



A Glance at Qadiani Beliefs

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The constitutional amendments have, as it appears, regulated the Qadiani issue in a reasonable manner. Maulana Abdul Majeed had elucidated the meaning of ‘*Tahaffuz Khatm-e-Nubuwwat*’ (protection in the belief of the finality of prophethood). He had thoroughly explained what ‘finality of prophethood’ means, and what it means to protect this belief. But I would nevertheless like to add some points.

There shall be trials

The Messenger of Allah *sallallahu alaihi wa sallam* had prophesied that this Ummah shall face a number of trials.

عن ابى هريرة رضى الله عنه ان رسول الله صلى الله عليه و سلم قال: بادرول بالاعمال فتناً كقطع الليل المظلم - يصبح الرجل مؤمناً و يمسى كافراً، او يمسى مؤمناً و يصبح كافراً - يبيع دينه بعرض من الدنيا -

[صحيح مسلم، ج ١، ص ٤٥]

‘On the authority of Sayyiduna Abu Hurairah *radiallahu anhu*: The Messenger of Allah *sallallahu alaihi wa sallam* said: Rush towards good deeds, before trials befall you as though they were pieces of a pitch-dark night. (During this period), a man shall be a believer in the morning and an infidel in the evening. Or he shall be a believer in the evening and an infidel in the morning. He shall sell his religion for a worldly gain.’

Just as one cannot distinguish black from white in a pitch-dark night, one shall not be able to distinguish right from wrong in this age of trials. Especially people with poor vision shall not be able to make a difference between falsehood and truth.

Weak vision of belief and faith

It seems to be a common perception that the ‘Maulvis’ sow the seeds of differences and disputes among the people. And the people are then no longer in a position to distinguish right from wrong, to make out truth and falsehood – after all, they read the Qur’an, and we also read the Qur’an... But this is not correct. The fault lies not with the ‘Maulvis’. In fact, there is some deficiency in our vision. There is darkness all along the way. It is near impossible to tell a white cloth from a black one. The Messenger of Allah *sallallahu alaihi wa sallam* however, has warned us of such trials.

What is ‘Fitnah’?

Fitnah means that falsehood is presented as the truth, and that this goes on till the common man can no longer tell right from wrong. This Ummah had seen many such Fitnahs, and *Alhamdulillah!* It crushed them all.

The Dajjal (Antichrist) shall be the greatest Fitnah

Qadianism is one of those Fitnahs, and as per my understanding, there is only one Fitnah that is greater than it, that is that of the Dajjal.

The Dajjal shall stay for one year, two months and two weeks

According to the prophesy that was made by Allah's Final Messenger *sallallahu alaihi wa sallam*, the Dajjal shall be one-eyed. He shall stay for forty days. The first of those forty days shall be equal to one year. The second shall be equal to one month. The third shall be equal to one week, and the remaining 37 days shall be just like regular days. Thus, the Dajjal shall stay for a total of one year, one month, and two weeks. In this short period of time, he shall bring the whole world under his sway. He shall mislead everyone.

Twelve thousand men and seven thousand women shall be saved from this Fitnah

Hafiz Ibn Hajr Asqalani *rahmatullahi alaihi* mentioned the statement of one Taba'i in his work 'Fathul Bari'. And, Hafiz Ibn Hajr said that the chain of transmission is sound up to this Taba'i. According to this statement only twelve thousand men and seven thousand women shall be saved from this Fitnah... May Allah protect us! I do not intend to discuss how difficult this time shall be, as this is a topic of its own... (Fathul Bari 13/92)

What the Dajjal shall look like

The Dajjal shall be one eyed – and that too squinting. The other eye shall be wiped out. There shall be just an empty spot. The other eye shall be protruding like a grape. In other words, the Dajjal shall be quite ugly – one eye missing and the other protruding and squinting. He shall ride on a donkey and lay claims to Divinity...

The Dajjal's trickery

The Dajjal shall trick the people into believing his claims to Divinity. He shall usurp material means. The life-stock of those who believe in him shall become big and fat. Their fields shall bear a bumper crop. On the other hand, the life-stock of those who shall not believe in him shall starve. There shall be nothing to harvest in their fields. The milk in the breasts of Muslim mothers shall dry up. Their babies shall cry out with hunger. On the other hand, the breasts of those women who believe in him shall be full of milk. The earth shall cast out its treasures at the Dajjal's command. These treasures shall follow him wherever he goes. He shall say to a Bedouin: 'Will you believe in me if I bring your parents back to life?' The Bedouin shall say: 'Yes, I will believe in you then.' The Dajjal shall tell him to take him to their graves. He shall then call the Bedouin's parents by their names and tell them: 'Arise!' Two devils shall then appear in the guise of the Bedouin's parents – they shall copy their looks, their dressing, their voice, in short everything. They shall copy them perfectly. Then they shall say to the Bedouin: 'This (i.e. the Dajjal) is indeed the Lord. Believe in him. We arose from death, so we must know.'

