

**Pakistan National Assembly Proceedings, August–September 1974: (1)**

*Attorney-General quotes from Hazrat Mirza Ghulam Ahmad in wrong time order of publication and demolishes his own case*

by Dr Zahid Aziz

The Attorney-General Yahya Bakhtiar began summarising the proceedings of the National Assembly of Pakistan on 5th September 1974 in the afternoon. He placed before the House the motion “to declare that the followers of Mirza Ghulam Ahmad, by whatever name they are called, are not Muslims...”

We comment below on the part of his summary on pages 2689–2693 in the record of the proceedings published by the National Assembly in 2010. After our comments, we append the original pages from the record. (For convenience, we have numbered those pdf pages as 1–5).

He begins by mentioning “the first stage” of his claims as follows:

“... the first stage was when he was a religious leader like other Muslim religious leaders having the same faith, the same view, the same notions, and he crossed swords with Christians and Arya Samajes. To indicate his view at this stage, **say from 1875–76 to 1888–1889**, I will first read a quotation. It is a translation from Arabic from ‘Roohani Khazain’, volume 7, page 220, by Mirza Ghulam Ahmad Qadiani.” (Bolding is ours.)

In the record of the proceedings he reads out this quotation in Urdu. It is in fact translated from his Arabic book *Hamamat-ul-Bushra*, published in **February 1894**, more than two years after he claimed to be Promised Messiah and was accused of claiming to be a prophet by the Ulama. For our readers we present it in English below:

“Do you not know that the Merciful Lord has declared our Holy Prophet, may peace and the blessings of Allah be upon him, to be the *Khatam-ul-anbiya* unconditionally, and our Holy Prophet has explained this in his words: ‘*There is no prophet after me*’, which is a clear explanation for the seekers of truth? If we consider as allowed the appearance of a prophet after our Prophet, may peace and the blessings of Allah be upon him, then we have to allow the opening of the door of *wahy nubuwwat* (revelation to prophets) after its closing, and this is clearly wrong, as is not hidden from Muslims. How can a prophet come after our Prophet, may peace and the blessings of Allah be upon him, when revelation has been terminated after his death and Allah has ended the prophets with him?” (See *Ruhani Khaza’in*, vol. 7, p. 200)

The Attorney-General follows this by reading out three other quotations in their original Urdu. We translate these into English below:

“The Holy Prophet, may peace and the blessings of Allah be upon him, had repeatedly said that no prophet would come after him, and the hadith ‘*There is no prophet after me*’ was so well-known that no one had any doubt about its authenticity. And the Holy Quran, every word of which is binding, in its verse ‘he is the Messenger of Allah and the *Khatam-an-nabiyyin*’, confirmed that prophethood has in fact ended with our Holy Prophet.” (*Kitab al-Bariyya; Ruhani Khaza’in*, vol. 13, pp. 217-218, footnote)

“Every wise person can understand that if God is true to His promise, and the promise given in the *Khatam-an-nabiyyin* verse, which has been explicitly mentioned in the Hadith, that

now, after the death of the Messenger of Allah, may peace and the blessings of Allah be upon him, Gabriel has been forbidden forever from bringing *wahy nubuwwat* — if all these things are true and correct, then no person at all can come as a messenger (*rasul*) after our Prophet.” (*Izala Auham*, p. 577; *Ruhani Khaza'in*, vol. 3, p. 412)

“I too curse the person who claims prophethood, and I hold that ‘there is no god but Allah and Muhammad is His Messenger,’ and I believe in the finality of prophethood of the Holy Prophet, may peace and the blessings of Allah be upon him.” (*Majmu'a Ishtiharat*, vol. ii, p. 297–298)

Immediately after this last quotation, the Attorney-General writes:

“This was the first stage of his religious career. **The second stage starts somewhere in 1888...**” (see p. 2 in the appended pdf)

The dates of publication of the above three references, respectively, are as follows: January 1898, September 1891, and January 1897; and the first one, as mentioned above, was published in February 1894. All the four publications, from which the Attorney-General has quoted, came after Hazrat Mirza Ghulam Ahmad claimed to be the Promised Messiah, after his controversy with the Ulama, and after they had accused him of claiming to be a prophet and declared him as an unbeliever (*kafir*).

The Attorney-General did not know, nor did he care to find out, the dates of publication of the references which he was quoting. He simply went by what the references say. He has proved, unintentionally and unknowingly, that even *after* Hazrat Mirza sahib claimed to be the Promised Messiah, he *still denied* claiming to be a prophet and *affirmed*

that no prophet can come after the Holy Prophet Muhammad. **The Attorney-General has thus fatally demolished his own case and the case of the National Assembly.** And since he has stated that, at the point of the publication of these references, Hazrat Mirza sahib:

“was a religious leader like other Muslim religious leaders having the same faith, the same view, the same notions”,

it means that the Ulama of the time were wrong to declare him and his followers as *kafir*.

