasir: I don't know. (Laughter)

Attorney General: Please tell us the name of a single such prophet?

Mirza Nasir: I am not in a position to tell, but no Ummatti (follower) prophet came.

A. Mustafa Azhari: Mr. Chairman! The witness is misleading.

Chairman: It is crystal clear that he is giving contradictory statements, but...

Attorney General: My question is that according to your faith, can a prophet come or not? Obviously you consider Mirza Ghulam Ahmed as Ummatti (follower) prophet.

Mirza Nasir: Is your question finished? Our belief is that amongst the Ummat-e-Muhammadi (Muslim nation), only he can be a prophet whose prediction was given by the Holy Prophet (SAW).

Attorney General: It means according to your faith, this prediction is about Mirza Ghulam Ahmad only and no one else?

Mirza Nasir: Yes for him only.

Attorney General: Can you quote any Hadith?

Mirza Nasir: There are many Ahadith about this prediction.

Attorney General: Only one prophet would come and none else? No Ummatti (follower) prophet came before Mirza Ghulam Ahmad, only one came. No one else will follow. That is the door of benediction is closed. It opened for a while, for one prophet and closed again. Before him also it was closed?

Mirza Nasir: The door of benediction is open. Martyrs, the pious and the truthful came and will continue to come.

Attorney General: How many?

Mirza Nasir: Thousands.

Attorney General: And the Ummatti (follower) prophet only one? Is it?

Mirza Nasir: The door of benediction of Prophet Muhammad (SAW) is open and showing its glory.

Chairman: You did not answer the question of the Attorney General.

Attorney General: If you allow, I may repeat my question in another way.

Chairman: Allowed! The question was not answered. Attorney General, repeat the question.

Attorney General: According to your faith, can a prophet other than Mirza Ghulam Ahmad come or not?

Mirza Nasir: The answer to “can come” is, can come!

Attorney General: Can come?

Mirza Nasir: Can come.

Attorney General: But in reality, only one has come.

Mirza Nasir: Practically speaking, only he can come whose tiding has been given by the Holy Prophet (SAW).

Attorney General: Can come as a matter of belief, but practically speaking, did not come?

Mirza Nasir: Yes!

Attorney General: There seems to be disparity between belief and practice. Did the Holy Prophet (SAW) not give tiding of any one other than Mirza Ghulam Ahmad? I mean are you sure?

Mirza Nasir: According to my knowledge, no one else.

Attorney General: The mercy of Allah has not been discontinued. Thirteen hundred years is not a big deal. We can wait for thirteen thousand years. Thousands of prophets can come. But you insist that, no, only one was to come. Only one Ummatti has come and no one is to follow. Did I understand what you mean?

Mirza Nasir: This is not clear. There is only one tiding.

Attorney General: I repeat!

Mirza Nasir: I said there is only one tiding. Other than the Ummatti prophet, whose tiding the Holy Prophet (SAW) has himself conveyed, no one else can come. This is our faith.

Attorney General: Other than him no one else has come nor others will follow?

Mirza Nasir: According to our faith, there is only one tiding about an Ummatti Prophet.

Attorney General: Other than him, no one can come?

Mirza Nasir: Other than him no one can come. But 'similes of the prophets of Bani Israel' can come in thousands.

Attorney General: They are the Ulema (religious scholars), not prophets. Prophet, just one?

Mirza Nasir: Just one.

Attorney General: After the Holy Prophet (SAW), only one prophet, who is the Promised Christ, only he has come. After him no one can come?

Mirza Nasir: According to our faith.

Attorney General: But I read a reference from the "Anwar e Khilafat". "And they did not understand the will of God and thought that the God's treasures are depleted, and He can no longer offer any one anything more. Similarly, they say no matter how great an effort one makes in his prayers and abstinence from the evil, may his efforts exceed those of many of the prophets, to whatever extent he gets enlightened, but God will never make him a prophet and this thinking is due to their inability to understand the will of God. What to say of one prophet, I say there will be thousands of them".

Mirza Nasir: Who is this?

Attorney General: Mirza Mehmood (Anwar e Khilafat page 62 & 65). Let me read. "They are afraid of opposition, but if they put swords on both sides of my neck and am asked to declare that no prophet would come after the Holy Prophet (SAW), I will tell him that you are a liar, a Kazzab (Liar par excellence). Prophets can come after the Holy Prophet (SAW) and can definitely come".

Chairman: Show it to the witness, so that he can verify it.

Mirza Nasir: These references are correct. But he is talking of possibilities.

Attorney General: I submit that was Mirza Mehmood aware of the tidings by the Holy Prophet (SAW) or not?

Mirza Nasir: Matter of possibilities.

Attorney General: He does not say that a prophet may come; he says that they will come. Read it carefully.

Mirza Nasir: The same question was asked during Munir Inquiry. Here he talks about possibility.

Attorney General: It is also possible that Allah may send a Sharai Prophet; He can do anything.

Mirza Nasir: No it is impossible.

Attorney General: You say that only one Promised Christ would come and he has already come. Mirza Mehmood says more are to come. Do you think that Mirza Mehmood was unaware about the tidings by the Holy Prophet (SAW)? Let me read the reference again.

Mirza Nasir: No need, it is clear.

Chairman: He is saying this with full surety and confidence.

Attorney General: Then consider it.

Mirza Nasir: You ask the question.

Attorney General: It is not a matter of probability that Allah may send another set of commandments or reveal upon another prophet; we say that the last of the prophets has come and so has the last book. This is our faith and yours as well. But you say that one more will come and he has come. Whereas Mirza Mehmood says thousands will come. What do you say about it?

Mirza Nasir: I have already explained.

Attorney General: Now the next question is that no prophet would come after Mirza Ghulam Ahmed, it means he is Khatam un Nabiyyeen (the last of the prophets), as I have understood it.

Mirza Nasir: Mirza is the slave of Muhammad (SAW).

Attorney General: It is not a matter of chance; it is based on facts.

Chairman: Answer the question; it is very clear that if only one prophet has to come after the Holy Prophet (SAW) and if he is Mirza Ghulam Ahmad, it means that Mirza is Khatam un Nabiyyeen (the last of the prophets)?

Attorney General: You believe that tiding is about only one prophet?

Mirza Nasir: Yes for only one.

Attorney General: And he is Mirza Sahib, which confirms that the Promised Christ is Khatam un Nabiyyeen (the last of the Prophets)?

Mirza Nasir: Leave the Promised Christ; every one believes that Messiah will come.

Maulana Noorani: Sir! Khatam un Nabiyyeen (the last of the prophets) means that no one will be made a prophet after the advent of the Holy Prophet, except Jesus (who is to follow), who has already been given prophet hood before the Holy prophet (SAW).

Attorney General: Look Mirza Nasir Sahib! It is evident that Jesus was given prophet hood prior to the Holy Prophet (SAW). He was not made Prophet after the prophet hood was sealed by the advent of the Holy Prophet. And according to you, Mirza Ghulam Ahmad was given prophet hood after the Holy Prophet, so is he Khatam un Nabiyyeen (the last of the Prophets)?

Mirza Nasir: There are four fundamentals of Islam.

Chairman: You did not answer the question.

Attorney General: I ask you whether or not any more prophets would come after him (Mirza Ghulam Ahmad) when he is the last one to come? I mean, from your point of view?

Mirza Nasir: Ask some one who can tell, what can I say?

Chairman: The question of the Attorney General was not answered.

Attorney General: I am asking about your faith; was Mirza Ghulam Ahmad the first and the last Ummatti (follower) Prophet?

Mirza Nasir: The last Prophet is the Holy Prophet (Muhammad SAW).

Attorney General: The last Sharai Prophet was Muhammad (SAW) and Mirza Ghulam was the last Ummatti (follower) Prophet?

Mirza Nasir: He was not after Muhammad (SAW).

Attorney General: Then, was he before him?

Chairman: What are you saying Mirza Sahib?

Abdul Aziz Bhatti: No answer to the question yet.

Chairman: You, please take your seat.

Mirza Nasir: I am tired.

Attorney General: Yesterday he said the same thing that he is tired.

Mirza Nasir: I am tired; tomorrow is Friday.

Attorney General: I have to deliver a lecture in the Defense College tomorrow.

Mirza Nasir: Tomorrow is Friday as well.

Chairman: The delegate may leave. We will decide the program now.

Mian Ata Ullah: I salute the Attorney General. In my opinion, the discussion should start tomorrow from where it has ended today.

Chairman: Leave it to the Attorney General. If he is unable to come tomorrow, Maulana Zafar Ahmad Ansari and the law minister, Pirzada, are here.

Abdul Hafiz Pirzada: I have to look after multiple affairs.

Sardar M. B. Sumro: Sir, the Attorney General's performance today is highly commendable.

Chairman: Let the Attorney General decide the policy. For one single point, he had to work for four hours.

Ch. Barkat Ullah: Maulana Zafar Ahmad Ansari and Pirzada are also suitable, but I think, the presence of the Attorney General is necessary.

Abdul Hafiz Pirzada: The worthy member is right. His argument carries weight. If we start at 10, the Attorney General can come.

Chairman: All right; inform the delegation; tomorrow at 10.

(The sitting adjourned till 10.00 a.m on August 9).

The meeting of the special committee started at 10.00 a.m with the speaker National Assembly, Sahibzada Farooq Ali in chair. (Recitation from the Holy Quran)

Chairman: We are meeting as a special committee; therefore, we need to examine code of conduct daily.

Ahmad Raza Kasuri: If the meeting of the special committee is adjourned for few days, all the members could get the proceedings so that we can prepare ourselves in the holidays. When we go home, the proceedings should be with us.

Chairman: I am working on these lines; we are preparing two hundred copies. Allah willing, it will be with you.

Ahmad Raza Kasuri: Thank you sir.

M. Hanif Khan: I want to get the record corrected that the committee is performing its task without any prejudice. We are working with open minds. The witness may or may not be able to convince us. We have not yet established any opinion. I think, all the members will agree with me that with the statement of the witness or the witnesses who will follow, we have our minds clearly prepared for being convinced or otherwise.

Chairman: Yes, you are right. Thank you.

Ch. Jahangir Ali: Sir, I had given some questions regarding “Anwar-e-Khilafat”. I have got the book. If the Attorney General wants it, he may have it.

Chairman: As the Attorney General deems fit.

Attorney General: Sir, I am ready; please call the delegation.

(The delegation entered)

Attorney General: I am repeating the summary of the answers given by Mirza Sahib. Once I asked, “ Is Mirza Ghulam Ahmad a Prophet?” you replied “ An Ummatti (follower) Prophet” Then I asked, “Our faith regarding Khatm e Nubuwwat (sealing of prophet hood) is that no Prophet, Sharai or Ghair Sharai, Ummatti or Ghair Ummatti, whatsoever will come after the Holy Prophet and your faith is that it is a door of benediction which is never closed; not one, thousands of prophets could come. I read out some references as well and asked you whether an Ummatti (follower) prophet came before Mirza and then I asked that would some Ummatti (follower) prophet come after Mirza Ghulam Ahmad, you said no. Now I submit according to the faith prescribed in the Quran and Ahadith, whether any prophet has come or may come before or after Mirza Sahib?

Mirza Nasir: It is written about the Promised Christ that he would be a prophet. The entire nation is waiting for him. To us, he has come. That Ummat believes that a prophet will be born amongst that Ummat.

Attorney General: It means you believe that Ghulam Ahmad was that Promised Christ and he has already come?

Mirza Nasir: We believe that the Mehdi and the Christ who were awaited for the last thirteen hundred years, has come in the form of Mirza Ghulam Ahmad.

Attorney General: The faith of the Muhammadi Ummah is that Jesus Christ, who was a prophet prior to the Holy Prophet, would return as a follower Prophet. He was bestowed prophet hood before the Holy Prophet. According to your faith, Mirza Ghulam Ahmad is that Promised Christ who was made a prophet after the Holy Prophet?

Mirza Nasir: I announce that according to our belief, all the doors of divine blessings are closed without following the Holy Prophet.

Attorney General: All the doors are closed except following of the Holy Prophet. On this ground, whether more prophets can come or was Mirza Ghulam Ahmad a prophet on this ground?

Mirza Nasir: Only Mirza Ghulam Ahmad.

Attorney General: There is an ongoing commission in Lahore High Court; you attended that commission and were asked various questions. I repeat the question so that you may verify. Do you believe that Mirza Ghulam Ahmad was a prophet?

Mirza Nasir: No; but an Ummatti (follower) prophet.

Attorney General: What is your relationship with him?

Mirza Nasir: Grandson (Son of Son).

Attorney General: Was he the first Ummatti (follower) prophet in the Muslim nation after the Holy Prophet?

Mirza Nasir: According to my belief, he was the first Ummatti (follower) prophet in the Muslim Ummah.

Attorney General: Can more such prophets come?

Mirza Nasir: May be, but perhaps may not. It is rightly written, I verify.

Attorney General: The question is why not? And your answer is that according to your faith, since the Holy prophet gave tiding of not more than one prophet, or he did not give tiding about any other Ummatti (follower) prophet, therefore, in your words, no other prophet would come.

Mirza Nasir: Yes! This has been recorded correctly.

Attorney General: It means, in your words, he was an Ummatti (follower) prophet, and the only Ummatti (follower) prophet and no Ummatti prophet would succeed him. Yesterday, I asked a precise question, I humbly repeat it again today that if no other Ummatti (follower) prophet would come, does it not mean that he (Mirza Ghulam Ahmad) is the last of the Prophets?

Mirza Nasir: Yes! According to the tiding he is Mirza Ghulam Ahmad.

Attorney General: At page 11 of his book "Dafe-al-Balla" Mirza Ghulam Ahmad wrote "He is the real God who sent His messenger in Qadiyan" ("Roohani Khazain", Page 231, Volume 18). What does this mean; did God send His prophet or the Ummatti (follower) prophet?

Mirza Nasir: What is the page number?

Attorney General: Page number 11, and on this page this para is ending.

Mirza Nasir: Here the word messenger has been used.

Attorney General: Now I will ask another question; at page 391 of his book "Haqiqat-al-Wahi" Mirza Sahib says, "I am chosen to be named as a prophet; other people do not deserve it". (Written in "Roohani Khazain", page 407 Volume 22) would you verify this too?

Mirza Nasir: Ummat-e-Muhammadi continued to think so for thirteen hundred years.

Attorney General: No, Ummat-e-Muhammadi did not think that Mirza Ghulam Ahmad would come into Qadiyan.

Mirza Nasir: What Ummat thought is that this is a tiding.

Attorney General: "I have been chosen to be named as a prophet, other people do not deserve it" has it been said about himself?

Mirza Nasir: Yes, about himself.

Attorney General: Now, another reference. ("Nuzool-e-Masih" page 99, "Roohani Khazain" page 477 Volume 18). "Though there have been many prophets in this world, in perception I am not less than any of them. He who gave every prophet the peg He also gave me the filled peg". Is he saying about himself that I am not less than any of them?

Mirza Nasir: Ok, he said about himself.

Attorney General: Your magazine "Tashkheez-al-Azhan" of August 1917 and another reference of March 1914, which says, "Only one prophet is deemed necessary after the Holy prophet. Sending lots of prophets disturbs God's prudence and policy". Now Mirza Sahib! Is not here a difference between your point of view and that of other Muslims? Muslims believe that no prophet shall come after the Holy Prophet. It was God's will and policy not to send, and any one comes then it disturbs the divine policy; you believe that one prophet can come and that one would not disturb, however if more prophets would come they would disturb. Why so?

Mirza Nasir: This "why" is philosophy.

Attorney General: You believe that one and the only one?

Mirza Nasir: You believe that he has to come; we believe that he has come.

Attorney General: There are two things. One is that everyone believes that the Christ is to come. There is no conflict on this. He was appointed as a prophet prior to the Holy Prophet. Is it a fact or not?

Mirza Nasir: Yes, he was a prophet prior to the Holy Prophet.

Attorney General: So I say that here the question is not about the Christ. They are saying very clearly that only one prophet is necessary after the Holy Prophet. Now you read the sentence from the "Tashkheez-al-Azhan". Take this magazine.

Mirza Nasir: The sentence is the same as you read.

Attorney General: Here the question is not about the Christ, he will be the son of Mary; I leave the detail. You believe that an Ummatti (follower) prophet shall come?

Mirza Nasir: We believe that he is the Christ and he is the Ummatti (follower) prophet as well.

Attorney General: Totally isolated from the rest! Here take a pamphlet "Aik Ghalaty ka Azala" written by Mirza Sahib. He says in it "I can swear in the Bait Allah (Kaaba Sharif - House of God) that the Holy word revealed upon me is the word of the same God who revealed his message upon Moses, Jesus and the Holy Prophet Muhammad". ("Aik Ghalaty ka Azala" page number 6 written in Roohani Khazain page 210, Volume18). Is it true?

Mirza Nasir: I verify the text; it is true.

Attorney General: So after mentioning the three, he says that he was the fourth one; were all the three Ummatti (follower) prophets? Of course not, rather they were the Prophets with Sharia't (divine law). So now Mirza Sahib is not an Ummatti (follower) prophet, rather like these three, the fourth one after them?

Mirza Nasir: "My revelation is a divine revelation and not a satanic revelation. It is like them (the revelation) and not equal to them". If we call it equal to them then we become more Kaafir (infidels) than the Kaafirs (infidels).

Attorney General: Is not he saying that God reveals it?

Mirza Nasir: It is true.

Attorney General: My point was that this is a different revelation revealed upon a different prophet; is not the text showing this?

Mirza Nasir: The source of revelation is the same; if it is the word of God then we will have to differentiate between the words of God that some are more holy and some are

less. This does not fit our wisdom. It is the same due to its Holy source but it differs in nature.

Attorney General: Excuse me! This sentence is narrating that a different message was revealed on him being a different prophet?

Mirza Nasir: The revelation that came upon Jesus was meant for strengthening the Sharia't of Moses; it was not a new Sharia't.

Attorney General: I do not say that it was a new Sharia't but I hold that Jesus was a different prophet and the revelation that came upon him was different than the one that came upon Moses, and the same question arises here. Mirza Sahib means to say that he (Mirza) and Muhammad are different; the revelation that came upon me (Mirza Sahib) is not the one that was revealed upon Muhammad but it is as holy, only different?

Mirza Nasir: Literary difference! Yes it is right. "Yaqeem-ud-Din" he strengthened the religion, he renewed the Muhammadi Sharia't. He had to do this as he was assigned to do this, and pertaining to this position God revealed upon him. He was to explain to the people the bright teachings of Muhammadi Sharia't (divine law) and upon revelation he was to explain about new issues of the new times in the light of Muhammadi Sharia't to prove to the world that Islam is the true religion. Why you stress so much on the revelation; saints also are revealed upon.

Attorney General: Could one strengthen the religion without claiming prophet hood?

Mirza Nasir: One can.

Attorney General: One can?

Mirza Nasir: Of course one can, this is what I am saying.

Attorney General: If Muhammadi Sharia't (divine law) is the same, and he comes for the same task, which could be done by a saint, by a Muhaddith (innovator), by an elder or according to you, upon revelation, what was the significance of such a prophet hood? What did this mean?

(At this stage presiding officer Professor Ghafoor Ahmad took the chair)

Mirza Nasir: Because God called him a prophet this is our belief. Look! Keeping such a belief, how can we dare to say that why God called him so, this only God can tell.

Attorney General: Very well! You said that saints receive revelation; then can there be a mistake in the saints' revelation?

Mirza Nasir: Can be.

Attorney General: Then the revelation of a prophet and that of a saint is not the same; the revelation of Mirza Sahib is free from errors like that of a prophet, and the message revealed by God is like that of Quran, Torah and Bible (Nuzool-e-Masih" page. 99, Roohani Khazain", page 477, Volume 18). Is not this the text, tell us in yes or no.

Mirza Nasir: Where is it in the text?

Attorney General: You do not understand what I am pointing to, should I read it?

Mirza Nasir: Yes this is the text of course, I understood; that the other book... yes exactly... you need not read.

Attorney General: At this stage I will come to an earlier question that you considered yourselves separate from the Muslims; there was tendency of separation. Mirza Mehmood says, "People are afraid that why they are opposed, people do not like it that why they have enemies, why they are tortured. If the cause of torturing is that they are our prey, then we should not fear, we should not have any worry; rather we should be pleased that the enemy (Non-Ahmadi Muslims) feels that if there arises any new movement inside us then we will devour its religion". What did he mean by enemy? Was not he declaring himself separate from the Muslims?

Mirza Nasir: Yes of course, after checking this, when we will meet at 6 in the evening, I will throw light on this.

Attorney General: And we had asked you for an issue of "Al-Fazal" dated 3 July 1952 but perhaps you could not provide it. There is a particular reference in it, which reads, "The victory is ours. Surely you shall be presented before us like criminals and at that time you will be treated exactly the way Abu Jahal and his party was treated at the conquest of Mecca". I ask Mirza Sahib that what is meant by the conquest of Mecca, what is meant by criminals? What people are mentioned by saying that you will be treated exactly the way Abu Jahal and his party was treated at the conquest of Mecca?

Mirza Nasir: Yes, we will see this.

Attorney General: There is an issue of "Al-Fazal" dated 16 January 1952. I read another reference from it. It says, "Do not let 1952 pass until the enemy is so much intimidated by the glory of Ahmediyyat that they feel that now Ahmediyyat cannot be ruined. They should be overwhelmed to the extent that they should fall prey to Ahmediyyat". The Glory of Ahmediyyat! Who is the enemy and how is this intimidation?

Mirza Nasir: Yes, we will check, we will see the text.

Attorney General: 15 July 1952, "The last days of the bloody Mullah". "We will revenge the blood of those whom the bloody Mullahs have been killing since the beginning. We will take revenge from Maulana Abul-Hasnaat, Syed Atta Ullah Shah Bukhari, Maulana Mufti Muhammad Shafi, Maulana Ihtsham-ul-Haq, and the fifth one, the denounced Maulana Maudoodi"?

Mirza Nasir: I will see, bloody Mullah, revenge, what is it.

Attorney General: "Al-Fazal" of 13 November 1946, that "I will present two Ahmadis against one Parsi". It is about separate rights similar to Christians and Parsis.

Mirza Nasir: This is reference of "Al-Fazal". We will see it in the evening.

Attorney General: Mirza Sahib! The obedience of the British is a part of Islam according to your belief? By British I mean the British Government.

Mirza Nasir: If a non-Muslim government does not interfere into the religion then it is not fair to revolt against it.

Attorney General: Does not interfere into the religion means that saying prayers and fasting is allowed?

Mirza Nasir: Yes, of course.

Attorney General: According to your belief if she (the non Muslim government) subjects the Muslims to slavery and allows them to offer prayers, and fast, even then their obedience is part of Islam?

Mirza Nasir: Slavery means to adopt citizenship.

Attorney General: Not to adopt citizenship, rather the country where you are living, where you were born, an invader comes from afar, and possesses your country and they are non-Muslims. They rule over your country; now, if someone struggles to get freedom from them, would that be a revolt?

Mirza Nasir: If they struggle within the law then it would not be a revolt. But if they create disturbance, there is bloodshed, then they should not do this.

Attorney General: They do struggle within the law but at a stage the government herself does such an act which drags them to such a stage as Quaid-e-Azam had to give call for direct action; then is it right?

Mirza Nasir: Call for direct action by Quaid-e-Azam?

Attorney General: Exactly like leave India movement of Mahatma Gandhi. He believed in non-violence and he pleaded it, But what happened in Jalianwala! How would you explain it? Otherwise the type of freedom you believe in would be according to what Allama Iqbal said:

*“By having the permission to pray in India
The Mullah is a fool if he thinks that Islam is free”*

Mirza Nasir: I am trying to understand.

Attorney General: The congressmen gave an order: Leave India.

Mirza Nasir: We have nothing to do with it.

Attorney General: Struggle within the legal framework with the heart of a motherland lover! But if there comes a stage as they say to be pushed to the wall, as Quaid-e-Azam ordered for direct action.

Mirza Nasir: We struggled for the making of Pakistan, with the league.

Attorney General: Then what about Gurdaspur Boundary Commission, the Kashmir conflict, two Ahmadis for one Parsi? Many such issues will entangle you; please keep only to my question otherwise there is your belief of united India and many similar issues which can be brought to discussion.

Chairman: The question of Attorney General is not answered.

Attorney General: I repeat my question! If struggle within the constitutional framework is impossible and the Muslims believe that without opting for ways other than the constitutional way they cannot get freedom for their country?

Mirza Nasir: They break law, kill, and loot.

Attorney General: I did not say about taking lives; suppose section 144 is imposed, they violated it, people made a procession, the government used force. At this position the target is to paralyze the government machinery.

Mirza Nasir: Paralyzing the government; I would not hold them responsible under the constitution.

Attorney General: Does the Sharia't (divine law) allow to struggle against these foreign rulers or it is mandatory to obey them?

Mirza Nasir: My mind says that they should, through the constitution...

Attorney General: Should I understand that you are not answering this question?

Chairman: Continue.

Mirza Nasir: Five minutes are left!

Attorney General: The War of Independence in 1857!

Mirza Nasir: Sir, prorogue the session.

Chairman: The session is prorogued till six in the evening.

(The special committee met at 6 in the evening presided by the chairman.)

Attorney General: Yesterday I mentioned some references in which Mirza Sahib has used derogatory language against his opponents.

Mirza Nasir: Look! Seventy years have passed; now we will have to go into those times when the opponents, even the Ulema (religious scholars), were abusing each other. We have to see that historic condition. I say that there was a storm of harsh words, and the mutual tension between them had started some 100 or 200 years earlier. From this I have selected three examples. Here is a book "Rad-al-Rawafiz" printed in 1902, Published by Haji Mushtaq & sons inside Bohar Gate, Multan.

Attorney General: Who wrote this essay?

Mirza Nasir: Brailvi Ulema (religious scholars) have passed a verdict against Shia Ulema.

Attorney General: I had said that Mirza Sahib abused these three Ulema (religious scholars). Here, in your answer you mention certain verdicts of Ulema. My question in brief is did Mirza Sahib abuse these Ulema?

Mirza Nasir: What if I say that without keeping in eyes the conditions and background of that time, I cannot give a brief answer to your question?

Attorney General: It is up to you. I had requested you to answer.

Mirza Nasir: Out of hundreds of verdicts, I have selected three verdicts. The second verdict is “Nazra tul Mueen”

Gh. Ghaus Hazarvi: The Ulema (religious scholars) and Molvis (priests) are Ummatti (followers). If they passed a verdict then how can they be considered at par with Mirza Sahib who claims to be a prophet? The harsh language of a Molvi is not a justification in Sharia’t but a prophet’s doing and saying is a justification.

Chairman: Maulana! Please through the Attorney general. But if the witness wishes he may answer to it.

Mirza Nasir: I have to read these extracts. (He started reading) I have to read “Rad-al-Rawafiz” “Nazra-tul-Mueen” “Kalam-e-Saleem ba daf’a Buhtan-e-Azeem” I have to read these three examples published by Ansari. (The reading took a lot of time).

Attorney General: You took sufficient time. All these things are irrelevant. I did not interrupt you so that you should not make unnecessary pretext. Mirza Sahib abused these Ulema (religious scholars); others also were used to abuse and they abused, and if they abused then should I take it as a justification for myself to abuse? You did not say any thing on this point and only this was my question.

Mirza Nasir: Whatever you say but keep those conditions in mind.

Attorney General: So, the conditions of Mirza’s time were those of abusing and under the influence of those conditions he abused?

Chairman: The break for prayer. For the Maghrib prayer the session is prorogued till 8.00 p.m.

(Session started after Maghrib prayer)

Chairman: Should we call the delegation?

Attorney General: Yes sir; please.

Chairman: Call them.

(The delegation entered)

Attorney General: Blind Satan, ogre, gone astray, damned, one of the mischievous; Molvi Saadullah was called the son of an adulteress, what is all this? Such is the language of Mirza Sahib who claims to be a prophet?

Mirza Nasir: Ibn-e-Baghaya means the son of a wicked woman.

Attorney General: “Ya Ibn-e-Baghaya” O the offspring of the adulterers; this translation is given in your book.

Mirza Nasir: But the translation is not by the founder of the sect.

Attorney General: You people published it.

Mirza Nasir: True that we published the translation, it is our book, and translation is ours, but translation of “Ibn-e-Baghaya” is wrong.

Attorney General: Tafseer-e-Kabir says “Lum Ake Baghyatun”. She never committed adultery. Then next at one place on page 188 it is written “Wa Heya Baghyatun” i.e. your mother was not an adulteress. This you also see.

Mirza Nasir: These are words of Arabic, which bear numerous meanings. “Baghaa” does not mean an adulterer. “Baghyatun” is something else. “Bin Baghaa” is yet another thing.

Attorney General: Maulana Mufti Mehmood Sahib! You may please help him recall.

Mufti Mehmood: The Holy Quran says “Wa Laa Tukrehoo Fatayaa’te’kum Alal Bighaae inn araddnaa Tahassonaa” (And constrain not your slave girls to prostitution if they desire to keep chaste - translation) (Surah Noor, verse 32, part 18). What is the meaning of “Baghaa” here?

Mirza Nasir: There are many meanings of an Arabic word.

Chairman: What is the meaning of what Mufti Sahib has asked?

Mirza Nasir: Ibn-e-Baghaa when used in this context does not mean an illegitimate, rather it means far from righteousness and a rebel.

Mufti Mehmood: I have asked only about the verse of the Holy Quran that what is the meaning of word “Baghaa” used in the Holy Quran.

Mirza Nasir: Holy Quran did not use the word “ Ibn e Baghaa”.

Chairman: You please translate the verse read by Mufti Sahib. Mufti Sahib! Please read the verse once again.

Mufti Mehmood: “Wa Laa Tukrehoo Fatayaa’tē’kum Alal Bighaae inn araddnaa Tahassonaa” (And constrain not your slave girls to prostitution if they desire to keep chaste - translation)

Chairman: Please translate it word by word; but stop for a minute; let the witness translate it.

Mirza Nasir: In dictionary when it is interpreted in connection with the victorious then it means adultery.

Chairman: We have asked for translation and not for paraphrase.

Mirza Nasir: The slave girls that you have in your homes do not force them into adultery.

Attorney General: Leave it; in “Azala-e-Auhaam” Mirza Sahib has written, “They attacked their patron government like thieves, dacoits and bastards and named it “Jihad.” (Azala-e-Auhaam” written in “Roohani Khazain” at page 490, Volume 3) Here, thieves, bastards; are they abuses or something else?

Mirza Nasir: I will check.

Attorney General: You have said that abusing was some sort of fashion in those days; that is why they used such language against each other?

Mirza Nasir: I have said that they were used to use such words.

Attorney General: Now, here the question arises that on one side is a common sinful person and on the other a prophet, and such a prophet which is so much exalted by you; and that prophet uses the same language, rather sometimes much harder language! Sir, Mirza Sahib I am asking you with all the responsibility, please you answer it.

Mirza Nasir: Former prophets...

Attorney General: You want to say that prophets are allowed to use such a language?

Mirza Nasir: Not abuses. But as a surgeon to use a knife is not only allowed but sometimes it is necessary to use it. If a thief uses a knife, then he is a criminal, but if a surgeon takes out the entire lung, it is allowed. Similarly, if we call someone a thief then it is an abuse but if a magistrate calls someone a thief then not only it is right but the person declared as thief also deserves a sentence.

Attorney General: You mean that the abuses Mirza Sahib used were right and based on facts? Wicked, damned, Satan, ogre, the son of an adulteress, progeny of whores; were they not abuses?

Mirza Nasir: Not abuses in the true sense.

Attorney General: It is all right; you have solved the matter. Mirza Sahib said that “My enemies are boars of the jungles and their women are bitches”. (Najam-ul-Huda written in “Roohani Khazain” at page 53, Volume 14).

Mirza Nasir: This he said to the Christians. “Enemies” means Christians.

Attorney General: Is it right to abuse them?

Mirza Nasir: They abused the Holy Prophet.

Attorney General: Abuse for an abuse, and that too not for the enemies of the Holy prophet but for his own enemies; “My enemies are boars of the jungles and their women are bitches”?

Mirza Nasir: Said to Christians.

Attorney General: At page 18 and page 20 of the same “Najam-ul-Huda (written in “Roohani Khazain”, Volume 14) he wrote, “And I have written this pamphlet to complete the requirement (of presenting of complete proof) and I have done this work in a hurry out of sympathy of the ignorant of this Ummah”. The he next writes, “This pamphlet is purely for my nation”. You say that he said it to the Christians?

(At this stage, Begum Ashraf Khatoun took the chair).

Mirza Nasir: But it is against the Christians.

Chairman: Go to the next. We took what he says and what not; anyhow go ahead.

Attorney General: “All Muslims believe in me and accepted my preaching, but progenies of whores did not believe in me (Ayena-e-Kamalaat page547).

Mirza Nasir: But here the word is “Zurriyat ul Baghaya”.

Attorney General: What is the meaning of “Baghaya”.

Mufti Mehmood: “Baghaya” is the plural of “Baghyatun”. “Baghyatun” is singular.

Mirza Nasir: I was asked to answer only your questions.

Attorney General: There are things, which I do not know. The committee decided that Maulana Ansari or someone else shall help me and on certain things only Maulana shall ask you questions in the committee. These are according to the authority of the committee.

Mirza Nasir: We have not been given any information about this.

Attorney General: It is not necessary to inform you but the attorney general can ask help from any one he wishes, therefore you please answer what Mufti Sahib has asked.

Mirza Nasir: With great respect I will say to Mufti Sahib that since the matter of “Zurriyat ul Baghaya” relates to the Arabic language therefore Maulana Mufti Mehmood Sahib, “Baghaya” is the plural of “Baghyatun”. In the dictionary, in the Holy Quran, everywhere, the word “Baghyatun” is translated as adulterer.

Attorney General: Mirza Sahib says that all the Muslims believe in me, and in his time according to the census of 1908 the number of Qadiyanis was nineteen thousand. So only such were the total Muslims in number or those who did not believe in him were not Muslims?

Mirza Nasir: He is going to the other side.

Attorney General: Not to the other side, Mirza Mehmood has also written the same that “Wherever Mirza Sahib has used the word Muslim, it means the apparent Muslim” and Mirza also wrote that “Those who claim to be Muslims they are not Muslims in fact”.

Mirza Nasir: He is going to the other side.

Chairman: Go ahead.

Attorney General: Mirza Sahib said, “Whoever does not believe in our victory he is fond of being a bastard”.

Mirza Nasir: Victory, that of Islam.

Attorney General: “Does not believe in our victory”. In another way “ Who does not believe in the victory of Islam, he is a bastard”?

Mirza Nasir: It is against Christians.

Attorney General: “Muhammad Phir Utar Aaye Hain Hum Main” (Muhammad is amongst us once again – a verse). We said these verses were recited in the presence of Mirza Sahib and upon this he said “God bless you”. You said “No”; so I have the newspaper. Mirza Sahib got it written in calligraphy and took it home?

Mirza Nasir: It has been denied.

Attorney General: Who denied it?

Mirza Nasir: The second Khalifah, who is an authority.

Attorney General: The prophet approves to and his Khalifah denies, then who is right?

Mirza Nasir: The second Khalifah said that it is Kufr (infidelity).

Attorney General: My question is that these verses were recited in the presence of Mirza, he assented to it and this thing was printed in the time of Mirza Sahib.

Mirza Nasir: What is the issue number?

Attorney General: “AL-Fazal” of 22 August 1944. The title is, “Molvi Mohammad Ali shall withdraw totally, the wrong and baseless allegations”. The poem was printed in “Al-Badar” of 25 October 1906. We have both the magazines. Please see them.

Chairman: Show them to the witness.

Attorney General: Sir, he has already seen them.

Mirza Nasir: “Al-Badar” in which the poem is printed, bears no note.

Chairman: Attorney Sahib also said that the poem is in “Al-Badar”. An objection was raised that it was blasphemy. Molvi Mohammad Ali raised the objection. At this, the poet Akmal retaliated and said, “Who is Mohammad Ali to object? Mirza Ghulam Ahmad had himself listened to this poem and had said Jazakallah (God bless you), and he took its calligraphy home. Mohammad Ali shall withdraw totally, the wrong and baseless allegations”. This note was printed in “Al-Fazal”.

Mirza Nasir: I will answer it tomorrow.

Chairman: No need for any explanation; they accept the printing of a poem and tomorrow they will answer about the note. The delegation is allowed to leave.

THE PROCEEDINGS OF 10th AUGUST 1974

The sitting of the special committee comprising the full house of the national assembly of Pakistan held on Saturday at 10 a.m. in the Assembly Hall (State Bank Building) under the chairmanship of speaker Sahibzada Farooq Ali. The Holy Quran was recited.

Chairman: Call the delegation

(The delegation entered)

Attorney General: Before proceeding further I would say that I had called attention of Mirza Sahib to the Blackburn Jama'at (group), which has passed a resolution. He said that it was a small Jama'at, but the fact is that, according to the directions of Ahmadi's worship-place, London, these resolutions were passed through out the whole of England in the same wording and expression. Not merely a small branch rather the whole Jama'at passed these resolutions. Now if you have worked out any reference and it is ready then please tell us.

Mirza Nasir: The references about "Zurriyat al Baghaya" could not be prepared from dictionary; I would present them in the evening.

Attorney General: This need not be explained, when you are satisfied, please let us know.

Mirza Nasir: A short biography of the founder of the sect on two pages is ready to be filed; this is to be recorded.

Attorney General: Ok, it is noted; submit it, it would come on record.

Mirza Nasir: I said that the prophets sometimes use apparently hard words. The Holy Quran too apparently uses hard words.

Attorney General: You better not go into this.

Mirza Nasir: On 16th January 1952, the enemy was forced to fall in the lap of Ahmediyyat. Your question was that what did enemy and the lap mean? This relates to 1952-53; this is not addressed to all Muslims rather to those who came to confront and were involved in rioting. In the lap meant that they would become friends; a director of the preaching wing of our youth organization said this.

Attorney General: Is he an authority or not?

Mirza Nasir: That is a wing.

Attorney General: It is the statement of the head of a wing; the statement is in Urdu; your explanation would suffice to that or not, leave it the members.

Mirza Nasir: There was one (reference) about the newspaper “Al-Fazal” of 15 July 1952, “Bloody Mullah”. This is an editorial by the editor and not an essay from the Jama’at. There should not be the word “Bloody” in it as it has created misunderstanding. I condemn it.

Attorney General: “Al-Fazal” is the official organ of your party.

Mirza Nasir: This is a communication forum of the president of the Ahmadi sect.

Attorney General: And a question was also raised in the Munir Commission about “Bloody Mullah”. You please read the original.

Mirza Nasir: The advocate asked from the second Khalifah, “Have you published an essay “Bloody Mullah” printed in an issue of “Al-Fazal” in which many other words also come. Here you are hearing these words, “Yes, at last the time has come, to take the revenge of the murder of all the Ulema e Haq (the righteous religious scholars) over the last 1300 years, whom the bloody Mullahs have been murdering from the very beginning. Let their blood be avenged from Atta Ullah Shah Bukhari, from Mullah Badayuni, from Mullah Ihtsham-al-Haq, from Mullah Mohammad Shafi and from Mullah Maudoodi”. Answer: Yes, a complaint reached me by a man from Montgomery about this writing and I have called explanation from the related Nazir about this. He told me that he had directed the editor to make a refutation. Question: Did that refutation come into your knowledge? Answer, (After saying NO) but here now I have been given “Al-Fazal” of 7 August 1952 titled ‘Aik Ghalaty Ka Azala’ (Correction of a mistake) in which the above mentioned writing has been explained; the editorial in which Molvis have been called Mullahs, all are not called Mullahs. Question. Those who are called so, did they verdict that Ahmadis are Murtadd (apostates) and hence deserve death? Answer. I know only that Maulana Maudoodi gave such an opinion; it is all about this, and what is written I am very ashamed on it. It is already noted.

Attorney General: That ‘you will be brought before (us) like criminals’. It is the same, Abu Jahal one. You can confirm it.

Mirza Nasir: I would like to confirm it further; the tape has come. We write a sermon and there comes another sermon; we are poor people.

Attorney General: This government like system of yours to squeeze billion of rupees and you say that you are poor people. Anyhow I do not want to go in details.

Mirza Nasir: I also don't want to answer this question, but it is a poor party.

Attorney General: That my enemy is Christian, Mushriq (polytheist) and Jahannami (bound to hell)?

Mirza Nasir: What is the reference?

Attorney General: "Nuzool-e-Masih" and "Tazkara" I have got it noted twice.

Mirza Nasir: This has been left from checking.

Attorney General: That reference of 'Akhand Bharat' (United India)?

Mirza Nasir: I think that answer of Akhand Bharat (United India) is ready; we will see it in the evening.