The wisdom in having Sayyiduna Isa *alaihissalam* finish the Dajjal

Could there possibly be any greater trial? Sayyiduna Isa *alaihissalam* shall descend from heaven to set an end to this Fitnah. Well, the combined spiritual power of all those learned, righteous people assembled here would not suffice to counter the Dajjal.

The Dajjal-like Fitnah of this age

Qadianism sort of resembles this Fitnah. It has tried to give this Ummah a tough time. For the past one hundred twenty years or so, it has put this Ummah to trial. It took very much effort to get them declared as non-Muslims, thus affording some protection for the Muslims. But still, the problems continue, and I would like to say something in this regard.

The origin of this Fitnah

There is a book called 'Baraheen –e- Ahmadiyyah' (1884 C.E. / 1301 A.H). This book contains Mirza Ghulam Ahmad's 'inspirations'. Maulana Muhammad, Maulana Ismail and Maulana Abdul Aziz, three brothers from among the scholars of Ludhiana (a district in Punjab), issued a verdict that Mirza Ghulam Ahmad is an infidel. The people turned against the 'Maulvis'. Till 1901, Mirza Ghulam Ahmad claimed to be a reformer, the one to bring new life into Islam. In 1901 then, he claimed that Sayyiduna Isa *alaihissalam* has died and that he was the promised Messiah who shall kill the Dajjal.

In which year did Sayyiduna Isa *alaihissalam* die?

I once talked to a Qadiani. He said that Sayyiduna Isa *alaihissalam* had died. I asked him: 'He was alive till 1884. Because in 1884 Mirza wrote – as per his 'inspiration' that Allah had informed him that Sayyiduna Isa *alaihissalam* was alive and that he shall come again into this world, and that Sayyiduna Isa *alaihissalam* had included him (i.e. Mirza) into his prophesy. Six years elapsed, that is the period from 1884 till 1889. Well then, in which year did Sayyiduna Isa *alaihissalam* die?' فيهبط الذي كفر? Strange! In 1884, Mirza himself says that Sayyiduna Isa *alaihissalam* shall return, and he says that on basis of what has been inspired to him. But now he says: 'It has been disclosed to this most humble one that he too, is a part of the prophesy relating to the Messiah.' And then, in 1891 he says: 'It has been inspired to me that Sayyiduna Isa *alaihissalam* has died.' Is this not amazing? In 1891, he claims to be the promised Messiah. Then, ten years later, in 1901, he says: 'I am a prophet' - a full and complete prophet. And at times he says that he is a partial prophet, a shadow of the prophet, a protection of the prophet... in fact, these all are inventions. He made different claims in order to conceal his infidelity. Then in 1908, just eight years into his 'prophethood', he died.

Answer to a Qadiani objection: If the Mirza was indeed a liar...

A Qadiani youngster used to come to Maulana Saleemullah Khan's Madarsah and engage in debates there. The respected Maulana had invited me as well. The Qadiani young man recited the Ayat:

{و لو تقول علينا بعض اقاويل - لأخذنا منه باليمين - ثم لقطعن منه الوتين - }

‘And if he (i.e. the Noble Prophet *sallallahu alaihi wa sallam*) would xxx then We would take him by his right hand and then cut his jugular vein.’

In other words, no one would survive if he would attribute falsehood to Allah. The Qadiani tried to argue from this Ayat that the Mirza had told the people for twenty-three years about his ‘inspirations’, but nothing of what has been mentioned in the above Ayat had happened to him. From this is learnt that the Mirza was not a liar. He would not have survived if he had been a liar, or would he?

The answer

I said to him: ‘Listen, the Mirza was not given prophethood for a single minute of his life. You are talking about twenty-three years! Well, he had laid a claim to prophethood, then he would talk himself out of his claim by saying that he was a ‘Shadow’ of the Prophet *sallallahu alaihi wa sallam*, and sometimes he would say that he didn’t mean it in this way.

At least he should know whether he was a prophet or not

How can a man who not even knows for sure if he is a prophet or not, be considered as a prophet? Mirza Mahmood said that up to the year 1901, Hazrat did not know what a prophet is. That is what Mirza Ghulam Ahmad’s own son says. Hence, all the traditions and statements prior to 1901, in which the Mirza said that he was not a prophet, are to be considered as abrogated. Well, that is a topic of its own...