The Attorney-General then says:

“we go on to the second stage of his career and how he starts at the beginning.”

For this he quotes Hazrat Mirza sahib’s lecture in Sialkot and says:

“He does not claim that he is a prophet. But he says, and I quote...”

The Attorney-General is obviously not aware that the lecture at Sialkot was delivered in November 1904, only three and a half years before his death. So he was not claiming to be a prophet even then! He goes on to argue that Hazrat Mirza sahib took the last step of clearly claiming to be a prophet:

“in Haqiqat-ul-Wahy, published in Ruhani Khaza’in, volume 22...”

This book was published in May 1907, just one year before his death. Thus, according to the Attorney-General, Hazrat Mirza sahib claimed to be a prophet only during the last year of his life! The Attorney-General is contradicting his own case that Hazrat Mirza sahib claimed to be a prophet after claiming to be the Promised Messiah around 1890.



**THE  
NATIONAL ASSEMBLY OF PAKISTAN**

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

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**OFFICIAL REPORT**

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*Thursday, the 5th September, 1974*

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(Contains No. 1—21)

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From the published record of the proceedings of the Pakistan National Assembly, 5 September 1974, pages 2689-2693.

Now, Madam, while dealing with his life and religious career, I will draw the attention of the House to three different stages in his life, and in this career, as already mentioned, the first stage was when he was a religious leader like other Muslim religious leaders having the same faith, the same views, the same notions, and he crossed swords with Christians and Arya Samajes. To indicate his view at this stage, say from 1875-76 to 1888-1889, I will first read a quotation. It is a translation from Arabic from 'Roohani Khazain', volume 7, page 220, by Mirza Ghulam Ahmad Qadiani, Here he says:-

”کیا تو نہیں جانتا کہ پروردگار رحیم و صاحب فضل نے ہمارے نبی صلی اللہ علیہ وسلم کا بغیر کسی استثنا کے خاتم النبیین نام رکھا اور ہمارے نبی نے اہل طلب کے لیے اس کی تفسیر اپنے قول لا نبی بعدی میں واضح طور پر فرمادی اور اگر ہم اپنے نبی کے بعد کسی نبی کا ظہور جائز قرار دیں تو گویا ہم باب وحی بند ہو جانے کے بعد اس کا کھلنا جائز قرار دیں گے اور یہ صحیح نہیں جیسا کہ مسلمانوں پر ظاہر ہے اور ہمارے رسول ﷺ کے بعد نبی کیونکر آسکتا ہے درآن حالیکہ آپ کی وفات کے بعد وحی منقطع ہو گئی اور اللہ تعالیٰ نے آپ پر نبیوں کا خاتمہ فرمادیا۔“

This was in clear terms. He expressed his views on the subject of "Khatim-un-Nabiyyeen". Then he further said:



”آنحضرت ﷺ نے بار بار فرمایا کہ میرے بعد کوئی نبی نہیں آئے گا اور حدیث لا نبی بعدی ایسی مشہور تھی کہ کسی کو اس کی صحت پر کلام نہ تھا اور قرآن شریف کا ہر لفظ قطعی ہے۔ اپنی آیات ”ولکن رسول اللہ و خاتم النبیین“ اس بات کی تصدیق کرتا تھا کہ ہمارے نبی صلی اللہ علیہ وسلم پر نبوت ختم ہو چکی ہے۔“

This was from 'Kitabul Bariya', volume 13, Roohani Khazain, Hashia 217-218.

”روحانی“ appearing in his ”ازالہ اوہام“ volume 3, page 412, I quote:

”ہر ایک دانا سمجھ سکتا ہے کہ اگر خدا تعالیٰ صادق الودع ہے اور جو آیت خاتم النبیین میں وعدہ کیا گیا ہے جو حدیثوں میں بہ تصریح بیان کیا گیا ہے کہ اب جبرائیل بعد وفات رسول اللہ ﷺ ہمیشہ کے لیے وحی نبوت لانے سے منع کیا گیا ہے۔ یہ تمام باتیں سچ اور سچ ہیں تو پھر کوئی شخص بحیثیت رسالت ہمارے نبی کے بعد ہرگز نہیں آ سکتا۔“

Then there is quotation from an *اشتہار* of Mirza Sahib published on the 20th of Shaban in *Tablig of Mirza Sahib Resalat*. Here he says and I quote:

”ہم مدعی نبوت پر لعنت بھیجتے ہیں۔ لا الہ الا اللہ محمد رسول اللہ کے قائل ہیں اور حضرت محمد رسول اللہ کے ختم نبوت پر ایمان رکھتے ہیں۔“

This was the first stage of his religious career.