Attorney General: Mirza Sahib, here is a reference from page 126 of "Kalamat-al-Fasal." "Suppose a man named Siraj ud Din converts from a Muslim to Christian. But even then we will call him Siraj ud Din, although by embracing Christianity, he is no longer Siraj ud Din and has become something else. But due to the common name, he will be called something else. It seems that this appeared to the Promised Christ that lest people be deceived by seeing the word Muslim with non-Ahmadis in his writings, therefore somewhere in his writings such words have been written about non-Ahmadis that, "Those who claim to be Muslims or wherever the word Muslim has been used, its meaning should be taken as the claimant of being a Muslim and not the real Muslim". Please give full explanation of it that those who are non-Ahmadis, they are claimants of being Muslims but they are not real Muslims? Now please explain it all.

Mirza Nasir: Its answer is available at page 23 of the public attestation.

Attorney General: A Pathan went to a Molvi. I myself am a Pathan. He asked the Molvi the way to go to paradise. He first said that for going to paradise offer prayers, keep fast, and keep faith on Allah and his Prophet. The Pathan asked, could I go to the paradise after doing all this: the Molvi said that then there would be "Pul Siraat" (a hanging bridge) which is sharper than a sword and thinner than a hair.

The Pathan said why don't you clearly say that there is no way to the paradise. I have talked about Molvi and the Pathan; you have given the definition of a real Muslim. According to this definition how many Muslims do you see in the world?

Mirza Nasir: Real Muslims?

Attorney General: Muslims or not Muslims at all, according to this definition?

Mirza Nasir: Thousands and hundred of thousands. I should be understood according to my point of view. I am prejudiced.

Attorney General: The other question arises that can all Ahmadis, according to your view, fit in this definition?

Mirza Nasir: No, I have told.

Attorney General: There, the question is not that who claims of Islam and who is a real Muslim; rather seeing the word "Muslim" with non-Ahmadis should not deceive the people.

Mirza Nasir: All right.

Attorney General: Is it being said only about non-Ahmadis?

Mirza Nasir: Should one agree or not, here it is said that in my opinion all those who are not Ahmadis they are claimants of Islam.

Attorney General: They should be taken as claimants of Islam and not real Muslims. Here they are clearly said to be out of the sphere of Islam. Is there any non-Ahmadi who is also a real Muslim in your view?

Mirza Nasir: According to my belief; the question is quite clear. In my belief, in this context, no non-Ahmadi of Islamic Millat fits into this criteria.

Attorney General: No one is a real Muslim! I have struggled for one hour to get this answer. Now there should be tea break.

Chairman: The delegation is allowed to go till 12.15. The members should sit.

A. Mustafa Azhari: Mr. Chairman, sir. I congratulate you that you are not a real Muslim!

Chairman: No comment please. The sitting is adjourned till 12:15.

(After the break the sitting of the committee resumed)

Chairman: I want to tell the members about the program. The committee had sessions for six days. Now, for preparing for further proceeding, the Attorney General needs one week. We also need one week for preparing the record so that its copies could be provided to the honorable members. Therefore, today will be the last day of cross-examination. Honorable members shall be intimated about the next proceeding and program. The cross examination on the witness shall continue after the break. Tomorrow is Sunday. On 12 and 13, we shall continue our business in the capacity of National Assembly. Daily, there will be a session in the evening.

Attorney General: Since it has been agreed that the sitting be adjourned for a few days therefore I would not start any new topic. I would complete my questions in 15/20 minutes and would not touch new topics.

Chairman: That is right. Call the delegation.

(The delegation was called)

Attorney General: Mirza Sahib! My question was that your Jama'at had a trend of separation from Muslims, to be recorded separately in consensus. Mirza Mehmood had sent a representative that like Parsis, Christians, we should also be counted separately. Mirza Sahib! You know that Christians, Muslims and Hindus have different calendars. The Christians have the Christian calendar according to which it is now 1974th year. The Muslim have Hijri calendar and now ours is 1394 Hijri. So, do the Ahmadis have any calendar of their own?

Mirza Nasir: No.

Attorney General: In your newspapers, some year of yours is mentioned along with the Hijri year. (the twelve months of Mirzais are "Sulah", "Tabligh", "Aman", "Shahadat", "Hijrat", "Ihsan", "Wafa", "Zahoor", "Tabook", "Akha", "Nubuwwat", and "Fateh"). What is this?

Mirza Nasir: It is the Hijri calendar. There prevails a calendar in Afghanistan. Ahmadis also wished to start a calendar; thus they named their months and that is prevalent in our papers. But this is just a try, and we don't have a separate calendar.

Attorney General: So you wished and separated twelve months and years. Well, now tell me, was there Zia-al-Islam press in Qadiyan?

Mirza Nasir: Yes, There was a Zia-al-Islam press in Qadiyan.

Attorney General: They printed a booklet about "Darood Sharif" (Salutation and greetings for the Holy Prophet). Did you see that?

Mirza Nasir: I have not read it, but seen it.

Attorney General: The “Darood Sharif” that we recite in prayer “Allahumma Sallay Alaa Muhammadin”, so that has been modified. After “Muhammad (peace be upon him)” there comes “Ahmad”, and after progeny of Muhammad comes “progeny of Ahmad”. Is this right?

Mirza Nasir: My Jama’at has no such Darood.

Attorney General: I am asking that...

Mirza Nasir: We don’t have.

Attorney General: I give you a photo state; please see it.

Mirza Nasir: I know that it is in the book.

Attorney General: Is that in the book?

Mirza Nasir: But not of the Jama’at.

Attorney General: Has not this Zia-al-Islam press, Qadiyan any connection with you?

Mirza Nasir: Everyone can get his books published.

Attorney General: This press publishes your publications.

Mirza Nasir: Let it publish. But our publications are also published by the newspaper of Meem Sheen (a famous news reporter) in Lahore as many other newspapers and press print.

Attorney General: That is right. But what relation has this press with you?

Mirza Nasir: It is the property of a single person, ‘Ahmadi’.

Attorney General: And secondly it has been printing your publications?

Mirza Nasir: Has been printing our publications.

Attorney General: This booklet “Darood Sharif” is not your publication?

Mirza Nasir: Yes, it is of ‘Ahmadi’.

Attorney General: Ansari Sahib, you please read it.

Zafar Ahmad Ansari: This is page 144 of the booklet "Darood Sharif". "And he used to recite regularly Dua e Qunoot after Ruku of the second part of the Morning Prayer. In this prayer he recited this Darood Sharif daily in the following words. Allahumma Sallay Alaa Muhammadin wa Ahmadin wa Alaa Aalay Muhammadin wa Aalay Ahmadin Allahumma Baarik Alaa Muhammadin wa Ahmadin wa Alaa Alay Muhammadin wa Alay Ahmadin

This is an event of 1316 Hijri or 1898 AD or the time nearby. He led the prayers continuously for three four months. The Promised Christ also joined in the prayers and he (Mirza Qadiyan) said nothing to Hafiz Mohammad Sahib about reciting Darood Sharif in these words. Once, Qazi Ahmad Hussain, Hafiz Rehmat Ullah Khan, and Chaudhry Alias Bhai Abdul Raheem Sahib, former Jagat Singh Sahib said to him that the Darood Sharif should not be recited in these words; rather it should be recited as it comes in Hadith and as it is read after "Tash-had" in prayers. Hafiz Mohammad was short-tempered; he answered to this that you men have no right to stop me from this; if Hazrat Sahib shall wish, he himself would forbid me. But Hazrat Sahib never stopped him from this nor these elders put this matter in front of him. So in the Morning Prayer, recite the Darood Sharif in Dua-e-Qunoot in the mentioned words. At that time Hazrat Molvi Abdul Kareem Sialkoti had not yet migrated to Qadiyan (and next come the same words of Darood which have been written above), and the thing is that he recited it "Bil-Jahar" i.e. with loud voice. Mirza Sahib joined the prayer and he never stopped him on changing the Darood Sharif".

Mirza Nasir: It may be in the book, but it is not our Darood, we don't recite it.

Attorney General: But the elder Mirza Sahib did not stop?

Mirza Nasir: You listen! We don't recite, no, no.

Attorney General: One reference from newspaper "Al-Fazal"

Mirza Nasir: "Did not Jesus Christ separate his followers from Jews? Do those prophets, whose history has been narrated to us, and we also see followers with them, did not they separate their Jama'ats from others? Everyone will accept they did indeed. If Mirza Sahib, who is a prophet and a messenger, following his prophecies, separated his Jama'at from others, then what is so strange about it?"

Attorney General: Well! At page 47-48 of "Malaika-ta-Allah" which is a book of Mirza Mehmood, it is written, "From the day you became Ahmadi, your nation is Ahmadi. If one asks then for the sake of identification and discrimination you can tell your caste or

nation but in fact your “Goot” and your caste is only Ahmadi. Then why do you seek your people amongst non-Ahmadis and leave Ahmadis”.

Mirza Nasir: Now there is no restriction of being Syed for making relation. Ahmadi Syed shall give to Syed, rather Ahmadi to an Ahmadi, whoever he is.

Attorney General: The same tribal system is prevailing for identification and discrimination of your nation and Goot. But now there is a trend of separation in Ahmadis?

Mirza Nasir: But not in the society.

Attorney General: Be it not, but now nation, Goot, caste is only Ahmadi. Similarly for prayer and marriage about which I have mentioned separately, they also are separate from Muslims?

Mirza Nasir: Yes, you have said, we will check it.

Attorney General: Whatever questions and your literature that has been referred to me, according to it Ahmadis deem themselves a separate Ummat (nation) and a separate nation and claim that it is exactly as other prophets did. Do you think that Ummat of Ghulam Ahmad is separate from them and they have a right to do this? The literature gives the impression.

Mirza Nasir: It is right.

Attorney General: All questions come in the same context. Don’t marry them, don’t offer prayer behind them; these things attest the trend of separation. Do they need explanation?

Mirza Nasir: It is right.

Attorney General: An English book of Mirza Basher-ud-Din from Chicago.

Mirza Nasir: That is an address, printed in English.

Attorney General: It is written in it, “We have to make Ahmadis a separate nation, a separate Jama’at from Muslims. Are they expelled from the sphere of Islam; are they Muslims?

Mirza Nasir: I don’t know what is written in it.

Attorney General: Take this Photostat. It is also written in it that 1901 was the year of success. Ahmadis should ask their followers to register themselves as Ahmadi Muslims; thus this was the year in which he (Mirza Sahib) first named his followers as “Ahmadi” and reckoned them different from other Muslims?

Mirza Nasir: Have you read the title, it is contradicting?

Attorney General: Mirza Sahib! Contradicting or attesting? I think this is fully supporting it. I, therefore, request you to be patient; please go through it.

Mirza Nasir: This is interesting to me.

Attorney General: Really?

Mirza Nasir: It was a lecture in 1926, perhaps in summer. Anyhow, it is right.

Attorney General: An Ahmadi friend of mine gave me this book; hope that you will also have a copy?

Mirza Nasir: There is no such a book, which is printed and not found in my library.

Attorney General: But for some reference, you say...? Anyhow!

Mirza Nasir: Do you have a Photostat?

Attorney General: I have the original, given you the copy.

Mirza Nasir: Well, we will check.

Attorney General: In your public attestation in relation with separation trend you said we don't offer their funeral prayers who passed the verdict?

Mirza Nasir: I don't remember that at what page of my public attestation is this mentioned.

Attorney General: Should I read?

Mirza Nasir: No, but I remember that it is written.

Attorney General: So, cause of denying funeral prayer is the verdict. If there is some other cause please tell so that the position should be clear.

Mirza Nasir: No, what I have said is sufficient, He who passes verdict.

Attorney General: Mirza Sahib had a son who did not become Ahmadi?

Mirza Nasir: Yes, he also did not take the Bai'at (oath of allegiance).

Attorney General: So his funeral prayer was not offered at his death?

Mirza Nasir: I don't remember (Mirza Nasir asked one of his team members "was the funeral not offered? He replied "Not offered". After that Mirza Nasir also said) Not offered.

Attorney General: Mirza Ghulam Ahmad said this son of mine was very obedient and did not become Ahmadi; that is why I have not offered his funeral prayer. So did he also pass a verdict against Mirza Sahib?

Mirza Nasir: No.

Attorney General: Thank you. Sir, the next subject is very important, we better take it up later.

Chairman: The session is adjourned; when we will call the session again, we will inform the delegation two days before.

Mirza Nasir: Thanks.

Chairman: About 18, 19 or 20, but in any way whatever would be the decision you will be informed.

(The delegation left the session was adjourned)

PROCEEDINGS OF 20th AUGUST 1974

The special committee comprising the full house met on Tuesday at 10.00 a.m. under the chairmanship of speaker National Assembly, Sahibzada Farooq Ali. After recitation of the Holy Quran the delegation was called.

Attorney General: Mirza Sahib! Please let us know about the questions whose answers are ready.

Mirza Nasir: "We will be victorious; the enemy shall be presented like Abu Jahal"; I could not find this reference.

Attorney General: Please explain the references that you have found.

Mirza Nasir: Page 27 of "Annexure to Tohfa Golarvia"; it is written that, "God has revealed upon me that you are forbidden and totally forbidden from offering prayer behind any Mukaffar (infidel), Mukazzab (liar) or damned". You derived and tried to make Ahmediyyat more prominent than Islamic nation despite the fact that it was a heavenly command. Further it is also in Hadith that "Imamokum Minkum" i.e. your Imam should be from amongst you because, when the Christ shall descend then all other sects, who claim of Islam, shall have to be abandoned totally. At page 30 of Anwaar-al-Islam, "Whoever will not be convinced of our victory, it will be taken that he is fond of being a bastard". This was said about Christians.

Attorney General: Here you have explained two references. One that under the divine command you are different from Muslims in prayers etc and secondly that the word bastard was said for the Christians but the text says that whoever will not be convinced of our victory... Anyhow, go ahead.

Mirza Nasir: In "Tashkheez-al-Azhan" of March 1914, it is that "He who denies Bai'at (oath of allegiance) of Mirza Sahib is a Jahannami (bound to hell)". The fact in this is that there is no contradiction in inspirations; this is the subject. Look, God inspires, a person (Mirza) that you are chosen by God, you are more exalted than all the believers of this time, Maseeh ul Anbiya (the Messiah of prophets), the Promised Christ, and Mujaddid (innovator) of the fourteenth century, the Love of God, equivalent to Prophets, Messenger of God, and the close associate of God in His court and a simile of the son of Mary. Whoever shall not follow you and shall not take your Bai'at (oath of allegiance), shall be our enemy; he is disobedient to God and His prophet and a

Jahannami (bound to hell). After this inspiration there would not be an inspiration contrary to this; this is the subject.

Attorney General: Whatever is the subject; Mirza Sahib had an inspiration in which he declared his enemies and those not taking Bai'at (oath) as Jahannami (bound to hell). You have solved many issues by this explanation. Go ahead.

Mirza Nasir: Tashkheez-al-Azhan' of August 1917, Page 57, 58. "They ask again and again why there is only one prophet in Islam; there should be many prophets. They should recall that the prominent sign of the Khatm e Nubuwwat (end of prophet hood) is that the Holy Prophet (Muhammad SAW) is the stamp of God. Only he can be a prophet whom God attested through His stamp to be a prophet. So far as the objection is concerned that why the stamp of God declared only one to be a prophet, this objection is not on us but on the wisdom and policy of God ... Now if the stamp of God declared only one to be a prophet then who we are to object that why there is only one prophet". Next comes an extract from the Promised Christ. "The inquirer asked that if there could be such prophets in Islam then who has been appointed as a prophet before you? The reverend said that this question is not upon me but upon the Holy Prophet who declared only one person as prophet and named him prophet"; this is the entire topic there.

Of "Al-Fazal" of 1st November 1946, it is stated that "You present one Parsi and I will present two Ahmadis against him". On this you said that this gives an impression of willingness to separate from Muslims. So sir! This lecture of "Al-Fazal" is worth reading; I file it. In short, this lecture says that at the time when the issue arose that which areas shall be included in Pakistan and which areas shall go to the other side, at that time the mischief started that Ahmadis reckon themselves separate, so they should not be considered as a part of Islamic Millat; and this way, the total number of Muslims was to go down. This especially affected the area of Gurdaspur where the Muslims and non-Muslims were 51% and 49% respectively. In that Hindus had played their trick; and at that time to strengthen the hands of Muslim League and to support the cause of Muslim League, the second Khalifah made a plan that if Parsis have rights then give rights to Ahmadis also... This all is in this lecture; let me file this.

Attorney General: Hindus said that Ahmadis are separate from Muslims and in fact you presented a separate memorandum than the Muslim League and in this way the number of Muslims decreased from 51% to 49%. You think that by this you were strengthening the hands of Muslim League? Ok, file it and go ahead.

Mirza Nasir: "We will devour his religion". This is in "Al-Fazal" of 25 July 1949. "We should not worry; rather we should be pleased that the enemy of Islam feels that a new movement has started in us". This is about the Christians.

Attorney General: Did the Christian missionaries start some new campaign against Islam in 1949, in response to which it was said, “we will devour their religion”?

Mirza Nasir: The Christians are running movement against Islam for the last fourteen hundred years.

Attorney General: Was there any incident in 1949? Who is that enemy?

Mirza Nasir: This enemy is clear, there is no ambiguity.

Attorney General: There is ambiguity. There is a fourteen hundred year old movement and in 1949 you say that we will devour the enemy. Is it the old enemy or some new one to whom you are saying this?

Mirza Nasir: No, no, he says, that he is Fanaa fir Rasool (sacrificed his self on the Prophet).

Attorney General: He, Mirza Sahib says that I am Mohammad the second. To the enemies he said that we will devour you?

Mirza Nasir: To the Christians.

Attorney General: Could you refer to any essay, any speech of a Christian in response to which, he said so, or any new event in 1949?

Mirza Nasir: Should I read you the abuses that the Christians uttered?

Attorney General: Mirza Sahib! My question is that Mirza Mehmood Sahib delivered this lecture in 1949 and said that our enemy is our target. Who is the enemy? What necessitated mentioning it now in the lecture? What was the need?

Mirza Nasir: Mirza Sahib had started a campaign against Christians.

Attorney General: My question is that could you refer to some specific event, some particular thing, statement, and speech, some writing of Christians at that time, against which he is responding?

Mirza Nasir: They were always saying these things; during the whole century they kept on uttering against Islam.

Attorney General: The thing they uttered in the first century you are responding to that today in 1949?

Chairman: The Attorney General's question is that what was the immediate cause or reason to deliver the lecture? The witness is requested to confine his answer to the question.

Attorney General: Could you refer to some particular event about which he said so?

Chairman: The answer should not be in general, rather a specific right answer to this question.

Mirza Nasir: The answer is here but the time expands over fourteen hundred years. In this time the enemy has been opposing.

Attorney General: And there is no particular event?

Mirza Nasir: Cannot tell at this time.

Attorney General: The subject is quite clear; you know that it is my duty and you are not telling me clearly; by the arguments presented by you and by the answers I am asking, according to them your concept of Islam has proved to be isolated; similarly your concept of prophet hood has also been proved to be separate. That is why I am asking you who was the enemy?

Mirza Nasir: Hindus, Aryans, Christians and by that time atheists also joined.

Attorney General: Pakistan emerged in 1947. Now no Hindu or Christian could dare to speak against the Prophet of Islam?

Mirza Nasir: This is the problem. Even after the emergence of Pakistan, our Jihad with the non-Muslim continued exactly as it was before the creation of Pakistan.

Attorney General: We will devour the enemies?

Mirza Nasir: We are a community of fakirs (a group of people cut off from the main stream of the society, with religious background), how would we devour?

Attorney General: Right, file this. Is any other answer ready?

Mirza Nasir: Called Mujahidin of 1857 as thieves, dacoits and bastards and named it mutiny; but see what others wrote about the war of 1857. Nazir Hussain Dehlevi also did not consider it a Sharai (divine) Jihad; rather he deemed it as dishonesty, breach of promise and wickedness. Also Khawaja Hassan Nizami, Sir Syed Ahmad Khan, Molvi Mohammad Hussain Batalvi, Shams-al-Ulema Mohammad Zakaullah and Sheikh Abdul Qadir.

Attorney General: All the Englishman lovers called the 1857 a mutiny and so did you; now go ahead.

Mirza Nasir:

*"Muhammad is amongst us again
And is even more glorious"*

These were the verses. You said that they were recited in the presence of Mirza Sahib. I said no. You said it was printed in the presence of Mirza Sahib? I said yes. You asked was he expelled from Jama'at? I said no.

Attorney General: One second please! I said that on hearing these verses Mirza Sahib said, "Jazakallah"; he was much pleased to hear this tribute in which the poet had said that Mirza Ghulam Ahmad is more exalted in status than Mohammad. This is what we want to point out. This was printed in "Al-Badar"; Mirza Sahib was present, alive, he did not do anything against this. We don't have any record about his displeasure on this. On the other hand the record tells that the poet says, Mirza Sahib applauded it, said "Jazakallah" and was much pleased?

Mirza Nasir: And resultantly in 1911 the poet himself dropped these verses from his poem.

Attorney General: What versus?

Mirza Nasir: The same.

Attorney General: What verses? Please read them.

Mirza Nasir:

*"Muhammad is amongst us again
And is even more glorious
Akmal, whoever wants to see Muhammad,
Should see Ghulam Ahmad in Qadiyan"*

Attorney General: Dropped from his poem in 1911, but after the death of Ghulam Ahmad, whereas Mirza Ghulam Ahmad liked those verses and was flattered by them?

Mirza Nasir: We don't have a record that the founder of the sect had recited this poem.

Attorney General: Here is your paper "Al-Fazal". The poet, Akmal, says that I recited, recited in the presence of Mirza Sahib and he (Mirza Sahib) was pleased and said "Jazakallah"?

Mirza Nasir: Al Fazal is not our newspaper; not of any of the Khalifahs of Jama'at Ahmadia.

Attorney General: Newspaper of Jama'at Ahmadia?

Mirza Nasir: Not even of Jama'at, rather of a subsidiary organization of Jama'at Ahmadia.

Attorney General: It is their voice. It gives their opinion; it is not related with them?

Mirza Nasir: This is not the voice of the Khalifah. "Al-Fazal" is not the voice of Jama'at.

Attorney General: It is too good that you say so. All we are quarreling about is the "Al-Fazal".

Mirza Nasir: Not at all of the Jama'at, now then the entire quarrel has thus ended.

Attorney General: Then what Jama'at it belongs to?

Mirza Nasir: No Jama'at.

Attorney General: "Dawn" started its publication in 1941; the entire world said that this belongs to Muslim League. The entire world says that "Jisarat" belongs to Jama'at Islami. Everyone says that "Masawaat" is Peoples Party's paper; of what Jama'at is "Al-Fazal"?

Mirza Nasir: Whosoever it may belong to, but not mine.

Attorney General: Voice of your Jama'at?

Mirza Nasir: It neither belongs to the Jama'at nor it is my voice. It copies some of my opinion; how it became my voice?

Attorney General: You think over it that if tomorrow your Jama'at would know that you have said so, then? Does it present your opinion in a distorted way?

Mirza Nasir: The calligraphers do make mistakes.

Attorney General: The mistake of a calligrapher and distortion, both are different things.

Mirza Nasir: It becomes distorted.

Attorney General: Newspaper "Al-Fazal" says that Mirza Ghulam Ahmad was pleased on hearing these verses and said "Jazakallah." Well, go ahead; any other reference?

Mirza Nasir: Qazi Akmal said so, but it is not in our record.

Attorney General: Did Akmal tell a lie in "Al-Fazal" of Qadiyan?

Mirza Nasir: Told a lie, whatever you may say; our history did not record this event anywhere. Akmal has now grown old. I don't know what he might have said.

Attorney General: "Al-Fazal" of Qadiyan did record this. Akmal says about Mirza Sahib, about his prophet that he was present and Mirza Sahib applauded it. Could any Ahmadi forget this?

Mirza Nasir: Mirza Sahib himself says that one would keep reciting verses but I did not know; they used to indulge in their work and I used to drown in my thoughts. I did not hear anything.

Attorney General: He did hear and said "Jazakallah. Expressed his pleasure and took a calligraphic form to home. Here tell us, was "Al-Badar" newspaper of your Jama'at or not?

Mirza Nasir: It also was not.

Attorney General: To what wing of your Jama'at does "Al-Fazal" belong, so that it should come on record.

Mirza Nasir: "Sadder Anjuman e Ahmadia"(President Ahmadia Society) supervises it.

Attorney General: Who supports it?

Mirza Nasir: It supports itself. It is self-sufficient.

Attorney General: You are not answering my question.

Mirza Nasir: I don't understand.

Attorney General: Is there a company which runs it?

Mirza Nasir: There is no company.

Attorney General: Who invested in it; who filed the declaration?

Mirza Nasir: This is history. The second Khalifah started it in the time of the first Khalifah, invested from his personal pocket and then gave it to “Sadder Anjuman e Ahmadia” who supervises it.

Attorney General: If it prints something wrong do you ask for an explanation?

Mirza Nasir: This is a technical issue therefore I can say nothing.

Attorney General: You can direct it that this thing goes against Jama’at, so correct it?

Mirza Nasir: That is but another thing.

Attorney General: Is it a firm, a company or a trust?

Mirza Nasir: Nothing.

Attorney General: Mirza Mehmood, the second Khalifah started the paper, invested in it, and then gifted it to the Jama’at that now we will only supervise it?

Mirza Nasir: Amongst us Ahmadis, relations are somewhat strange.

Attorney General: This exactly is the problem.

Mirza Nasir: Our relations are strange and legal status is hard to define.

Attorney General: This is exactly what we are crying about.

Mirza Nasir: A question was asked about the lunar and the solar eclipses, but this is only a verse.

Attorney General: Mirza Sahib! By this we want to tell that one thing or reference may create misunderstanding by itself, but when many references are read together, as if you give a man one wound. Then it would only be a small injury, but if you give him a hundred wounds, the man dies. Here, these are small injuries, but innumerable in counting. We see that Mirza Sahib is more exalted now in his reverence, and then says that full moon for me; then there is another “Miracles for the Holy Prophet are three thousand and for me three lakh”. When all such things are read then it reveals, let me tell you clearly that you should know what I exactly want to ask. Allama Iqbal says that when I came to know that he deems himself even superior to the Holy Prophet... So these are the things which are giving this impression to a common Muslim that Mirza sahib not only claimed the prophet hood, not as a follower prophet or an inferior prophet, but he stood side by side of the Holy Prophet, compared himself, and than said that I am better; this is the impression I want to be explained about.

Mirza Nasir: Your argument has weight that fifty references created this impression; but if, against these fifty, there are fifty thousand references in which he called himself as the servant of the Holy Prophet, then?

Attorney General: Excuse me Mirza Sahib! Don't you mind it; it is not a question of fifty thousand or one; the Satan offered fifty thousand Sajda (prostrations) but he was damned for not offering just one Sajda (prostration). He worshipped for thousands of years but to what use? If a man worships for hundred years, believing in Allah and the Holy Prophet but if he denies only once, he becomes a Kaafir (infidel).

Mirza Nasir: But if after that one Sajda (prostration), there are fifty thousand pious Sajda (prostrations), then?

Attorney General: If Satan denies that one Sajda (prostration) and then prostrates fifty thousand times, even then he will remain Satan unless he retreats. The Assembly members can read these references for themselves and can derive the conclusion but if we are bothering you for opinion, then does it mean something?

Mirza Nasir: I am grateful.

Attorney General: You mentioned about the moon! Mirza Sahib says, "For the Holy Prophet there was only solar eclipse and for me there are both lunar and solar eclipses" or that "His time was of that of crescent, i.e. that of the moon of first night and my time is that of the full moon".

Mirza Nasir: This is a historical fact that the first century of Islam was like moon of the first night and the fourteenth century like the moon of fourteenth; would not the peak make it a full moon?

Attorney General: My question was that in the time of the Holy Prophet, the moon was like the moon of first night but in the time of Mirza Sahib it became the moon of fourteenth night, the full moon?

Mirza Nasir: In the time of the Holy Prophet, Islam was only in the Arabia, now it has reached so far as Africa and Australia.

Attorney General: I am asking the same, that the crescent has now become the full moon?

Mirza Nasir: Islam.

Attorney General: Islam was completed in the presence of Mirza Sahib?

Mirza Nasir: It will be completed.

Attorney General: But now Mirza Sahib is no more.

Mirza Nasir: In my time; Mirza Sahib was only a commander of the Holy Prophet.

Attorney General: The religion was related only to the times of the Holy Prophet and that was like moon of the night?

Mirza Nasir: No, up till the Day of Judgment.

Attorney General: The advancement of religion up till the Day of Judgment shall be deemed to be the advancement of the Holy Prophet. But you say that in his time Islam was confined to the Arabia.

Mirza Nasir: I am a sinner that I have created an issue; may God forgive me on what I have said.

Attorney General: I want explanation that during the life of the Holy prophet?

Mirza Nasir: Up till the Day of Judgment.

Attorney General: I want it explained that in the life of the Holy Prophet, Islam was like a crescent that is like the moon of first night, and in the times of Mirza Sahib, the full moon that is the moon of fourteenth night; the moon became complete?

Mirza Nasir: You give me the book.

Attorney General: Maulana Zafar Ahmad Sahib! Please read him extract from “Khutba Ilhamia” and give him the book.

Mirza Nasir: If you give me the book I will explain in the next session.

Chairman: The committee shell meet again at 7:30 in the evening.

(The session resumed in the evening)

Mirza Nasir: About the full moon and the crescent in “Khutba Ilhamia;” but in it the Holy Prophet has not been called the crescent; rather it was Islam.

Attorney General: Islam like a crescent in the life of the Holy Prophet (SAW) but in the times of Mirza Sahib it was like the moon of fourteenth night, the full moon. But in “Al-Fazal” of first January 1916, Mirza Mehmood, the second Khalifah says, “By the

example of the crescent and the full moon, he (Mirza Sahib) has cleared this intricate issue with full ability to every one that this full moon is the same Promised Christ. The moon which was a crescent in the night, that is the Holy Prophet (SAW), how its rising to the glory from the earlier state be objectionable?"

Mirza Nasir: You talk about "Khutba Ilhamia" only; there are two moons. The Holy prophet was also a moon. The first night moon of Islam should become the full moon.

Attorney General: Mirza Ghulam Ahmad is not mentioned here?

Mirza Nasir: This I did not say, no, no.

Attorney General: Now Mirza Mehmood says that the Promised Christ is the full moon.

Mirza Nasir: I will check in the first January 1916 issue. But if the religion of the Holy Prophet becomes full moon in the time of the Promised Christ, the Promised Mehdi, then the Holy Prophet shall glimmer, the second time.

Attorney General: Now you believe that Mirza Sahib is the Promised Mehdi, the Promised Christ; thus his gleaming and coming is the gleaming and coming of the Holy Prophet. Coming of Mirza Sahib is as if the Holy Prophet himself has come.

Mirza Nasir: The last of the ages.

Attorney General: Let Mirza's time be the last of the ages; the crescent became full moon in his time; the Muslim rule ended in India, the British took over, Muslim governments ended in the Middle East, and you say that it was full moon. How far did Islam grow in Mirza's time?

Mirza Nasir: This is not up to the life of Mirza Sahib, rather up to resurrection. The time of the Christ is not limited.

Attorney General: So the Prophet's era goes up to the Promised Mehdi and Christ, that is only when the Promised Christ shall come, Islam will grow! Now when the Promised Christ has come, how much did Islam grow? So much that the Islamic rule ended even from India? Now the era of the Promised Christ goes up to resurrection! What kind of philosophy you are trying to preach?

Mirza Nasir: You don't limit his era, rather like the era of Khalifahs of the Holy Prophet, this is the era of Khalifahs of the Promised Christ. I firmly say that now Islam shall spread in the entire world including America within next three centuries; this is my belief.

Attorney General: Earlier you said up to resurrection; now it is three centuries. Well, Ok.

Mirza Nasir: Ammad-ud-Din was a (Christian) priest who, during the last half of the nineteenth century against Islam...

Attorney General: Any particular event of 1949 in whose response he said that we will devour the enemies?

Mirza Nasir: We are fighting against Christians all over the world; this lecture is for the whole of the world.

Attorney General: Should I take that you failed to present any particular event of 1949 regarding Christians, which means that Mirza Mehmood said so not about the Christians rather about the Muslims that they are our enemies, we will devour them. It was so because in 1949 you were gaining power, you were intoxicated by your desire to terminate the Muslims. You cut it short and answer clearly, after all we have to call the Lahori Party also.

Mirza Nasir: If you want to conclude today, then it is all right with me.

Attorney General: But kindly do bother to answer my questions.

Mirza Nasir: That "Nehaj-al-Mussalah" is not objectionable. Muslims also don't offer prayer behind each other. And I did not find the reference about treating the Muslims like Christians.

Attorney General: I am sure that once or twice there were such happenings, which led the assembly members to suspect that you surely find a reference for which you can give an explanation and you try hard to give the full answer, whereas you evade one that is not in your favor. Excuse me! I am saying so because I asked you a question that whether Mirza Mehmood said so or Mirza Ghulam Ahmad said anything like this? You said neither I deny it nor attest it.

Mirza Nasir: I also said that unless I check.

Attorney General: Then on this I said Mirza Sahib! Here take the reference; you said yes, yes, this was also asked from us in the Munir Committee and we gave the same answer; the answer is ready. This means that the answer was ready and even then you said that neither I attest it nor deny it.

Mirza Nasir: No, no.

Attorney General: This is on record. The special committee is not bound to call someone, talk with someone. The National Assembly is a legislative body. Criminals are called in courts. Here neither you are an accused nor any one else.

Mirza Nasir: This is so kind of you. The poem, which was printed in "Al-Badar" of 1906 in which it is that Mirza Ghulam Ahmad is more exalted in status than the Holy Prophet, there is no mention of "Jazakallah."

Attorney General: "Jazakallah" has been printed in "Al-Fazal." When "Al-Badar" printed that poem then I am justified in thinking that Mirza Sahib must have read the newspaper "Al-Badar". So, did Mirza Sahib refute that poem after its printing in "Al-Badar"?

Mirza Nasir: I did not see.

Attorney General: All right; this poem was printed in 1906; was it refuted in any issue of "Al-Fazal" up till 1944? No! In 1944, when Mohammad Ali of the Lahori party objected on it, then it was said that who was he to object? The poem was heard by Mirza Ghulam Ahmad himself, this poem has the honor of being heard by Mirza Ghulam Ahmad who said "Jazakallah." Later they refute it! This was read in his presence, it is on record. Denial that it was not read, this you are refuting from your imagination, it is not on record. Well, if one says that Mirza Ghulam Ahmad is more exalted in status than the Holy Prophet, did you expel him from your Jama'at?

Mirza Nasir: Did not expel. He swears that he did not mean this.

Attorney General: But he says that I read it in the presence of Mirza Sahib, who is this Mohammad Ali Lahori to object?

Mirza Nasir: Had he made a comparison with Mujaddideen (revivalists) then it is something else; if he compared with the Holy prophet then he is a liar, he is Kaafir (infidel).

Attorney General: Mirza Sahib said "Jazakallah", and you declare him a Kaafir (infidel); anyhow, go ahead. Mirza Sahib said that, "I have written fifty cupboards (worth of books) in the praise of Englishman". (Tariaq-al-Kaloob" page 15, "Roohani Khazain" page 155, Volume 15). You must have this book.

Mirza Nasir: I have all the books of Mirza Sahib.

Attorney General: What is their number?

Mirza Nasir: About eighty (80) including the sayings and the advertisements.

Attorney General: Eighty books that you compiled in 23 volumes, sayings in ten volumes and advertisements in three volumes. So all these can easily fit in just two shelves of a cupboard. How could the saying about fifty cupboards be true?

Mirza Nasir: In so much quantity that it would fill fifty cupboards.

Attorney General: You print one lakh copies of a book, it would fill a thousand cupboards, but he claims that he wrote so many books in the praise of Englishman that they would fill fifty cupboards. Is he pleading on abundance of his works by this! Or you reduce the size of the cupboards so much that the books filling just half of a cupboard should occupy fifty such cupboards, but in that case it would not be called a cupboard. If the claim of fifty cupboards is true then where are those books? Tell me what is the matter?

Mirza Nasir: Has anything else been left?

Attorney General: The Lahori party has submitted its public attestation. They say that Mirza Sahib had never claimed to be a prophet. There are such things, which I want you to explain.

Mirza Nasir: They should explain their public attestation.

Attorney General: There are some references about Mirza Sahib!

Mirza Nasir: Give us their public attestation, we will write you its answer.

Attorney General: No, there are some references whose explanation is necessary for the committee.

Mirza Nasir: What advantage the difference between the Lahoris and us would it give to the committee?

Attorney General: Look! For example they say that Mirza Sahib never claimed to be a prophet; those of Rabwah are wrong when they say so. They have taken a stand and they offer references of Mirza Sahib in its support. They have filed affidavit of seventy men that Mirza Sahib did not claim prophet hood in 1901. But Mirza Mehmood says that he claimed prophet hood in 1901?

Mirza Nasir: Yes, he claimed.

Attorney General: But the Lahoris have submitted references of Mirza Sahib of 1907 and 1908 for examining that according to them he denied the claim of prophet hood.

Mirza Nasir: Give us the public attestation, but I shall confine my answer only to the references.

Attorney General: Ok! Volume number 5, issue number 49 of “Al-Fazal” that did not Jesus Christ separate his followers from the Jews, and the second reference that what was the character of Jesus, a food lover, irreverent, non committed, not devoted to the right path, proud and claiming to be God himself.

Mirza Nasir: I would not say anything more on these; they have been winded up.

Attorney General: Suppose a court puts blame on me, but I say that Sir Syed also committed this crime. This could be right from Mirza Sahib’s angle but not from my point of view because Mirza Ghulam Ahmad has a different position.

Mirza Nasir: He is commenting about a criminal offence. Did we commit a criminal offence?

Attorney General: I just gave you an example to explain you my view that you cannot do a thing simply because others did the same; this is not a justification nor will it clear the thing.

Mirza Nasir: I told about the atmosphere that everyone termed the 1857 a mutiny.

Attorney General: Mirza Sahib also fell to that atmosphere! Is it becoming of a prophet?

Mirza Nasir: Mr. chairman! I am tired.

Chairman: We have to be courteous to the witness. If he is tired then there is no question of continuing the proceeding. Adjourned till 5:30 p.m. tomorrow.

PROCEEDING OF 21st AUGUST 1974

The special Committee met at 5:30 a.m. under the chairmanship of the speaker. The Holy Quran was recited.

Attorney General: Mirza Sahib! "Even if Pakistan is created, we shall try to end the division and India shall stand united"; next in "Al-Fazal" of 5 April 1947, 17 May 1947, 12 April 1947 and then in 17 June 1947, there is a lecture of Mirza Mehmood. "In the end I pray that O my God! Give wisdom to my countrymen. If the country does not divide that is ideal, but if it does, then keep the ways open to let it rejoin again". This lecture was delivered three days after the demand for Pakistan had been accepted. The Muslim League had gained victory but you were not a part of the winning team. Therefore you have to clarify that you were not guilty or that you were the allies of the Muslim League?

Mirza Nasir: We will check it.

Attorney General: Do you have your mission in Israel?

Mirza Nasir: We have our Jama'at there.

Attorney General: You have the mission there; mission means the place of activities of your Jama'at, and in your book "Our mission" there is also mention of the mission in Israel. I read, you yourself have said that you have a mission in Israel, which is located at Mount Carmel in Haifa. There you have a worship place, a mission building, a library and a school. Mission publishes a monthly "Al-bashra" in Arabic, which is sent to thirteen Arab countries. This mission has translated many books of the Jama'at into Arabic. Some time ago, the head of the mission had a meeting with the mayor of Haifa during which the mayor offered to build a school for us in Kababil. We have a Jama'at in Kababil; the mayor promised that he will visit our mission in Kababil and he fulfilled his promise. People of the Ahmadi Jama'at and students of the school welcomed the mayor. He was given a reception. On leaving, the mayor put his remarks in the visitors' book. Another small example, which will highlight the significance of the Israeli mission on the readers, is that in 1956, when the head of our mission, Chaudhry Muhammad Ashraf returned...; here Mirza Sahib! Returned.. means that this person is a Pakistani, you sent him there and that he was the head of the Israeli mission there, while returning he met with the Israeli Prime Minister. Here what Pakistani nation should take from it that a country with which no Islamic country had any terms and Pakistanis cannot even go there but how you send Pakistanis to Britain and then to Israel on British passport! This gives the impression about you that you have relations

with Israel, and then the meeting of Ashraf, the head of Israeli mission, is broadcasted and telecasted on Israeli TV and Radio; people take serious note of it.

Mirza Nasir: We have our Jama'at in Israel and it is there since a long time, but other Muslims too live there.

Attorney General: And by Muslims you mean Palestinian Arab Muslims! But they are at bad terms with Israel. They are fighting for independence whereas your representatives are having meetings with Israeli Prime Minister, President, and mayor. Israel commits atrocities on other Muslims but is so much kind on you, why?