I further said: ‘In 1901, he was finally clear about himself and said that he was a prophet. Otherwise he would say at times that he was a prophet in the literal sense of the word (Note: the word ‘Nabi’ literally means someone who tells news, someone who informs), at other times he’d say that he was a prophet by special permit, again, at other times he said that he was a metaphorical or shadow prophet, a projective prophet, or whatever. Well, this is might be considered as a comedy, but not as prophethood.

Mirza died shortly after his claim to prophethood

The daily ‘Akhbar –e- Alam’ was once upon a time what the ‘Times’ is today. In the edition of 23rd May 1908, comes that ‘His Holiness’ Mirza Ghulam Ahmad has denied his claims to prophethood. This was the headline. The article itself said that while talking to someone, he said: ‘I am not a prophet. The ‘Maulvis’ are badmouthing me. I never claimed prophethood.’

When Mirza Ghulam Ahmad read this article, he wrote to the editor: You wrote in the edition of 23rd May that I have denounced my claim to prophethood. This is not correct. I hereby state that I am a prophet and Messenger, and I shall abide by this claim till I leave this world.’ This is what he had written to the editor of ‘Akhbar –e- Alam’. Well, it was a rather lengthy letter, but the excerpt above: ‘I hereby state that I am a prophet and Messenger, and I shall abide by this claim till I leave this world’ is of particular interest. The editor of ‘Akhbar –e- Alam’ published this letter on 26th May 1908, and right on this day, around 10 o’clock in the morning, Allah Most High sent him on his final journey.

He lived not even one full day after his claim!

I therefore say that he had not even one full day to live after his claim to prophethood. And then his death! May Allah protect us! He died from epidemic cholera.

If Mirza Tahir is truthful, then he should pray for a death like that of his father or grandfather

Two years ago, during a rally in England, I challenged Mirza Tahir. I said to him in front of the whole audience that he himself considers himself as a liar, and that he considers his father and father's father as a liar, too. I said: 'You know very well that you all are liars, no matter if the people know or not. This is why I openly challenge you that if you are indeed truthful, that your father and your father's father are truthful, then just write a little sentence and get it published in the country's leading newspapers – just write: 'O Allah! Please let me die a death like that of my father and my grandfather.' Nothing more than that.

I pray for a death like that of my elders

I further said in this rally, in front of an audience of several thousand people as witnesses: 'I myself pray for a death like that of my elders. O Allah! Grant me a death like that of my beloved Prophet Muhammad *sallallahu alaihi wa sallam*, a death like that of Sayyiduna Abu Bakr, Sayyiduna Umar, Sayyiduna Uthman and Sayyiduna Ali *radiallahu anhum ajmain*. I pray to die like all of my elders, including my Shaikh. O Allah! Do grant me a death like that... Say 'Ameen' to my prayer... Is that alright? I am fully convinced that I am on the truth. I am nothing, but *Alhamdulillah!* My elders were on truth, and I have got full faith that they were on truth. Mirza Tahir! If you have got full faith that you are on truth, then pray to Allah to let you die just as Mirza Ghulam Ahmad and your own father Mirza Mahmood died.

How Mirza Ghulam Ahmad died

Mirza Ghulam Ahmad had contracted epidemic cholera. He suffered from severe vomiting and diarrhea. May Allah protect us! In cholera, the body discards the food it is unable to digest – through either of the two passages. It is a very dangerous disease. On 26th May 1908, Mirza Ghulam Ahmad died from cholera - the same day on which his claim to prophethood and messengership had been published in the newspaper. Allah finally seized him. How can a person who claims one day to be a prophet, and who then claims on the next day to be something else, be a prophet or a messenger? But when he irrefutably claimed to be a prophet, he was taken to task by Allah. His 'jugular vein was cut', and he was not even given a single day respite.

Mirza Ghulam Ahmad claimed prophethood because of some ignorant people

Mirza Ghulam Ahmad was born in Qadian, district of Gordaspur in East Punjab. Until 1901, he not even knew what prophethood was. But then some ignorant followers and some foolish people of Qadian

started to say about him that he was a prophet. Well, some people call me ‘Hakeem ul Asr’ (the sage of this age). I would be a fool to consider myself as ‘Hakeem’. Other people began to call him ‘the Promised Messiah’. The Mirza then came to think that he is indeed a prophet. His son Mirza Mahmood said that in 1900, Mirza Ghulam Ahmad started to think about prophethood, and in 1901, he claimed to be a prophet. This statement by Mirza Ghulam Ahmad’s own son – his spiritual successor- is ample proof regarding the veracity of Mirza’s claim. He misguided the people. He played with their faith. The Muslims’ faith had grown so weak that a crippled person whose name is ‘Ghulam Ahmad’ (Ahmad’s servant) dared to claim prophethood. The Mirza had a major fall in his childhood, as a result of which he had broken his right hand, which was near useless as a consequence. Other than that, was squint-eyed, and could barely walk. The author of ‘Seerat –e- Mahdi’, Mirza Basheer Ahmad (another son of Mirza Ghulam Ahmad) wrote that whenever ‘Hazrat’ intended to offer the prayer, he took someone’s support with his left hand...