The second stage starts somewhere 1888 when the oath of discipleship was taken from his followers. I will read about the oath of discipleship from the book of Mirza Bashiruddin Mahmud Ahmad, page 30. It says:

"In short the effect of the book began (he is talking of "برائین احمدیہ") gradually to spread and many a people wrote to the promised Messiah praying that he might accept from them the oath of discipleship. But he always declined and replied that all his actions depended upon Divine guidance till the month of December, 1888, when the revelation came to him that he should accept from people the oath of discipleship. Accordingly, the first oath took place in the year 1889 at Lodhiana (as I have already mentioned) in the house of one sincere follower named Mian Ahmad Jan and the first to take the oath was Maulana Moulavi Nooruddin (May God be pleased with him). The same day altogether 40 persons took the oath."

As already mentioned by him, at this stage he had not proclaimed that he was a promised Messiah or prophet. He had only mentioned that he was receiving divine revelation and was in communication with God.

Then, Madam, we go to the second stage of his career and how he starts the beginning. I may be wrong, but as far as I could understand, he moved very cautiously, very carefully, to change the position which he had taken before. The lecture in Sialkot, and 'Mubahsa' in Rawalpindi, at these places, he made some utterances which are interesting. He does not claim that he is a prophet. But he says, and I quote:

”تم بغیر نبیوں اور رسولوں کے ذریعے وہ نعمتیں کیوں کر پاسکتے ہو۔ لہذا ضروری ہوا کہ تمہیں یقین اور محبت کے مرتبہ پر پہنچانے کے لیے خدا کے انبیاء وقتاً فوقتاً آتے رہیں جن سے تم وہ نعمتیں پاؤ۔ اب کیا تم خدا تعالیٰ کا مقابلہ کرو گے اور ان کے قدیم قانون کو توڑ دو گے۔“

Then the next step we find is this which I have just read from his 'Roohani Khazain', volume 20, page 327. Then 'Tajaliat-i-Ilahia'. Again, I quote from 'Roohani Khazain', volume 20, page 412, Here he says:



”اب بجز محمدی نبوت کے سب نبوتیں بند ہیں۔ شریعت والا نبی کوئی نہیں آسکتا اور بغیر شریعت نبی ہو سکتا ہے۔ مگر وہی جو پہلے امتی ہو۔ پس اس بنا پر میں امتی بھی ہوں اور نبی بھی۔“

So now he has claimed to be a prophet or a 'Nabi' of a sub-ordinate nature. He is not a full-fledged prophet. He says he belongs to the 'Umat' of the holy Prophet of Islam and through his benediction and blessing he has acquired that status. And when he is asked to define, then in 'Tajilliat-i-Ilahia' 'Mubahsa Rawalpindi' again in 'Roohani Khazain', volume 20, page 412, he says:

”میرے نزدیک نبی اس کو کہتے ہیں جس پر خدا کا کلام یقین اور قطعی بکثرت نازل ہو جو غائب پر مشتمل ہو۔ اس لیے میرا نام نبی رکھا گیا مگر بغیر شریعت کے۔“

The next step or argument advanced by him is in 'Haqiaqt-ul-Wahi', published in 'Roohani Khazain', volume 22, page 99-100. Here he says and clearly says:

”خدا کی مہر نے یہ کام کیا کہ آنحضرت ﷺ کی پیروی کرنے والا اس درجہ کو پہنچا کہ ایک پہلو سے وہ امتی ہے اور ایک پہلو سے نبی ہے۔“

Then he says in 'Nazool Masih', 'Hashia Az Mubahsa Rawalpindi', in 'Roohani Khazain', volume 18, page 381:

”میں رسول اور نبی ہوں یعنی باعتبارظلیت کاملہ کے میں وہ آئینہ ہوں جس میں محمدی شکل اور محمدی نبوت کا کامل انعکاس ہے۔“

I will not take more of the honourable House's time but I will read at this stage only one or two small quotations. He says in 'Haqiaqt-ul-Wahi' again from 'Roohani Khazain', volume 22, page 100:

”اللہ جل شانہ نے آنحضرت صلی اللہ علیہ وسلم کو صاحب خاتم بنایا یعنی آپ کو افاضہ کمال کے لیے مہر دی جو کسی اور نبی کو ہرگز نہیں دی گئی۔ اس وجہ سے آپ کا نام خاتم النبیین ٹھہرایا۔ یعنی آپ کی پیروی کمالات نبوت بخشی ہے اور آپ کی توجہ روحانی نبی تراش ہے اور یہ قوت قدسیہ کسی اور نبی کو نہیں ملی ہے۔“

5 [At this stage Dr. Mrs. Ashraf Khatoon Abbasi vacated the Chair which was occupied by Mr. Chairman (Sahibzada Farooq Ali.)]

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**Mr. Yahya Bakhtiar:** After that we reach the third stage of his carrer, but before I come to that, Sir, there are one or two