Mirza Nasir: This is another matter; we are at good terms.

Attorney General: Well, what was that about marriages?

Mirza Nasir: For strengthening his Jama'at and particularly for keeping on the activities of the Jama'at, the Promised Christ directed the marriage relations and the civil system of the Jama'at that Ahmadis shall not give their daughters to non-Ahmadis; this is the reference.

Attorney General: He gave direction, forbade giving daughters to non-Ahmadis. Well, what was the reference of the book "Malaika-ta-Allah"?

Mirza Nasir: "This was another issue of the time when it was almost necessary for our Jama'at not to give daughters to non-Ahmadis. Whoever gives daughter to a non-Ahmadi, he definitely does not understand the Promised Christ nor he knows what Ahmediyyat really is. Is there such an astray who gives his daughter to a Hindu or a Christian? You call them Kaafir (infidel) but in this matter they superseded you that even being Kaafir (infidels) they don't give daughters to Kaafirs (infidels), but you are called Ahmadis and even then you give daughters to Kaafirs (infidels)? Do you give him because he belongs to your nation, but the day you became an Ahmadi your nation is Ahmediyyat."

Attorney General: This matter has been disposed of. The reference that Mirza Ghulam Ahmad said that my enemies are Jahannami (bound to go to hell) Kaafirs (infidels) etc and sometimes Mirza called them Walad ul Haraam (bastards), anyhow you answered it that Christian are meant by this but I ask that once Mirza Ghulam Ahmad went to Delhi, details of this travel have been described by your Jama'at and by Mirza Sahib himself too. "The Jame'a Masjid Delhi was full with men inside and outside, so far so there was an ocean of humans even on stairs who were mad with scorn and rage and their eyes were red with wrath. The Promised Christ and his small Jama'at hardly reached the Mehrab (the door way)". Obviously this ocean of men in the mosque was Muslim who was the enemy of Mirza; and they were not Christians.

Mirza Nasir: The enmity stormed after the proclamation; some scholars who applauded earlier stood to condemn; for example, Molvi Mohammad Hussain Batalvi etc.

Attorney General: So, when Mirza Sahib calls his enemy Jahannami (bound to go to hell), does he not include in it all those who do not believe in Mirza including the Muslim opponents, and declare the Muslim Millat Jahannami for opposing him? Mirza Sahib went everywhere, Delhi, Amretsar, Lahore, and Sialkot. If in Jehlum, the Muslim masses and scholars opposed him, the word enemies includes all of them that my enemies are boars and their women are bitches. And at one place in your literature it is written that cousins and some other relatives of Mirza Sahib once erected a wall before him. All these people are included in opponents; it was not only the Christians!

Mirza Nasir: This I have accepted that in every sect there are some people in favor and some against.

Attorney General: Well, and that like the word of God the inspirations and words of Mirza Sahib are also free from errors and the word of Mirza Sahib is the word of God like the Holy Quran?

Mirza Nasir: Source of the both is the same.

Attorney General: And the level of both is also the same?

Mirza Nasir: Yes.

Attorney General: Since both are the words of God therefore in your view they both are true.

Mirza Nasir: Both are the words of God.

Attorney General: And the entire Hadith naturally cannot come to the level of the Quran; therefore you believe that the revelation of Mirza Sahib is exalted than Hadith. This is a reference of Mirza Mehmood printed in "Al-Fazal" of 25 April 1915. "A Hadith reaches us through 20 narrators but we got the inspiration direct, therefore the inspiration is superior". It is clear here; next he says "what the Promised Christ said to us is more reliable than Hadith and traditions because we have not heard Hadith from the Prophet's mouth". So not only the inspiration but also the sayings of Mirza are more exalted than Hadith to you, they stand high to you?

Mirza Nasir: The real complication here is that you see Imam Bukhari had six lakh Hadith and he gave only six thousand traditions in his book. So by doing this he did not reject the true Hadith but it is the matter of narrators.

Attorney General: I got you. You are telling the reason of weakness, that why Hadith is weak and why sayings of Mirza Sahib are stronger than Hadith. The Hadith reached you through dozens of narrators whereas the inspirations of Mirza Sahib reached you directly. That is why inspirations of Mirza Sahib are superior to Hadith?

Mirza Nasir: Exactly.

Attorney General: But after this, Mirza Mehmood says that the sayings we have heard from the Promised Christ they are far more reliable than the narration of Hadith?

Mirza Nasir: It is in the book, "than the narration of Hadith..."

Attorney General: Mirza Sahib! Now my point is that a Hadith, though it is hundred percent true, be it from Imam Bukhari or from someone else, cannot be above the sayings of Mirza Sahib; its level and status is inferior than the word of Mirza Sahib because Hadith reached you through narrators and this you heard directly from the mouth of Mirza Ghulam Ahmad. Therefore the word of Mirza Sahib is superior to Hadith?

Mirza Nasir: Even a child of class eight cannot derive this meaning.

Attorney General: I may be a fool, dull minded! But let me tell you that your beliefs are concluded this way.

Mirza Nasir: It is the question of my religion and so I will explain it to you.

Attorney General: That is why I am asking you.

Mirza Nasir: That I am telling you all but you are not accepting this, so it is ended.

Attorney General: It is not a matter of acceptance; I only want an explanation. In other case the committee could conclude itself by reading the references.

Mirza Nasir: All right!

Attorney General: I am doing a difficult duty. It has to be explained.

Mirza Nasir: I do understand it.

Attorney General: A Hadith or tradition reached you through narrators, a thing you heard from the mouth of the prophet (Mirza Sahib) himself, so this is exalted and superior?

Mirza Nasir: Don't compare the Holy Prophet's sayings with the sayings of Mirza Sahib.

Attorney General: But what can be derived from your literature and statements, it is important to explain. But you get angry.

Mirza Nasir: No, not angry I am your servant.

Attorney General: Servant I am of the Assembly. Whatever they command me I obey; well what is at page 12 of your public attestation?

Mirza Nasir: Well! There is a clause in the constitution that every one has freedom of religion, to set up an institution. Why one should call others Kaafir (infidels). Everyone is free to name and proclaim his religion at his own will; this is the freedom of religion granted by the constitution.

Attorney General: Everyone's religion, and not the religion of Mr. Bhutto or of Maulana Mufti Mehmood or that of Maulana Maudoodi to opt for himself. Whatever religion a citizen selects for himself he can proclaim it; the constitution gives every citizen the right to proclaim that whether he is a Muslim or not, and if he announces of his being a Muslim then this constitution on which the Peoples Party feels pride and we all are proud of it, because this is such a clause which grants every citizen the right to call himself a Muslim be he a Wahabi, Ahle Hadith, Ahle Sunnat, Brailvi or Ahmadi. What I got is that you think yourself to be a sect of the Muslims. Did you think yourself a sect from the very beginning or you thought that only you are the Muslims and only you have the true Islam and there is no other sect?

Mirza Nasir: You said rightly that there are other sects too in Islam. We are also one sect of Islam. We deem ourselves a sect from the very beginning.

Attorney General: "Ahmediyyat and the true Islam"! This is the lecture of Mirza Mehmood that you people have published in the form of a book. In this it is written that he purified the dirty water, discovered the hidden streams, unveiled the curtains from our eyes and opened vast fields of research and knowledge. Similarly, he provided for the ever-increasing needs of humanity within the teachings of Quran and the Islamic sphere set by the Holy Prophet. If this is accepted then it would be easy to understand that though the Ahmadi Jama'at has firm belief on the Holy Quran and this is a Jama'at of the Muslims, but it could not be called a sect of Islam, rather, on the contrary, the Ahmadi Jama'at claims that only it presents the real and the true Islam to the world.

Mirza Nasir: What is your question?

Attorney General: You said that we are one sect of Islam, but Mirza Mehmood says that we should not be taken as a sect of Islam; rather we are the true Islam.

Mirza Nasir: Every sect says so.

Attorney General: But your Mirza Mehmood is the Khalifah of your Jama'at? Anyhow did any Ummatti (follower) prophet come before the Holy Prophet?

Mirza Nasir: If you mean that from the nation of Moses or of some other prophet, then not at all.

Attorney General: Yes, I mean that.

Mirza Nasir: Before the Holy Prophet, there had not come any Ummatti (follower) prophet nor could there be any, because we believe that an Ummatti (follower) prophet could come only after the Holy Prophet. Moses was a prophet with Sharia't and the prophets who came after him followed him with a little difference here and there.

Attorney General: Was Jesus also was not a prophet with Sharia't?

Mirza Nasir: No.

Attorney General: I was asking.

Mirza Nasir: Yes, of course he was not a prophet with Sharia't. According to our faith he was a prophet without Sharia't.

Attorney General: So, after this, Mirza Ghulam Ahmad's position among the sects of Muslims becomes exactly as was that of Jesus among the sects of Jews!

Mirza Nasir: But the status of Mirza Ghulam Ahmad differs from that of Jesus.

Attorney General: Jesus is a prophet without Sharia't and Mirza Sahib is also a prophet without Sharia't?

Mirza Nasir: From the point of view of being a prophet without Sharia't; those thousands of prophets who came after Moses, including Jesus, were without Sharia't and the Promised Christ is also without Sharia't.

Attorney General: Now let me read this reference from the same book, "As he, Jesus was the last Khalifah of Moses' Sharia't, exactly the same way, he (Mirza Ghulam Ahmad) was the last Khalifah (caliph) of the Islamic Sharia't. Therefore among all the sects of Islam, the Ahmadia movement enjoys the same status, which the Christianity has among other sects of Judaism" (Ahmediyyat i.e. true Islam page 18). Does not it clearly prove that Christianity is an entirely different religion than that of Judaism and

Ahmediyyat is a different religion than all the sects of Islam? This is the verdict of Mirza Mehmood! I want you to explain it.

Mirza Nasir: I Don't get you.

Attorney General: I read an extract from page 19 of this book (translated from English) "May God shower His blessing and benefaction on Mohammad and Moses. It was necessary that the Messiah of Islamic Sharia't should come from amongst his (Mohammad's) followers, he should strengthen and preach the commands of Quran as Jesus came with new Sharia't (the New Testament) which attests Torah. I have already mentioned that who does not bring new Sharia't, his duty is to correct those mistakes, which come in religious affairs with the passage of time, and this is a very big task. To find and revive the lost path is such a big achievement, which is at par with bringing of new Sharia't. We believe that the Promised Christ (Mirza Ghulam Ahmad) had taken the responsibility of even more difficult a task than this. To understand as to why this task was needed, the Promised Christ (Mirza) took arguments from the Holy Quran". My lord! I want to clear it to you that Mirza Mehmood has compared the Promised Christ (Mirza) with Jesus and Moses, and then it was said, you would also have read it and you know this better than me that Jesus also made some amendments. Being a Sharia't-less prophet he started a new Ummat. Is it a fact or not, if you compare it then it comes as a fact that Ahmediyyat is a new religion.

Mirza Nasir: He did not make any new comparison. He has given reference of the verses of the Quran and that is why I am silent; tomorrow I will give you those verses of the Quran with translation.

Attorney General: I am reading it to the Assembly and calling your attention but you get angry.

Mirza Nasir: I am not angry.

Attorney General: I see these things and they lead me to conclude this.

Mirza Nasir: But according to the Quran!

Attorney General: He also is a prophet without Sharia't and he too is a prophet without Sharia't. He consolidated the old Sharia't; he too is consolidating the old one. But the conclusion drawn is that his position is the same as was that of Jesus amongst Jews, as is our (Ahmadis) position amongst Muslims and all these things are being told by him (Mirza Mehmood) in order to support the separation trend as he was asked and directed to do this.

Mirza Nasir: The separation trend is a big issue. I have things on this.

Attorney General: At page 32 he says, "The Holy Quran contradicts entirely and completely all the doubts and suspicions that might arise in all future times under the changing circumstances because it could be criticized upon in lieu of advent of new knowledge, information, and innovations. While telling this great miracle of the Holy Quran the Promised Christ (Mirza Sahib) raised a spiritual revolution. Surely, the Muslims believe that the Quran is a complete code of life but during the past thirteen hundred years, no one thought that the Quran is not only a complete code of life but also an unending treasure for all the ages to come and by hard work and research, priceless treasures of spiritual knowledge and wisdom could be derived from it".

My lord! The first thing that comes to my mind is that Mirza Sahib had found something in the Quran, which the Muslims failed to find during the past thirteen hundred years. This hidden treasure, which Mirza Sahib found was a revolution. Now I would humbly say that I could not reach the depth of the Quranic wisdom of Mirza Sahib the way you understand it. Other than the verses of the Quran that belong, directly or indirectly, to the topic of the return of Mehdi or Jesus, what other verses are explained by Mirza Sahib which no one else could explain earlier? And then except the explanation of Jihad, the comments on Khatm e Nubuwwat (the seal of prophet hood), the demise of Jesus, and arguments supporting his prophet hood, and arguing himself to be the Promised Christ from the Quran, or repealing of Jihad, what was that treasure which Muslims failed to find in 1300 years and Mirza Sahib put before them?

Mirza Nasir: The Holy Quran is a hidden treasure. There are some spiritual mysteries and intricate meanings which the beloveds of God, know through Him and then according to the needs of time, write their explanation and read it to the people of their time. There is a booklet in our public attestation; I am wearing the glasses for far vision and I have started to read; human being in itself is very weak. The name of this booklet is Mukarreban e Ilahi; in addition to that I visited Europe last year in 1973, there I told that Islam has more solutions of issues than communism; then what else is this except new knowledge?

Attorney General: Mirza Sahib! I have asked about those verses that are explained by Mirza Sahib and by none else earlier, but you are not telling us. So far as communism is concerned, in addition to you, rather long before you, great work has been done upon the economic system of Islam in the light of Quran and Sunnah. You please tell what are the verses that are explained by none but Mirza Sahib.

Mirza Nasir: Yet something more on communism!

Attorney General: But I am asking only about that of Mirza Sahib?

Mirza Nasir: Oh, me too, this is also about Mirza Sahib.

Attorney General: You have more?

Mirza Nasir: I would tell you tomorrow.

Attorney General: And today?

Mirza Nasir: Mirza Sahib wrote the explanation of "Surah Fateha"

Attorney General: And no one else wrote its explanation till today?

Mirza Nasir: But it is unique.

Attorney General: Be it unique, but could not a common Muslim write its explanation other than a prophet?

Mirza Nasir: Godly man can write it.

Attorney General: Others also wrote?

Mirza Nasir: They wrote.

Attorney General: This is not necessary that only a prophet can write an explanation; cannot common Muslim, the pious, the saints, write?

Mirza Nasir: There have been hundreds, thousands, perhaps lakhs of saints so far who learnt from God and wrote explanation.

Attorney General: Could they write also in future?

Mirza Nasir: They can write also in future.

Attorney General: So there is no need of a prophet for this?

Mirza Nasir: We should leave this.

Attorney General: No one came before Mirza Sahib and no one can come after him?

Mirza Nasir: There is a tiding about only one.

Attorney General: Tiding that no more prophets shall come?

Mirza Nasir: Yes, there is no tiding for any one more.

Attorney General: The stamp has been used only once?

Mirza Nasir: There have been born millions of men who benefited from the benediction of Mohammad and worked for the betterment and welfare of the people, for their welfare.

Attorney General: I am asking in accordance with the concept of the Khatm e Nubuwwat (seal of prophet hood).

Mirza Nasir: Millions were born according to the concept of the Khatm e Nubuwwat (seal of prophet hood).

Attorney General: Millions of prophets?

Mirza Nasir: Not prophets.

Attorney General: I am talking about the prophets. None except Mirza Sahib?

Mirza Nasir: I don't know about any one else. This ends my answer.

Attorney General: Please see page 10 of "Ahmediyyat and true Islam" which reads, "We believe that as it has been in the past, the prophets shall continue to come also in future as wisdom rejects the permanent termination of prophet hood".

Mirza Nasir: I would tell you tomorrow after checking it.

Attorney General: What is your belief about Jihad?

Mirza Nasir: There are some conditions for Jihad. The Holy prophet said that "Yada'ul Harab", i.e., there would not be any Jihad in the time of the Christ.

Attorney General: Would not Christ fight with the Anti-Christ with sword?

Mirza Nasir: See our public attestation, this has been discussed in it from page 115 to 117.

Attorney General: Is Jihad suspended in the time of the British?

Mirza Nasir: Yes, he has given his opinion this way.

Attorney General: It is not a matter of common people. He, who claims of prophet hood, says that during the reign of the British, the Jihad is suspended, be it past, present, or

future. Well, if the conditions regarding Jihad were fulfilled, then would this be a fight with pen or sword?

Mirza Nasir: Jihad with sword has been repealed, the fighting with sword is the minor Jihad; the fighting with pen is the major Jihad.

Attorney General: There are no conditions regarding fighting with sword that is for the minor Jihad during the British rule, rather it is only the major Jihad which is allowed, that is the fighting with pen?

Mirza Nasir: The major Jihad, that is the fighting with pen has been continued in all ages.

Attorney General: If it is an Islamic government of Muslims, even then the major Jihad shall continue?

Mirza Nasir: If other religions attack, the major Jihad continues.

Attorney General: This is page 17 of the seventh volume of “Tabligh-e-Risalat” of Mirza Sahib which reads, “I believe that as the number of my followers increases, the number of those fond of Jihad will decrease, because to believe in me as Christ and Mehdi is equal to the denial of the concept of Jihad”. (“Roohani Khazain”, page 347, Volume 13). You please explain it. You say that it is only with certain conditions but he says that to believe in me is to deny the concept of Jihad?

Mirza Nasir: The issue would not resolve with only one reference. We shall have to see more references.

Attorney General: Mirza Ghulam Ahmad says, “So, from today the fighting for religion is Haraam (entirely forbidden)”. This means that Jihad has been Haraam (entirely forbidden) and not suspended.

Mirza Nasir: No. For the sake of religion, suspended.

Attorney General: Mirza Sahib says, “Thirdly, that clock which ought to be fixed somewhere on the wall of that tower, the purpose is that people should know their time; that they should understand that the time of the opening the gates of sky has come. From now on, the Jihad related to this earth has been ended, the fighting’s have been ceased; so, from today the fighting for religion is Haraam (entirely forbidden). (Supplement to “Khutba Ilhamia” page 17, written in “Roohani Khazain” page 17, Volume 16). Was fighting against the British a Jihad?

Mirza Nasir: According to us it was not Jihad.

Attorney General: Then no question remains.

Mirza Nasir: I am sorry that I wasted the time of the House.

Attorney General: The Jihad is Haraam (entirely forbidden) because the Christ has come, Mehdi has arrived; but Mehdi Sudani did fight.

Mirza Nasir: Time is different.

Attorney General: But there had been fighting after him, and he is a contemporary of Mirza Sahib?

Mirza Nasir: Some of the time.

Attorney General: Mirza Sahib came, Christ came; now Jihad is abolished, he died and now Jihad has started again?

Mirza Nasir: Abolished forever; Hadith says till resurrection, but I cannot tell the ultimate time

Attorney General: There is one more reference of Mirza Sahib, "God has been gradually softening the intensity of Jihad, that is the fighting for religion. In the time of Moses there was so much compulsion that even believing would not save one from getting killed, the suckling children were also slain. Then in the time of our Holy Prophet, the killing of the children, the old, and the women was prohibited, and then in the time of the Promised Christ Jihad was suspended (Arbaeen Number. 4", margin of page 15, written in "Roohani Khazain" page 443, Volume 17)

Attorney General: Suspended, abolished, ended, Haraam (entirely forbidden), do all of them mean that it is suspended?

Mirza Nasir: It has been postponed and suspended from the time of the Christ.

Attorney General: And after his death?

Mirza Nasir: Would not start at once.

Attorney General: When would it start; after his death only thing to come is resurrection?

Mirza Nasir: This I cannot tell that when, because 62 years have passed after his death but the resurrection has not yet come.

Attorney General: But you call him Masih Akhir uz Zaman (the Christ of the last ages)?

Mirza Nasir: Yes, the last ages.

Attorney General: We are passing through that last ages?

Mirza Nasir: Yes.

Attorney General: After that there will be no question of Jihad, there would be peace all over and no Jihad?

Mirza Nasir: No, no, may be the conditions for Jihad are fulfilled.

Attorney General: After his death if the conditions are fulfilled then Jihad shall start again, but you say that according to Hadith, Jihad shall abolish on his arrival?

Chairman: At 10 tomorrow.

PROCEEDINGS OF 22nd AUGUST 1974

The special committee of national assembly of Pakistan met at 10:00 a.m. under the chairmanship of Sahibzada Farooq Ali.

Attorney General: Mirza Sahib! You were saying that the conditions of Jihad will not be fulfilled during the life of Mirza Sahib; therefore you take it postponed or suspended. The word Haraam (entirely prohibited) has also been used during his life; is it prohibited?

Mirza Nasir: Not at the time of his birth but at the time of claiming Christhood and at the time of his death.

Attorney General: When did Mirza Sahib claim Christhood?

Mirza Nasir: In 1891.

Attorney General: And before this of Mujaddadiyyat (being a revivalist) or Mehdiyyat (being Mehdi)?

Mirza Nasir: Two years before this, 1889 is the year of Bai'at (the oath).

Attorney General: When did he claim of being an Ummatti (follower) prophet?

Mirza Nasir: The same that Christ shall be an Ummatti (follower) prophet; the claim of Christhood in 1891 is also a claim of Ummatti (follower) prophet.

Attorney General: From the time of his claim in 1891 to the time of his death in 1906, were not there conditions of Jihad fulfilled during this period according to your point of view?

Mirza Nasir: They could not be, nor they met in India.

Attorney General: In the whole world or only in India?

Mirza Nasir: Only in India.

Attorney General: Was he a Christ only for India?

Mirza Nasir: We will see the history of the world, if there were or not conditions of Jihad in rest of the world.

Attorney General: If conditions of Jihad met in the rest of the world then he was a Christ only for India; else he was a Christ for the whole of the world?

Mirza Nasir: I cannot accept the conclusions derived by you.

Attorney General: Another Mehdi was proclaiming for Jihad at that time and this Mehdi was insisting on abolishing and prohibition of Jihad? Mirza Sahib says that Jihad is forbidden. Mirza Sahib has died, now doesn't this command apply on Jama'at?

Mirza Nasir: May be the conditions of Jihad meet during our time, our children's, or our progeny's; then we will do Jihad along with other Muslims.

Attorney General: Then this command of prohibition of Jihad would not apply; this command was up to the time of 1908 and after that time it is not prohibited; again under the circumstances...

Mirza Nasir: If there would not be peace.

Attorney General: That is the peace and calm also relates to that time only?

Mirza Nasir: There would be peace all over the earth, that is no one shall be made a Muslim by force, the human mind shall reach to this conclusion by itself.

Attorney General: After that time is over, there would be no peace, i.e. man would leave the principle and start "Ikrah" i.e. force and Jihad shall start.

Mirza Nasir: It is a foolish concept to try to change faith of heart with force.

Attorney General: This is exactly what I am saying; these circumstances after 1908...

Mirza Nasir: The circumstances do exist but there is a chance to change.

Attorney General: Jihad is forbidden and this command is limited to only seventeen or eighteen years, after that circumstances could change and Jihad could be permitted?

Mirza Nasir: Yes.

Attorney General: And what he said that Jihad is forbidden and don't wait for it in future. In Ishtahaar Wajib ul Azhaar, "For information of my Jama'at and for the government, it must be remembered that this one sect out of other sects of Muslims, whose Imam, saint and guide God has deputed me, has a prominent sign with it; this sect does not believe in Jihad with sword nor does it wait for this, rather this Holy sect deems the preaching of Jihad absolutely illegal be it openly or secretly". (Proclamation

written in "Tariaq-al-Kaloob" page 398, written in "Roohani Khazain" page 519, Volume 15).

Mirza Nasir: For his own time!

Attorney General: That is up to 1908! Well, what about this, "When Christ and Mehdi shall come then Islam shall spread in the entire world"?

Mirza Nasir: Within three centuries.

Attorney General: This time of Mirza Sahib, so far as Jihad is concerned, is spread over only seventeen or eighteen years, or otherwise this is for three hundred years. Look Mirza Sahib! We conclude from this that when you say the time of Mirza Ghulam Ahmad, its one meaning is that when Islam shall spread all over the world, all would be Muslims, time here means three hundred years. This time spreads over three hundred years from his claim; your second meaning of time relates to Jihad, this time is spread from 1891 to 1908 only.

Mirza Nasir: This is a new style of arguing!

Attorney General: Mirza Sahib! If a thing is forbidden then why do you wait for it?

Mirza Nasir: Nobody is waiting; where he said not to wait.

Attorney General: But when you wait, it relates to the future.

Mirza Nasir: O ho! It does relate to future but the meaning is different.

Attorney General: One sect does not believe in Jihad with sword nor does it wait for it.

Mirza Nasir: It is a matter of conditions.

Attorney General: Well, when Mehdi shall come then all would become Muslims. The cross would be broken, boars shall be killed, means that all would convert to Muslims.

Mirza Nasir: In how much time?

Attorney General: In his life, but you say no, within three hundred years.

Mirza Nasir: Every individual has his own point of view.

Attorney General: Mirza Ghulam Ahmad said, "O friends now let go of the idea of Jihad. Fighting and killing for religion is now Haraam (entirely forbidden)" (Supplement to "Tohfa Golarvia" page 41, written in "Roohani Khazain" page 77, Volume 17).

Mirza Nasir: Next it says that Jesus Christ shall postpone all wars, so it is suspension.

Attorney General: It means that Jesus also failed.

Mirza Nasir: What?

Attorney General: He failed; he again failed in accomplishing his duty, he was to abolish wars but he could only suspend them, and could not abolish them; now you had to wait more for an end to wars. Islam also could not overcome; it has to wait for another three hundred years for its spread. When Christ shall come there shall be peace in the world, wars shall end, Islam shall overcome, but, this task is not accomplished yet, he only suspended it and left.

Mirza Nasir: During his lifetime, no war for religion will be fought.

Attorney General: And that too only in India; please don't mind; when he shall come, Islam shall spread, next the wars, Jihad etc, as you were saying that "Yadaa ul Harab" is a Hadith, they would no longer be needed. You say no, he postponed them just for eighteen years and after that the wars shall start again.

Mirza Nasir: Look, Islam shall overcome, 10 years, 20 years, you see Hadith.

Attorney General: Is there any Hadith telling 200 or 300 years that this much time after arrival of Christ? Only resurrection shall follow him, but you say no; so have you any Hadith for this?

Mirza Nasir: References! These we shall check.

Attorney General: Who could wait this much. Now it is a matter of 200 years. "Now the Messiah has come who is the leader of the religion. All religious warfare is now ended" (Supplement to "Tohfa Golarvia" page 41, written in "Roohani Khazain", page 77, Volume 17). What it means is that as long as Christ is the Imam of religion, all wars for religion are abolished. Did he cease to be the Imam after eighteen years?

Mirza Nasir: If this were the meaning then word "Suspension" would not have been used. Anyhow I have told you what I believe.

Attorney General: Similarly, Mirza Sahib says, "Now does the divine light of God descend from the sky. Now any verdict regarding religion and Jihad is useless" (Same reference) That is, the verdict shall not apply to that period but to the future.

Mirza Nasir: First verse is clear that now the divine light of God is descending.

Attorney General: The Light of God has already descended!

Mirza Nasir: No, no, that descend is up to the life of Mehdi.

Attorney General: Suppose that I am an Ahmadi, then should I have faith that the divine light has descended? It is not that it had descended for eighteen years and now it would not descend!

Mirza Nasir: But I am an Ahmadi. I have derived from the teachings of the founder of the sect that Jihad shall continue in future.

Attorney General: Well, I leave it. This is "Tabligh-e-Risalat", in it Mirza Sahib writes, "When for the last 16 years I have been constantly stressing in my books that for Muslims of India it is mandatory to obey the British Government and Jihad is Haraam (entirely forbidden)". This proclamation is of 10 December 1899, and it is page 200 of third volume of "Tabligh-e-Risalat". If obeying the British government has become mandatory, then there will not arise any question of Jihad against her. Jihad against her is Haraam (entirely forbidden).

Mirza Nasir: The meaning of Haraam here is limited.

Attorney General: Obedience of the British mandatory, Jihad Haraam (entirely forbidden)?

Mirza Nasir: There are some conditions for Jihad.

Attorney General: I got it; obeying the British government has become a part of Islam for you. Mirza Sahib writes that I have written hundreds of books against Jihad and in support of the (British) government and published them in Arab cities, Egypt, Syria and Afghanistan.

Mirza Nasir: The British do not interfere in religion therefore conditions of Jihad do not meet.

Attorney General: But why this propaganda for the British is being done in Arab cities, Egypt, Syria and Afghanistan? What is the reason?

(The sitting adjourned for a tea break. After the tea break the session resumed)

Maulana Abdul Haq: Mr. Chairman! My plea is that Mirza Nasir has cited a Hadith “Yadaa ul Harab”; this Hadith comes from Bukhari Sharif. It also states that Jesus shall be a righteous Imam and a ruler. Mirza was a slave of the British; upon descend of Christ, the Christianity shall end, whereas upon coming of Mirza, the Christianity spread. Now it is requested that if time permits, please allow our Mufti Sahib, or Ansari Sahib, or me to explain all those Ahadith; the meaning presented by the witness is contorted.

Chairman: Maulana! We know that he is contorting; this is also evident from his behavior. I agree with you but let him complete his statement. The delegation is allowed to come in.

Attorney General: Mirza Sahib! I was asking that why books were sent to Arab countries in support of the British? Next, Mirza Sahib has himself written “for the last 22 years I have bound myself to send to the Islamic countries the books, which are written against Jihad. Due to this reason, my books in Arabic earned a good fame”. Here he is saying that for twenty two years I have imposed this duty on myself and that duty is to kill the passion of Jihad from amongst the Muslims and to convince the Arab and non Arab Muslims to support the British.

Mirza Nasir: Look! It was that time when Muslim Molvis were instigating the British against Mirza Sahib; he did this in order to revive their confidence in him. Mirza Sahib also wrote that the Holy Prophet had also praised the justice of Noshervan and next he writes, “Muslims ought to praise and pray for this holy, kind, and bound to justice Great Britain and feel grateful for her favors”.

Attorney General: Noshervan had died; to praise his justice is something else. I am not talking about, those who so flattered the British. My question is different.

Mirza Nasir: Did not others flatter?

Attorney General: Well, Mirza Sahib was also one of the flatterers, but this is not the question, rather the question is that the King of Britain is the custodian of the cross, he has the cross marked on his crown and Mirza Sahib is the Christ, Mehdi! He whom we call the Christ, he would come to break the cross and this Christ, Mirza Sahib, is spreading the cross up to Afghanistan and Egypt and is doing the propaganda to support the custodian of the cross, the British government. He (the King) has the cross on his crown and he (Mirza) commands them to obey him, what kind of Mehdi is he? You tell us.

Mirza Nasir: The cross has been broken, and so broken that you go to Europe and ask them; has it been broken or not. I did a press conference in Scotland, I went to Africa; the Christ on whose arrival Christians were happy we told them that he has died. Did the cross break or not?

Attorney General: The Christ who had to break the cross, you killed him; so on the contrary you saved the cross from breaking. You filled his place, but what about the propaganda in support of the cross bearers all over the world and what about the cross on their crown.

Mirza Nasir: It is not a sign of honor on their crown but a sign of disgrace.

Attorney General: To obey the bearer of the sign of disgrace is mandatory?

Mirza Nasir: Obedience; Inna Lillah e Wa Inna Ilaihay Raajayoon (And for sure we are from Allah and for sure we are to return back to Him).

Attorney General: So the cross is a sign of disgrace and this Christ commands that instead of Jihad you obey them?

Mirza Nasir: Did not others support the British?

Attorney General: The Christ who had to break the cross is declaring it mandatory to obey the cross bearers?

Mirza Nasir: No, to obey a government which does not interfere in the religion of the Muslims.

Attorney General: And he who has a cross on his crown?

Mirza Nasir: The matter has cleared; that is a different matter and this is a separate issue.

Attorney General: Mirza Sahib exchanged harsh words with Christians. Apart from whether this was right or wrong and as he said vulgar things about Jesus also which were not right; but my question is that he who had to break the cross, how could he support a cross bearing government?

Mirza Nasir: Leave the issue of praising, it was for some other reason, put it in bracket; the praise was particularly in connection with the freedom of religion.

Attorney General: But the propaganda of this freedom of religion up to Afghanistan and Egypt; and that too as a self imposed duty? And two things in that propaganda,

obedience of the British is mandatory and Jihad is Haraam (entirely forbidden); was not the objective of this attitude to hit those who were struggling for freedom of the country?

Mirza Nasir: Jihad is not justified because they give freedom of religion.

Attorney General: Look! The objective is clear; by sending the anti Jihad books to those who were doing Jihad including those in Afghanistan, but you are not coming to this. As you like. But there is a timely passion urge, for example to respond to shut the mouth of one who speaks against our Holy Prophet (SAW) is a matter of faith and passion. Mirza Sahib was working to abolish even this passion of faith from Muslims?

Mirza Nasir: Your question is not clear.

Attorney General: This is Mirza Sahib's book "Tariaq-al-Kaloob." In this, Mirza Sahib has written a humble request to the Lieutenant Governor. This I am not saying at my own rather it is its title. In this he has written, "I hereby acknowledge that essays of some of the priests and Christian missionaries are quite harsh and have crossed normal limits; especially, the magazine "Noor Afshan" which is a Christian newspaper has published very vulgar essays (Those essays I leave because you also left them ... Attorney General) which is a blasphemy to the Holy Prophet. On reading these papers I was afraid lest these writings create some instigating effect in the hearts of Muslims who are passionate people. Thus to cool down their passions, I responded somewhat harshly as a policy. The objective of the policy was to cool down the passion of the raging people, so that there should not be unrest in the country. Then against such books in which there was extreme disrespect, I wrote six books which were comparatively harsh because my conscience had clearly decreed to me that this procedure would suffice to dampen the rage of barbarians present in Islam. Thirdly, what I did against the priests was under the same policy; so in this way the passion of some of the barbaric Muslims was cooled down. I claim that I am the utmost well-wisher of the British compared to the rest of Muslims" (Tariaq-al-Kaloob", page 362, written in "Roohani Khazain" pages 490-91, Volume15). So here, Mirza Sahib, my question was that Mirza Sahib does not say that I was overcome by passion or I had a passion for Islam, nor he talks about the major Jihad, rather for the strengthening of the British government, for the sake of peace. The barbarian Muslims were raged due to blasphemy to the Holy Prophet, so to cool down their rage, so that this matter should not create law and order situation for the British government. To perform this service, Mirza Sahib had been writing all these books against Christians. This is the impression taken by this. It is next in the book. He says to them, so that there may not be unrest in the country, then I wrote books in answer to those books, which were full of insult and blasphemy... there are few books like these. I don't say that all these books are written by Mirza Sahib, but whatever books have been written against them, against missionaries, they all are written under the same objective.

Mirza Nasir: Whatever missionaries are here, a few books which are written, wrote a few sentences in them.

Attorney General: That is done what is done, Mirza Sahib, but this is which...

Mirza Nasir: No, a few books, not all.

Attorney General: That other question is also timely that he says that I have written so many books in support of the British that they would fill fifty cupboards; for this you said that the size of a cupboard has not been mentioned.

Mirza Nasir: I had asked to determine the size.

Attorney General: I had said that now they would have been left in the house of Mirza Sahib, and you would know how many have been brought here; are they ten in number?

Mirza Nasir: There were books whose some editions filled eight to ten cupboards, this means that would be fifty thousand.

Attorney General: No, I don't say that; the question was that they filled fifty cupboards, i.e. they were pamphlets, some large books. Now whether these cupboards were of two feet or ten feet, this I don't know; may you know it?

Mirza Nasir: No, I was only saying that we have all the books, which he wrote.

Attorney General: He says that he filled fifty cupboards. Mirza Sahib! He would not say wrong.

Mirza Nasir: No, no, how I could say that he says wrong; kindly listen to my answer; he says that they filled fifty cupboards. I take from this, it is only a rough estimate in my mind, that if it is a common cupboard, then about two or two and half thousand volumes would fill them.

Attorney General: He put two thousand copies of the same book?

Mirza Nasir: Yes, yes, this is what is meant here, it could not be that two hundred...

Attorney General: No, no, Mirza Sahib you see that...

Mirza Nasir: He never wrote so many.

Attorney General: We have a list of his books. It is not one book. Here he writes...

Mirza Nasir: Yes, which is that list of books?

Attorney General: "Most of my age has passed favoring and supporting the British Empire, most of my age. I have written so many books and issued so many pamphlets about abolishment of Jihad and about the English Jihad that if those books and pamphlets were collected they would fill fifty cupboards".

Mirza Nasir: Volumes? He wrote a total of 88 books and not all his books contain such harsh words.

Attorney General: No, this I was reading from Mirza Sahib's...

Mirza Nasir: That book which narrates the event, keep it in view to...

Attorney General: No, look, Mirza Sahib! I deem it necessary for explanation, it was my duty because it gives the impression that Mirza Sahib spent major part of his life writing books in praise and support of the British, so far so that fifty cupboards were filled with them. Here a question arises that did he also write so many books in praise of Allah that would fill fifty cupboards? Did he write so many books in the praise of the Holy Prophet Mohammad too that would fill fifty cupboards or he kept writing in praise of the British only? This question comes in minds of Muslims and you have to answer this!

Mirza Nasir: "Tafseer-e-Bayan" on the attributes of Allah that this is Him, the God of Islam. For the Holy Quran there is "Tafseer-e-Quran-e-Kareem"; the books he wrote for expressing the great, exalted status of the Holy Prophet would not fit in fifty cupboards, for them even fifty thousand cupboards would not suffice.

Attorney General: Which Mirza Sahib did not write?

Mirza Nasir: Yes, the volumes, that Mirza Sahib did not write.

Attorney General: But you say that he wrote eighty-eight books?

Mirza Nasir: O ho! This is what I am telling you. Here fifty cupboards do not mean that by putting an individual copy of every new book, fifty cupboards are filled; but even if you have so many books, then this is but to enrage...

Attorney General: You have made great attribution on this.

Mirza Nasir: If they are more than 88 then tell me, I would complete my list if it is not complete.

Attorney General: No, these are twenty-four books and pamphlets, advertisement etc.

Mirza Nasir: Did any body bother to see from these twenty-four books if there are a hundred volumes of a book of which reference is given.

Attorney General: Look Mirza Sahib! Don't you think that I am trying to put allegations. Please try to understand me.

Mirza Nasir: No, no, I was just making a point.

Attorney General: Here such words have come that each word deserves attention; fifty cupboards would fill, these ads, pamphlets, books, he talks of these things. In clear words so many books which would fill fifty cupboards.

Mirza Nasir: You ask from us what the correct meaning is.

Attorney General: Yes, that is why I am saying this. What I can understand is that most of his life was spent supporting the British which filled fifty cupboards; and how many cupboards were filled with the praise of Allah in the rest of the life? This is a question anybody can ask you.

Mirza Nasir: Everybody has a right to ask this and I also have the right to ask and I think that I also have a right to tell about this.

Attorney General: Yes, I have been asked and that is why I am asking you.

Mirza Nasir: For the matter that fifty cupboards were filled, it is better to take all the references together; these were to calm down the wrath of the raging Muslims, to keep them from doing un-Islamic actions so that there should be peace in the country, government should not be troubled and there should not be a law and order issue for her, so references are for them. I don't say this for the rest of the references; I would take only one subject, gather the references and present them to you. You count their lines, their pages; get your satisfaction by every way. The world has accepted that only he has the right to explain a writing who has written it and not his followers. If he claims to be appointed (from God) then you have right to take a sentence from the Promised Christ's book and to question it; who doesn't understand he should question; I think that may be I am wrong but it is my right to give answer in full.

Attorney General: No, I don't say that.

Mirza Nasir: So this answers, the answer. You just questioned that in comparison with what he wrote in support of the British during the major part of his life which filled fifty cupboards, there was no time given to write about Allah and His Prophet, Islam and the necessities of time, the issues of Islam, the struggle for spread of Islam, the programs for spread of Islam; this I told that what correlation they have with each other. For explaining this correlation give me time. There are so many of our elders sitting here; handover this issue to any of them. I promise that to dampen your anger I would produce each and every word about the issue you mentioned.

Attorney General: I am not such a Muslim; it is not my anger.

Mirza Nasir: No, no, oh! I am sorry. No, no, I never meant that, I never meant that; I meant that at that time those for whom it was thought that lest they should do something against the Islamic Sharia't in their anger and should create law and order issue for the British government, and that was written for them. It has nothing to do with you. You are very kind and I am much grateful to you.

Attorney General: No, no. Man is weak, could do anything wrong, I am sorry if something hurt you. It is not my insinuation; they are only questions, which have arisen. Yes, that is it.

Mirza Nasir: I mean that facts would reveal only by comparison please allow me to make comparison.

Attorney General: I only say Mirza Sahib; you said that he wrote eight-eight books. Now eighty-eight books would not fill fifty cupboards.

Mirza Nasir: They would not.

Attorney General: This is a thing for just one cupboard.

Mirza Nasir: If you put one copy of each, they would not fill.

Attorney General: That is something routine, normal; and here it means that there is something more, some other books, which filled those fifty cupboards.

Mirza Nasir: The meaning is something else.

Attorney General: No, I say that a common man guesses that Mirza Sahib filled fifty cupboards in favor and support of the British; he spent major part of his life in that. He also wrote some other books. The books he wrote in the praise of Allah in remaining part of his life do not relate to those fifty cupboards. So would you say that there is need of any more evidence after this?

Mirza Nasir: No, no there is need to explain that he has written such an ocean of explanation of the word of God that it is impossible for a man like me to fully understand its meaning in the whole life.

Attorney General: Mirza Sahib! Yesterday also I had asked a question?

Mirza Nasir: In response to the one asked yesterday?

Attorney General: No, no perhaps that you have with you; another answer is required, there was another question. I had submitted to you that Mirza Mehmood in his book "True Islam" which is a lecture says "The treasures which were hidden in the Quran were dug out by Mirza Sahib. He disclosed them to the world, which it did not know in the last 1300 years". I had submitted that what were the verses of the Holy Quran which were not explained during thirteen hundred years and Mirza Sahib disclosed their meaning, except the verses which he used to prove, in one way or the other, his prophet hood or coming of the Promised Christ.

Mirza Nasir: Yes, yes, I remember that question.

Attorney General: Also except Jihad, leaving them, what are the verses he explained which no one else had explained. You said that he had explained "Surah Fateha" about seventy percent of it. It was not explained earlier.

Mirza Nasir: Absolutely new.

Attorney General: Mirza Sahib explained it for the first time. You tell only one verse of it as to what he had explained which was not explained earlier because it is really difficult to comment on the whole of it. You select only one verse to tell that this is what he has explained new and none in the past thirteen hundred years had explained.

Mirza Nasir: This I would tell, I will read it; I would bring it in the next session and read it.

Attorney General: Then in the same letter he says, "Next submission is that from my early age to this time when I am about sixty years old, I have been toiling hard with my tongue, my pen in order to fulfill this important duty to converge the hearts of Muslims to the love, well wishing and support of the British government, all my age; and in the end I make another submission".

Mirza Nasir: What is its reference?

Attorney General: I am reading the summary of the same letter because the letter itself is very lengthy.

Mirza Nasir: Oh yes, it is right.

Attorney General: Then in the end he requests, "I hereby beg to state to your excellency regarding a family which has proved itself over the past 50 years to be loyal and ready to lay their lives, and about whom the worthy officers of the government have always given their authenticated opinion in their letters that they are confirmed well wishers and servants of the British government since long, to kindly take great care and pay keen attention for a self sowed plant. I implore you to please give a gesture to your subordinate officials to please keep in mind the proved loyalty and sincerity of this family and treat me and my Jama'at with special kindness and benevolence because my family has never hesitated to shed blood or sacrifice lives for the cause of the British government. Nor it now hesitates; therefore it is our right to request your Excellency's government for your full attention and favors so that not everyone can dare to insult us unreasonably. I hereby write the names of some of my Jama'at members... (Kitab-al-Berea" written in "Roohani Khazain" page 350, Volume 13) So Mirza Sahib, here he is telling the British about a self-sowed plant; to whom is he pointing at?

Mirza Nasir: At his family as it is mentioned earlier.

Attorney General: Or at his Jama'at?

Mirza Nasir: No, no, I assure you that the Jama'at never took even a single penny from the British nor the Jama'at ever took four 'Murabba' land as taken by some other scholars at that time.

Attorney General: 'Murabba' of land have not...

Mirza Nasir: Look! Its last sentences are their answer themselves.

Attorney General: Both are pointed at, Mirza Sahib. Let me read it to you. I don't say that I am putting it right and that is why I want you to explain that he talks of a family and talks a lot about it.

Mirza Nasir: What does he demand?

Attorney General: He is saying all along.

Mirza Nasir: No, what does he demand, that people should not insult us!

Attorney General: I hereby beg to state to your excellency regarding a family.

Mirza Nasir: Yes, go ahead.

Attorney General: Which has proved itself over the past 50 years to be loyal and ready to lay their lives, and about whom the worthy officers of the government have always given their authenticated opinion in their letters that they are confirmed well wishers and servants of the British government since long. This is...

Mirza Nasir: What is the demand?

Attorney General: And then asks to kindly take great care and pay keen attention for a self-sowed plant...and to please give a gesture to your subordinate officials to please keep in mind the proved loyalty and sincerity of this family and treat me and my Jama'at...

Mirza Nasir: What to do with me and my Jama'at? You read next.

Attorney General: Treat my Jama'at with special kindness and benevolence.

Mirza Nasir: Read next.

Attorney General: So the self-sowed plant of Mirza Sahib.

Mirza Nasir: No, no, next comes its answer.

Attorney General: My family never hesitated to shed blood or sacrifice lives for the cause of the British government nor it now hesitates. Therefore it is our right to request your Excellency for your full attention and favors so that not everyone can dare to insult us unreasonably.

Mirza Nasir: Cannot dare to insult us unreasonably; this is the demand.

Attorney General: No, he writes some of the names of his Jama'at.

Mirza Nasir: Yes, yes, but it comes later; the object of all this preliminary discussion is that no one could insult us unreasonably.

Attorney General: Wants safety for his family from government?

Mirza Nasir: No one should insult.

Attorney General: I am saying the same that he wants protection?

Mirza Nasir: Attorney General, No, no! Protection is very vast.

Attorney General: Wants kindness and benevolence?

Mirza Nasir: Kindness? He is a grateful mind that no one could insult us unreasonably. He deems it a kindness by them; this is a great thing; this is no occasion to raise an objection.

Attorney General: No, Mirza Sahib...

Mirza Nasir: Did he asked for any 'Murabba' money, favors, jobs?

Attorney General: No, no; I think you believe that the British government was a just government, there was no oppression, there was justice, there were courts, there was rule of law and they did not interfere with the religious affairs.

Mirza Nasir: Yet a danger had developed.

Attorney General: Then why so much of family services and flattery was needed that since we have served you so much, we have praised you this much; our family has done so much of service?

Chairman: Sitting adjourned till six in the evening.

(The sitting resumed under the Chairmanship of the speaker at six)

Attorney General: Mirza Sahib! I was reading the letter of Mirza Ghulam Ahmad, which he wrote to the government. Here the question was the government should take great care and pay keen attention to her self-sowed plant and also to gesture for such kindness to her subordinate officials so that they should keep in mind the proven loyalties and sincerity and thus give me and my Jama'at special favors.

Mirza Nasir: This is a mention of the family.

Attorney General: You should have said something about give me and my Jama'at special favors, please explain this; what is meant by the self-sowed plant - his Jama'at, family, or Mirza Sahib himself? You said that this is about the family. But the question is that yours is an old family; the forefathers of Mirza Sahib had come from Samarqand; therefore the family could not be a self-sowed plant of the British. Secondly, the Ulema (religious scholars) could not say about Mirza Sahib that he was a self-sowed plant of the British. Now only Jama'at remains that could be the self-sowed plant of the British.

Mirza Nasir: You have entangled me.

Attorney General: I only clear my question. This self-sowed plant does not apply to the family. Mughal family is a famous and rich family of pre-British period; again it could not be applied to Mirza Sahib either. Now remain only the Jama'at, this was set up in the time of the British. The self-sowed plant, applies on this that the British made it or caused its creation. If it is wrong then you explain to clear this position; the Patron government as Mirza Sahib writes her as patron, how she was a patron.

Mirza Nasir: “Man Lum Yashkurunnasa, Lum Yashkurullah”. He who is not thankful to men is also not thankful to Allah.

Attorney General: The cross-bearer British, who places cross on his crown, who is the enemy of Muslims, who claimed lives of not thousands but millions of Muslims, his gratefulness? Mirza Sahib requests to give special favors to him and his Jama'at; imploring for favors from the British for the Christ and his Jama'at?

Mirza Nasir: The family served them, shed their blood for them, helped them financially; now he expects that me and my Jama'at should be treated with special care and affection.

Attorney General: Next he gave the list; whether the list pertains to the family members or members of the Jama'at for whom he is imploring for special favors, imploring the patron government with requests and flattering?

Mirza Nasir: Sometimes governments forget their obligations; the demand from the British government is that we should not be insulted.

Attorney General: One thing you see that whatever he wrote against the Christians, it was to cool down the rage of barbarian Muslims and for the stability and solidarity of the British government; second thing is that Mehdi and Christ had to abolish the boars and to break the cross in pieces; the British who came with the cross, who bring up and eat boars, he commands you to obey them. He supports and favors the British up to Iran, Egypt and Afghanistan so what a great difference exists between the actual Mehdi and Christ and Mirza Sahib!

Mirza Nasir: Did not Nawab Siddique Hassan Khan and others support the British?

Attorney General: Others supported the British and so did Mirza Sahib! Ok, but next comes another question. He writes, “Fourthly, submitted that most of the people who have joined my Jama'at, their majority enjoys high offices in the British government, or they are members of respected rich, well to do families, their servants or relatives, businessmen, advocates, or neo-educated English speakers and respected scholars and learned men” (“Kitab-al-Berea” written in “Roohani Khazain”, pages 348-349, Volume

13). Here the question arises that he is a strange prophet who likes the wealthy and says that I am a prophet of the rich.

Mirza Nasir: But how many were they?

Attorney General: This you will tell, but here another question arises that most of the followers of Mirza Sahib were employees of the English Government; this joining of Qadiyani Jama'at under the government patronage must be remembered.

Mirza Nasir: But he also opposed the Christians.

Attorney General: Opposed the Christian preachers and supported the Christian government?

Mirza Nasir: But if you should know the detail you will wonder how we vexed the Christians.

Attorney General: You submit written statement; by the way, this is irrelevant to the subject.

Chairman: The sitting is adjourned till 5:30 tomorrow evening.

PROCEEDING OF 23 AUGUST 1974

(The special committee of the National Assembly of Pakistan met at 5:30 in the evening under the chairmanship of Sahibzada Farooq Ali Khan)

Sahibzada Safiullah: Mr. Chairman! I call your attention that the witness is using tricks. He is wasting time in irrelevant things. He may be directed to give answers in short cut.

Chairman: Attorney General Sahib! Please note it and see that how to do in the last stage of the procedure which is going on for the last ten days.

Malik Suleman: Mr. Chairman! We have received 3 copies of the proceeding of this committee, that of 5,6, and 10 August. It is written in it "Report of the proceeding of the special commission comprising the whole house whose closed door session was held to consider the "Ahmadi issue". This is not an "Ahmadi issue" but this is a "Qadiyani issue", it should be corrected as this could create many issues. It is absolutely wrong; this is "Qadiyani" issue and it should be treated as "Qadiyani". We never decided that this is an "Ahmadi" issue.

Maulana Noorani: Since two resolutions were made, one was from our side in which "Qadiyani" is written, therefore Malik Sahib is saying truly.

Chairman: Call the delegation. (The delegation was called in)

Attorney General: Yes Mirza Sahib!

Mirza Nasir: This is an important phase of our history; the Simon commission; our second Khalifah held an assembly in London under the president ship of Sir Francois Younghand in support of Arabs. Chaudhry Zaffarullah Khan was advocate in the boundary commission of Muslim League, the Kashmir committee; you point out and there we were participating actively. Today we are being condemned but look at our history you will find a golden age of services at every step.

Attorney General: What is that "Furqan Force"?

Mirza Nasir: An organization of our volunteers who offered volunteer services in Kashmir. The head of Kashmir committee was our second Khalifah.

Attorney General: Boundary commission was a part of the struggle for freedom. In reference to Justice Munir, Zaffarullah Khan did good services. He represented

Pakistan. He was an advocate of Muslim League but Justice Munir, who was a member of the Boundary Commission, wrote articles in "The Pakistan Times" on 24 June 1964. One article of "The Pakistan Times" of 21 June 1964 "My memorable days" reads, "I cannot keep from narrating a very unpleasant event relating to this part of the matter. I could never make out that why Ahmadis made a separate presentation? Such a presentation could be needed only if the Ahmadis were not satisfied with the point of view of the Muslim League, which in itself would have been a sad situation. May be Ahmadis wanted to favor the Muslim League's point of view by doing this, but while doing this, they gave figures regarding isolated areas of Garh Shankar, which lead to the conclusion that the area between Bain River and Basanter River was an area of non-Muslim majority. This fact justified the conflict that if the area between Uch river and Bain river goes to India then the area between Bain river and Basanter river would automatically go to India, as it went. The behavior adopted by Ahmadis vexed us too much on Gurdaspur. Muslims were 51 percent, Hindus 49 and Ahmadis 2 percent; when they separated themselves from Muslims, then Muslims reduced to 49 from 51 percent. In this way we lost Gurdaspur and this led to the Kashmir issue". You say that you cooperated with Muslim League but this matter is very strange.

Mirza Nasir: Justice Munir applauded the services of Zaffarullah Khan, now after 17 years, when he has grown old he has given this statement. He had grown old. He was a judge of the boundary commission. Earlier appreciation and now these suspicions; after a silence of 17 years when he had grown old, may be it is due to his senility. May be that he is unable to understand as an old man what he could make out as a young man.

Attorney General: This is a good answer. Anyhow, I just wanted to draw your attention to this issue. But why a separate presentation was made?

Mirza Nasir: With the permission of the Muslim League! We got time out of theirs to present our case.

Attorney General: This is further complicating the issue. Zaffarullah was pleading the case for Muslim League; only he was authorized to give you time, he gave you time from the time of Muslim League. This is more dangerous that your member gave you time from the time of Muslim League. You weakened the case of Muslim League by making a separate presentation. If you weakened the case of Muslim League with the permission of Chaudhry Zaffarullah Khan, then think what Chaudhry Sahib himself would had done with the case of Muslim League?

Mirza Nasir: Such an opinion about one of your benefactor; you do what you feel like doing; someone who gave you Pakistan...

Attorney General: Recently Chaudhry Zaffarullah Khan issued a statement, which is also printed in newspapers. He appealed to the International Red Cross, International

Human Rights Commission to help Pakistani Ahmadis who are being oppressed there. Is there such a statement in your knowledge?

Mirza Nasir: I have heard some officers say this, but if you have a copy of it, please give me.

Attorney General: Here you take the copy, but I want to ask you that, is it in your knowledge that he appealed to the international bodies?

Mirza Nasir: I have heard, but when did he appeal?

Attorney General: After the event of Rabwah. I myself say that if Ahmadis are oppressed then we condemn it, but if they do atrocities on Muslims in Rabwah then we condemn that too. It is the responsibility of the government to protect the rights of everyone. But my question is that do you accept that there are constant atrocities going on, on the Muslims of India?

Mirza Nasir: There are atrocities indeed.

Attorney General: Then did Chaudhry Sahib ever appeal to the international bodies about the Muslims of India; to go to India and see the oppressions of Hindus and the grieves of Muslim, did he do any press-conference? Did he ever appeal to the Amnesty International, International Red cross, International Human Rights Commission that Muslims are being oppressed in India or he thinks only for Ahmadis?

Mirza Nasir: Only Chaudhry Zaffarullah could answer this question, I would not answer this.

Attorney General: You were saying that he is a benefactor of Muslims. Mirza Bashir Ahmad wrote in "Kalamat-al-Fasal" that "Prophet hood was given to Mirza Sahib the time when he had attained all the excellence of the prophet hood of Mohammad and was able to be called a Zilly (shadow) prophet thus the Zilly (shadow) prophet hood did not retreat the Promised Christ, rather it advanced him and advanced him so much that it made him stand shoulder to shoulder with the Holy Prophet". ("Kalamat-al-Fasal" page 113).

Mirza Nasir: It is same as to say "Mann Too Shudam Too Mann Shudee"; the sun reflects in the mirror, this is the same; Mirza Sahib was not something separate, he was a complete copy of excellences of the Holy Prophet, a Zill e Kaamil (perfect shadow). He is describing this fact in these words. The Holy Prophet was crown of all the Prophets. When he reflected in the Promised Christ, he too became a complete shadow, and the reflection was so complete that he was called the Zilly (shadow) prophet. Thus the Zilly

(shadow) prophet hood did not retreat the Promised Christ. He derived this conclusion from these arguments. I would say only this much.

Attorney General: You define Khatam un Nabiyyeen (the last of the Prophets) as a stamp, that is from now the prophets shall come with Holy Prophet's stamp; so from this point of view the Holy Prophet is not a seal for the past prophets, rather a seal for the prophets to come after him. This thing is against the intention of the Quran. The object of Quran is that the Holy Prophet is the seal for the past prophets; there is no mention of it for the future.

Mirza Nasir: This is your viewpoint. Ours is against this.

Attorney General: You also say that the Holy Prophet stamped only Mirza Ghulam Ahmad that is only he became a prophet and no one else; from this angle the Holy Prophet is Khatam un Nabee (seal of one prophet) and not Khatam un Nabiyyeen (a seal of Prophets).

Mirza Nasir: Holy prophet is seal for all the past and the future prophets.

Attorney General: Did some members of your Jama'at also claim prophet hood after Mirza Ghulam Ahmad?

Mirza Nasir: Some idiots of our Jama'at did claim of prophet hood.

Attorney General: When Mirza Ghulam Ahmad says in "Aik Ghalat ka Azala" that a window of prophet hood is open so they also claimed prophet hood through that window. I have been given a list of eight/nine persons who are members of your Jama'at, and who while following the footsteps of Mirza Sahib and benefiting from his company claimed prophet hood. One of them is Chiragh Din Jamooni. Mirza Sahib writes about him, "the ardent desire led him to self-praise; so from today he is broken from our Jama'at, unless he publishes his detailed repentance and resigns forever from this unholy claim of prophet hood". (Dafe-al-Balla page 22, written in "Roohani Khazain" page 242 Volume 18).

Mirza Nasir: Such was this deed. This person who said so, God damned him and he became one of the irreverent.

Attorney General: Did not give him an opportunity to resign?

Mirza Nasir: What?

Attorney General: Did not give him an opportunity to resign from prophet hood?

Mirza Nasir: He came in the grip of God. This is a very serious issue; there should not be any jesting or laughter on it.

Attorney General: It was the same window through which came both, Chiragh Din and Mirza Sahib, but you are differentiating! Here it is "Chashm-e-Maarfat", in it Mirza Sahib has written, "That is God who sent His prophet with absolutely true religion so as to make it win over every religion and give it a universal victory. Since that universal victory did not come in the time of the Holy Prophet and since it is impossible that tiding of God has any weakness, therefore on this verse all commentators agree that this universal victory shall come in the time of the Promised Christ". (Chashm-e-Maarfat" page 83, written in "Roohani Khazain" page 91, Volume 23)

Mirza Nasir: All Ahle-Sunnat, Shias, all agree in this, what new you are telling? Everyone believes in this.

Attorney General: If Mirza Sahib was the Promised Christ then has that victory been accomplished all over the world?

Mirza Nasir: After the arrival of the Promised Christ it would be completed within three hundred years.

Attorney General: It did not complete in 23 years of the Holy Prophet and it would complete within three hundred years of Mirza Sahib?

Mirza Nasir: It would be completed; this is the faith of the entire Ummat.

Attorney General: The faith of the Ummat is that since Mirza Sahib was not the Promised Christ therefore the victory was not achieved, or, in other words, since the victory has not been achieved, therefore, he was not the Promised Christ. This is how this matter seems clear.

Mirza Nasir: All this work of religion that we are doing in America and Africa, we are actually traveling towards the victory. You wait for it.

Attorney General: Mirza Sahib! Which was the time of Mehdi Sudani?

Mirza Nasir: That I have found, he died in 1885.

Attorney General: Mirza Ghulam Ahmad was born in 1840, so according to you they are contemporary. Tell me, did Mirza Sahib get the prophet hood at once or gradually? Did any one else get the prophet hood gradually? This is a question from Hazarvi Sahib.

Mirza Nasir: The system of entire universe works on evolution; from fetus to death, there are stages.

Attorney General: Mirza Sahib was told that you are a prophet, but he did not call himself a prophet?

Mirza Nasir: This is something else. He preferred to be called as per “Ulema Ummatti Ka Anbiya e Bani Israel”(The religious scholars of my Ummat are similar to the prophets of the Bani Israel – a Hadith).

Attorney General: Did not God inform him that he was a prophet?

Mirza Nasir: No, there is some jesting in it.

Attorney General: Mirza Sahib! I am not jesting. Mirza sahib wrote, “Earlier I thought that I am not a prophet but constant revelation from God did not let me stick to this opinion (Haqiqat-al-Wahi page 153-54, Volume 22). The first thing a Prophet does is to believe on his own prophet hood, but he first denies and then admits to his prophet hood later?

Mirza Nasir: I deny this meaning of the reference. Does not a grain of wheat convert into a diamond gradually? Is it not evolution? What would you call it?

Attorney General: This is Arbaeen number 2 page 27, written in Roohani Khazain page 369, Volume 17. It says, “If I had disclosed these inspirations at the time when these scholars were opposing me then they would have presented thousands of objections; but they were disclosed at a time when these scholars were in our favor and that is why, despite so much of passion, they did not object on these inspirations, as they had accepted them at one time; and if you concentrate, you will see that these were the inspirations which served as the foundation of my claim of being the Promised Christ and it were them in which God named me Jesus and revealed the verses in my favor which were revealed in favor of the Promised Christ. If the scholars had known that these inspirations would prove this man as Christ they would have never accepted them. It is the grace of God that they accepted them and fell in this trap”. The impression that I get from this phrase, you might think that I am insolent, that those verses would have been revealed upon him, he would have known, but for the sake of those Ulema (religious scholars) from whom he felt danger of opposition, he kept silent for some time and when he thought he had convinced them, pulled them into the trap; what does it mean?

Mirza Nasir: Don't you derive any conclusion.

Attorney General: You see, it is my duty.

Mirza Nasir: No, you don't derive any conclusion.

Attorney General: The impression is that verses had been revealed upon him; inspirations had been conveyed.

Mirza Nasir: Ok, we will check it.

Attorney General: Analyzing the situation, he did not deem it proper to disclose them?

Mirza Nasir: It made a basis for the coming time.

Attorney General: The Lahori party has given some references of Mirza Sahib; we had given you their public attestation, what about them?

Mirza Nasir: I don't want to comment on them; could we keep that public attestation or return it?

Attorney General: Return it.

Mirza Nasir: Take them out!

Attorney General: It is an official record.

Mirza Nasir: It has been left behind; we will give you tomorrow morning.

Attorney General: Yes, ok. There is a question that Mirza Sahib had given a written assurance to a court of Gurdaspur that from then onwards, he would not publish such inspirations about his opponents in which death and destruction of his opponents is mentioned or in which there would be abusive language?

Mirza Nasir: Any more question?

Attorney General: About the freedom fight.

Mirza Nasir: Wrongly wasted lives of people, there were thefts and decoities.

Attorney General: Be it the freedom movement or the Pakistan movement, it happened in every movement; but leaders of these movements did not do that. Those who commit such things on the pretext of a movement, how far is it correct to make them basis for calling the leaders of the movements thieves, bastards or dacoits?

Mirza Nasir: When it was happening in the movements then...

Attorney General: It happened but it was not the mistake of the leaders.

Mirza Nasir: I did not get the question.

Attorney General: Does Islam permit fighting?

Mirza Nasir: Fighting for religion?

Attorney General: Yes, fighting for religion; fighting with sword for getting freedom of the country?

Mirza Nasir: I think that at this time there is no need to discuss this.

Chairman: Ask the next question, the witness is not willing to answer this question.

Attorney General: Sir, I shall repeat this question once again.

Chairman: No, no, the witness is not at all willing to answer this question, it has come on record, ask the next question.

Attorney General: The witness is averting to answer (interruption). The question has been asked twenty times but the witness did not answer.

Chairman: Ask the next question, this has been recorded.

Attorney General: Is fighting permitted for getting freedom of religion?

Mirza Nasir: Yes.

Attorney General: And for other freedom?

Mirza Nasir: What are principles of the other freedom?

Attorney General: I am asking you.

Mirza Nasir: For freedom of religion.

Attorney General: I wonder that at on one side you say to obey the government then on the other hand how you can get freedom from her?

Mirza Nasir: But for freedom of religion it is permitted.

Chairman: Proceed.

Attorney General: Whatever Mirza said as tidings about Abdullah Athum and Maulana Sanaullah, it happened on the contrary. He said that Abdullah Athum would die within fifteen moths but he did not die. He said about Maulana Sanaullah that he would die in his lifetime but he was alive after the death of Mirza Sahib.

Mirza Nasir: This I would tell at some other time.

Attorney General: What were the languages in which Mirza Ghulam Ahmad received his revelations? Was it one language or different languages?

Mirza Nasir: Arabic, Urdu, sometimes English, Punjabi, and Persian.

Attorney General: Do you take them as revelations?

Mirza Nasir: yes, I do.

Attorney General: Since their source and source of the Holy Quran is God Almighty therefore they are equally holy to you as those of the Holy Quran?

Mirza Nasir: So far as holiness is concerned they are as holy as the true revelations are.

Attorney General: In "Chashm-e-Maarfat" page 209 written in "Roohani Khazain" page 218, Volume 23, Mirza Sahib writes, "It is absolutely foolish and absurd that man's first language is different and inspiration is given in some other language which he cannot understand". He would be knowing Urdu, Arabic, Persian, and Punjabi but as far as English was concerned, he used to ask from a Hindu boy as to what was the meaning and the translation of that.

Mirza Nasir: This is something, which demands research.

Attorney General: According to "Haqiqat-al-Wahi" page 303, written in "Roohani Khazain" page 316, Volume 22 the following revelation descended upon him into English, "I love you. I am with you. Yes, I am happy.... life of pain. I shall help you. I can, but what I will do. We can, but what we will do. God is coming by His army. He is with you to kill enemy. The day shall come when God shall help you. Glory be you; the Lord God Maker of the earth and heaven".

Mirza Nasir: Next comes the new subject.

Chairman: Give him the draft of questions and put it for tomorrow; the sitting is adjourned till 10:00 a.m. tomorrow.

PROCEEDING OF 24th AUGUST 1974

Sitting of the special committee of the house resumed at 10:30 a.m under the President ship of Sahibzada Farooq Ali Khan. After recitation of the Holy Quran the delegation was called in.

Mirza Nasir: We are returning the public attestation of Lahori Group.

Attorney General: Let us talk about some Persian verses Mirza Sahib said in "Nuzool e Masih." The translation of the Persian verses is, "The wine God gave to every prophet. He gave the same to me too, full; though there are many prophets but I am not less than any in divine knowledge". Next he says "I am but a mirror from the generous God to shadow the light of the Moon of Medina to the world". (Nuzool al Masih" pages 99-100, written in "Roohani Khazain" page 477-78, Volume 18). And I had also asked that Mirza Sahib has written an assurance to a court for not publishing the divine revelation regarding any one's death?

Mirza Nasir: Look! He wrote assurance before the court but Mirza Sahib had already decided not to publish tiding of destruction, he had written it.

Attorney General: He had already written it and now he committed himself before the court that a tiding which is a divine revelation of a prophet, if it would relate to death of someone he would not publish it; would not publish the divine revelation, do you accept it?

Mirza Nasir: Yes

Attorney General: He proclaimed about Maulana Sanaullah Sahib that whoever shall be a liar, he shall die in the lifetime of the true, ("Malfuzat" Volume 9, page 440) and then Mirza Sahib himself died in the lifetime of Maulana!

Mirza Nasir: Maulana Sanaullah did not sign the proclamation.

Attorney General: Mirza Sahib said that the liar shall die in the lifetime of the true, Maulana did not sign it; he would not have thought this proper or whatever, but Mirza Sahib was your prophet. A prophet determined a test himself and since according to that test he was a liar, therefore he died. It was not necessary for a Munkir (denier) to attest or sign the proclamation.

Mirza Nasir: This thing is to be checked from this angle, but it is important. The Ahle Hadith paper's photo can be witnessed that Maulana had not accepted it.

Attorney General: Ahle Hadith paper, proclamation of the curse of Mirza Sahib, return them all. It is not a thing to accept or not to accept. Mirza Sahib died according to his own determined test or curse in the lifetime of Maulana, and Maulana lived for years after that. Tell me; did Mirza Sahib die of cholera?

Mirza Nasir: No. Doctors certified that it was disease of the intestines. He had loose motions and vomiting but it was not cholera.

Attorney General: But “Hayat-e-Nasir” is your book; in this Mirza Sahib said to his father-in-law, Mir Nasir that “I am suffering from epidemic cholera”. Mir Nasir is your maternal great grandfather who was present on the occasion. He has narrated the last words of Mirza Sahib.

Mirza Nasir: Doctors issued a certificate; do they say wrongly?

Attorney General: But do you believe that doctors said right and Mirza Sahib said wrong?

Mirza Nasir: I have given my reply.

Attorney General: About Athum, Mirza Sahib said that he will die within fifteen months, (“Jang-e-Muqaddas Akhiri” written in “Roohani Khazain” page 293, Volume 6), but he did not die?

Mirza Nasir: He had repented.

Attorney General: He repented?

Mirza Nasir: Yes.

Attorney General: Had Athum repented and become a Muslim?

Mirza Nasir: He repented.

Attorney General: Did he recourse within fifteen months or afterwards? If he did recourse within fifteen months that is within time then why Mirza Sahib had been waiting for his death till the last day; he should have announced that he had repented. When the date of tiding expired and he did not die, he said that he had repented! After the fixed time death should have come but when it did not so happen then he said that he had repented. Could this thing be pleaded before a court that the time of sentence passed by and sentence could not be given? Now how the pretext could be acceptable. You say. Does your mind accept this?

Mirza Nasir: He talked impudently about Islam and the Prophet (SAW) of Islam, and then he repented.

Attorney General: He asked forgiveness from God and death passed by. Did not God tell Mirza sahib within the stipulated time that he has repented and hence he would not die? Mirza Sahib had been waiting for his death till the last day and when he did not die then it was revealed that he had repented! Then he took a procession in Amretsar.... And repentance was again broken!

Mirza Nasir: He hid the recourse.

Attorney General: As you like. But you are telling about his recourse and repentance after the tiding has already proved wrong, which does not benefit you. Had you announced it earlier then it was something else, but what could be done now?

Mirza Nasir: Provided that if he does not recourse to the right path, this was there, written earlier.... It was a condition which when met annulled the tiding. Then he hid the recourse by taking out a procession.

Attorney General: God is Aalim ul Ghaib (Knows of all things that are going to happen in future); He knew that he would hide his recourse; then why He accepted his repentance?

Mirza Nasir: This you ask from God.

Attorney General: Mirza Sahib! We would ask God if we do not understand it. We understand that Mirza Sahib predicted that he will die but he did not die within the predicted period.

Mirza Nasir: But Mirza Sahib challenged him again.

Attorney General: When he did not die within fifteen moths then he again challenged him for one more year. Now what was the significance of this challenge? These are but afterthoughts.

Mirza Nasir: But he did not accept the challenge of one year.

Attorney General: He gave a year's time that if he will not die within a year then I will pay one thousand. Anyhow, people of Mirza Sahib's time, even his own disciples such as Mohammad Ali Khan who was a witness of the event, became suspicious because the tiding about Athum did not come true.

Mirza Nasir: They failed to understand.

Attorney General: There was a person Ghulam Hussain whose whereabouts were not known for the last twenty-five years. His property was transferred to his wife who was the sister of Mirza Ahmad Baig. Now she wanted to transfer her property in the name of her son. Ahmad Baig asked Mirza Sahib to give a statement about the legal title of the property. Mirza Sahib said that he would do Istikharah (a religious way of asking for guidance from Allah; the person offers prayers and sleeps with the matter in his mind; a positive or a negative indication may come in dream) so that if he had been alive his right should not be taken wrongly and if Ghulam Hussain would not be alive you should not be deprived from your right. After Istikharah, he said to him that if you would wed your daughter, Muhammadi Begum with me I will give the statement in your favor otherwise I would not give the statement. If Muhammadi Begum is wedded with me, then Ghulam Hussain is dead, I will issue the statement; and if Muhammadi Begum is not wedded with me then Ghulam Hussain is alive and I would not give statement in your favor. Istikharah was about Ghulam Hussain and the answer was about Muhammadi Begum, what is this?

Mirza Nasir: What is the year?

Attorney General: 1886. Then Mirza Sahib predicted that if Muhammadi Begum is not wedded with me then her husband shall die within two and a half years and her father Ahmad Baig shall die within three years. Mirza Sahib could not marry Muhammadi Begum. Mirza Sahib wrote letters to many people asking them to help him getting married to her. He threatened his son to try for his marriage; else he would disown him.

Mirza Nasir: I am listening.

Attorney General: He ordered his son Fazal that if Ahmad Baig does not marry his daughter to me, then you must divorce your wife who is a close relative of Ahmad Baig. Anyhow Muhammadi Begum's marriage, which was arranged with Mirza Sahib in heavens, was done with Mirza Sultan. Now, Ahmad Baig should have died later and her husband earlier because Mirza Sahib had predicted the dates of death after the marriage as two and half years for her husband and three years for her father, Ahmad Baig. But Ahmad Baig died earlier!

Mirza Nasir: But did not he die?

Attorney General: Look! The one who should have died within two and half years, Sultan Ahmad should have died earlier, but he proved more durable, he did not die. Two and half years passed, he went to France, became soldier, he got bullet injuries, he participated in wars, but he did not die and Muhammadi Begum could not be married to Mirza Sahib..

Mirza Nasir: You have narrated a very fine story.

Attorney General: Narrated a story, proving the falsehood of Mirza Sahib's tiding. Did not Mirza Sahib write letters?

Mirza Nasir: He wrote.

Attorney General: And of disowning of his sons?

Mirza Nasir: Yes.

Attorney General: Did not he say that Muhammadi Begum shall at last marry with me but she did not?

Mirza Nasir: You will come to know once you get the answer; the family of Muhammadi Begum turned Ahmadi.

Attorney General: Turning Ahmadi is something else. Even Mirza Sahib's own sons did not turn Ahmadi. What turning Ahmadi has to do with the tiding?

Mirza Nasir: But her family turned Ahmadi.

Attorney General: Afterwards?

Mirza Nasir: After understanding the tiding.

Attorney General: Oh! What a recourse!

Mirza Nasir: Yes.

Attorney General: She was married, Sultan Mohammad took her, Mirza Sahib could not get Muhammadi Begum, she went away, then to what use of turning her family to Ahmadi?

Mirza Nasir: There is nothing funny in it.

Chairman: Ten minutes break.

(After the break)

Attorney General: A few days earlier, I had given the references about Akhand Bharat (United India). Are the copies of Al Fazal newspaper available here? 5 April 1947, 12 April 1947, June 1947, 18 August 1947, 28 December 1947, they are all newspapers of

1947. Especially this reference demands your explanation that, "O my God! Give wisdom to my countrymen. Do not let the country divide, but if it is to be divided then it should be divided in such a manner that options should remain open to unite again". Please check these references and file them.

Mirza Nasir: "Al-Fazal" or its Photostats whichever would be possible.

Attorney General: Here is a question about the prophet hood of Mirza Sahib.

Mirza Nasir: In this connection you see book of our second Khalifah "Haqiqat-al-Nubuwwat" and another book "Mubahisa-e-Rawalpindi"; you need not ask this question.

Attorney General: Yesterday I gave reference of page 219 of "Chashm-e-Maarfat" that "it is absolutely foolish that the language of the prophet is different and he is inspired in some different language"?

Mirza Nasir: In fact Mirza Sahib was trying to make Hindus understand. It is painful, man cannot fulfill what he is made responsible for, and what is the use of an inspiration which is above the human understanding, because the Arians' language was "Baidac" and not Sanskrit.

Attorney General: This is what I am saying that Mirza Sahib was inspired in a language, which he could not understand. For example, for understanding the meaning of an English inspiration, Mirza Sahib asked a Hindu boy to translate it for him, and even he could not help him understand it clearly.

Mirza Nasir: He might be convincing the Hindu boy that how blessed is Islam in which there is still revelation.

Attorney General: There is revelation but upon whom it comes he cannot understand it. Allah sends such a revelation, which Mirza Sahib cannot understand.

Mirza Nasir: We are weak slaves of God, you see we cannot go and convince Him.

Attorney General: Mirza Sahib said that Holy Prophet had only three thousand miracles ("Tohfa Golarvia" page 67, written in "Roohani Khazain" page 153 Volume 21) and I have several lakh miracles ("Braheen-e-Ahmadia" page 56 Volume 5, written in "Roohani Khazain" page 72 Volume 21).

Mirza Nasir: The miracles of Mirza Sahib are in fact the miracles of the Holy Prophet.

Attorney General: This is what we wanted to hear that you see no difference between Mirza Qadiyani and the Holy Prophet; this is the point on which the entire Ummat of Mohammad is annoyed with you; you have equaled Mirza with the Holy Prophet. Did you celebrate the fall of Baghdad?

Mirza Nasir: Where is it written?

Attorney General: In Munir Enquiry report at page 196. Tell us did Mirza Sahib also say something to Mr. Doe of America?

Mirza Nasir: Wrote him a letter.

Attorney General: When he did not reply, then some of the American newspapers started interrogating as to why he did not answer. He himself wrote in his paper in December 1903 that, there is a Mohammedan Christ in India who has written to me a number of times that Jesus Christ is buried in Kashmir; people ask me why I don't reply to him? Do you think that I should answer such a hideous liar? I would crush him with my foot. I give him a chance to run away and save his life.

Mirza Nasir: He got the reward for his disgust; Mirza cursed him; he fell ill and weak.

Attorney General: Here also Mirza Sahib cursed that since Sanaullah is a liar and one who is a liar shall die in the life of the true, but Mirza Sahib died himself. Prayer of Mirza Sahib was accepted for America but his prayer was not granted for Gurdaspur and Amretsar!

Chairman: Now Maulana Zafar Ahmad Ansari would ask some questions as they are fairly technical and the Attorney General is not very well versed with them.

Zafar Ahmad Ansari: In the Holy Quran in Surah Hajj, there are words "Wa Maa Arsalnaaka... Minn Qablik". But Mirza Sahib has omitted the word "Minn Qablik" in Azala-e-Auhaam. He did not correct this mistake in any of the editions, which followed. Since in the Holy Quran there is mention of the prophets preceding the Holy Prophet and there is no mention of any prophet following him, so Mirza Sahib altered the Holy Quran for propagation of his ideology because Mirza Sahib claims to be a prophet after the Holy prophet.

Mirza Nasir: The word "Minn Qablik " is present in millions of copies of Quran published by us; therefore this does not prove to be an alteration.

Mufti Mehmood: Mr. Chairman, sir, our question is that he did not copy the verse of Quran correctly because it demolishes the very basis of his ideology; so Mirza Sahib altered it deliberately. If it is not so they should answer and say that it has been

corrected in the later editions of Azala-e-Auhaam from where we gave the reference, but it has not been corrected till today. Therefore it proves that Mirza Sahib altered every verse of the Holy Quran that went against his ideology.

Chairman: All right, ask next question.

Zafar Ahmad Ansari: In the Holy Quran, in first part of Surah Baqarah by the words “Bill Aakhirate Hum Yuqinoon” the Aakhirate stands for resurrection, but Mirza Mehmood has interpreted it as the prophet hood of Mirza. This is an alteration in the meaning of Quran. My question is that did any commentator ever took the meaning of this Ayaat the way Mirza Mehmood interpreted it?

Mirza Nasir: A word can have many translations.

Zafar Ahmad Ansari: Does Aakhirate mean resurrection or the prophet hood of Mirza? You take it as prophet hood of Mirza. An Ummat changes on the advent of a new prophet. This is such an important matter. Did any commentator till today translate the Aakhirate the way you translate it?

Chairman: Mirza Sahib! It is not only a matter of translation of a word; the prophet hood of Mirza that you derive from this verse, did anybody else ever derive a similar meaning?

Mirza Nasir: It is to be checked.

Chairman: Go ahead, next question! In the past thirteen hundred years it never had been so interpreted.

Zafar Ahmad Ansari: Translation of the verses 81-82 of Surah Aal e Imran of the Holy Quran is, “And when Allah took oath from the prophets as whatever I have given you of the Book and the Wisdom, then there comes to you the Messenger who confirms of what is with you, you shall believe in that Messenger, and you shall help him. Allah asked, do you agree and take this big oath with Me? They all said, we agree, He said, bear your witness, and I am a witness too along with you. Now, if any one turns his back after that, they are certainly one of those who disobey”. This translation has been given in “Al-Fazal” in the form of a poem as under:

*“And when God took oath from His Prophets
That when I give you The Book and Wisdom
And then comes the Messenger, the one promised
All of you follow him and support him
Then (God) asked, do you stand firm on your commitment?
All said in chorus, why not*

*And said God, be you witness to it
 And I too am a witness to it
 And whosoever breaks this oath
 Will be counted amongst the rascals and will come to dishonor
 And as was this oath for all the prophets
 God took this oath from Mustafa (Prophet Muhammad) also
 Even Noah, Khaleel (Abraham), Kaleem (Moses) and the Christ (Jesus)
 Had taken the same oath
 Be pleased that here comes the Promised Christ
 The one God had taken the oath about
 The followers of Islam should now fulfill their commitment
 All should become thankful slaves of God today" (Al-Fazal", volume 11, issue 67,
 of 26 February 1924)*

Here the question is that according to this poem the Holy Prophet took this oath also that when a prophet shall come after you, you shall help him, support him, and obey him, and if you would not do so you shall be (God forbid) a rascal. I think that no Muslim can bear such a great insult of the Holy Prophet. Those Holy verses have been verified here telling that this oath was taken from all the prophets and also from the Holy Prophet and the one who is intended here is the coming prophet Mirza Ghulam Ahmad!

Chairman: There are two questions! Do you own this poem or not?

Mirza Nasir: We do.

Chairman: Could it be interpreted in any other way?

Mirza Nasir: For helping the prophet means the Holy Prophet.

Zafar Ahmad Ansari: The verses..

*And as was this oath for all the prophets
 God took this oath from Mustafa (Prophet Muhammad) also
 and
 And whosoever breaks this oath
 Will be counted amongst the rascals and will come to dishonor*

This proves that the oath was also taken from the Holy Prophet that there shall come a prophet after you. Then the next verse says,

*Be pleased that here comes the Promised Christ
 The one God had taken the oath about*

This verse points to Mirza Ghulam Ahmad, is not it an insult?

Mirza Nasir: The founder of the sect has taken the meaning of the Ayaat that it is about the Holy Prophet.

Chairman: Now reply about the poem if you have any.

Mirza Nasir: I would have to bring fifteen/twenty books in order to answer this.

Chairman: Next question.

Zafar Ahmad Ansari: I have here Mirza Sahib's book "Haqiqat-al-Wahi"; at its pages from 70 to 108 (written in "Roohani Khazain" Volume 22, pages 73 to 111) Mirza Sahib has written his inspirations; some of the inspirations go as follows: (Write Arabic text from page 205 of the book)

*"Maa Rameeto Ezaa Rameeto Wa Lakin Allaha Ramee
Howallazi Arsala Rasoolahu Bilhudaa Wa Deenil Haqqay Le Yuzharahoo Aladdinay
Kullayhee...
Inna Fatahnaa Laka Fut'ham Mubeena..
Izaa Jaa'a Nasrullahil Fatho Wa Daa'ieyan ela Ullahay Be Iznayhee
Sirajam Muneera
Danee Fataadneee Fakaana Qaaba Qausainay o Adnaa Sub'haanallazee Asraa Be Abdayhee
Lailan.. Qull In Kuntum Tuhibboonallaha Fattaabay'ooni Yubib Kumullah..
Innallazeena Yubaa'yai'oonaka Innama Yubaa'yai'oonallah Yadullaha
Fauqa Aideehim
Qull Innama Anaa Basharukum Mislukum Yuhaa Ilayyaa..
Inna Aa'tainaa kal Kausar...
Asaa An'Yabasuka Rabbukaa Maqaamum Mahmoodaa
Alam Taraa Kaifaa Fa'aalaa Rabbuka Be Ashaabil Feel..
Laqadd Nasara Kumullaha Be Badarinn..
Yaaseen Wall Quraanil Hakeem..."*

There are many other verses also but I have read these few briefly. These verses tell about the exaltedness of the Holy Prophet, they were revealed in the Holy Quran, but Mirza Sahib not only declared them to be revealed upon him but also claimed to be the objective of these verses. Similarly, the verses revealed about Adam, Abraham, Moses, he told them to have been revealed upon him and claimed himself to be objective of these verses.

Mirza Nasir: I take that these verses have been revealed to none of the Mohammedan Ummat. Am I right?

Chairman: No. His question is that the verses specially addressed to or telling about the Holy Prophet in the Holy Quran are claimed by Mirza Sahib to have been revealed upon and addressed to him.

Mirza Nasir: The question is that the verses, which were revealed in the Holy Quran about the Holy Prophet, for them the founder of the sect, said that they have been revealed about me?

Chairman: Revealed about me.

Mirza Nasir: Not revealed about Holy Prophet Mohammad?

Chairman: No. Rather Mirza Sahib says that he is also the objective of these verses. For certain verses Mirza Sahib said these have been repeated for me and I too am their objective; for example the word "Fat'hey Mubeen" was used for the Holy Prophet at the occasion of 'Hudaibiya' treaty, but Mirza Sahib says that at this occasion it has been revealed for me!

Mirza Nasir: I don't get you, have not saints been given inspirations?

Zafar Ahmad Ansari: There is a claimant of being the Promised Christ, Khawaja Mohammad Ismael. He has his Jama'at in Mandi Bahauddin. He also claims of inspirations; would you say that he is also true like Mirza Sahib? The principle is that nobody's inspiration could be taken as a proof other than that of a prophet's. It is becoming of a prophet that he is to be obeyed, whereas saints are not to be obeyed.

Chairman: Words of a saint are not acceptable when he is in a state of absorption; they are not an excuse in Sharia't, but Mirza Sahib was your prophet; therefore you cannot end it by calling it absorption. Go ahead, next question.

Zafar Ahmad Ansari: What is the definition of a 'Sahabi' (companion of the Holy Prophet)?

Chairman: Mirza Sahib! What is the definition of 'Sahabi' to you?

Mirza Nasir: Definition of 'Sahabi' to us is a lucky man who found the company of the Holy Prophet in his life and benefited from him.

Zafar Ahmad Ansari: Do you call them also 'Sahabi' who have been with Mirza Sahib?

Mirza Nasir: They are also, from an angle.

Zafar Ahmad Ansari: In his book ("Khutba Ilhamia" written in "Roohani Khazain" pages 258-259, Volume16) Mirza sahib has written, "Mann Dakhala Fee Jama'atee Dakhala Fee Ashaab Sayyad ul Mursaleen" i.e, these who joined my Jama'at are also Sahabi.

Mirza Nasir: Whatever we get is the blessing of the prophet.

Zafar Ahmad Ansari: Who joined my Jama'at he entered in the Jama'at of Sahaaba of the Holy Prophet?

Mirza Nasir: All right, we also call them Sahabi who benefited from the company of Mirza Sahib.

Zafar Ahmad Ansari: Whom do you call "Um-al-Momineen" in you community?

Mirza Nasir: In our community those who serve the holy wives, they are mothers to the followers of the Promised Christ.

Zafar Ahmad Ansari: The 'Aqsa' mosque, from where the Holy prophet ascended in the Mai'raaj (the visit of the Holy Prophet to the heavens), is it the name of some mosque in Qadiyan?

Mirza Nasir: There is Aqsa mosque also in Qadiyan.

Zafar Ahmad Ansari: From 'Panj tan' you took meaning as, "These five who are the offspring of Sayyada These are the ones known as Panj tan" (Dur-e-Sameen", Urdu, page 45)

Mirza Nasir: Mirza Sahib was given inspiration that my progeny, the progeny of my family, shall descend in future from these five persons.

Zafar Ahmad Ansari: About Bahishtee Maqbara (Heavenly tomb), in Muqashifat e Mirza it is written that none of the tombs of the entire world could be comparable to this land.

Mirza Nasir: We believe that only Jannati people (bound to heaven) shall enter in our Bahishtee Maqbara (Heavenly Tomb).

Chairman: Next question!

Zafar Ahmad Ansari: There are verses in "Al-Fazal" of 25 December 1933,
"The land of Qadiyan is now sacred
It is the Promised Land for the masses
If Arabs are proud of the land of Harem
The land of Qadiyan is the pride of Ajam (the non Arabs)"

These verses are quoted in Al Fazal 25th December 1933

Mirza Nasir: We will check and see.

Zafar Ahmad Ansari: The “Ayena-e-Kamalaat” written in “Roohani Khazain” Volume 5, page 352, Mirza Sahib wrote that a visit to Qadiyan is more rewarding than a voluntary Hajj.

Mirza Nasir: The hajj done after the obligatory hajj is the voluntary hajj. It is good that one would listen about God and the prophet. So Ahmadis should do so, they should come to Qadiyan.

Chairman: Next question!

Zafar Ahmad Ansari: Mirza Mehmood wrote in “Barkaat -e-Khalifat”, “Today is the day of public meeting and our public meeting is similar to Hajj”. (Barkaat-e-Khalifat” page 6)

Mirza Nasir: We would have to check it. By the way Maudoodi Sahib also said that not many benefits of Hajj are being achieved now.

Zafar Ahmad Ansari: Did he also say that since now benefits of Hajj are not being achieved therefore come to Mansoorah, Hajj shall be performed there? If not, and definitely he did not say so, Mirza Mehmood says that our annual public meeting here is like Hajj.

Chairman: The witness told that Hajj indeed is performed in Mecca but blessings of Hajj could be achieved in Qadiyan also. Go ahead.

Zafar Ahmad Ansari: Mirza Ghulam Ahmad said about his worship place of Qadiyan that, “ Mann Dakhalahu Kaana Aminaa”, whereas this verse was revealed about ‘Masjid-e-Haraam” of the House of God (Mecca).

Mirza Nasir: The Holy Prophet was not only for Mecca.

Chairman: Leave it.

Zafar Ahmad Ansari: Jesus shall descend upon a tower in Damascus. Mirza Sahib constructed a tower “Minarah tul Masih” in Qadiyan!

Mirza Nasir: Damascus is a city of mud and bricks.

Zafar Ahmad Ansari: And Qadiyan?

Mirza Nasir: It is a matter of relationship.

Chairman: During the past two weeks you were asked a number of questions. If you want to add something more to what you have already said, you are allowed to add. We are not going to ask you any more questions.

Mirza Nasir: You examined me for eleven days; I am tired. I have to do other things also. There are worships, prayers. It is a human mind, it tires. Cut open our heart and you will find that we are servants of Islam. Thanks.

Attorney General: By Islam they mean Ahmediyyat, this would again start question answer, and therefore, as Mirza Sahib has tired out, I also don't want to ask any more questions.

Chairman: Does any honorable member want to ask any question?

Chairman: I appreciate high mindedness of all the parties especially of honorable members who kept examining all aspects of the issue as judges; thank you very much. The delegation is allowed to leave.

Mirza Nasir: I also want to thank you all; you have been very kind to me.

Chairman: Thank you very much.

PROCEEDING OF 27th AUGUST 1974 DISCUSSION ON LAHORI GROUP

In the National Assembly, the Lahori group was represented by Mr. Sadruddin, the President of the group and Mirza Masood Baig, the General Secretary. Mr. Sadruddin was questioned on 27th of August. Mr. Sadruddin initially introduced himself and answering a question from the Attorney General informed that he embraced Qadianiyyat on the hands of Mirza Qadiyani in 1905.

Attorney General: When did you develop differences with the Qadiyani Jama'at and what was the reason?

Sadruddin: It all started in 1914. Mirza Sahib was succeeded by Hakim Noor ud Din. The differences arose after his death. One issue is that we do not believe that Mirza Sahib was a prophet, but Qadiyanis believe so. The second is that for us, he who does not accept the declaration of Mirza is not a Kaafir (infidel). The Qadiyani Jama'at calls Munkereen of Mirza Kaafir (infidel). The third difference is that the Qadiyani group believes that the Quranic verse " Mubashiran Be Rasoolin Yaati Minn Baade Ismuhu Ahmad" stands for the advent of Mirza Ghulam Ahmad; we believe that this verse is for Muhammad (SAW). Fourth, after the death of Mirza Sahib, the matter of Khilafat went alright until after the death of Hakim Noor ud Din, when differences arose on this issue also. We do not accept Khilafat in the meaning that a Khalifah who is not appointed (by God) and whose being is full of follies should attain such a position that he becomes a dictator and does away with democracy. This is the fourth issue on which we differ from the Rabwah group.

Attorney General: So, you are basically against the dictatorship sort of Khilafat, which empowers a weak human the way it has done in Rabwah? How did you experience it; when did you realize this thing? When did that person sit (on the throne), did adopt dictatorship which was felt by you and you turned against it?

Sadruddin: In 1914.

Attorney General: Who adopted dictatorship in 1914, which made you realize that he is implementing the wrong sort of dictatorship, and that you should separate from the party?

Sadruddin: Mirza Mehmood! When he became Khalifah after Hakim Noor ud Din, he said that the Khalifah should have full authority on the Jama'at. He said this in 1914. We did not accept it.

Attorney General: Mirza Mehmood said this as soon as he became Khalifah? Had he not said this, you would have been on his side?

Sadruddin: No, there were some other events also.

Attorney General: What were those events?

Sadruddin: Sir....

Attorney General: Was Hakim Noor ud Din a perfect Khalifah?

Sadruddin: Yes, he was ideal. He never ran the matters of the organization like a dictator.

Attorney General: I am trying to say Maulana, kindly concentrate. You have already prepared the answers in advance; you do not listen to the question. Kindly listen to my question and answer it. Whatever you have in writing, you may also read it out. I am trying to say that after the death of Hakim Noor ud Din, before the election of Mirza Mehmood, you left the party. Is it correct?

Sadruddin: No, we did not leave prior to the election; this happened when Noor ud Din died.

Attorney General: He died and the election took place. Both went together. This is what I am saying.

Sadruddin: Yes, exactly.

Attorney General: So you separated immediately after his death; meaning that you never saw the dictatorship of Mirza Mehmood, never being his subordinate?

Sadruddin: No, this group never remained under his authority.

Attorney General: And never did you experience his dictatorship?

Sadruddin: At least, I have seen it.

Attorney General: You never remained his subordinate, nor did you make the oath of allegiance. Then how did his dictatorship affect you? You saw it the way I see it or somebody else sees it.

Sadruddin: Mirza Sahib had made a will. He (Mirza Mehmood) did not act in accordance with the clause 18 of the will.

Attorney General: When?

Sadruddin: At the time when he said that I am the Khalifah.

Attorney General: Till that time, the election had not taken place. He said so before the election?

Sadruddin: It was the time of election. All these things were put up during that time.

Attorney General: He said so before he was elected or after he got elected?

Sadruddin: Before.

Attorney General: He said so earlier?

Sadruddin: He said so earlier also, but the rules were changed later on.

Attorney General: After the election?

Sadruddin: Yes.

Attorney General: I am asking that did you leave before the election?

Sadruddin: Yes! He had expressed his opinion earlier.

Attorney General: He expressed this opinion, then who elected him, and why?

Sadruddin: No, I have said that when he expressed his opinion within the Jama'at.

Attorney General: No, I have said that when he expressed his opinion within the Jama'at, and the Jama'at was the electoral body?

Sadruddin: No, the Jama'at was bound to elect him collectively.

Attorney General: Then why did it elect him?

Masood Baig: I swear upon God that I will speak the truth and nothing but the truth.

Attorney General: Kindly introduce yourself so that it comes on record.

Masood Baig: My name is Masood Baig Mirza. Your question is correct. I have not interrupted because my brother did not have the ability to answer the question, but for the sake of making it brief. You have asked that despite smelling the dictatorship in Mirza Mehmood, why was he elected. Sir, Mirza Sahib died in 1908 and by the time Hakim Noor ud Din died in 1914, the differences had already got their foundation over a period of six years. This belief of prophet hood (of Mirza) was also invented during this period and the issue of declaring the rest of Muslims as Kaafir (infidels) was also brought to lime light by Mirza Mehmood through his writings, despite the fact that he was not the Khalifah at that time. Hakim Noor ud Din commented once or twice that declaring others Kaafir (infidels) is a matter of great seriousness, but our gentleman could not understand. When he got elected, it is a fact that he forced his way to Khilafat. Misappropriations were also recorded. It is a fact that during the reign of Hakim Noor ud Din, his (Mirza Mehmood's) relatives traveled around to prepare people for this; moreover, being the son of Mirza Sahib, it was easy for him to get elected. So, the elite of Lahori group, Maulana Muhammad Ali and others were left out and Mirza Mehmood became a dictator.

Attorney General: He (Mirza Mehmood) was saying all this earlier or you left the Jama'at before that?

Masood Baig: No.

Attorney General: You left after the election?

Masood Baig: After the election.

Attorney General: Was there any other candidate in the election?

Masood Baig: No other candidate was there. There was no other proposal. We think that people wanted Maulana Muhammad Ali to take over, but owing to a well planned conspiracy, only Mirza Mehmood's name was proposed and everybody said congratulations, despite the fact that Mirza Mehmood was only 19 years old.

Another witness: No he was 25 years old.

Masood Baig: Yes, he was 25. I am sorry. Molvi Muhammad Ali was experienced and well educated but he was not elected.

Attorney General: So that is why you separated; so, this has nothing to do with belief, rather...

Masood Baig: (makes incomprehensible sounds... after some time) We had differences on the issue of calling other Muslims as Kaafir (infidels) and on the issue of prophet hood. That is why Maulana Muhammad Ali had not taken the oath of allegiance.

Attorney General: When he became the Khalifah, then why the oath was not taken? He should have taken it.

Masood Baig: He had already taken the oath on the hand of Mirza Ghulam Ahmad.

Attorney General: Did he take the oath after Mirza sahib on the hand of Hakim Noor ud Din?

Masood Baig: Yes, he did.

Attorney General: So, one cannot object that I have already taken the oath with Mirza Sahib, so there is no need to take the oath with the Khalifah?

Masood Baig: (No answer... remains quiet).

Attorney General: What does the word Kaafir (infidel) stand for?

Masood Baig: One who denies.

Attorney General: One who denies Mirza?

Masood Baig: He will also be a Kaafir (infidel) but...

Attorney General: No 'but'; tell us that all these members of the Assembly who do not believe in Mirza, what are they?

Masood Baig: Kufr (infidelity) is of two types; one is Lughvi (as per meaning) and the other one is Haqiqi (the true one). Lughvi stands for simple denial and the Haqiqi is the denial of the prophet hood of Muhammad (SAW).

Attorney General: The Munkirs (deniers) of Mirza are Lughvi Kaafir, what if they are members of the Assembly. But kindly comment that if these members declare you Lughvi Kaafir on the basis that you believe in a liar, then...

Masood Baig: You see, why should you decide about my belief?

Attorney General: You work us out and we do nothing for you? Ok! You tell that a Haqiqi (true) Kaafir (infidel) is the one who denies Holy Prophet Muhammad (SAW). If one denies the rest of the prophets as mentioned in the Holy Quran, what type of Kaafir (infidel) will he be?

Masood Baig: He is also Haqiqi (the true one).

Attorney General: Mirza Sahib says that I am revealed upon the same way as the previous prophets were; now if one denies him (Mirza) what type of a Kaafir (infidel) he is?

Masood Baig: Then... Give me some time...OK! We do not believe in the prophet hood of Mirza Sahib.

Attorney General: Mirza Sahib was the Promised Christ; he was Christ the Second. Was not Christ the First a prophet, then was not Mirza Sahib a prophet also?

Masood Baig: The Promised Christ has been called 'the prophet of God' in Hadith.

Attorney General: So, was he a prophet?

Masood Baig: Yes, he was.

Attorney General: The Promised Christ was a prophet and his Munkirs (deniers)are..?

Masood Baig: They are Munkir. But he was only a Mujaazi (equivalent to but not actually) prophet.

Attorney General: If the Christ who comes is Haqiqi, then he is a Haqiqi (true) prophet and if he comes as Mujaazi (equivalent to but not actually) then he is a Mujaazi prophet. What about the deniers of both?

Masood Baig: They will be labeled Munkereen (deniers). Whatever is the status of the prophet, the same is the status of his deniers.

Attorney General: Mirza Sahib says that I am a prophet similar to the previous prophets; now what about his denier?

Masood Baig: Ok! He might have said so.

Attorney General: What is the difference between Wahi (revelation) and Ilham?

Masood Baig: Nubuwwat has come to an end, but the door of Mubashiraat is open that is Ilham and Kashaf etc. And the Kashaf which we called as Ilham and Wahi, about it our concept is that the way I am talking to you and my voice reaches your ears from outside, and it is not something from within, the same way the one who gets Wahi or Ilham, he listens from outside, from God Almighty; sometimes some angel may speak on His behalf.

Attorney General: What is then the difference between Wahi and Ilham?

Masood Baig: To us, they have the same meaning.

Attorney General: Can there be a mistake in it (Wahi or Ilham)?

Masood Baig: Ilham is the Word of God. There cannot be any mistake in Ilham, but the listener of these Words is a human being. There could be a mistake in the human being; a mistake of judgment.

Attorney General: So, could there be a mistake in Wahi also?

Masood Baig: Yes!

Attorney General: In both?

Masood Baig: Yes, in both.

Attorney General: Could there be a mistake in the Wahi of Mirza Sahib also?

Masood Baig: I have already said that there is no possibility of mistake in Wahi.

Attorney General: (The mistake) of Mirza Sahib?

Masood Baig: Yes! It is possible.

Attorney General: First you said that a Haqiqi (true) Kaafir (infidel) is one who denies the prophet hood of Muhammad (SAW). If someone believes in Muhammad (SAW) but denies Jesus Christ, would he be a follower of the Holy Prophet (SAW)?

Masood Baig: He will be.

Attorney General: Despite the fact that he denies Jesus?

Masood Baig: Yes!

Attorney General: Despite the fact that he denies Mirza Sahib?

Masood Baig: Mirza Sahib has been called 'the prophet of Allah' by the Holy Prophet (SAW) himself.

Attorney General: So, one who denies Mirza actually denies the Holy Prophet (SAW)?

Masood Baig: Yes, of course.

Attorney General: So, he will also be a Haqiqi (true) Kaafir (infidel)?

Masood Baig: You have trapped me.

Attorney General: You try not to get trapped.

Masood Baig: How to get out of this?

Mufti Mehmood: Should we kick you out (label you infidels)?

Masood Baig: At least you don't do this.

Mufti Mehmood: You get out yourselves.

Masood Baig: How come?

Attorney General: The Munkir (denier) of Jesus, does he not stand ousted from the sphere of Islam?

Masood Baig: He may give some explanation to prevent this as he believes in the Holy Prophet (SAW).

Attorney General: Despite the fact that he denies a Haqiqi (true) prophet, he remains within the sphere of Islam, according to your point of view?

Masood Baig: Yes, if he believes in the Holy Prophet (SAW).

Attorney General: Then he remains within the sphere of Islam?

Masood Baig: Yes.

Attorney General: What if one who is not a prophet and claims himself to be a prophet, and someone believes him to be a true prophet; so according to your point of view, he

also will not be ousted from the sphere of Islam if he also believes in the Holy Prophet (SAW)?

Masood Baig: Let me clarify; from our point of view, no Muslim within the sphere of Islam, declaring himself a Muslim, admitting to the 'Laa Ilaaha Illallaho', can ever be a claimant of (false) prophet hood.

Attorney General: I am not talking about the prophet hood of Mirza. I am putting up a general question that suppose a man from Mandi Bahauddin claims to be a prophet, and he has a few followers here and there, and they say that he is a true prophet; we (his followers) believe him to be an Ummatti Prophet; and we (the audience) believe that he is not a prophet and is a liar. So those people who believe him to be a true prophet, can they remain Muslims. Would they be Kaafir (infidels) or not?

Masood Baig: It will be very difficult. As far as Mirza Sahib is concerned he has clearly declared that we take the claimant of prophet hood as Kaafir (infidel) and Kaazib (liar).

Attorney General: This is what I am asking you that the person, who claims to be a prophet, would he be a Kaafir? Does he not remain a Muslim?

Masood Baig: I have given you the reference from Mirza sahib.

Attorney General: If this claimant of prophet hood is a Kaafir, then he is not a Muslim despite the fact that he believes in the Holy Prophet (SAW)?

Masood Baig: You are right.

Attorney General: One who claims prophet hood after the Holy Prophet (SAW) is a Kaafir (infidel)?

Masood Baig: You see. I have already commented on it.

Attorney General: What about those who believe in him (the false claimant)?

Masood Baig: They are the same.

Attorney General: The claimant of prophet hood and his followers?

Masood Baig: Will be Kaafir (infidels) in a smaller category; but will remain within the sphere of Islam.

Attorney General: He will be an evil doer?

Masood Baig: Certainly; he will come in the smaller category.

Attorney General: If a person claims to be a prophet; according to your point of view he says that I am an Ummatti, then he will be an evil doer, and not a Kaafir?

Masood Baig: How would he claim?

Attorney General: If he claims, would he be a Kaafir or not?

Masood Baig: If he claims, then..

Attorney General: Speak out!

Masood Baig: What could I say (laughter)

Attorney General: A person recites Kalema (claims to be a Muslim), but claims prophet hood?

Masood Baig: It is not possible.

Attorney General: Mussailma Kezzab used to recite Kalema and was also a claimant of prophet hood. What would be his position?

Masood Baig: That was a political move. He wanted to occupy the country. Siddique e Akbar (Abu Baker) sent army against him.

Attorney General: He was declared a Kaafir, one who recited Kalema?

Masood Baig: That war was waged for political reasons.

Attorney General: He was attacked not because he was a Kaafir?

Masood Baig: But he was a Kezzab (liar).

Attorney General: Although he recited Kalema, he was a Kezzab (liar). Is there any place for such people in Islam who are not Muslims by heart?

Masood Baig: Certainly.

Attorney General: So, Mussailma was a Muslim despite being a Kezzab (liar). You are labeling him a liar.

Masood Baig: To be a liar is something else; to be a Kaafir something else.

Attorney General: Mussailma Kezzab is not a Kaafir despite the fact that he is a liar. He was not a Kaafir (infidel) according to your opinion?

Masood Baig: Yes!

Attorney General: He was not perceived as a Kaafir?

Masood Baig: But he is after all a liar.

Attorney General: Despite being a liar, he was not perceived as a Kaafir?

Masood Baig: Yes!

Attorney General: Mussailma Kezzab in the eyes of Muslims, is a Kaafir or not?

Masood Baig: I don't know but we consider a claimant of prophet hood as Kaafir.

Attorney General: Because he is a claimant of prophet hood; for that reason you consider a Kaazib (liar) a Kaafir?

Masood Baig: Certainly, because he was a claimant of prophet hood.

Attorney General: If someone claims prophet hood today, would he be a liar, from our point of view?

Masood Baig: Yes!

Attorney General: Then, is he a Kaafir (infidel) or not?

Masood Baig: We believe that after the advent of the Holy Prophet (SAW), there can be no prophet.

Attorney General: Whosoever claims so, is he a liar?

Masood Baig: This claimant of prophet hood will be a liar and a Kaafir (infidel).

Attorney General: 100%?

Masood Baig: Certainly, I have said so.

Attorney General: And whosoever believes him to be a prophet, would he be a Kaafir also?

Masood Baig: Yes! All those who believe him to be a prophet, they also.

Attorney General: Whosoever says that I have Wahi (been revealed upon) from Allah, and that this Wahi is as pure as that one which was revealed upon Muhammad (SAW)?

Masood Baig: Yes!

Attorney General: And that I am a prophet and I am a Muslim; one person says this; what would you say about him?

Masood Baig: You want me to say that he is a Kaafir (infidel)?

Attorney General: You said that the followers of a claimant of (false) prophet hood are Kaafir; what is your opinion about the Rabwah group?

Masood Baig: This you ask them.

Attorney General: What is your point of view?

Masood Baig: I have already said; this you ask them.

Mufti Mehmood: They say that they are not Kaafir. You say that the followers of a (false) claimant of prophet hood are Kaafir. Then who is right? You or the Rabwah group?

Masood Baig: We!

Mufti Mehmood: So does it mean that we consider them as Kaafir (infidels)?

Masood Baig: You better ask them.

Mufti Mehmood: What is your opinion?

Masood Baig: To me, they are. I have already declared.

(Somebody told the house that the followers of Mirza are Kaafir according to them also)

Masood Baig: See! What is going on?

Chairman: Quiet.

Masood Baig: You questioned them for ten days. Why did you not ask them?

Attorney General: You see. You have more knowledge on this issue.

Masood Baig: You have had a ten day discussion.

Attorney General: You are having a dialogue with them for the past seventy years.

Masood Baig: So what.

Attorney General: They say that whosoever does not believe in Mirza is a Kaafir. You don't believe so you are a Kaafir to them. They believe, so they are Kaafir to you. (Both are Kaafir – Voices from the house)

Attorney General: I would like to ask you whether there is any Hadith in which prophet Muhammad (SAW) said that there will be thirty Kezzab (liars par excellence) after me, all will claim to be prophets?

Masood Baig: Yes, there is.

Attorney General: They would claim to be a part of the Muslim Ummah and yet be Kezzab (liars)?

Masood Baig: They will certainly come.

Attorney General: They will be liars?

Masood Baig: No, they will be Kezzab (liars par excellence).

Attorney General: Those who follow them, what would they be?

Masood Baig: They should know.

Attorney General: There will be thirty of those Kezzab?

Masood Baig: Yes; that is it.

Attorney General: So, if a Kezzab is born, who says that I am not a Sharai prophet but I am an Ummatti prophet and claims to be a prophet?

Masood Baig: Kezzab is an Arabic word. I am a prophet; in what meaning does he call himself a prophet, this need to be analyzed.

Attorney General: If he claims prophet hood in some specific meaning, is it alright?

Masood Baig: Yes!

Attorney General: If the Rabwah group calls Mirza Sahib a prophet in a specific meaning, is it alright?

Masood Baig: When did I say this?

Attorney General: Just now.

Masood Baig: How? When was the name of Rabwah pronounced? How did they come into it?

Attorney General: If a claimant of prophet hood uses the word prophet in specific meaning, is it alright?

Masood Baig: Yes!

Attorney General: Then the difference between you and the Rabwah group on the issue of the prophet hood of Mirza Sahib does not exist.

Masood Baig: From where does this Rabwah come into our discussion (laughter).

Attorney General: Mirza has claimed in Haqiqat ul Wahi that in the Sharia't of Moses, many prophets came who were sent directly (from God?). Moses had nothing to do with it. But amongst the Ummah of Muhammad (SAW), I am an Ummatti as well as a prophet?

Masood Baig: Prophet actually stands for Muhaddith (revivalist) here.

Attorney General: Is he allowed to use the word of prophet in place of Muhaddith?

Masood Baig: Yes, he can use for this meaning.

Attorney General: Then what meaning is taken by the Rabwah group?

Masood Baig: I am also talking about Mirza Sahib.

Attorney General: And they?

Masood Baig: And they?

Attorney General: Say something.

Masood Baig: What I say is that Mirza Sahib did not claim prophet hood.

Attorney General: Rabwah group says that he has claimed.

Masood Baig: I have a book of Mirza sahib.

Attorney General: They also have books of Mirza Sahib. So was there a conflict in the writings of Mirza?

Masood Baig: There was no conflict, but we do not believe that his ideas changed. The Rabwah group says that his ideas changed and there was a conflict.

Attorney General: That is he became a prophet?

Masood Baig: It is better if you discuss their beliefs with them directly.

Attorney General: It is not somebody's personal matter; it is a matter pertaining to the whole of Millat.

Masood Baig: Interfering with somebody's beliefs is not a good practice.

Attorney General: Then why do you ask any Muslim to embrace Qadianiyyat?

Masood Baig: That is preaching.

Attorney General: We also preach to you.

Masood Baig: What a good preaching it is.

Attorney General: I am not asking you to declare them Kaafir or not to declare them Kaafir. I simply want to ask you that there are differences between you two, and you have yourself said that on the issue of prophet hood, you differ from them on their explanation of prophet hood. So, whatever meaning they give to the prophet hood of Mirza, do they remain Muslims according to your point of view?

Masood Baig: It is really unfortunate if we decide about their beliefs without asking them.

Attorney General: We have already asked them. It is better if you give your opinion.

Masood Baig: Whatever they said is alright.

Attorney General: They say that whosoever does not believe that he (Mirza) is a prophet, is a Kaafir (infidel)?

Masood Baig: If they say this, it is their own will.

Attorney General: I ask you whether the Parsis are Kaafir or not? In answer would you say that everybody is a Pakistani; I would not say anything about anybody?

Masood Baig: No, I will look into their beliefs.

Attorney General: Would you interfere in their beliefs?

Masood Baig: You ask them about their beliefs. (Laughter – the hall echoed).

Attorney General: Can you decide about one's beliefs by asking him?

Masood Baig: Then you decide.

Attorney General: Mirza Sahib claimed of prophet hood. This is clearly mentioned in his books.

Masood Baig: Not in the Haqiqi (real) meaning. There is an original lion and then someone brave is also called a lion.

Attorney General: There is an artificial lion but his followers insist that he was real. He had all the qualities of a real one.

Masood Baig: One must see whether these qualities were there.

Attorney General: So, it means that one can compare the original with the artificial one for the sake of truth?

Masood Baig: As you wish. One who brings Sharia't is Haqiqi (true or real) prophet. The one who does not bring Sharia't is not a prophet.

Attorney General: Jesus did not bring any Sharia't. He followed the Sharia't of Moses. Mirza has also written the same. This means that he was not a Sharai prophet.

Masood Baig: Yes. Perhaps that is the way it is.

Attorney General: Then Mirza Sahib is also a Ghair Sharai prophet like Jesus?

Masood Baig: When did I say that Mirza Sahib was a prophet?

Attorney General: The Wahi (revelation) of prophet hood, can it come?

Masood Baig: The Wahi of prophet hood cannot come at all.

Attorney General: If someone says that I am revealed upon the Wahi of prophet hood, then?

Masood Baig: Then he will be a claimant of (false) prophet hood.

Attorney General: Mirza Sahib has claimed that I am revealed upon the way the previous prophets were revealed upon?

Masood Baig: I would have to go through it, as to when it happened and why?

Attorney General: If Mirza Sahib had not claimed prophet hood, why did the Muslims oppose him?

Masood Baig: He was not opposed or resisted.

Attorney General: Mirza Sahib went around India during the British rule; he went to Delhi, Amretsar, Lahore, Sialkot, wherever he went, police used to be present. Mirza Mehmood says that wherever European police was not present, we had a lot of difficulty. So there was resistance to Mirza. Mirza had written books against his opponents, and used them to flush out his anger on them. Ulema from all over the world decreed against him, wrote books. Were it a matter of being a Muhaddith, it would not have attracted so much attention. The resistance was there because of the claim of prophet hood, and you took it so simple when you said that there was no resistance to Mirza from the Muslims. This means that you do not consider the opponents of Mirza as Muslims?

Masood Baig: No sir, it is not this way. I don't remember; what I should say. No, what I wanted to say is that the comments of Mirza Basher Mehmood are not a liability on us. He has written about resistance which may not be correct.

Attorney General: It is possible that it may be correct?

Masood Baig: How?

Attorney General: That the son of his father, Mirza Ghulam Ahmad Qadiyani's boy, Mehmood accompanied him wherever he went. He says that wherever his father went, people used to abuse him.

Masood Baig: What was his age at that time?

Attorney General: Around 19 years.

Masood Baig: That means he was a 19 years old immature child. (Laughter)

Attorney General: You agree to it that Mirza had opposed Christians, Aryans and other people and had presented himself as a servant of Islam. So what happened all of a sudden that led to so much opposition and resistance? Once a hero, he became a villain for what possible reason?

Masood Baig: Mirza declared himself a Zaahiri (apparent) prophet, that's why...

Attorney General: So he claimed of prophet hood although only apparently?

Masood Baig: Only apparently; yes.

Attorney General: Actually he was not a lion, only apparently; that is artificial and not real?

Masood Baig: Why do you repeat old things.

Attorney General: What was the nature of relationship between Mirza and the Muslims?

Masood Baig: Social relations were alright.

Attorney General: Did he allow Ahmadis to marry amongst Muslims?

Masood Baig: This needs discussion. You have to see many things when deciding about marriage. Don't ask this, ask about social relations. See that Allama Iqbal has praised Mirza Sahib. He was one of the top leaders. Molvi Ghulam Mueen ud Din has commented that he made oath of allegiance after 5 years of the claim.

Attorney General: Who made the oath of allegiance?

Masood Baig: Sir Muhammad Iqbal.

Attorney General: Dr. Muhammad Iqbal?

Masood Baig: Then?

Attorney General: Can I ask you something?

Masood Baig: Sir!

Attorney General: Why don't you let me complete my question.

Masood Baig: Sorry.

Attorney General: Kindly listen to me. You have given references regarding your denial of Mirza's (claim of) prophet hood which are from the period before 1901 or you read out a reference which supports your point of view and ignore those which are against your opinion.

Masood Baig: No sir; I simply present my point of view.

Attorney General: What did Allama Iqbal ultimately say about Mirza Sahib?

Masood Baig: That's right.

Attorney General: His previous statements differ from his later statements. Why was it so?

Masood Baig: I will comment on this.

Attorney General: Maulana Maudoodi has written a book against the Mirzais. Allama Iqbal was so bitter about Qadianiyyat that his writings exposed it to all possible extent. Why don't you talk about it?

Masood Baig: You are right; they should also come to discussion.

Attorney General: But how?

Masood Baig: What did you say?

Attorney General: You said Allama Iqbal said so and took just one part of his phrase; you said Maulana Maudoodi said so and presented a part of his phrase. Allama Iqbal did not say so in 1930 that what oppression is going on. What has this man done. Rather I am a lawyer by profession and go to the court regularly. If three references are against me and four go in my favor, if I understand my profession to a small extent only, like any other lawyer who has some professional touch, I will also bring forward the references which go against me. Later I will present the references which are in my favor also. But you simply talk of the past and forget the later portion. In 1935-36 when Jawahar Lal Nehru was about to make his government, the Qadiyanis arranged huge processions. They highlighted the advent of a native prophet. Then Iqbal jumped in and

opposed them. You simply forget to mention it. So please do not talk of a person who has opposed you to that extent. You may say that one of his phrases goes in your favor; if I accept it, your case will go against you. Once the situation will be clarified, you will be on the losing end. You have to help us. The assembly has to reach a correct decision. If this is what you are doing to the assembly, what would you be doing to the general public? You mix up the answer of a question and at the end there is no answer. Why are you doing this? It seems that you have decided not to let the original situation be exposed to the assembly and the public, so that they cannot reach an appropriate decision. Now simply let me know, that do you think it is alright for Ahmadis to have marital relations with non Ahmadis?

Masood Baig: We think it alright.

Attorney General: What did you say earlier, do you remember?

Masood Baig: I am sorry.

Attorney General: Your first Khalifah, Noor ud Din; during his reign, one Ahmadi married his daughter to a non Ahmadi. The first Khalifah removed him from the post of Imam and turned him out of Jama'at and during his tenure, for next six years, did not accept his repentance, despite the fact that he declared his repentance repeatedly. This reference is from Anwaar e Khilafat.

Masood Baig: Anwaar e Khilafat is by Mirza Basher ud Din Mehmood.

Attorney General: So what; is this incident true or false?

Masood Baig: I don't remember. After all who was that man? What happened after those six years?

Attorney General: He remained Khalifah for six years. What happened next was that Noor ud Din died and did not accept the repentance.

Masood Baig: I don't know what game is this.

One Member: The name Mirzaiyyat stands for the game itself.

Attorney General: So you see that Allama Iqbal wrote multiple books and gave lectures against Qadianiyyat. He is one of the bitter enemies of Qadianiyyat. Is it right or wrong?

Masood Baig: That is right.

Attorney General: So was not Mirza opposed?

Masood Baig: Yes. (Laughter) But Allama Iqbal's real brother turned Ahmadi.

Attorney General: By talking of his brother, you are trying to prove that Allama supported you?

Masood Baig: No.

Attorney General: So what was the type of relations he was having with people?

Masood Baig: See, I do agree that he was resisted at few places. Some funerals got disrupted, the dead could not be buried in Muslim graveyards and this led to some difficulties.

Attorney General: Ok, that's enough. Now let me know that Mirza Basher has said that in 1898, Mirza Sahib, in order to strengthen his sect, ordered his disciples not to marry an Ahmadi girl to any non Ahmadi. Have you denied this anywhere in your literature?

Masood Baig: I don't remember.

Attorney General: Where there is a Muslim Imam, not from your Jama'at, do you follow him in prayers?

Masood Baig: Those who are not against Mirza, we follow them in prayers.

Attorney General: What do you mean by against?

Masood Baig: I mean someone who does not call Mirza a Kaafir (infidel).

Attorney General: And one who calls him a Kaafir?

Masood Baig: He is himself a Kaafir as he has called someone Kaafir; that's why we don't follow him in prayers.

Attorney General: Whoever calls Mirza a Kaafir, is he a Kaafir?

Masood Baig: Yes!

Attorney General: All Muslims who call Mirza a Kaafir, they all are Kaafirs?

Masood Baig: You see..

Attorney General: Answer in yes or no.

Masood Baig: Yes.

Attorney General: All Muslims are Kaafir (infidels)?

Masood Baig: Yes but...

Attorney General: But what?

Masood Baig: That's alright.

Attorney General: Ok! Whosoever has decreed about Mirza's Kufr (infidelity), you don't follow him in prayers?

Masood Baig: Yes exactly. You said it right.

Attorney General: Mirza's sons, who did not become Ahmadis, did Mirza say their funeral prayers?

Masood Baig: They were against him.

Attorney General: Did they decree about Mirza's Kufr? Kindly bring a reference.

Masood Baig: There might be some other reason for this.

Attorney General: What else possibly?

Masood Baig: Mirza Sahib was not at good terms with them.

Attorney General: They were very obedient to Mirza. They served him to such an extent that even Ahmadis did not do so much for him. Mirza himself praises them. Then why Mirza did not offer their funeral prayers, when they did not decree against him?

Masood Baig: Did not pray.

Attorney General: Why not?

Masood Baig: They were not at good terms.

Attorney General: What was wrong?

Masood Baig: Don't know.

Attorney General: May I tell?

Masood Baig: That would be a favor.

Attorney General: Mirza Qadiyani said that Ahmad Baig has refused to marry his daughter Muhammadi Begum to me. You divorce the relative of that girl who is your wife. If you don't, I will divorce your mother. This might be the possible reason?

Masood Baig: No, this is not the reason. You have unnecessarily pulled in the issue of Muhammadi Begum. What has this got to do with the discussion? Don't tease me. How would it favor you?

Attorney General: Ok, then tell us; there is an obedient son, who has not even decreed against him, then why his funeral prayer was not offered?

Maulana Noorani: Time for the prayers.

Chairman: Ok. One minute.

Attorney General: You don't know any reason for this?

Masood Baig: No sir, I don't know.

Attorney General: What was the reason that he did not say the prayers? What reason did you give?

Masood Baig: I said that they were not at good terms with each other.

Attorney General: For what reason?

Masood Baig: Multiple reasons.

Attorney General: You see; the son is disobedient and father gets angry on him. Is it Ok?

Masood Baig: You see. Now you will give three four examples. It is a ninety seventy years old incident. You want me to give details as if it all happened at my place. I have said that they were not at good terms with each other.

Attorney General: You don't know?

Masood Baig: No. I have said that they were not at good terms. I know this but this was not the reason. They were not at good terms.

Attorney General: Look! It is time for prayers. You better keep this in your mind when you answer; they were not at good terms, the father was angry, he did not say the funeral prayer. But father says that he was obedient and served him so much that no Ahmadi ever served him that much. How can you reject this. Think on it; we will talk about it after the prayers.

(The proceeding resumed after the prayers)

Attorney General: This reference is from the book of Mirza Mehmood; Anwaar e Khilafat page number 91. It is about the offering of funeral prayers of a non Ahmadi. "One of the sons of Mirza Sahib died who (though not a disciple) used to verbally declare acceptance (of Mirza's claims but did not take oath of allegiance). When he died, I remember that he (Mirza) walked around and said that this pious being had never been mischievous, rather he was very obedient to me. Once I was very ill and became unconscious; when I gained consciousness, I found him weeping on my bedside. So he said that he was very respectful to me but he did not offer his funeral prayers. Else he was more obedient than many Ahmadis. When the Muhammadi Begum dispute started, his wife's relatives also became a party to it. Hazrat Sahib asked him to divorce his wife. He wrote the divorce deed and sent it to Hazrat Sahib and said, do what pleases you. But in spite of that, when he died, he (Mirza) did not offer his funeral prayers." I ask you that on one side he is so obedient and then you say that the social relations were of the sort that such an exalted person, who calls himself a Mujaddid (renovator), does not say the funeral prayers of his son?

Masood Baig: Sir, this is the book of Mirza Basher; it is not a liability on us.

Attorney General: This incident is a liability on you or not?

Masood Baig: The book is not a liability.

Attorney General: If an enemy of the Holy Prophet (SAW) quotes one of his sayings, should we not accept even the right saying? And in this case Mirza Basher is not an enemy to Mirza Qadiyani?

Masood Baig: But you see the incident.

Attorney General: This is what I say.

Masood Baig: We have to see.

Attorney General: Then see.

Masood Baig: What?

Attorney General: In Review of Religions, Mirza Basher MA, who is the son of Mirza, says on page 129, "The promised Christ allowed the sort of relationship with non Ahmadis which the Holy Prophet (SAW) permitted regarding the Christians. Our prayers were separated, marrying our girls to them was prohibited; we were stopped from offering their funeral prayers. Now what is left behind..."?

Masood Baig: What is left?

Attorney General: "Now what is left behind that we have in common with them. There are two types of relations, religious and worldly. The source of religious relations is getting together for prayers and an important means of worldly relationship is marital affairs. So, both are prohibited. If you say that marrying their girls is allowed, I would say that it is also allowed to marry Christian girls. If you say that why we say greetings to non Ahmadis, the answer is that the Holy Prophet (SAW) even answered to the greetings of the Jews". It is evident that the marriage of an Ahmadi girl to a non Ahmadi is not appreciated. Sometimes it happens, but the orders of Mirza Sahib are as I narrated to you; in 1898, that you should not do...

Masood Baig: This Basher MA is also not our liability.

Attorney General: The editor of the magazine was Molvi Muhammad Ali.

Masood Baig: But it is not necessary for him to agree with him.

Attorney General: But is any difference of opinion evident from any aspect?

Masood Baig: I will comment after I check it out.

Attorney General: There is another reference from the Review of Religions 1906.

Masood Baig: I note down this one also.

Attorney General: You don't even accept the reference of Molvi Muhammad Ali?

Masood Baig: I will check it.

Attorney General: Ok, the Munkir (denier) of Mirza is not a true Kaafir?

Masood Baig: No.

Attorney General: And remains a Muslim?

Masood Baig: Yes.

Attorney General: And despite this you don't follow him in prayers?

Masood Baig: I will check. (Cheque Book – the hall echoed)

One Member: Checking Clerk...

Attorney General: A Muhaddith (innovator) is not equivalent to a prophet?

Masood Baig: Yes.

Attorney General: That's what I wanted to know that...

Masood Baig: Yes, it is evident that a Muhaddith is not comparable to a prophet.

Attorney General: But if the Muhaddith says, "Leave the son of Mary; Ghulam Ahmad is better than him"?

Masood Baig: Look at the structure of the verse. He is drowned in the love of the Holy Prophet (SAW). Leave the idea behind that someone from outside the Ummat of Muhammad (SAW) would come to improve the situation. The slave of the Holy Prophet (SAW), the words are similar, that Ghulam e Ahmad, the slave of the Holy Prophet (SAW).

Attorney General: I understand; but why Ghulam e Ahmad, the slave of Ahmad, the slave of Allah, why should he claim that he is better than a prophet?

Masood Baig: Look! The field of influence of the Holy Prophet is universal; that of Jesus is limited.

Attorney General: We are not discussing the person of the Holy Prophet (SAW). Can an Ummatti (follower) slave dare to say that I am superior to the prophets who are mentioned in the Quran. Do you have any justification for this act?

Masood Baig: I have said that here Ghulam e Ahmad does not indicate an individual.

Attorney General: It is certainly not pointing to Ahmad. He has said Ghulam e Ahmad.

Masood Baig: No, he has not pointed to himself.

Attorney General: Does Ghulam e Ahmad stand for Ahmad?

Masood Baig: Yes.

Attorney General: You made the situation worse; that Ghulam e Ahmad stands for Ahmad.

Masood Baig: I did not say so. You made me say this.

(laughter)

Attorney General: Ok, tell me! Mirza Sahib says (Persian verses) “Hasb e Basharat Aamad Num Eesaa Kujaa Hust Kay Pa banah Bumimbrum” (Nuzool al Masih Page 99). Here there is no Ahmad in between. He is talking of himself and is comparing to Jesus.

Masood Baig: Eesaa Kujaa Hust, where is he (Jesus); he has already died.

Attorney General: Pa banah Bumimbrum, that Jesus cannot even put his foot on my Mimber (dice).

Masood Baig: He cannot do so because this is the Mimber (dice) of Muhammad e Arabi.

Attorney General: The Mimber of Mirza Ghulam Ahmad is that of Muhammad e Arabi?

Masood Baig: What did you say? (The house echoed by a voice – stop his nonsense) You did not understand what I said is that where is Jesus; he is already dead.

Attorney General: The Holy Prophet (SAW) has also died; so is it alright for Mirza to say that where the Holy Prophet (SAW) is, who dares to put his foot on my Mimber (dice)?

Masood Baig: Never said so.

Attorney General: What has been said?

Masood Baig: That I cannot say.

Attorney General: Mirza says, (Persian verses)

“Anbiyaa Garchay Buudaa Andd Basay
Mann Ba Irfaan Naa Kamtar az Kasay”

(Nuzool al Masih). There have been a number of prophets in the past, and he says that they are very many, but I am no less than any in Irfaan (divine knowledge). Is this a saying of a Muhaddith or that of a prophet? What I am trying to say to you is that a person, a Muhaddith, someone worth sitting by the shoes of the Holy Prophet (SAW), as he himself claims that he is the Holy Prophet’s slave, claims to have belief in all the

prophets, but once up to comparison, will pull along one or the other of the prophets or will pull all of them, that none of them is comparable to me. If he is not a claimant of prophet hood, how can he do such a comparison?

Masood Baig: Some are from the Mohkamaat (the ones that are definite), others are Mutashabeaat. This one is from the Mutashabeaat (the ones that are not clear).

Attorney General: As far as Mutashabeaat are concerned, you need not have full faith in them?

Masood Baig: Yes.

Attorney General: So, empirically speaking, is Mirza superior to all the prophets?

Masood Baig: I have already commented.

Attorney General: He said for a hundred times that I am not a prophet. He said for a thousand times that I am a prophet. So how to do away with this conflict? Or should we consider it a clever move by him?

Masood Baig: As you wish (Laughter)

Attorney General: Mirza further says (Persian verses)
"Aanchaah Daad sat Harr Nabee Raa Jaam
Daad Aan Jaam Raa Meraa Batamaam"

(Nuzool al Masih). This means that all prophets were given pegs (filled with prophet hood) and I was given a more filled one. If you see this claim, do you still think that he is a Muhaddith?

Masood Baig: He is a Muhaddith in fact.

Attorney General: You call him a Zilly (shadow) or a Mujaazi (not real) prophet?

Masood Baig: Ghair Haqiqi (not a true one)

Attorney General: Fake, artificial?

Masood Baig: No, Zilly (shadow) or Mujaazi (not real).

Attorney General: Mirza said that if Muslims do not like it, they may consider the word prophet as deleted?

Masood Baig: Yes.

Attorney General: Abdul Hakim Kalanoorvi had a discussion with him?

Masood Baig: He said that they may consider it as deleted.

Attorney General: Consider it as deleted?

Masood Baig: Yes.

Attorney General: Contradicted?

Masood Baig: Yes.

Attorney General: After that also, Mirza used the word of prophet for himself. A pious man, an exalted person, a Muhaddith from your point of view, ought to have the quality that whatever he says is clear and unambiguous and he stands on it. But he played games; so what would you call such a tricky and devious person? Why is it so?

Masood Baig: As Mirza had been appointed (by God), that's why he used this word.

Attorney General: And then the appointed one, even after the command of God has come and after he has been awarded the title of the prophet, he says that the word may be considered as deleted?

Masood Baig: This is a difficult discussion.

Attorney General: This one might also be from amongst the Mutashabeaat (the ones that are not clear)? (Laughter)

Attorney General: Ok, Mirza said that whosoever does not believe in me, just like the Munkir (denier) of God and the Prophet, he is a Kaafir (infidel)? Do you attest this reference?

Masood Baig: This reference is correct. The point is that being a Munkir (denier) of God and the Prophet, he is a Kaafir (infidel).

Attorney General: So the Munkir of Mirza is also a Munkir of God and the Prophet. Is Mirza their Faristaada (beloved)?

Masood Baig: Yes. It might be this way.

Attorney General: Mirza said that the true God is one who sent His prophet in Qadiyan. What does this mean?

Masood Baig: The Faristaada (beloved) of God.

Attorney General: Is Rasool (prophet) and Faristaada (beloved) one and the same thing?

Masood Baig: Yes.

Attorney General: Then why are you reluctant to use the word Rasool (prophet)?

Masood Baig: I am not reluctant; I say Faristaada that is a Rasool (prophet).

Attorney General: Mirza has also said that the Wahi (revelation) bestowed upon me is as pure as the one bestowed upon Muhammad (SAW)?

Masood Baig: You have asked that Mirza has also said that Wahi (revelation) is bestowed upon me.

Attorney General: I believe in it and consider it as pure.

Masood Baig: That is there is no confusion about the Wahi (revelation). It is similar but he did not say that it is equivalent to Quran.

Attorney General: See Roohani Khazain volume 22 page number 254, "I have belief in this pure Wahi (revelation) in the same way as I believe in all the Wahi (revelation) sent before me."

Masood Baig: This means that the Wahi is factual.

Attorney General: And does it contain the words of Faristaada or the Rasool (prophet)?

Masood Baig: Yes.

Attorney General: Then what?

Masood Baig: Yes.

Attorney General: If the Holy Prophet (SAW) talks to some prominent person, it would mean something else and its status would be different, and if he talks to an insignificant person, the status would be different? Or if God talks to a prophet, the status would be different and if He talks to a common man, the status would be different?

Masood Baig: It is a matter of beliefs. It is possible that I may not be able to convince you regarding my belief.

Attorney General: You are intentionally not expressing it; to convince is something else, to express is something different. You kindly express it at least.

Masood Baig: No, no.

Attorney General: They want a clarification.

Masood Baig: What can I say?

Attorney General: But in this Mirza has not discussed a non prophet. He is calling Wahi (revelation) as pure as that of the prophets. Just like Quran and Bible, I believe in it?

Masood Baig: No, not that way. How it is similar for both?

Attorney General: Islam was a very simple religion fit for the poor masses. Why are you trying to make it so complicated?

Masood Baig: Sir, this is a religion for simpletons like us.

Attorney General: For extremely simpletons, when Mirza Sahib talks, I am a prophet, I am a Bruzi, I am Mujaazi, no I am not, yes I am; by all this the purpose was to facilitate the spread of Islam or to spread confusion? You tell me. Look, I am a Lawyer. I have been stuck for the last one month but could not make out what Mirza Sahib actually said.

Masood Baig: Sir, I say...

Attorney General: On the one side they made speeches for 15 days, but could not clarify. Now you are discussing but again could not clarify. You just try to imagine, what would be the condition of the Muslims. Could there be a larger Fitna than what you have done here by bringing out new terminologies; Bruzi, Mujaazi, Asli Nabee, Naqli Nabee, that Wahi is as pure, that one is not pure. You say that this is a simple religion, straightforward, in which there is no chance of confusion. Then you tell me that if he says that my Wahi (revelation) is as pure as that of other prophets and I have belief in it the same way; you say no, it does not mean this way. This is very confusing.

Masood Baig: This confusion is related to one who tries to understand. The sayings are not confusing. After all some one reading the Quran may also get confused.

Attorney General: Inna Lillah... The Quran is very simple. It says: Khatam un Nabiyyeen (the last of the prophets), there is a stamp, a seal on it. You say that the window is open. Some one says it is closed.

Masood Baig: We don't say.

Attorney General: But those who say are also the followers of the same person.

Masood Baig: Might be.

Attorney General: Not might be; they actually are.

Masood Baig: Yes, but we don't say this.

Attorney General: Then see "Laa Nabee Baadi". The Holy Prophet (SAW) says that there is no prophet after me. But you people say that there will be a Bruzi, a Mujaazi; he will have these qualities. In other words it seems as if you are correcting the sayings of the Holy Prophet (SAW) that it is like this and not like that?

Masood Baig: No. No one can come after him (SAW).

Attorney General: Since morning you are saying that one cannot come in this meaning, but can come in that meaning?

Masood Baig: No, sir. No type of prophet can come, neither this type nor that. No type of prophet whatsoever can now come.

Attorney General: Look! Should I trust you or the writings of Mirza Qadiyani? Mirza has himself claimed that I am a prophet.

Masood Baig: That is in the meaning of Muhaddith (innovator).

Attorney General: Again the same thing. Just now you have admitted that no type of prophet whatsoever can come. After one minute you say that one of this type can come. These are the things from your side that have contributed to the separatist trends in the Ummah and are responsible for the turmoil.

Masood Baig: No, sir.

Attorney General: Look! First he said I am a prophet. People said, what is this? He immediately turned around and said delete the word of prophet. I am not a prophet. Then he again said that I am a prophet. The initial modification calmed the masses; the very next day, he claimed again and this created confusion as to what is the final clear position. The Muhaddith ought to have a standard, a status. What has been Mirza doing?

Masood Baig: Look! Sheikh Abdul Qadir Jilani has said that a Muhaddith (innovator) is a prophet.

Attorney General: Was he himself named a prophet? Did he use the word of prophet for himself? If he did not and he certainly did not, then why are you trying to waste our time by presenting this reference? Now you tell whether Sheikh Abdul Qadir Jilani or any other member of the Ummat ever claimed that I am a prophet and whosoever does not believe in me is a Kaafir (infidel)? Bring any example.

Masood Baig: This is right but you see Mirza Sahib has himself said that from amongst all the Ghaus, Qutub, Abdaal and Aulia, I am the only one chosen to adopt the name of prophet (Haqiqat ul Wahi page 391); then how could Sheikh Abdul Qadir claim to be a prophet?

Attorney General: Alhamdolillah! You have said what I should have pointed out. I also agree that the status of Sheikh Abdul Qadir is different from the status of Mirza.

Masood Baig: Exactly! But the word 'prophet of God' for Mirza Sahib is mentioned in Hadith.

Attorney General: Kindly refer to one single Hadith which declares that Mirza Qadiyani will be a prophet of God after me (Holy Prophet SAW).

Masood Baig: Yes, there is one in Muslim Sharif (an authentic collection of Hadith) which says that the Promised Christ is the prophet of God.

Attorney General: You see, Jesus Christ was a prophet of God. Don't try to bring Mirza to his status. That is a separate discussion.

Masood Baig: Sheikh Abdul Qadir said that the title of prophet...

Attorney General: Title or the status?

Masood Baig: He has talked of title.

Mufti Mehmood: This gentleman is bluffing while referring to Sheikh Abdul Qadir Jilani. In the same book, a little ahead, Sheikh Abdul Qadir has written that 'Hajirtu Alaina Ismun Nabee' the name of prophet was prohibited from us, as after the Holy Prophet (SAW), no one can get the title of prophet.

Masood Baig: Yes Mufti Sahib is right; it is there; it is mentioned ahead.

Attorney General: Then it is clear that Sheikh Abdul Qadir says that no one is eligible for the title of the prophet and Mirza claims that I have been chosen to adopt the title of prophet. I am a prophet, a Rasool. So these two sayings are contradictory.

Masood Baig: Not at all; Sheikh Abdul Qadir says that we were given this title.

Mufti Mehmood: Given a title; did not say of prophet.

Masood Baig: Then what other title was given?

Mufti Mehmood: The title given was that of Ghaus, of Qutub, of Aulia.

Masood Baig: Where is it mentioned?

Mufti Mehmood: 'Hajirtu Alaina Ismun Nabee' as it is the explanation of the earlier comments. We were given the titles of Ghaus, Qutub, Abdaal etc, because we are not eligible for the title of prophet as has been said by the Khatam un Nabiyyeen (the last of the prophets (SAW)).

Attorney General: Mirza says that I am a prophet in accordance with the Commandment of God. If I myself deny this, it will be a big sin. If God names me prophet, how can I deny it? I have been named so.

Masood Baig: You can find the title of prophet in the writings of some saints, be it indirect.

Attorney General: You better forget the indirect hints. This is a discussion on prophet hood, not on poetry. Mirza claims that God has called me a prophet and you say that he was not a prophet. So, who should be considered correct out of you two? Look, this is 'Aik Ghalaty Ka Azala'; in this, Mirza Sahib says that my prophet hood should not be denied. He asks you to use the title of prophet for him.

Masood Baig: You see, Mirza Sahib has written 80 books. Don't just limit yourself to one book. Combine them all to reach a conclusion. Did Mirza admit the presence of the qualities of prophet hood in himself or declared it? Never. For instance, his Wahi (revelation) is a Wahi of prophet hood, did Mirza say so?

Attorney General: This is what I say that Mirza says different things in different books; which one to rely upon? Moreover, Mirza has himself claimed that his Wahi (revelation) is just like that of the Holy Prophet (SAW). This means that he has admitted that his Wahi is the Wahi of prophet hood.

Masood Baig: Mirza has himself said that if my Wahi (revelation) is not according to the Quran, I throw it in the waste paper basket.

Attorney General: Ok, let us assume that Mirza was true; then why would God reveal rubbish on him? This means that his Wahi was not from God but...anyway the presence of the word of Khatam un Nabiyyeen in the Quran in context of Mirza's claim of prophet hood; this is what is bothering us.

Masood Baig: Don't go on the word. Concentrate on its interpretation.

Attorney General: Which interpretation? That of God and His Prophet's (SAW) or that of Mirza?

Masood Baig: Sir, kindly refer to the interpretation done by Ulema, Mujaddideen, Muhaddeseen and Aulia.

Attorney General: Would you agree to their interpretation? Would you not object on it later?

Masood Baig: The status of their interpretation is that of a lawyer. A more dignified lawyer would be more authentic.

Attorney General: The question I am asking is that there is a lawyer or an Assembly and it is responsible for legislation and it passes a bill. After this someone comes to me and asks me what does this law stand for? I will explain it. This explanation does not have any value.

Masood Baig: Your explanation will not be a law.

Attorney General: But when the same happens in the court and the court explains a particular law, then even the assembly is bound to follow this explanation. If the assembly is not happy with the interpretation of the court, it will do further legislation, but it cannot reject the ruling of the court. So, the interpretations of Aulia are very respectful, but their status is not more than that of a lawyer. The status of the Holy Prophet's (SAW) interpretation is that of the God's will. He (SAW) has interpreted Khatam un Nabiyyeen by saying 'Laa Nabiyya Baadee' (there is no prophet after me). Now after this, what is the significance of any other interpretation?

Masood Baig: Mirza Sahib also accepts this interpretation.

Attorney General: How does Mirza accept the interpretation of the Holy Prophet (SAW) or how would you people accept it? What to talk of you people; Mirza says Jesus was

born without a father, but one disciple of Mirza, Muhammad Ali, says that Jesus had a father. If you yourselves teach such ethics to your followers the results are obvious.

Masood Baig: We do not agree to the interpretation of Mirza.

Attorney General: But the Rabwah group would label this as Kufr (infidelity)?

Masood Baig: You see, we have difference of opinion.

Attorney General: What?

Masood Baig: They believe him (Mirza) to be a prophet, we don't; they call his Munkir (denier) Kaafir, we don't.

Attorney General: You also call them Kaafir (infidels), the second category ones.

Masood Baig: You show us the writings of 1914-15.

Attorney General: The Rabwah group considers the Munkereen (deniers) of Mirza Kaafir, rather confirmed Kaafirs.

Masood Baig: No sir, they have written that they (deniers) are excluded from the sphere of Islam.

Attorney General: They have interpreted it by saying that there are two spheres, Islam and the Ummat; they are excluded from Islam but not from the Ummat.

Masood Baig: Which other sphere is that? This interpretation of Mirza Nasir is beyond our understanding.

Attorney General: We also heard of it for the first time.

Masood Baig: One sphere that of Islam, the other one that of Ummat; at least my mind cannot make it out. We are not to be held responsible for their interpretations. Their ideology may not make you penalize us.

Attorney General: That is why I am saying that you people have confused us. One says one thing, the other one, the other.

Masood Baig: But sir, at least we have not added to the confusion.

Attorney General: But they said so.

Masood Baig: We had our differences with them.

Attorney General: You had differences, now no more?

Masood Baig: Sir, if they modify three four things, they are our brothers.

Attorney General: A little modification you do, a little they should do... (Laughter). Ok, you have said that the Munkir (denier) of Mirza is not a Haqiqi (real) Kaafir; this means that there will be something like a Haqiqi (real) Muslim also?

Masood Baig: He who believes in all the commandments of Quran and follows the way (Sunnah) of the Holy Prophet (SAW) is a Haqiqi (real) Muslim.

Attorney General: Muslim?

Masood Baig: Yes.

Attorney General: Which Muslim, Haqiqi or not?

Masood Baig: Haqiqi.

Attorney General: Even if he is a Munkir (denier) of Mirza, he would be a Haqiqi (real) Muslim?

Masood Baig: Look, whosoever is the Munkir (denier) of Mirza, he is actually the Munkir (denier) of the foretelling of the Holy Prophet (SAW).

Attorney General: Therefore, he would not be a Haqiqi (real) Muslim?

Masood Baig: Yes.

Attorney General: No non Ahmadi can be a Haqiqi (real) Muslim?

Masood Baig: No, because he is denying one commandment. He is a Munkir (denier) of one commandment of the Holy Prophet (SAW).

Attorney General: It means that according to your point of view, it is the commandment of God and His Prophet (SAW) to believe in Mirza?

Masood Baig: Certainly; whosoever is a Munkir (denier) of one commandment of God, how can I take him as a Muslim?

Attorney General: Look! I want to clarify the position. You see Mirza is the Promised Christ; I say that I don't believe in it, so I cannot be a Haqiqi (real) Muslim?

Masood Baig: It is because...

Attorney General: Leave this 'because'.

Masood Baig: No sir.

Attorney General: Tell about this 'because' later.

Masood Baig: No, there is one possibility in this...

Attorney General: Look! Please, I request you to answer my question first; then you may continue for hours explaining it further. One man is a pious being, he is a believer, does good deeds, is a Waliullah (a friend of Allah) , follows all the commandments of Allah, but according to you does not follow one commandment, that according to your point of view Mirza Sahib is the Promised Christ or a Muhaddith (innovator), he is to be believed in. So according to you he is not a Muslim. First you say whether he is a Muslim or not?

Masood Baig: Let me explain.

Attorney General: You see, you never bother to answer correctly. I will have to request Mr. Speaker to make you answer my question first and then indulge in its details. You tell whether he is a Haqiqi (real) Muslim or not?

Masood Baig: I was trying to say, that before you pull Mirza Sahib into it, kindly listen to my point of view.

Attorney General: I understood. I have said that a person, let it be me, that he follows all the commandments...

Masood Baig: But does not follow one commandment..

Attorney General: But does not follow one commandment.

Masood Baig: He cannot be a Muslim.

Attorney General: He cannot be a Haqiqi (real) Muslim?

Masood Baig: No, he cannot be.

Attorney General: The second question is that you think or you believe that it is a commandment of Allah that Mirza is the Promised Christ, believe in him. So whoever does not believe in him cannot be a Haqiqi (real) Muslim?

Masood Baig: If Atmam e Hujjat (presenting of complete proof) has not been done on him, then he will be (a Haqiqi Muslim).

Attorney General: Kindly leave aside Atmam e Hujjat.

Masood Baig: No, sir, no.

Attorney General: Suppose it is already been done.

Masood Baig: Atmam e Hujjat is done.

Attorney General: Yes, done.

Masood Baig: Then, not at all (a Muslim).

Attorney General: At present the Muslims, I mean non Ahmadis, they do not believe in Mirza. According to your point of view, is there any one of them who is a Haqiqi Muslim?

Masood Baig: A lot of them, many.

Attorney General: Haqiqi?

Masood Baig: Yes.

Attorney General: They do not believe in one commandment of God, can't you see this?

Masood Baig: Sir, we know this.

Attorney General: There is a commandment of Allah..

Masood Baig: They have left it aside; you have said that they do not believe in it.

Attorney General: No, no. I have said that they do not believe in one commandment of Allah.

Masood Baig: That you have left. My answer is that they are not Haqiqi (real) Muslims.

Attorney General: Ok! Then these members of the assembly who are sitting here, if Atmam e Hujjat (presenting of complete proof) is not done on them then it is not done on anyone in the world; they have been listening to all this for the last one month.

Masood Baig: That is a fact.

Attorney General: All the arguments you need to present for Mirza Sahib, have been discussed.

Masood Baig: Not at all. I do not say that they are all non Muslims or are Kaafirs (infidels).

Attorney General: But the Atmam e Hujjat (presenting of complete proof) has already been done on them?

Masood Baig: Not at all.

Attorney General: Mirza Sahib has occasionally used the word of Muslim for non Ahmadis; by this he means Haqiqi Muslims or non Haqiqi ones?

Masood Baig: This only God knows.

Attorney General: God knows of course, but here when Mirza Sahib says...

Masood Baig: God has not made us responsible to analyze what he has said.

Attorney General: This is the declaration of Mirza's son.

Masood Baig: They break people (into groups); this God has not imposed on us.

Attorney General: Mirza Sahib writes in Tohfa Golarvia, that all other sects, which claim to be Muslims, will have to abandon their claim completely.

Chairman: Instructions.

Attorney General: Kindly comment. Who is a Murtadd (apostate)?

Masood Baig: One who embraces Islam and later denies it.

Attorney General: Is it some special form of Islam or is it the routine one?

Masood Baig: The one brought by the Holy Prophet (SAW).

Attorney General: Then why did Mirza call his Munkir (denier) Abdul Hakim as Murtadd (apostate). This proves that it is Mirza who is the basis of the religion?

Masood Baig: Here the word Murtadd (apostate) is used in literary terms.

Attorney General: You yourself analyze. Is your answer in accordance with the writings of Mirza? Ok, leave it. That Murtadd (apostate) whose punishment as mentioned in Quran is death?

Masood Baig: I could not see any thing of the sort in the Quran.

Attorney General: In Islam, the punishment of Murtadd (apostate) is not death?

Masood Baig: No.

Attorney General: Is this the book of Mirza Muhammad Ali?

Masood Baig: Kindly give it to me. We will talk on it tomorrow. I want to make sure that my point of view does not differ from it. Unless you have the book in front of you, it is difficult to comment on it.

At this stage, the third witness, Abdul Mannan Omar, was asked to testify.

A. Mannan Omar: My name is Abdul Mannan Omar. I am the son of Hakim Noor ud Din. I have done Molvi Faazil from Punjab University, and then I joined Ali Garh University. In 1957, a three member team visited Harvard University for a seminar; I was one of them.

Ch. Jahangir Ali: By Hakim Noor ud Din, you mean the Khalifah of Qadiyan?

A. Mannan Omar: Yes sir.

Ch. Jahangir Ali: So, are you also from the Lahori group?

Chairman: Make him start at 10 tomorrow.

Maulana Abdul Haq: As they have said that there is no mention of death penalty for the Murtadd (apostate) in the Quran, it is wrong. Imam Bukhari has derived from a verse of the Quran and has discussed in Bukhari Sharif that this verse of Quran stands for the death penalty of the Murtadd (apostate). Kindly tell whether their interpretation is comparable to that of Bukhari?

Chairman: This answer will also be given tomorrow.

Mufti Mehmood: And they also have to comment on the Ahadith.

A. Mustafa Azhari: He has said that he was a member of the three member delegation which attended the seminar. How much role was played by Sir Zaffarullah Khan in sending him there?

Chairman: You may leave. You are free now. Tomorrow at ten.

PROCEEDING OF 28th AUGUST 1974 LAHORI GROUP TESTIFIES

In the morning at ten AM, under the chairmanship of the Speaker, the proceeding started after recitation from the Holy Quran

Attorney General: Sahibzada Sahib. The discussion is going on for the last many days now. The earlier witnesses have given contradictory comments which have further confused the situation. While giving your statement, if you clarify your position on a few issues it will be a great help. For example, what was the position of the Jesus Christ? Was he a Sharai (the one who brought divine law) prophet or a Ghair Sharai (the one who did not bring divine law) prophet?

A. Mannan Omar: Jesus was also given a Book and he was a prophet even without following Moses; that is he was a direct prophet. But for the sake of terminology that he was sent with a complete code of conduct, we do not believe in him to be that type of prophet.

Attorney General: So, he was actually a Ghair Sharai prophet but he was given some authority to modify the divine law partially?

A. Mannan Omar: Yes.

Attorney General: Despite being Ghair Sharai, he had the authority to modify, delete or add something new to the divine Law of Moses?

A. Mannan Omar: Yes.

Attorney General: Now I use the word of Muhaddith (innovator) instead of prophet. A person who is being revealed upon just as prophets are and his revelation is as pure as Quran, and he issues certain commandments; would you accept those commandments or not?

A. Mannan Omar: This is a separate literary discussion. He has the authority to define and describe, and this right has been accepted by the religious exalted.

Attorney General: That is on one side, the whole religious gentry and on the other, Mirza alone? So would you accept this description of Mirza as correct?

A. Mannan Omar: You mean all the religious elite of fourteen centuries on one side and Mirza Sahib on the other; nothing like this ever happened.

Attorney General: This is a theoretical question, a supposition, if it would have happened, what would be your position?

A. Mannan Omar: In any case, we would prefer the opinion of Mirza Sahib.

Attorney General: Now the whole of Ummat has interpreted 'La Nabiyya Baadee' that there is no prophet after Muhammad (SAW), but Mirza says that I am one.

A. Mannan Omar: That is an Isti'ara (A meaning of the word utilized to explain a situation but not actually meaning it).

Attorney General: I am not discussing poetry with you. You tell me what is the meaning of 'La Nabiyya Baadee'?

A. Mannan Omar: The word Nabee (prophet) has been used for two meanings.

Attorney General: What was the meaning when the Holy Prophet said this?

A. Mannan Omar: This is not clear from the Hadith.

Attorney General: You mean there is some discrepancy in the Hadith?

Chairman: I request Sahibzada Sahib to answer directly and correctly. Today is the last day. We have to wind up the discussion and to reach a conclusion. Kindly do not push us into confusion.

Attorney General: This means that Mirza Ghulam Ahmad was a Ghair Haqiqi (not real) Ummatti (follower) prophet?

A. Mannan Omar: No. I must clarify that Mirza Sahib never used the word of Ummatti prophet. He has however used the words of Ummatti and prophet.

Chairman: So we should always keep a dictionary in our pocket.

Attorney General: Did not Mirza say that from one aspect I am a prophet and from the other an Ummatti? Do you accept this?

A. Mannan Omar: Yes, we accept this, but we need to explain it.

Ch. Jahangir Ali: Stop this Mirzai business. It is more than required.

Chairman: Kindly don't do this.

Ch. Jahangir Ali: Answer them in the language they use for preaching. If this is the way they preach, I understand their religion more than any body else.

Chairman: Chaudhry Sahib, you are right, but give them a chance to speak.

Attorney General: Look! Suppose you are in the assembly, he is the speaker and this speaker admits that he is the speaker. The members of the assembly all agree to this. Now if one man declares that by the word speaker, the loud speaker is being meant, would he be justified to say so? Wherein it is a fact that the loud speaker is also known as speaker?

A. Mannan Omar: You are talking about the environment. It is mentioned in Maulana Room or Tafseer e Mazhari...

One member: This is my point of order.

Chairman: This is no place for point of order. You have already decided a procedure. You are dealing with it for the last one month. Let it continue; be patient. Today is the last day.

Attorney General: Don't move around; talk about Mirza sahib as to who he is so that we are sure what is going on. So and so said this, so and so said that, what is this? Talk of Mirza that did he claim prophet hood and whether the claimant of prophet hood after the Holy Prophet (SAW) is a Kaafir (infidel) and the same is the decree regarding the followers of the claimant? Did Mirza claim prophet hood by mistake?

A. Mannan Omar: It is a fact as to why it happened.

Attorney General: Then you simply let us know, just like the Rabwah group, that yes, he claimed to be a prophet so that we wind up the issue.

A. Mannan Omar: But they interpret it wrongly. They take the literary meaning as the real meaning.

Attorney General: Look! Mirza has said "I swear upon God, in whose hand is my life, that He has sent me and has named me prophet" This, that He has sent me and has named me prophet, is it also bearing some literary meaning?

A. Mannan Omar: Yes.

Attorney General: You mean that Allah has not made him a prophet in reality?

A. Mannan Omar: Yes.

Attorney General: And in the same reference ahead it is mentioned "Called me with the name of the Promised Christ." Does this also have a literary meaning?

A. Mannan Omar: Yes, of course.

Attorney General: Respected Mufti Mehmood Sahib; kindly read out the Arabic reference of Mirza.

Mufti Mehmood: The Arabic text from Hamama tul Bashra, page 21. "Wal qasam yadilo alaa analkhabar mahmool alazzahir, laa ta'weele feehe wa laa istasnaa" (When the saying is augmented by swearing, then it stands for reality. It is devoid of any rationalization or categorization).

Attorney General: Now Mirza says that the saying augmented by swearing is based on reality. You say that it has a literary meaning. Who is right?

A. Mannan Omar: Mirza has sworn that he is not a prophet.

Attorney General: Once he has sworn that he is a prophet. The second time he has sworn that he is not a prophet. So the situation is further confused, as to which one is right?

A. Mannan Omar: Both. (Laughter)

Attorney General: One is negative, the other is positive and you say both are correct? "I swear upon God who has my life in His hand, that He has sent me and has named me as prophet and has called me with the name of the Promised Christ, and has shown very prominent signs to support me which are around 30 lacs in number" and then he said that there is no room for any rationalization and you try to rationalize this?

A. Mannan Omar: This use of the word prophet is in the other sense.

Attorney General: We have been fighting on the meaning; first he says, delete the word prophet, then says that I am a prophet. Kindly do not create confusion. Kindly wind it up.

A. Mannan Omar: The word prophet has two meanings...

Abdul Aziz Bhatti: Sir the question is not being answered.

Chairman: Look! Mirza has repeatedly declared himself to be a prophet. Why is this gentleman denying it?

Attorney General: He is afraid of the consequences.

A. Mannan Omar: Yes.

Attorney General: And then starts using the term that I am a prophet?

A. Mannan Omar: Don't use it frequently.

Attorney General: There is no problem if you use this term occasionally?

A. Mannan Omar: Yes.

Attorney General: Occasionally it is Ok, always it is illegal. What a philosophy. Look, the last letter written by Mirza on the last day of his life and got published on the day of his death, in this also he announces his prophet hood.

A. Mannan Omar: Yes he did so for the sake of self respect.

Attorney General: Then why don't you respect him and call him a prophet for the sake of his respect? See, Mirza has said, "Also you should understand what Sharia't is; what else Sharia't is that one defines the do's and don'ts through his revelation and defines a new code of conduct for his Ummat, he is the Sahib e Sharia't. So by this definition also, our opponents are on the wrong side as my Wahi (revelation) contains dos and don'ts" (Arbaeen number 4). Now he is claiming to be the Sahib e Sharia't (the one who has been given the divine law) also?

A. Mannan Omar: Not a new Sharia't.

Attorney General: New or old, he has claimed or not?

A. Mannan Omar: Yes.

Attorney General: Look here. Hakim Noor ud Din said "Those who have seen the Promised Christ and have joined him in his sittings, they know that a prophet has a special magnetism and it is difficult to sit comfortably at that time."

A. Mannan Omar: But here also, the literary meaning is pointed at.

Attorney General: I say that I feel intimidated by the idea of sitting with the lion, then would it mean an artificial lion? At least, don't misinterpret your father.

A. Mannan Omar: You are also afraid of a brave man.

Attorney General: Afraid of his bravery or of sitting with him?

A. Mannan Omar: Yes, of his bravery.

Attorney General: Then Sahibzada Sahib, it is clear that there is no difference between you and the Rabwah group. They also believe that he is a prophet and you also do the same.

A. Mannan Omar: I don't know.

Attorney General: Ok, your father, Hakim Noor ud Din said, "What to say of Nubuwwat (prophet hood) alone, it is my belief that if the Promised Christ, Mirza Ghulam Ahmad Sahib claims to be a Sahib e Sharia't prophet also, and concludes the Quranic Sharia't, even then I would not deny him; as we have found him to be the truthful and in fact the one sent from Allah, then whatever he says is right."

A. Mannan Omar: I don't know.

Attorney General: You should not know as it goes against you.

A. Mannan Omar: This has been extracted from Al Furqan and Al Furqan is not an authority.

Attorney General: But Al Hukm 18 July 1908 and 10 May 1906 are in front of me. Similarly the Review of the Religions, March 1904, November 1904, page 41, 14 May 1911 etc. I don't waste time on these. In them, Mr. Muhammad Ali Lahori and others have accepted that Mirza is a prophet...

A. Mannan Omar: I might be allowed to prepare my answer in this regard. Until I check these references, I will not be able to answer the question.

Attorney General: Similarly on 24 August 1935, Abdur Rehman Misri of the Lahori group gave witness after taking oath on the prophet hood of Mirza.

A. Mannan Omar: I can comment only after checking. At the moment I cannot say anything. Al Furqan is an irresponsible newspaper from Rabwah. It should not be quoted for such an important issue.

Attorney General: Forget Al Furqan; I have given you references from Al Hukm, Review of Religions, You can see whether the references are correct or not. You check them and

if you think you cannot answer right now, you can submit your answer to the secretary of the assembly after four days.

A. Mannan Omar: That is alright.

Maulana Abdul Haq: I had recited the verse of the Holy Quran regarding the death penalty for the Murtadd (apostate) about which Imam Bukhari has declared that this points to this issue; Kitab Bukhari volume 2 page 1022 chapter 'The decree regarding the Murtadd and the Mutaddah.' This proves that their point that there is no mention of the death penalty for the apostate in Quran is not correct.

A. Mannan Omar: It is a Hadith in the Sahih Bukhari.

Mufti Mehmood: The Hadith in Bukhari reads 'Mann badala deena hu faqtuluho' (Whosoever changes his religion, put him to death). This is also an authentic Hadith on the issue. Before mentioning this Hadith, Imam Sahib has quoted multiple Ayaat from the Quran to confirm the death penalty of the apostate.

A. Mannan Omar: 'Mann badala deena hu' what does it mean, that whosoever changes his religion, that is if a Christian embraces Islam, then due to leaving Christianity, he will be put to death?

Mufti Mehmood: For God's sake. Quran says 'Innaddeena indallahil Islaam' (In fact the religion to Allah is but Islam). 'Mann badala deena hu faqtuluho' would mean that whosoever leaves Islam, he is a Murtadd (apostate) and fit for death penalty. You cannot even understand such a simple thing; it is very sad.

Attorney General: You say that Mirza Sahib was the truthful, he was Ummatti, and he was a Muhaddith. He was a strict follower of Quran. So does the Islamic Sharia't and the Quran allow insolence regarding the previous prophets?

A. Mannan Omar: Neither Quran, nor Hadith; not even human ethics. None allow such an act.

Attorney General: Mirza Sahib has commented about Jesus "His maternal and paternal grandmothers were adulterers and prostitutes. Jesus was fond of eating a lot and a drunkard" or that "He was a fat head". Are you aware of these quotations or should I read out the references from Mirza's books?

A. Mannan Omar: I am aware of them.

Attorney General: Then how do you interpret them?

A. Mannan Omar: These have been derived by Mirza Sahib from the books of Christians.

Attorney General: These references are not from the books of the Christians. These are the sayings of Mirza. For example, he said "Leave the son of Mary aside, Ghulam Ahmad is better than him" Which Christian book contains this phrase?

A. Mannan Omar: This has already been answered.

Attorney General: Answer from this aspect, the way I have put it up now.

A. Mannan Omar: I have already commented on it.

Attorney General: Mirza said "Jesus' claim of being God himself was due to excessive drinking" You tell me which Christian book mentions this?

A. Mannan Omar: I will check.

Attorney General: Mirza said "The fact is that he could not bring up any miracle" This fact is from his own assessment or a reference from the books of the Christians?

A. Mannan Omar: You are right.

Attorney General: Mirza said about Hazrat Ali "Do not fight over the old Khilafat, accept the new Khilafat. A living Ali is amongst you; you leave him and look for the dead Ali"

A. Mannan Omar: He is talking of an imaginary Ali.

Attorney General: If someone insults Mirza; you protest and he says that it was about an imaginary Mirza, how would you feel?

A. Mannan Omar: That is not appropriate.

Ch. Jahangir Ali: Sir, they shake their head in answer to some of the questions; it is difficult to make out whether the head shake was a yes or no. Kindly bind them to answer verbally. What a pity that by putting up the false concept of imaginary Ali, they are swallowing the insult of such a great Sahabi and Ahle Bait. Can any Muslim ever allow such insolence?

Chairman: That's alright. Kindly sit down.

Attorney General: You see, Mirza said "O Shia nation; do not insist" He has addressed the Shia nation with these words and then is the phrase comprising the insolence of Hazrat Hussein. Do you think it is OK?

A. Mannan Omar: Mirza Sahib has in fact praised Hazrat Hussein.

Attorney General: This is the basic problem. Mirza has insulted at one place and praised at the other. The same treatment for Hazrat Ali, The same for Hazrat Hussein, the same for Jesus, that he insulted them all and then praised them. At one place he admits to his prophet hood, at the other he denies. So how to analyze this double gamer? Ok, leave it. Tell us about this reference in which Mirza says "My opponent is a Jahannami (bound to hell)" What does he mean by an opponent?

A. Mannan Omar: Someone who is blasphemous.

Attorney General: But Mirza says "He who does not make oath of allegiance to you is a Jahannami (bound to hell)"

A. Mannan Omar: Yes, this is as per reference.

Attorney General: Mirza said "My opponents are sons of whores".

A. Mannan Omar: No, he did not say so.

Attorney General: This is in Arabic. Mufti Sahib will read the Arabic text and will also translate it for you.

Mufti Mehmood: In "Aina e Kamalat e Islam" Mirza says "Tilka Kutubun Yanzuru Ilaiha Qullo Muslimun Be Ainil Muhabbatan wal Muwadda wa Yantaafe'o Mann Ma'aarifahaa wa Yuqbalni wa Yasdiqqo Da'watee Illa Zurriyyat ul Baghaya Fa Hum Laa Yuqbiloon" "Every Muslim sees to my books with love and affection and benefits from the knowledge they contain and accepts me and testifies my claim; but the sons of whores do not accept it".

A. Mannan Omar: Zurriyat ul Baghaya; that is those who are not pious.

Attorney General: Son of a prostitute, of a non pious, of an adulterer. Baghya means adulterer, prostitute. Did Mirza himself not translate it this way?

A. Mannan Omar: Yes, he has.

Attorney General: Then why do you go around, here and there?

A. Mannan Omar: Zurriyat al Baghaya; how does it mean the sons of whores?

Zafar Ahmad Ansari: Kindly see “Le Jannat a Noor” It is a book from Mirza. In it the word Baghya is used at seven places and Mirza has translated it as an adulterer woman.

Attorney General: A person who according to you is a Muhaddith (innovator), not a prophet. He says “Accept me otherwise you will all be Walad al Haraam (illegitimate)”. What language is this?

A. Mannan Omar: He said this to the opponents of Islam.

Attorney General: That they all are Walad al Haraam (illegitimate)?

A. Mannan Omar: Yes.

Attorney General: That is very shameful. Leave it.

A. Mannan Omar: Look, Mirza Sahib has talked about the future that all will accept me, ultimately; but those who are the sons of adulterer women will be left out.

Attorney General: He means to say that accept me otherwise you will be Walad al Haraam (illegitimate)?

A. Mannan Omar: Look...

Attorney General: Leave it. What is there to look into? Mirza said that obedience of the British Government is compulsory for me.

A. Mannan Omar: Kindly keep in mind when he said so.

Attorney General: You have decided not to answer me directly. Did Mirza say so or not?

A. Mannan Omar: He said so.

Attorney General: The Sikh rulers banned the Azaan (call for prayer) by Muslims. Was not Mirza’s father a general in the Sikh army. Is it not true?

A. Mannan Omar: Nodded his head.

Attorney General: You have just nodded your head. It has not been recorded. Answer in yes or no.

A. Mannan Omar: Yes, he was a general in the Sikh army.

Attorney General: Mirza has refuted Jihad (religious warfare)?

A. Mannan Omar: He has refuted Fasaad (mischief).

Attorney General: "It is Haraam (absolute prohibition) to do Jihad (religious warfare) for religion" What is this?

A. Mannan Omar: Yes, he said so.

Attorney General: It is compulsory to obey the British and Haraam (absolutely prohibited) to do Jihad (religious warfare). Ok, Mirza said "I am a plant, planted by the British Government herself" Is this his own wording?

A. Mannan Omar: Look, by planted he does not mean the Jama'at, rather his family.

Attorney General: Mirza Sahib belonged to the Mughal family. Mughals came from Samarkand in the times of Babar. How did the British plant this family? The family does not fit into this meaning; my mind does not accept this. Next comes Mirza Sahib himself. He was also there before the British came (to India). How could the British plant him, he was a slave of Allah. What remains is the Jama'at of Mirza, about which Mirza himself says " It is a plant, planted by you yourselves".

A. Mannan Omar: He said so about his family.

Attorney General: So the family of the 'Prophet' was planted by the British?

A. Mannan Omar: This is what he says.

Attorney General: Mirza wrote a letter to the British that you should water this plant; take care of it.

A. Mannan Omar: Sir Syed said...

Attorney General: He did not say so. At the moment you talk about Mirza, did he say so? You say that by planted he meant his family. Mirza says take care of the plant, planted by you yourselves. This means that Mirza was concerned about his family, to hell with the rest of his Jama'at and other Muslims, but his family should be taken care of. This is height of self conceitedness. Do you think a prophet could be self conceited?

A. Mannan Omar: That was just a letter.

Attorney General: In the same letter he begged Queen Victoria for charity for his family?

A. Mannan Omar: No, for the Muslims.

Attorney General: For his Jama'at?

A. Mannan Omar: Yes.

Attorney General: Just now you denied the relation to Jama'at. (Laughter)

Chairman: Did you make oath of allegiance to Mirza Nasir?

A. Mannan Omar: No.

Chairman: Why not?

A. Mannan Omar: I was a born Ahmadi.

Attorney General: You agreed to the Rabwah point of view up till 1965?

A. Mannan Omar: No, I had differences.

Attorney General: When did you leave them?

A. Mannan Omar: In 1968.

Attorney General: In 1968?

A. Mannan Omar: No, in 1956.

Attorney General: When Mirza Basher Mehmood was still alive?

A. Mannan Omar: Yes.

Attorney General: Till then people thought...

A. Mannan Omar: That was wrong.

Chairman: Kindly listen to what he says.

Attorney General: When Mirza Nasir was being elected, some of the people thought that you should be the Ameer or the Imam, and others supported him. Was there any differences on this issue?

A. Mannan Omar: You already know what happened.

Attorney General: So you left them?

A. Mannan Omar: Left them.

Attorney General: This means that till the time you were with the Rabwah group, you accepted Mirza to be a prophet, and when you became a Lahori, you denied his prophet hood. You had problems with the Rabwah group but lowered the status of Mirza. (Laughter) In 'Tohfa e Golarvia' Mirza has said "When Messiah comes, all other sects who claim to be Muslims must totally abandon their claim".

A. Mannan Omar: Yes.

Attorney General: So, other sects simply claim to be Muslims, when in fact they are not?

A. Mannan Omar: Yes, there is such a reference.

Attorney General: So, what is meant by those who claim?

A. Mannan Omar: Those who claim to be Muslims.

Attorney General: They only claim to be Muslims, actually they are not?

A. Mannan Omar: Yes, of course.

Attorney General: God orders you to accept Mirza. A man denies doing so. Whether he is an evil doer or a Kaafir (infidel) or a Kaafir of some smaller degree; even a Kaafir of some smaller degree is at least not a good Muslim?

A. Mannan Omar: That is perfectly right.

Attorney General: Look a true Muslim can only be someone who is not an evil doer or any kind of a Kaafir (infidel)?

A. Mannan Omar: Certainly.

Attorney General: Could you tell what the total number of Ahmadis is?

A. Mannan Omar: We don't know.

Attorney General: What is the strength of your party?

A. Mannan Omar: Don't know.

Masood Baig: If you allow, could I thank the members?

Chairman: You have already thanked them.

Masood Baig: No, just one minute please.

Chairman: Ok, you may talk.

Masood Baig: I thank all of you gentlemen for your patience and broadmindedness while listening to our point of view. We are servants of Islam. Mirza Sahib was not at all a claimant of prophet hood.

Mufti Mehmood: Is it a vote of thanks or conversing of the members?

Chairman: This is what I said.

Masood Baig: I am not conversing but requesting.

Professor Ghafoor: Submit it in writing.

Chairman: Take oath from him that whatever he has said...

Masood Baig: Sir, whatever my friends have declared, I accept the responsibility and commit that they have said right.

Chairman: You may leave now.

(The delegation leaves the house)

NOTE: The discussion on Lahori Group conducted on 28 August finished. The Attorney General gave his comments on 5 September.

COMMENTS OF THE ATTORNEY GENERAL

Chairman: Mr. Attorney General.

Attorney General: Do you want me to present my arguments right now, or after some time?

Chairman: We can take a break of ten minutes. Those respected members who want to speak tomorrow will certainly gain from the Attorney General's comments. At the same time, those issues which are resolved by the arguments of the Attorney General need not be repeated. So, we start the session at 12:15 today.

(The session resumed after a tea break of 15 minutes)

Chairman: Yes, Mr. Attorney General.

Attorney General: Mr. Chairman, first of all I apologize for my absence for a week from the house due to which I could not listen to the speeches made by many worthy members of the house. I have come to know that many important and strong arguments were presented in these speeches. I cannot say that I will bring those points forward, but I had to go to Karachi to fulfill my duty.

The second thing, sir, is that I want to clarify, and the members will also agree with me is that I am representative of the government, being the Attorney General. I have certain limitations and short comings. I expect the members to keep my position in their minds. The first thing is that regarding the topic, I had difficulties pertaining to language. I tried to follow the instructions of the house to the best of my capabilities and I thank the members for their full support in this regard.

Sir, I have tried to fulfill my duty to the best of my capabilities and have tried to come up to the expectations of the worthy members. I believe that I put up the questions presented to me in an appropriate manner.

Another thing sir, as far as evidence is concerned, I will try to present the evidence present in record briefly; but being the Attorney General, I am not a member of the House. Therefore I cannot act as a judge nor can I give my personal opinion. I feel that my duty is to facilitate the house in a non prejudiced way. We all realize that I do not represent one group or oppose another. Your status is that of a judge. My duty is to put up in front of you both aspects of the issue so that no one can say that it was a biased

hearing and that the Attorney General tried to use justified or unjustified influence to affect the outcome. I believe that when I present the point of view of both groups or the point of view of the other group also, it should be understood in the real context.

Sir, as far as the decision is concerned, that is to be done by the worthy members and I have firm belief that it will be a very justified decision, the right decision according to the will and wishes of the people of the country. We must keep in mind the interests of Islam and our country and I have no confusion regarding the feelings of love for Islam and the country present among the worthy members. So this leaves no confusion that the members will make the best possible decision.

I have the honor of discussing the issue with the Prime Minister. The Prime Minister is very concerned about this as this decision has great impact. The Prime Minister thinks like any other Muslim and his feelings are likewise, but at the same time he is also the Prime Minister. It is his responsibility that no one is deprived of his rights and that no one may be deprived unlawfully from his life, freedom, respect and fame. Sir, I expect and I am sure that the leaders present in the House have had enough contemplation into the matter and will try their level best to come to a right decision. Sir, You might be remembering that while interrogating the Ameer of Ahmadia Jama'at, Rabwah, I made it clear upon him that the House has neither the intention to damage anyone nor to hurt anyone's feelings. This House wants a justified decision.

Keeping these things in mind, I proceed with my comments and will present all facts and happenings briefly.

Sir, there is one resolution and one movement in front of the House. The movement was presented by the worthy Minister of Law which read as follows:

According to the Rule No. 205 of the Rules of Business, I hereby give the notice for the following movement.

That the House may form a special committee consisting of the whole House. This committee should comprise of all those members who have the right to speak to the House. Moreover they also have the right to take part in the proceeding of the House. Worthy Mr. Speaker will be the Chairman of this special committee and this committee may perform the following responsibilities:

1. To discuss the position or status of a person within the frame of Islam who does not believe in the Khatm e Nubuwwat (finality of prophet hood) of Hazrat Muhammad (SAW).
2. To receive suggestions from the members, to receive resolutions and to explore them within the time period fixed by the committee.

3. After taking evidence regarding the above mentioned disputed issues and going through the concerned documents, to put up recommendations.
The corum required for the working of the committee will consist of 40 members, out of which 10 members will be from those parties who are against the government within the National Assembly that is they belong to the opposition.

Sir there is another resolution presented by 37 worthy members of the House.

(At this stage, Deputy Speaker sat into the Chair and the Chairman left the Chair)

Sir, the resolution reads as follows:

“We hereby present the following declaration: That it is a well known fact that Mirza Ghulam Ahmad Qadiyani claimed to be a prophet after Khaatim ul Anbiyaa Hazrat Muhammad (SAW). And that Mirza Ghulam Ahmad’s false claim of prophet hood, his efforts to misinterpret many of the Quranic verses, and his efforts to refute Jihad (religious warfare), all these acts fit in as treachery and dishonesty to the basics of Islam. And that he (Mirza) was totally brought to existence by the imperialistic forces, the purpose being to shatter the Islamic unity and to bring disgrace to Islam.

And that the whole of the Muslim Ummah has given the collective verdict that the followers of Mirza Ghulam Ahmad, whether they accept him as a prophet or a religious reformer in any form are all expelled from the sphere of Islam. And that his followers, whatever name they might have adopted, present themselves to be a sect within Islam and are involved in mischievous activities within and outside the country.

And that from 6 to 10 April 1974, the conference of World Muslim Organization was held in Makkah al Mukarrama under the supervision of Raabta Aalam e Islaami and in which 140 organizations participated, unanimously declared that Qadiyaniyyat is a mischievous movement against Islam and the Muslim world and that it falsely claims to be a sect of Islam.

Therefore, this assembly declares that the followers of Mirza Ghulam Ahmad, whatever name they might be bearing, are not Muslims and that a Legal document should be presented in the assembly so that this declaration may be made a law after necessary amendments in the constitution, and that their legal rights be protected as a non Muslim Minority”.

Sir, these are the two motions, one resolution and one movement. In addition to these there are a few more resolutions which are under consideration by the House, but they are mostly concerned with the constitutional amendments. There are two reasons, why I need to discuss them here. Number one, only these two documents were released by

the press and the Ahmadi groups presented their point of views and declarations on the basis of these documents. They were asked to record their opinion on the basis of these two documents. Therefore it would not be justified to comment on other resolutions. The committee has full authority to take necessary action on these, use them at any stage of the proceeding, but I will limit my comments to only these two documents and will discuss them briefly. Before I comment on the procedure adopted to review these documents, I expect that if I openly present my assessment, I will not be misunderstood. In the beginning, the motion presented by the Honorable Minister for Law. Sir, it reads as follows:

“To discuss the position or status of a person within the frame of Islam who does not believe in the Khatm e Nubuwwat (finality of prophet hood) of Hazrat Muhammad (SAW)”.

Let us first analyze the sentence “the position or status of a person within the frame of Islam.” If the House is of the opinion that those people who do not believe in the Khatm e Nubuwwat of Hazrat Muhammad (SAW) are not Muslims, then such people have nothing to do with Islam. The motion is in itself conflicting. Had it been said “To discuss within Islam or in relation to Islam” then it would have been more understandable. But to say “Position or status within the frame of Islam” it gives the impression that they are Muslims. I think that this is a conflict which may not be very important, but it was my duty to present this conflict before the House. You cannot say that what is their status in Islam, but you can say that what is their status in relation to Islam. Sir, the resolution (37) presented by the members, I would say with utmost respect, that it also has some conflict. I would not go in details but the Honorable members kindly note that at one place, it is mentioned:

“And that he (Mirza) was totally brought to existence by the imperialistic forces, the purpose being to shatter the Islamic unity and to bring disgrace to Islam”.

Further on, it is mentioned

“And that the whole of the Muslim Ummah has given the collective verdict that the followers of Mirza Ghulam Ahmad, whether they accept him as a prophet or a religious reformer in any form are all expelled from the sphere of Islam”.

Then it reads:

“And that his followers, whatever name they might have adopted, present themselves to be a sect within Islam and are involved in mischievous activities within and outside the country”.

This is all correct. But this is followed by the demand to declare them as a non Muslim minority; that is a non Muslim religious minority and amend the constitution and protect their justified legal rights. Do you want the mischief to prosper? Do you want to protect those things which have been mentioned in the context? This is a conflict to which I wanted you to keep in mind. On one side you demand to declare them a minority, a separate entity and when you do this, you have to take care of their rights. There is no way out, and this is a very important part of the resolution; I acknowledge its significance. When you demand to protect their legal rights, I appreciate it. On one side they say that it (Ahmadiya Jama'at) is a mischievous movement, it is involved in atrocities inside and outside the country. What are those mischievous activities? The preaching of their own religion or beliefs? Their practice according to their faith and religion? You also want to protect their rights and at the same time you also condemn them. These two things cannot go together. This is very clear; I am not criticizing. I don't have the right to criticize. But it is my duty to make it clear to the worthy members that if you declare a portion of your citizen population a separate religious group, then not only your constitution but also your religion demands you to safeguard their rights; to give them their right to preach and practice their religion. I would not like to comment any further as I am very sure that there is very little time available. So, keeping in view these two documents, the worthy House has to decide some conflicting issues, which are as follows:

1. Did Mirza Qadiyani declare prophet hood?
2. What are the side effects of this declaration within Islam or in relation to Islam?
3. What is the meaning or concept of Khatm e Nubuwwat? When we say Khaatam un Nubiyyeen, what do we actually mean?
4. Is there a consensus among the Muslim Ummah that the followers of Mirza Ghulam Ahmad, who believe in him either to be a prophet or the Promised Christ or believe in him in both contexts, are expelled from the sphere of Islam?
5. Do the followers of Mirza Ghulam Ahmad consider those Muslims, who do not believe in him either to be a prophet or the Promised Christ, as Kaafir (infidels) and ousted from the sphere of Islam?
6. Did Mirza Ghulam Ahmad found a separate religious group which is ousted from the sphere of Islam or did he found a new sect within Islam?
7. If he had founded a separate religious group, then what is its status or position in relation to Islam and what are the constitutional rights of such a group?

Now I will briefly go through the events that occurred since the presentation of the resolution and the motion. These were presented on 30th June 1974. After their publication, the two groups of the followers of Mirza Ghulam Ahmad submitted their declarations individually. After this the representatives of both the groups were invited to declare on oath and read their comments and declarations. I remember that they had expressed their desire to comment verbally so that they could present their view point in a much better way. The documents that they submitted totally negated the charges put against them in the resolution. The House committee decided to constitute a Steering Committee, so that it could accept questions and analyze them. For this purpose, I was instructed by the committee to remain available in Islamabad on 21st July, 1974. I was available in Islamabad on 21st July as instructed. The Steering Committee completed the scrutiny of the questions in one week, although there were hundreds of questions. The declaration of Ahmadia Jama'at Rabwah headed by Mirza Nasir Ahmad was recorded from 5th to 10th of August. Then there was a gap of 10 days. Mirza Nasir was further questioned between 20th and 24th of August. The total duration was 11 days. The other sect of Ahmadis gave their declaration later; Maulana Sadruddin heads the sect, but being very old and hard of hearing, he was represented by Mian Abdul Mannan Omar. He completed his declaration in two days. It is not because the house was biased against any of the groups, but it was because most of the relevant documents and Mirza's writings had already been brought on record earlier, and as far as the second group was concerned, no further details were needed.

As far as the first disputed issue is concerned, that is whether Mirza claimed prophet hood or not, it is better if we briefly comment on the life of Mirza Ghulam Ahmad, his books and the Ahmadia movement. Initially I will address the disputed issue. Mirza Nasir has briefly described the events of Mirza Ghulam Ahmad's life as follows:

"He was born on 13th of February 1835 in Qadiyan. His father's name was Ghulam Murtaza. He was initially educated at home by many teachers. His teachers were Fazal Ilahi Fazal Ahmad and Gul Muhammad, who taught him the basics of Persian, Arabic and Religion. He was taught medicine by his father.

He was very sensitive regarding the well being of Islam from the very beginning and did not indulge in worldly affairs. One of his verses reads:

Dagar Ustaad Raa Namay Nadaanam Kay Khawandam Dar Dabistanay Muhammad He had religious dialogues and debates with Aryans and Christians representing Islam around 1876 and published his famous book "Braheen e Ahmadia" in 1884 which is considered to be an exemplary publication in favor of the Quran, Hazrat Muhammad (SAW) and Islam. He started taking the oath of allegiance in 1889 as he was ordered by God and in 1891 declared himself to be the Promised Christ after receiving the Ilham (spiritual instruction) from God.

His whole life was spent in the service of Islam and he wrote 80 books in Arabic, Persian and Urdu and also said verses in all these languages. The one and only aim in front of him and his Jama'at was the preaching of Islam and it still is the same. He died on 26th of May 1908 and was paid tribute regarding the services he rendered for Islam by the newspapers and magazines of his time. He was succeeded by 4 sons and 2 daughters and now his family members are around 200." Sir, I would like to add some detail to what I just read, and it has been derived from the documents I was provided.

"Mirza Ghulam Ahmad belonged to the prominent and respected Mughal family of Punjab which had migrated from Qandhar in the times of Babar, the Mughal emperor. The first ancestor of Mirza Ghulam Ahmad who migrated to India was Mirza Hadi Baig. Laqual Griffin mentions in his book named "The Punjab Chiefs".

"Mirza Hadi Baig was appointed as the magistrate on 70 villages around Qadiyan. Qadiyan was built by Mirza Hadi Baig who named it 'Islam Pur Qazi' which gradually modified to Qadiyan. This family remained appointed on government post for many generations. When the Sikhs annexed to power, the family was pushed into poverty." After this I will read out a portion of the report of Justice Munir Ahmad Enquiry Committee presented in 1953-54. The report gives the following comments regarding Mirza Ghulam Ahmad:

"...The grandson of Mirza Ghulam Murtaza who was a General in the Sikh army. He got educated at home in Persian and Arabic but did not receive any Western education. In 1864, he got a petty job in the District Court, Sialkot and remained employed for four years. After the death of his father he devoted himself to religious literature and during 1880-84 published the world renowned 'Braheen e Ahmadia' in four volumes. He then wrote multiple other books. Those were the times of harsh religious debates and arguments. Islam was not only being attacked by the Christians but also by the Arya Samaj. The Arya Samaj was a Hindu movement and was gaining popularity in those days."

I don't think that Justice Munir is right when he says Mirza Ghulam Ahmad, the grandson of Mirza Ghulam Murtaza... It is because Mirza Nasir Ahmad has said that Mirza Ghulam Murtaza was his father (not grandfather).

According to the declaration of Mirza Nasir in front of the House, the British brought an army of missionaries along with them during 1860-80, who were around 70 in number. They were responsible for flaring up religious debate and argument. Those missionaries had announced that they had come to convert all Muslims of India to Christianity. Mirza Nasir commented on their attacks on Islam and Hazrat Muhammad (SAW) saying:

"They started it on the direction of the government and they were doing it"

According to Mirza Nasir a few of the Ulema and Islam loving leaders came forward to obstruct the attacks of Christians on Islam. They included Nawab Sadiq Hassan Khan, Molvi Aal e Hassan, Molvi Rehmat Ullah Muhajir Dehlevi, Ahmad Raza Sahib and Mirza Ghulam Ahmad. Mirza Nasir says that I don't know all of them, but I believe in all of them including Mirza Ghulam Ahmad.

“Allah had given farsightedness, love for Islam”

And this was the reason why he jumped into this field to bring an end to the attacks of Christians on Islam and Hazrat Muhammad (SAW). These very debates and arguments made Mirza popular amongst the Muslims. He became a hero of the Muslims and it seems that the role played by him in rectifying the attacks against Islam was the number one cause of his popularity. Though as the evidence points out, many of the methods adopted to rectify these attacks were not appropriate rather objectionable. For example the way Jesus Christ was subjected to insolence, it is not only objectionable to the Muslims of today, rather the Muslims of those times also criticized it. In those times also Mirza Ghulam Ahmad had to clarify his position repeatedly. I don't want to go into details; probably the same popularity made him take oath from his followers in 1889 when he was 54 years old. It is evident that Mirza had already announced in 'Braheen en Ahmadia' that he has connections with God and receives Ilham (spiritual instructions). Everybody knew this. He founded the movement in December 1889 according to his son, the second Khalifah of Jama'at Ahmadia, Qadiyan or Rabwah. Actually this movement was founded in March 1885. In the beginning, it is not clear whether he claimed to be a prophet or the Promised Christ. However it is mentioned that he started taking oath from his followers. There is no confusion in it that he attracted followers. He was very fluent in Arabic, Persian and Urdu. And kindly keep in mind that there is some confusion regarding 1889. At one place it is mentioned that in December 1889, Mirza got an Ilham (spiritual instruction from God) that he was the Promised Christ. But he did not announce it and went to Ludhiana from Qadiyan and started taking the oath from his followers. Why did he not announce it in Qadiyan, this you people have to decide. This book 'Ahmediyyat and true Islam' is written by Mirza Mehmood. I have come to know that he went to Ludhiana to take oath. Somewhere else in Islamic literature, I have read that the Promised Christ will announce himself at a place named Ludd. Probably, this was the reason why Mirza Ghulam Ahmad decided to go to Ludhiana to take oath. That is why he did not start it from Qadiyan. This is what I want to point out to you specifically. I will comment on the debates with the Christians later.

It is my duty to highlight the point that one of the strong objections raised against Mirza Ghulam Ahmad and the Ahmadi movement is that it was conceived and brought into existence by the British. This has not only been mentioned in the resolution but also in other literature that this issue was created when Jihad was announced against

imperialistic occupant forces from Sudan to Sumatra. This was planned by the British to curb Jihad and Mirza Ghulam Ahmad's services were hired for the purpose. This point also needs your attention.

This has also been pointed out that it is obligatory for the followers of Mirza Ghulam Ahmad to have complete loyalty and devotion for the British as a part and parcel of their faith. They have to make this promise when they take the oath. This is extremely important because the Muslims were very much against the obligation to be loyal to the British and wanted to get rid of the occupant imperialism, which had forcefully deprived them of their rule and powers. By making them take the oath on the loyalty to the British, the Ahmadis or the followers of Mirza Ghulam Ahmad proved to be excellent spies for the English. It is documented that in 1925, two Mirzais/ Ahmadis were executed in Afghanistan, not only for the reason that they were Murtadd (apostates) but they were found to have custody of such documents which proved that they were British spies and wanted to overthrow the Afghan Government. I am just highlighting the facts; I do not address their authenticity. As far as the religious and Quranic ideology of Mirza is concerned, I think it is nearly the same as that of Sir Syed Ahmad Khan except for a difference on few verses which are related to Jesus Christ or which can be linked to the claim of prophet hood of Mirza himself. He had understanding of the Quran. In order to terrify his opponents he made use of two types of his foretelling through which he used to claim of his opponent's death or humiliation within a specified period of time. In 1891, Mirza first claimed to be the Promised Christ and later announced to be a prophet. What type of prophet hood he claimed, I would comment on it later. Mirza Mehmood, the son of Mirza Ghulam Ahmad, writes in his book 'Ahmediyyat and true Islam'.

"His job was to correct those mistakes and wrong interpretations that had penetrated the religion over time, rather he had to achieve an even higher target. He had to explore for the limitless treasures, pure truth and hidden powers."

"Declaring this miracle of the Quran, the Promised Christ brought up a spiritual revolution. Muslims for sure had the belief that Quran is a complete code of conduct. But in the last thirteen hundred years no one had thought that Quran not only is a complete code of conduct but it also hosts the treasures depicting the needs of the future, which when discovered will expose new avenues of spiritualism. The founder of the Ahmadia faith brought this miracle of Quran to limelight and opened the path to research and investigation into spiritualism. This in comparison to the worldly science is a great achievement. Mirza Ghulam Ahmad not only removed all fallacies from Islam but also put light on the Quran in a way that led to satisfy the human mind and thought. Rather he provided a way to sort out all problems in coming future."

Sir, I will just say a few words about it. That Mirza was able to discover those treasures which remained hidden from the eyes of the Muslims for the last thirteen hundred

years. There is no confusion about it that Quran is a collection of treasures. It is the origin of thought and intellect. With time as man progresses further and continues to have deep contemplation in Quran, new avenues of knowledge and intellect will be uncovered to him.

I asked Mirza Nasir specifically as to what were those discoveries made by Mirza Ghulam Ahmad which were never ever thought of by any other Muslim in the last thirteen hundred years, leaving alone the meaning of Khatm e Nubuwwat (the finality of prophet hood) or the matter of life or death of Jesus Christ. In answer to my question, Mirza Nasir said Mirza Ghulam Ahmad's Tafseer (description) of Surah Fateha. 70 percent of this Tafseer (description) is new; it is up to the Ulema in the committee to comment on this; I have nothing else to say on this issue. I only remember what Allama Iqbal has said:

*Asar Mann Paighambaray Humm Aafreed
Inn Gardoo Quran Bajiz Azz Khudd Nadeed*

It means, that in our times a prophet has been born, who cannot find anything in Quran except his own self. I think this is a very balanced commentary on the situation. What I could make out is that Mirza Ghulam Ahmad discussed only those parts of Quran in which he was personally interested.

Sir, commenting on the life and education of Mirza Ghulam Ahmad, I will point out the three phases. As I have said earlier, in the beginning Mirza Ghulam Ahmad was like just any other Muslim religious leader and had similar beliefs. He resisted the Christians and the Aryans. This was in 1875-76 to 1888-89. In order to reflect the state of mind of Mirza Ghulam Ahmad in those days, I will present an extract from his book 'Roohani Khazain' (Volume 6 page 200).

"Don't you know that our God, the Merciful, named our prophet Hazrat Muhammad (SAW) as Khatam un Nabiyyeen (the last of the prophets) beyond any choice and our prophet (SAW) defined it clearly for us by saying 'Laa Nabiyya Baa'dee' (there is no prophet after me). And if we consider it alright for any one to be a prophet after him, this means that we consider it alright for the closed door of Wahi (revelation) of Nubuwwat (prophet hood) to be kept open. And this is not correct, when it is very clear for the Muslims how a prophet can come after our Prophet (SAW) when the Wahi (revelation) came to an end after his death and Allah made prophet hood end on him (Hamama tul Bashra, page 34)."

It was a clear concept. He (Mirza) clearly expressed his belief regarding Khatm e Nubuwwat (the finality of prophet hood). He further comments:

“The Holy Prophet (SAW) repeatedly said that there is no prophet after me and the Hadith, ‘Laa Nabiyya Baa’ddee’ was so well known that nobody had any confusion about it and that each and every word of Quran is absolute and final, the Ayaat ‘ Wa Lakin Rasoolallahay Wa Khataman Nabiyyeen’ consolidated the fact that the prophet hood has come to an end after our Holy Prophet (SAW).”

This extract has been derived from ‘Kitab al Bariyya’ (Volume 13, Roohani Khazain Border of page 217-218). Then in his book ‘Azala e Auhaam’ (Roohani Khazain Volume 3 page 412) he says:

“Any intelligent man can understand that if Allah fulfils His words and whatever He promised in the Ayaat of Khatam un Nabiyyeen, and which has been clearly explained in the Ahadith that now Gabriel has been forbidden to bring the Wahi (revelation) of Nubuwwat (prophet hood) after the death of the Holy Prophet (SAW). All these are the truth and pure truth, which means that now no one can come as a prophet after our Holy Prophet (SAW).”

After this is the reference of an advertisement which was published in the magazine Tabligh on 20th Sha’baan;

“We hereby condemn any one who claims of prophet hood. Laa Ilaaha Illallah Muhammad ur Rasool Allah (There is no God but Allah and Muhammad is His Messenger) is what we believe in. We have faith in Khatm e Nubuwwat.” (Tabligh e Risalat Volume 6, page2, Majmoo’a e Ishtaharaat Volume 2 page 297).

This was the first phase of his ideological life. The second phase starts around 1888 when he started taking oath from his followers. I read out the page 30 of Mirza Mehmood’s book regarding the Oath of allegiance:

“To cut short the popularity related to the book (talking of Braheen e Ahmadia) spread gradually and people started writing letters to the Promised Christ to take oath from them, but Mirza Ghulam did not agree and said that all his deeds are subject to Ilham (spiritual instructions from God). In December 1888, Mirza had the Ilham to take oath from his followers. The first oath was taken in Ludhiana in 1889 (I already commented on it earlier). This ceremony was arranged at the house of Mian Ahmad Jan and the first one to take the oath was Molvi Noor Din. That day around forty people took the oath. Till that time he had not declared himself to be the Promised Christ or the prophet. Till that time he just declared that he was in link with God and that he received Ilham (spiritual instructions from God).”

Sir, now we study the second phase of his life, how he started it. I might be wrong but as far as I can make out, Mirza was very careful when he changed his stance from the

previous one. During his lecture in Sialkot and later in his debate in Rawalpindi, he made a few interesting disclosures. He did not claim prophet hood but he said:

“How can you get all those good things without the presence of the prophets? So, it became necessary that the prophets of Allah continue to come in order to help you ascend to the esteem of love and faith, which will get you to those good things. Now would you dare to fight Allah and break His ever existing Law?”

This is the next step which I have read out from ‘Roohani Khazain’ (Volume 20 page 227). Then in ‘Tajalliyat e Ilahi’ (Roohani Khazain Volume 20 page 412) Mirza says:

“Now other than the Muhammadi Nubuwwat (prophet hood), all other prophet hoods are forbidden. No prophet with Sharia’t (divine law) can now come and without Sharia’t, a prophet can come, but only he who is already an Ummatti (member of the Muslim Ummat). Thus on this basis I am an Ummatti as well as a prophet.”

So he declared himself to be a prophet or an assistant prophet. He does not claim to be a full prophet. He says that he is a follower of Prophet Muhammad (SAW) and has reached this position due to his sponsorship. Explaining this concept further, he writes in ‘Tajalliyat e Ilahi’ page 20, ‘The Rawalpindi debate’ and Roohani Khazain Volume 20 page 412,

“To me a prophet is one on whom the revelation from God comes for sure and in abundance, which informs him of the Ghaib (The knowledge of the unforeseen). That is the reason why God named me as a prophet but without Sharia’t (divine law).”

The next move by Mirza was as mentioned in Haqiqat ul Wahi (Roohani Khazain Volume 22 ,page 99-100) where he says:

“The impact of the Stamp of God was that a follower of Holy Prophet (SAW) reached such esteem that from one aspect he is an Ummatti (follower) and from the other a prophet.”

Then in Nuzool e Masih, border of Mubahisa e Rawalpindi, Roohani Khazain Volume 18 page 381, he says:

“I am a prophet and a messenger that is because of Zilliyat e Kamla (being a perfect shadow) I am a mirror which reflects the face and the prophet hood of Muhammad (SAW) fully.”

I will not consume much time and will present just one or two excerpts. Haqiqat ul Wahi (Roohani Khazain Volume 22 page 100):

“The God Almighty made the Holy Prophet the Khatam (the last one). That means he was granted the stamp (also called Khatam in Arabic) to acknowledge additional capabilities, which was not granted to any other prophet. For this reason he was named Khatam un Nabiyyeen (the last of the prophets as it originally means; to Mirza it meant the stamp that granted/ approved prophet hood) that is following him can lead to attainment of prophet hood and his (Muhammad SAW) attention creates prophet hood and this divine power was not granted to any other prophet.”

(At this point, Mr. Chairman resumed chair)

Now we study the third phase of Mirza’s life. Before I describe this, I would like to comment on one or two excerpts. They are about the meaning of the word Khatam un Nabiyyeen according to them, as it will help us understand why the Qadiyanis or the followers of Mirza Ghulam Ahmad wanted to have a prophet. This argument is mentioned in Kalama tul Fasl which can be reviewed in The Review of Religions volume 14, issue no 3-4 of March-April 1915. This is not only interesting but also very painful. Why is it so, I don’t know, but the background of the claim of Mirza to be the Promised Christ is mentioned on page 101:

“Dajjal (Anti Christ) had presented himself with utmost force. The armies of Yajooj Majooj were flowing down from all heights. Islam was breathing its last at the feet of Christianity and the belief of a Godless existence was presenting itself in an admirable adorn. But the Muslim community was unwary and slept soundly until the soul of Prophet Muhammad (SAW) got disturbed and prayed to the God Almighty, O Lord of the lords, O the Caretaker of the poor and the needy, my ship has been trapped in turmoil, my sheep are attacked by the wolves, my Ummat is gripped in the claw of the Satan; You Yourself come to the help and send a shepherd for my sheep. And then the darkness of the skies burst apart to make way for a prophet of God who descended down to earth with his hands on the shoulders of the angels, so as to save the world from a huge storm and support the falling building of the Mohammedan Ummat.”

He further adds:

“He being the last Salvatore descended down on the troubled earth, he who came to kill the wolves that attacked the sheep of Muhammad (SAW), he who rose after he saw the ship of Islam in danger, so as to bring it to safety, he who attacked the Satan when he saw the best of all nations in his grip, he who came to destroy the power of Dajjal (Anti Christ), he who stood alone against the forces of Yajooj and Majooj, he who came to settle the disputes amongst the Muslims, he who brought light from the heavens to counter the darkness engulfing the

world; yes the only son of Muhammad (SAW) whose time was boasted by the prophets, when he descended to this world, the sheep of Muhammad (SAW) became wolves for him. He was stoned, he was pulled into law suits, his murder was conspired of, he was declared a Kaafir (infidel), he was declared an enemy of Islam, people were asked not to see him, his followers were tortured."

Sir! I don't need to describe it any further. On one side the Qadiyanis or Ahmadis out rightly deny the descent of Jesus from the sky (as Muslims believe it to be the case) but in this excerpt it has been painted as if he is descending with the humanly body. The painful part of the story is that on one end it is being emphasized how important was the advent of Mirza, what important tasks he was deputed for and what targets he was to achieve regarding Muslim welfare; but then he says the sheep became wolves. What led to this reaction, against our own man, who was a friend, a hero, who was contributing; why was there so much resistance? We have to think on it and the answer is very simple. He attacked the very basic beliefs of the Muslims. I am pointing to the Muslim belief of Khatm e Nubuwwat (finality of prophet hood). Other than this there is no obvious reason why Muslims resisted so forcefully.

Sir. Why did Mirza Ghulam Ahmad become a prophet, a Promised Christ? Why was it needed? What are the beliefs of Mirza Ghulam Ahmad and his followers regarding Khatm e Nubuwwat (the finality of prophet hood). All answers are available in the book Ahmediyyat and true Islam by Mirza Mehmood, 1937 edition, page 10-11, I read out.

"It is our belief that like the past, the process of succeeding of prophets will continue in future also. It is because the intellect does not accept the probability of its discontinuation. Till the world faces periods of lusty wilderness, till the creature remains aloof from the Creator, till the people are diverted from the right path and are lost in the darkness of gloom and hopelessness and till the seekers continue to explore for the truth; till then it is impossible to discontinue the advent of the spiritual guides. This thing does not fit with the quality of Rehmaniyyat (being Merciful) of God. How can it happen that God allows undergoing treatment but does not create a treatment? He creates the will to seek truth but discontinues the advent of the guides to the right path? Even a thought like this is an insult of the Rehmaniyyat of God and depicts spiritual blindness. If ever was a prophet needed, it is that very time today as religion and truth have both gone hollow."

Sir, this appears to be a fully justified account. According to them this is a well designed system in which all sorts of people will be born and as previously prophets used to come, they will continue to come in future also. Apparently, this seems alright. When they say that this system should not discontinue, the humans still need the Wahi (revelation) from God and also a guide who could present this Wahi to them, it appears

to be a very logical thinking on their part. They have published this book for the benefit of the Englishmen in England. When I asked Mirza Nasir whether any prophet came after Prophet Muhammad (SAW) and before Mirza Ghulam Ahmad, he denied it. Then I asked him if any prophet did come after Mirza Ghulam Ahmad, and whether there is a possibility of such happening, Mirza Nasir again denied it. So all these arguments were washed away like fog and mist. Then what do they stand for? It is evident that they consider Mirza Ghulam Ahmad to be the Khatam un Nabiyyeen (the last of the prophets) and this is what they want.

Chairman: I think we continue the rest tomorrow.

Tomorrow morning, the session will start at 9:30. Thank you very much.

(The full House Committee session was adjourned till 6 September 1974, morning 9:30 am)

PROCEEDING OF 6TH SEPTEMBER 1974

(The session started at 9:30 am under the Chairmanship of the Speaker)

Chairman: I would request all members to kindly concentrate. Those who want to talk to each other may kindly go to the lobby.

Attorney General: Sir, yesterday while commenting on the life of Mirza Ghulam Ahmad, I pointed out to the House that his religious life was consistent of three phases. His first phase was similar to any other Muslim preacher; his ideology about Khatm e Nubuwwat was also the same as that of other Muslims. In the second phase, he modified his ideology, founded an organization and started taking oath. This started in 1889. In this phase Mirza Ghulam Ahmad invented a new concept of Khatm e Nubuwwat and gave this word a new meaning that the prophets will continue to come in order to clarify the message given to prophet Muhammad (SAW) by God.

(The Chairman left the Chair and was replaced by Deputy Chairperson)

Sir, I had commented that the second Khalifah of the Ahmadis or Qadiyanis apparently gave a good justification for the continuation of prophet hood, but when I asked him whether anyone else became a prophet before or after Mirza or would become a prophet in future, he denied any such happening. It clearly means that they consider Mirza Ghulam Ahmad to be the Khatam un Nabiyyeen (the last of the prophets).

Now I proceed further and will present the proofs provided by the Ahmadis according to which they insist that Mirza is the Promised Christ. They say that he (the Promised Christ) will come in a time in which the modes of transportation will be modified to a great extent, when earth quakes will be frequent, there will be battles etc. etc. Instead of donkeys and camels, more useful traveling devices will be available. All these indications mentioned in the old scriptures fit the time of Mirza Ghulam Ahmad and add to it that Mirza Ghulam Ahmad was in fact the Promised Christ. In this reference I hereby present an excerpt from Ahmediyyat and true Islam.

“Similarly a foretelling was made that the Promised Christ will be suffering from two diseases, out of which one will be in the upper part of the body and one in the lower part. His hair would stand upright, his color will be wheat-like and will have stammering speech. He will belong to a farmer background and will have the habit of hitting his thigh with his hand while talking. He will originate from a village named Qadir and he will be the Promised Christ and Mahdi both (two in one). And so did it happen. Ahmad, the Promised Christ was suffering from vertigo and also Diabetes. His hair stood upright, he was wheaty in color and had stammering speech. He had the habit of hitting his thigh with his hand while talking. He was from a farmer family and was the resident of Qadiyan or Kad’aa (as it was popularly known). In short, when we

review the foretelling in a combined form, we discover that all pertain to the same time and are about the personality of Mirza Ghulam Ahmad. This is the time of the Promised Christ, the one depicted by the previous prophets, and Mirza Ghulam Ahmad is that Promised Christ who was being awaited for the last so many centuries."

This is the only proof they have to make Mirza Ghulam Ahmad, the Promised Christ. I will not comment on it further. The committee can take decision on it, whether this proof fits on Mirza Ghulam Ahmad alone or also on hundreds and thousands of other people of this time.

Now I come to the third phase of his religious development. Here he claims to be a full or a complete prophet, not an assistant prophet or a temporary prophet. Then we see that while calling himself an Ummatti (follower) prophet, he starts claiming himself a complete prophet, rather even more than that. First he claims superiority over Jesus Christ, then surpasses all the rest of the prophets and then claims equality with the Holy Prophet (SAW) and ultimately claims superiority over Prophet Muhammad (SAW) also (God forbid). This brief description represents his religious life. Now I will present excerpts as references to prove my point. Yesterday, I gave the reference where Mirza says:

"How can you get all those good things without the presence of the prophets?" (Tajalliyat e Ilahia, page 25, Roohani Khazain Volume 20 page 227).

Then he says and I think the basis of this claim is that he considers himself as the only prophet after Prophet Muhammad (SAW):

"All those Aulia, Abdaal, Aqtaab (ranks of spiritual leaders as granted by God) in this nation who came before me were not given the major part of the divine gift. Thus I am the only one fit to be called a prophet and all others are not eligible for this title."

This applies to both past and future alike. This reference is derived from Haqiqat ul Wahi, Roohani Khazain, Volume 22, page 406-407. He adds further:

"I am the Messenger and the Prophet. That is being a perfect shadow, I am a mirror which reflects the face and prophet hood of Muhammad (SAW) fully." (Nuzool al Masih page 3, Roohani Khazain, Volume 18, page 381).

He further says:

"The God Almighty made the Holy Prophet the Khatam (the last one). That means he was granted the stamp (also called Khatam in Arabic) to acknowledge additional capabilities, which was not granted to any other prophet. For this reason he was named Khatam un Nabiyyeen (the

last of the prophets as it originally means; to Mirza it meant the stamp that granted/approved prophet hood) that is following him can lead to attainment of prophet hood and his (Muhammad SAW) attention creates prophet hood and this divine power was not granted to any other prophet." (Haqiqat ul Wahi border 97 Roohani Khazain Volume 22 page 100)

This is the period as I have already said. He says:

"The true God is One who sent His prophet to Qadiyan," (Dafe al Balaa page 11 Roohani Khazain Volume 18 page 231)

Then starts an interesting period in which Mirza Ghulam Ahmad claims to possess all qualities pertaining to all prophets in him. For this I present a reference from Braheen Volume 5, Roohani Khazain Volume 21, page 117-118.

"In that time God wished to combine the qualities of all the prophets sent in the past in one person and that is me. Similarly the qualities of the bad ones were also presented. Be it the Pharaoh or the Jews who hanged Jesus or be it Abu Jahal; all examples are available in our time."

QADIANIYYAT - DEFEATED IN THE PARLIAMENT¹

Muslims have a glittering past as far as their love for the Holy Prophet Muhammad (SAW) is concerned. No other nation in the world can claim such fervor and love for their founder and the history stands a witness to it. Rather those nations who lack this tinge of love are unable to understand the nature of this association of Muslims with the Holy Prophet (SAW). To die for the reverence of their Prophet (SAW) was never difficult, rather a matter of honor and pride for the Muslims. Disbelievers are yet to understand the basis of this sentiment.

Every Muslim believes firmly that in accordance with the Word of Allah, Muhammad (SAW) is the last of all the Prophets. Now there is neither any need for a new Prophet nor the Will of Allah for deputing anyone as a Prophet any more. This belief demands all Muslims to retaliate to any attempt of declaration of prophet hood, with the intention of complete eradication of such a liar and his group. The history speaks for itself and quotes multiple events in support of what is documented above. In the beginning of the twentieth century, the madman of Qadiyan, the one with a suspicious background dared to challenge the Muslims of India by declaring prophet hood under the supervision and protection of the British Imperialism. The use of brutal force and oppressive tactics could not prevent the Muslims from fighting against this evil and a history spread over 90 long years witnesses the courage and bravery of these unarmed civilians, the blood of many of them used as ink to document this golden movement. In 1953 alone, ten thousand brave men laid down their lives for this very cause. The irony of fate is that the imperialism took this toll through its black offspring, the apparently Muslim rulers of Pakistan. The historians of tomorrow may find it astonishing but it is a fact that Muslims are known to ignore relationships once it is a matter of their Prophet's (SAW) respect. If the confronter is a Muslim apparently and he is unlucky enough to hinder the Muslims in the way of their love for the Holy Prophet (SAW), he will be treated at par with any non Muslim doing the same. The filth of Qadianiyyat gained momentum, fully supported by its founders, the imperialistic forces and their so called Muslim slaves, the rulers of the country. The Muslims laid down their lives to mark their role in history until 1974. It was the year when Allah Almighty accepted the efforts made by the Muslims in the form of a 90 year long blood stained movement and bestowed upon them His special favors in the form of a legal weapon to fight this evil.

On 29th of May, 1974, the famous incidence of Rabwah took place. The Qadiyani group tortured the students of Nishter Medical College under the supervision of Mirza Tahir, their present Guru. This provoked retaliation throughout the country. The then leader of Ahle Sunnat, Maulana Shah Ahmad Noorani, moved a private bill in the National Assembly duly signed by 28 worthy members of the Assembly. This bill was forwarded

¹ Allah Wasaya, Office of Aalmi Majlis Tahaffuz e Khatm e Nubuwwat Multan. Ph. No. 514122

by the opposition and the leader of the opposition was Maulana Mufti Mehmood. The leader of the House was Mr. Zulfikar Ali Bhutto, who declared the whole assembly as a special committee to discuss the Rabwah incident and formulate suggestions regarding the Qadiyani issue. The government bill was presented by Mr. Abdul Hafeez Pirzada, the then law minister. The House was chaired by Sahibzada Farooq Ali Khan, the Speaker of the National Assembly. The Qadiyani and the Lahori groups presented their official stand point. "Millat e Islamia Ka Moaqqaf" was the answer to the Qadiyani point of view, duly prepared by the prominent religious scholars like Maulana Muhammad Yousuf Banori, Maulana Muhammad Sharif Jalandhari, Maulana Muhammad Hayat, Maulana Taj Mehmood and Maulana Abdur Raheem Ash'ar. Maulana Taqi Usmani and Maulana Samee ul Haq compiled the references in the form of a beautiful book. Syed Anwar Hussain Nafees Raqam led the calligraphers who started writing the book day and night without delay. Whatever portion was written, it was presented to Maulana Mufti Mehmood, Chaudhry Zahoor Ilahi and Maulana Shah Ahmad Noorani, and then forwarded to the press for printing after necessary amendments. This document was ready in a few days and was read out in the Assembly by Maulana Mufti Mehmood. Although the document also answered the confusion created by the Lahori group, yet it had not explored it to the extent the Qadiyani group had been. This task was taken up by Maulana Ghulam Ghaus Hazarvi who wrote the answer to the Lahori document. Mirza Nasir was called to the Assembly to comment verbally on the issue and answer questions directly. He was cross examined for a total of 11 days i.e. from 5th to 11th and then 20th to 21st August 1974.

Sadrudin, Abdul Mannan Umar and Masood Baig represented the Lahori group and were cross examined for two days i.e. 27th and 28th August 1974. The Attorney General of Pakistan, Mr. Yahya Bakhtiar, concluded the discussion and presented his comprehensive address on 5th and 6th of September, 1974.

This book presents the discussion that took place in the assembly and bluntly exposes the way the Qadiyani and the Lahori groups were caught in action on wrong concepts and deceitful ideology. The Bhutto government did not publish this proceeding despite repeated commitments. Zia ul Haq, Junejo, Benazir Bhutto, Jatoi and Nawaz Sharif, none had the courage to publish this document.

Maulana Muhammad Yousuf Banori had ordered me to document all available information, verbal or documented, derived from the members of the Assembly especially Maulana Mufti Mehmood, Maulana Ghulam Ghaus Hazarvi and Maulana Abdul Haq at the spot which I did.

Years ago, a case was launched against the Qadiyanis in the South African court. Rabita Alam e Islami Makkah contacted the then President of Pakistan, General Muhammad Zia ul Haq to send a delegation to South Africa to assist in the proceedings of this case. The Pakistani government deputed Maulana Taqi Usmani, Mr. Muhammad Afzal

Cheema, Syed Riaz ul Hassan Gilani, Maulana Mufti Zain ul Abedin and Professor Ghazi Mehmood Ahmad to South Africa. Aalmi Majlis Tahaffuz e Khatm e Nubuwwat (The International Organization to defend the Finality of Prophet hood) deputed Maulana Muhammad Yousuf Ludhianvi, Maulana Abdur Raheem Ash'ar and Mr. Abdur Rehman Yaqoob Bawa to represent it. General Zia ul Haq ordered to provide a copy of the complete discussion in the assembly regarding this issue in 1974 for reference.

The copy of the discussion sent for reference to South Africa , combined with the personal notes of Maulana Mufti Mehmood, Maulana Ghulam Ghaus Hazarvi and Maulana Abdul Haq and the copies of daily proceedings provided to them, being the members of the assembly, this book is an authentic document bearing an authoritative and referral command on the topic.

The 1974 proceeding gave ample opportunity to both Qadiyani and the Lahori groups to defend themselves and present their point of view without any oppression. This legal proceeding concluded that the Qadiyanis are by law non Muslims. The purpose of publishing this proceeding on our part is to bring this very important document into existence for general public review. The other purpose is to defy the fallacious comment of the Qadiyanis about the proceeding. They boast, "Our Hazrat Sahib (Mirza Nasir) has so well elaborated our case in the assembly, that had it been published, half of the Pakistani population would have converted to Qadianiyyat". Our point of view was not far from reality when we said that "Had this proceeding be made public at that time, all Qadiyanis would have been put to death" and that was perhaps the reason why all these governments were reluctant to publish this document. These 13 days witnessed the due treatment given to the Qadiyani beliefs and their leaders and their defenselessness to prevent complete exposure of their fallacies and fraudulent ideologies. We need not add any pepper to the original facts to make them more interesting; they are already so interesting and revealing, you will enjoy each and every line of the book.

We have always been claiming and here again do we claim that if anyone is seriously looking for the facts and is willing to differentiate between the truth and falsehood, this book will certainly not disappoint him. Brother Mateen Khalid has contributed a lot in getting this edition published in a presentable way. May Allah Almighty accept his efforts in this regard and make this a source of enlightenment for me. Amen!

HOW WERE THE QAIYANIS DECLARED NON MUSLIMS

It started on 22nd of May 1974, when around 100 Nishterians (Students of Nishter Medical College, Multan) boarded Chenab Express from Multan on their way to Peshawar on a recreational trip to the northern areas of Pakistan. A separate compartment was reserved for these students. The students as usual were enjoying their trip when the train halted for a routine stop at the Rabwah Railway Station. The Qadiyani students of Rabwah were habitual of entering all trains and distributing their literature to passengers and that day was also not an exception. The Qadiyani literature, mounting to Kufr (infidelity) was a shocking stimulus for the Muslim Nishterians who retaliated by raising slogans like Khatm e Nubuwwat Zinda baad (Long live the movement for the protection of the finality of Prophet Hood), Qadianiyyat Murda baad (Death to Qadianiyyat). The train whistled and departed but the whistle of courage of the Nishterians had already jolted the sand dune of Qadianiyyat. The Royal palace was trembling with anger; a state where you could not even sneeze without the permission of the Khalifah, Rabwah had been rumbled by the uproar of petty Muslim students. Where no Muslim could ever dare to enter without the prior permission from the Khalifah, someone had challenged the very origin of this illegitimate child of imperialism. The Khalifah of Rabwah was all in all, the dictator of the region, the final word, the law. Rabwah was his state with fully functional ministries and divisions. It was a state within the state of Pakistan, the Vatican of the east. The unbearable act of the Nishterians led to high level meetings in this state who decided to teach these rascals a lesson. The Nishterians started their journey back home to Multan on 29th May 1974. Chenab Express halted for a routine stop at Nishterabad, just one station before Rabwah. The Qadiyani station master allegedly marked the compartment the students were traveling in and conveyed this information to the Rabwah's station master. The train reached Rabwah to find five thousand armed Qadiyanis waiting on the platform. They were equipped with swords, daggers, iron fists, chains, pistols, clubs, iron rods and bricks – a showoff of brutal force too large for the opponents to swallow. The mob quickly moved towards the marked compartment where students on realizing the possible danger had closed the doors and the windows. These custom made doors and windows were no match for the fully armed Qadiyani army, who broke in easily and pulled down all the Nishterians on the platform just to be beaten up to the worst.

The students bathed in their own blood; Arbab Alam, The student union president, was not the only one who fell unconscious that day. The wounded Nishterians were further tortured by the slogans chanted by the mob; Mirza Qadiyani Ki Jay (Long live Mirza Qadiyani), Ahmediyyat Zinda baad, Muhammadiyyat Murda baad (God forbid), Mirza Nasir Ki Jay, Nishter kay Musslay Hai Hai (Hell with the Muslims of Nishter). The commander in chief of the Qadiyani army was Mirza Tahir, the present day Khalifah. The wounded students did not realize minor mishaps until late, like tearing of clothes, snatching of watches and other valuables etc. The Qadiyani station master of Rabwah

did not let the train move until the Qadiyani army had quenched their thirst for Muslim blood. By the time the train reached Faisalabad, the news had traveled ahead and the angry city was already on the platform. Maulana Taj Mehmood, the Mujahid of the cause of Khatm e Nubuwwat, along with the government representatives, the Deputy Commissioner, the Assistant Commissioner, SSP Police was waiting for the wounded Nishterians. The arrival of the train broke down all restrictions on emotions; people were weeping and were very much disturbed. The platform was trembling with the echoes of emotional slogans. Maulana Taj Mehmood realized the seriousness of the situation and stood on a wall besides the platform to address the students. He said:

“My sons! For the pious blood that flows out of your wounds do I swear myself to avenge each and every drop of blood that you have shed. The Qadiyanis shall be taken to task and brought to justice. We have arranged to transport you to Multan in the air conditioned compartment. Be sure; we will not sit back until we have taken our revenge. The Qadiyanis have signed their death warrant with your blood. I once again commit myself to this cause and if your blood is not accounted for, I will hold no one else responsible for this but me myself.”

The wounded were comforted at least mentally by the address of Maulana. The seriously injured were admitted in the hospitals of Faisalabad; the rest left for Multan on the same train. The train stopped at Gojra, Toba Tek Singh, Shorkot, Khanewal and Multan and was greeted with great fervor by the citizens of those cities. The students of Nishter were assured that they were not the only ones who were wounded; rather it was the whole Muslim nation that had been attacked.

The press reporters contacted Maulana Taj Mehmood for future line of action; Maulana decided to hold a press conference at 5:00 pm in Hotel Khayyam. The press conference gathered huge crowd where Maulana Taj Mehmood announced the launching of a movement against Qadiyanis on the order of Maulana Yousuf Banori. The Qadiyani terrorism had provoked the whole nation and led to multiple processions, agitation, strikes and social boycott of Qadiyanis. Even the females were out on the streets. Qadiyanis started migrating to Rabwah.

Police took interest in beating up the protestors; Lathy charge and tear gas became an everyday event. Agha Shorish Kashmiri proposed the name of Maulana Yousuf Banori as the convener of the Majlis e Amal Tahaffuz e Khatm e Nubuwwat Pakistan (The Organization for the Protection of the Finality of the Prophet Hood). Religious scholars, leaders and politicians from all over Pakistan gathered in Faisalabad on 16th June 1974 to participate in the elections of the organization. The following members were elected:

Majlis Tahaffuz e Khatm e Nubuwwat

Maulana Muhammad Yousuf Banori,
Maulana Khan Muhammad,

Maulana Taj Mehmood,
Maulana Muhammad Sharif Jalandhari,
Sardar Mir Alam Leghari

Jamiat Ulema e Islam

Maulana Mufti Mehmood,
Maulana Abdul Haq Akora Khatak,
Maulana Ubaid Ullah Anwar,
Maulana Muhammad Zaman Achakzai,
Maulana Muhammad Ajmal Khan,
Maulana Muhammad Ibrahim

Jamiat Ulema e Pakistan

Maulana Shah Ahmed Noorani,
Maulana Abdul Sattar Khan Niazi,
Maulana Sahibzada Fazal Rasool,
Maulana Abdul Mustafa Al-Azhari,
Maulana Mehmood AliKasuri,
Maulana Ghulam Ali Okarvi

Jamiat Ahle Hadith

Mian Fazal Haq,
Maulana Abdul Qadir Ropri,
Maulana Ishaq Cheema,
Sheikh Muhammad Ashraf,
Maulana Muhammad Siddique,
Maulana Sharif Ashraf

Tableeghi Jama'at

Maulana Mufti Zain-ul-Abideen Shia
Syed Muzaffar Ali Shamsi

Muslim League

Major Ijaz Ahmad,
Ch. Safdar Ali Rizvi,
Ch. Zahoor Ilahi,
Syed Asghar Ali Shah

Pakistan Jamhoori Party

Nawabzada Nasrullah Khan,
Rana Zafar Ullah Khan

Majlis e Ahrar

Maulana Ubaid Ullah Ahrar,
Maulana Syed Ata-ul- Mun'im Shah Bukhari,
Ch. Sanaullah Bhatti,
Malik Abdul Ghafoor Anwari,
Syed Ata Ul Mohsin Bukhari

Asha'at Attauheed

Maulana Ghulam Ullah Khan,
Maulana Inayat Ullah Shah

Jama'at Ahle Sunnat

Maulana Ghulam Ali Okarvi,
Syed Mehmood Shah Gujrati

Ittehad-ul-Ulema

Maulana Mufti Sayyah-ud-Din Kakakhel,
Maulana Muhammad Chiragh,
Maulana Gulzar Ahmed Mazahri

Tanzeem Ahle Sunnat

Maulana Syed Noor-ul-Hassan Bukhari,
Maulana Abdul Sattar Taunsvi

Hizb-ul-Ahnaf

Maulana Syed Mehmood Rizvi,
Maulana Khalil Ahmed Qadri

Qadiyani Muhasiba Committee

Agha Shorish Kashmiri,
Allama Ihsan Ilahi Zaheer

National Awami Party

Arbab Sikandar Khan,
Amirzada

Jama'at e Islami

Prof. Ghafoor Ahmad,
Ch. Ghulam Jilani,
Mian Tufail Muhammad

Independent Group National Assembly

Maulana Zafar Ahmed Ansari

Important Personalities

Maulana Mufti Muhammad Shafi,
Maulana Hakim Abdul Raheem Ashraf

ELECTION OF MEMBERS OF MAJLIS-E-AML TAHAFUZH KHATM-E-NUBUWWAT²

President Maulana Muhammad Yousuf Banori

Chief Coordinator Maulana Mehmood Ahmed Rizvi

Vice President Maulana Abdul Sattar Khan Niazi,
Syed Muzaffar Ali Shamsi,
Maulana Abdul Wahid,
Nawabzada Nasrullah Khan

Vice Coordinator Maulana Muhammad Sharif Jalandhari
Treasurer Mian Fazal Haq

The government of the Punjab took notice of the nationwide agitation and launched a legal inquiry into the Rabwah incidence. Chief Justice Sardar Muhammad Iqbal appointed Justice K.M Samdani as the inquiry officer. Justice Samdani made a detailed visit of Rabwah. Mirza Nasir invited him for lunch at the Royal palace which Justice Samdani declined. Mirza Nasir tried to see him and requested for an appointment but Justice Samdani again refused. During his stay in Rabwah, Justice Samdani did not eat anything from Rabwah; he had managed to carry his food from home. Was it for the purpose of the maintenance of the integrity of the court or was it a life saving precaution, no one can say. The court summoned Mirza Nasir where he was cross questioned for seven hours in privacy. Hanif Ramey, the famous supporter of the Qadiyanis was the Chief Minister of Punjab those days. He pleaded the Qadiyani case everywhere. He was so committed to this "noble cause" that in Khanewal he expressed his intention to beat Molvis to the extent of expelling Halva from their tummies. His efforts did not bring the Qadiyanis any good; rather he had to turn around on his heels to save his own credibility. The government cancelled the declaration of the 'Chattaan' weekly, the organ of the movement, and also confiscated the press. Masood Printers, the press that belonged to the children of Agha Shorish

Kashmiri was also confiscated. The government of the Punjab arrested Agha Shorish Kashmiri under the Defense of Pakistan rules. Agha Shorish was seriously ill those days, so he was kept in Mayo Hospital, Lahore in police custody. Such acts of oppression and torture could not shake the commitment of this Mujahid and he appeared in front of Justice Samdani to record a five hour long statement about the Qadiyani issue. He commented upon the hideous character of the Qadiyanis and their

² A humble slave of the Mujahidin Muhammad, Tahir Abdul Razzaq Lahore

enmity with Islam and Pakistan. He also brought to light different hidden aspects of the Qadiyani story and regarding the then religious dictator of Rabwah, Mirza Nasir.

Maulana Yousuf Banori, the president of the Majlis e Amal, went around whole of Pakistan despite old age and made the nation stand up as a single body against the evil Qadianiyyat. When he was leaving home, he told his assistant that he was carrying his coffin with him. Either the Qadiyanis were to be labeled Kaafir legally or he was to die. He had no intention to return home without achieving his goal. The government arrested large number of workers of the Khatm e Nubuwwat movement. Lathi charge was a routine and thousands were injured seriously. At many occasions, the protestors were shot at by the Qadiyanis, killing many. The agitated crowd retaliated at many places by burning the houses and shops owned by Qadiyanis. The movement was at its peak and almost all Pakistanis were actively participating in it. The newspapers and journals wrote on the issue and played their part in line of love for the Holy Prophet (SAW). The Daily Nawa e Waqt and the Daily Jasarat were among the leaders and contributed a lot to the cause of the movement. Majlis e Amal Tahaffuz Khatm e Nubuwwat published millions of handouts regarding Qadiyani beliefs and their hideous activities and distributed them among general public and the high ranking officers. Social boycott of the Qadiyani community played its role in bringing down the power of this group. The Muslims stopped buying from Qadiyani shopkeepers, the Muslim shopkeepers refused to sell to the Qadiyani buyers. The neighbors stopped all communication with the Qadiyani residents; this made many Qadiyanis to question their religion's very basis, discover the reality and ultimately embrace Islam in its true perspective.

Majlis e Amal appealed the nation for a country wide strike on 14th of June 1974 which was observed with such zeal that the Pakistani history is yet to provide a similar example. This strike made the government realize that the Qadiyani issue was to be dealt with seriously without delay.

The British spy, Sir Zaffarullah Khan, could clearly understand that the black slaves of imperialism were not able to protect his community from the angry Muslims. He therefore went around to his godfathers, the pillars of imperialism, to pressurize Zulfikar Ali Bhutto. He held a crowded news conference in London where he alleged the Pakistani government of its failure to protect the Qadiyani community. He stressed upon the need for interference from multiple world forums inside Pakistan to help protect Qadiyanis. Mirza Nasir spoke to the Associated Press of America saying that these riots were sponsored by the ruling party in order to gain sympathy of the public. He insisted that he would stick to his faith even if he is murdered. Mirza Nasir was very disturbed by the speed of reversion of Qadiyanis back to the reality of Islam. He could only do what his elders had been doing to the simpletons; he got a revelation wall chalked everywhere in Rabwah "God is coming with His army". The Qadiyani God never came, nor did His army come.

The Qadiyani issue made its way into the Parliament. The special committee of the National Assembly underwent 28 sessions and 96 meetings to discuss the Qadiyani issue. The Muslims distributed a book named "Millat e Islamia ka Moaqqaf" whereas the Qadiyani and the Lahori groups distributed their literature. Mirza Nasir was cross examined for 42 hours in eleven days, while Sadruddin and his team (the Lahori group) were tried for 7 hours. At many occasions during the cross questioning, Mirza Nasir was answerless, totally off the track, talking rubbish and making irrelevant remarks; many a times he was so confused that he had to buy time by asking for a glass of water.

Majlis e Amal held multiple meetings with Bhutto, but without any useful outcome. Many a times even during the hearing by the special committee, the overall situation became very bitter. The last day was a very tense day. The Prime Minister was not willing and the Mujahidin had come with the intention of sacrificing their lives for the very cause. By evening, the atmosphere got even tenser. The government security agencies were alerted, the army was deployed in the big cities, heavy artillery was recruited, thousands of workers of the movement were arrested; a war was about to rage. Allah was Beneficent; the Merciful showered His blessings on Pakistan and the Muslims and turned the direction of this war away.

Bhutto agreed. He signed the declaration prepared by the Majlis e Amal at 4:35 pm on 7th of September 1974. Both groups of Qadiyanis were declared non Muslims and expelled from the Muslim Ummah and the circle or sphere of Islam. Bhutto spoke to the House on this decision for 27 minutes. The announcement of the decision made all members rejoice the victory. They were overwhelmed by emotions and embraced each other. So much so that even Bhutto and Wali Khan embraced each other despite all conflicts. The rest of the country was not less happy. Everyone had his own way of expressing his happiness. The streets were trembling once again with emotional slogans like "Allah Akbar", "Tajdaar e Khatm e Nubuwwat Zinda baad", "Taj o Takht e Nubuwwat Zinda baad". Tears were pouring out of eyes like fountains of love, sweets were being distributed, people were congratulating each other, prayers were being offered in the Masjids. The shrines of the martyrs of Khatm e Nubuwwat were visited and decorated with flowers.

Islam came victorious leaving Kufr (infidelity) suppressed and dejected. The war between truth and falsehood came to the righteous end. The followers of Khatm e Nubuwwat got their truth approved and authenticated by the worldly court and defeated the worshippers of the simulated prophet hood.

Dear Muslim brothers! The credit of this success goes to the martyrs of the cause who laid down their lives for the love of the Holy Prophet (SAW), to those who were tortured in gloomy cells and lighted the candles of Darood Sharif in painful darkness, to those who answered the rattle of gunfire with slogans of Khatm e Nubuwwat Zinda

baad, to those who offered their young and fresh blood as fuel for the lamp of Khatm e Nubuwwat, to those who embraced death with an open smile on their faces, to those who built a barrier of their dead bodies and marred the flood of false prophet hood, to those who wrote Khatm e Nubuwwat Zinda baad on the roads with their own blood, to those whose corpses were dragged around in the streets of this Muslim country, to those who were buried in unmarked graves, to those whose corpses were dumped by trucks into the river Ravi, to those who left their children orphans and their wives widows and to those whose old parents lost their only support for livelihood. We salute them all. You martyrs of love; your names may not be remembered in our history but Allah has written your names in His ledger, the final one, amongst those who are the forgiven ones, not those who made Him angry, nor those who lost their way.

A HISTORICAL NATIONAL DOCUMENT³

Hazrat Ali (R.A) has rightly said, "Every man has a value according to the skills he has"

The God gifted personality, embossed by the mark of Mehrab (the impression produced on the forehead due to repeated Sajdas), a face devoid of tension and confusion, a legendary touch of knowledge and its practice, Maulana Allah Wasaya is the valiant soldier of Khatm e Nubuwwat. His self contentment and self reliance adds to his qualities and gives him the pivotal role in the fight against Qadianiyyat the world over. He has committed himself to the cause of Khatm e Nubuwwat (the Finality of Prophet Hood of Prophet Muhammad S.A.W). He has succeeded Syed Ata Ullah Shah Bukhari for the courageous stand for the cause and at the same time has inherited other qualities of the great leaders of this movement. He has devoted his efforts for the cause and has been writing and addressing all walks of life and making them aware of this vital issue. The history will not be able to wipe off the marks left by the speeches made by him which shook the royal palace of Rabwah and proved to be the cause of death of Mirza Nasir.

Each and every word from the pen of Maulana Allah Wasaya is like a stone from the catapult, which demolishes the towering buildings of Qadianiyyat and buries the pride of its leaders under its debris.

Maulana Allah Wasaya is well aware of the hideous character of the Qadiyanis; no doubt his writings hold the status of authority on the subject. His famous book "Tehreek Khatm-e-Nubuwwat 1953" (Movement for the protection of the Finality of Prophet hood, 1953) is a living example. Whoever reads this book admits that he feels as if he has seen the incidence with his own eyes. The book was coated with love for the Holy Prophet (SAW) and the firm belief in the Khatm e Nubuwwat; that is why many readers admit that they broke into tears on going through the pages of this book. Similarly "Tazkara Mujahidin e Khatm e Nubuwwat" (The remembrance of the fighters of the cause of the Finality of Prophet hood), "Qadianiyyat Kay Khilaf Qalimi Jihad Ki Sarguzasht" (The story of the literary fight against Qadianiyyat), "Tehreek e Khatm e Nubuwwat 1974" (The movement for the cause of the protection of the Finality of prophet hood 1974) and Qadiyani Shub'haat Kay Jwaabat" (The answers to Qadiyani misunderstandings) are well known publications of Maulana.

Qadianiyyat is an amalgam of confused revelations, speculations, dubious ideologies, blind observations and sexual experiences; it shuns normality and disrupts casual insight. Every follower of this religion is haunted by the darkness of denial of true faith.

³ Servant of Mujahidin of Khatm e Nubuwwat Muhammad, Mateen Khalid - Lahore

The famous incidence of Rabwah on 29th of May 1974 provoked a nationwide protest. The public demanded the declaration of the Qadiyanis as a non Muslim minority. All hurdles in this direction could not prevent the popular demand from coming into existence, although a heavy price was paid for this. The government tried all oppressive measures to mar the movement but could not control the emotional drift. Soon the government realized that any further delay may also sweep them along; to buy time, the national assembly as a whole was declared as a committee and empowered to decide the fate of the Qadiyanis. The head of the Qadiyani group, Mirza Nasir and the head of the Lahori group Sadruddin were summoned to the assembly and tried for their infidel ideologies in detail. They were given ample time and opportunity to defend themselves. 13 days of trial disclosed all hidden secrets pertaining to the Qadiyani issue. On 7th of September 1974, the country's elected parliament made a unanimously approved constitutional amendment declaring both groups of Qadiyanis as a non Muslim minority, thus resolving the 90 year long issue.

The detail of the proceeding in the parliament is so interesting, simple and straightforward that the reader feels as if he is sitting inside the assembly hall observing it directly. Maulana Allah Wasaya deserves to be congratulated on presenting such an important document for general public review, as it needed extreme effort on part of the compiler to extract exact minor details to prevent any mutilation of the original record. No doubt, he has fulfilled an extremely important task pertaining to the country as well as the Muslims of the world as a whole. His respect in the hearts of the Muslims has deepened its roots ever since.

Qadiyanis are overwhelmingly obsessed to hold polemics with the Muslims and every Qadiyani is fully "armed" owing to his peculiar intentions. On the contrary, a common Muslim is almost completely unaware of these issues. Therefore, *prima facie*, a Qadiyani apparently gets an upper hand, and this is then extensively propagated. I am optimistic, should a Muslim study this book with diligence and interest, no Qadiyani in the world would ever dare to invite him for any argument or a dialogue.

If the Qadiyanis have any doubt about the authenticity of this historic document, they are challenged to publish the proceeding on their own in order to dispel any conflict or confusion in future. I am sure they would never ever dare to do so, because their leader Mirza Nasir not only confessed to the infidel beliefs of Qadianiyyat but also defended them during the proceeding. Now, why should they want their hideous beliefs to be brought to the knowledge of general public? When the former Attorney General of Pakistan, Yahya Bakhtiar was asked, "Qadiyanis say that had this proceeding be published, half of Pakistani population would have converted to Qadianiyyat" he replied "No Question; this proceeding goes against them. However, they may fulfill their desire, we have no objection. The proceedings were kept secret because had it been published, the people would have killed every Qadiyani they would see". (Interview by Munir Ahmad Munir, Editor Monthly "Atish Fishan" Lahore, May 1994).

I feel like documenting a very important thing in this regard that the Qadiyanis will never publish the proceeding on their own; even their very basic books are facing extinction and are not available for the last so many years. They are not printing them for some reason very specific to the situation. These are the books which are full of filthy examples of disrespect and insolence towards Islam, the Holy Prophet (SAW), the Sahaaba (friends of the Holy Prophet SAW), the family of the Holy Prophet (SAW), other holy personalities and religious leaders. These books are full of such treacherous comments which are very painful and disturbing for a believer. Let me mention some of the filthiest stuff; “Ek Ghalati Ka Azaala” (The correction of a mistake) by Mirza Qadiyani, “Tazkara” (the book of revelation - the Quran of the Qadiyanis) by Mirza Qadiyani, “Kalama tul Fasl” (the word to discriminate between right and wrong) by Mirza Basher Ahmad MA (Mirza Qadiyani’s son), “Seerat ul Mehdi” (The life history of Mehdi) by Mirza Basher Ahmad MA, “Anwaar e Khilafat” (The glowing lights of the Khilafat) by Mirza Basher ud din Mehmood Ahmad (the second Khalifah and the son of Mirza Qadiyani), “Haqiqat un Nubuwwat” (The facts about prophet hood) by Mirza Basher ud din, “Haqiqat ur Ro’ya” (The facts about dreams) by Mirza Basher ud din, “Aena e Sadaqat” (The mirror of the truthfulness) by Mirza Basher ud din, “Islami Qurbani” (The Islamic sacrifice) by Qazi Yar Muhammad Qadiyani, “Khutoot e Imam Banaam Ghulam” (The letters of the leader for his slave/ follower) by Hakim Muhammad Hussain Qureshi Qadiyani, “Zikr e Habib” (The remembrance of the beloved friend) by Mufti Muhammad Sadiq Qadiyani and “Tazkara tul Mehdi” (The remembrance of the Mehdi) by Pir Siraj ul Haq Qadiyani.

If Qadiyanis dare, they may get these books published and distributed to general public only to be cut down to pieces by the conscientious Muslims. It is a matter of justice and morality on part of the Qadiyanis to declare these filthy books forbidden and banned and also declare those writers as outlaws and the cursed who deliberately wrote such junk on the incentive of the Jews and the Hindus to undermine the image of Islam. I claim that if these books are published and distributed among the Qadiyanis alone, half of them will revert to Islam. My second challenge is that the Qadiyanis will neither publish the proceeding of the parliament nor would they ever publish their blasphemous extinct books... no matter how intelligent a thief may be, he always leaves behind some evidence of crime pointing to him.

The ex Attorney General Yahya Bakhtiar did his best to fight this case on behalf of the Muslim Ummah and extracted the hard facts from the mouths of the deceitful Qadiyani leaders, rather made them confess their crime. Surely, his name finds a place of utmost respect in the history of Pakistan and Muslim Ummah.

Moreover, the knowledgeable discussions done by Maulana Mufti Mehmood, Maulana Ghulam Ghaus Hazarvi, Maulana Shah Ahmad Noorani and Maulana Zafar Ahmad Ansari exposed the apparent ‘knowledge’ of Mirza Nasir and uncovered hidden secrets

of the Qadiyani mythology. They will be remembered for the services they rendered for the Muslim Ummah.

There are very few books that must be read, this being one of them. Intellectuals feel that this book should be a part of the curriculum of all schools and religious Madrassas. This book will certainly gain weight in the religious circles of the country; inshallah!

This is a national document of utmost significance and was long awaited. Maulana Allah Wasaya certainly deserves to be applauded for such an achievement.

Hazrat Ali (R.A) has rightly said, *“Every man has a value according to the skills he has”*