Anyway, thus the story continued. The Qadianis say about themselves that they are Muslims, and that their religion is the true Islam.

Where we differ with them

We differ with them on two points. One is that the Maseeh (Messiah) *alaihissalam* is to descend from heaven. He cannot be the person whom a certain lady Charagh Bibi had given birth to.

The second point is that there can be no other prophet after Sayyiduna Muhammad Mustafa *sallallahu alaihi wa sallam*. Just as one who says ‘*Laa ilaha illallahu*’ cannot believe in any shadow-god, or projective god, or metaphorical god or whatever god besides Allah, similarly there can be no other prophet of any type whatsoever after Sayyiduna Muhammad *sallallahu alaihi wa sallam* who had said: ‘*Laa nabi ba’di*’ – There shall be no prophet after me. The Arabic phrase ‘*Laa*’ completely excludes such a possibility.

How the Ameer –e- Shari’ah explained the particle ‘*Laa*’

Ameer –e- Shari’ah, Maulana Ataullah Bukhari *rahmatullahi alaihi* said that after the ‘*laa*’ of ‘*Laa ilaha illallahu*’ comes ‘*illa*’, the particle of exception. *Laa ilaha* means that there is absolutely no god, no deity, not a single being worthy of worship. The particle ‘*illa*’ acts as a moderating force, otherwise, the word ‘*laa*’ is so strong that it has denied the very concept of a deity here. Similarly, there is the Hadith ‘*laa nabi ba’di*’ ‘There comes no prophet after me.’ But Mirza claims that there is a prophet, and if not a full-fledged one, then at least a ‘shadow’ or a ‘projection’ or a prophet in the metaphorical sense. Remember, just like the ‘*laa*’ in ‘*Laa ilaha illallahu*’ does not allow any other deity, similarly the ‘*laa*’ in ‘*laa nabi ba’di*’ does not allow any other prophet. This kind of ‘*laa*’ is known as ‘*laa nafi al jins*’, that is it denies the whole category.

One who denies the life of Sayyiduna Isa *alahissalam* and the finality of prophethood is not a Muslim

There are two points over which we differ with the Qadianis. One is the life of Sayyiduna Isa *alahissalam* and the other is the finality of prophethood. The Qadianis deny both. One who denies these two points is not a Muslim. The fact that Sayyiduna Isa *alahissalam* shall descend from heaven to earth is an irrefutable fact. The finality of Sayyiduna Muhammad's *sallallahualaihi wa sallam* prophethood is another irrefutable fact. There is no other prophet after him. Someone who claims to be a prophet or *Al Masih* is an infidel. Qadianis nevertheless claim to be Muslims, staunch Muslims. They ought to give their religion any other name than Islam. Then let them see how well the Muslims shall deal with them. But they didn't comply. They occupy the seats reserved for Muslims everywhere.

What prompted the 1953 movement

Pakistan saw three movements against Qadianis. The first one took place in 1953. The reason behind it was that Mirza Mahmood, son of Mirza Ghulam Ahmad said: 'Do not let 1952 pass without turning Balochistan into an *Ahmadi* state.' Consequently, the Qadianis fell over Balochistan like a storm. On the other side, Ameer –e- Shari'ah *rahmatullahi alaihi* and the *Alami Majlis Tahaffuz Khatm –e- Nubuwwat* (Worldwide Confederation for the Protection of the Finality of Prophethood) started to make the Muslims aware of the gravity of this issue. In other words, they countered the Qadiani efforts with all their might. Ameer –e- Shari'ah *rahmatullahi alaihi* raised the slogan 'Mirza! 1952 is yours, 1953 is ours!' The Ameer thus began the movement, and *Alhamdulillah!* Ten thousand Muslims embraced martyrdom in this blessed cause. This was during the days of Khwaja Nizamuddin who had tried everything to suppress the movement, but even children had gotten to know by then that Qadianis are not Muslims. You people must have also seen movements of different kinds and for different causes, but have you ever seen that drivers of railway engines went on strike to participate in this movement? This was the greatest and most successful strike in the history of Lahore so far. In other words, all government departments went on strike to participate in this movement.

Khwaja Nizamuddin's offer to Ameer –e- Shari'ah

Khwaja Nizamiddun himself resided in Karachi. He said to Ameer –e- Shari'ah Maulana Ataullah Bukhari *rahmatullahi alaihi*: 'Haji Sahib! Do solve this problem. I am willing to herd even pigs you might have kept for foreigners... Find a solution to this Khatm –e- Nubuwwat (Finality of Prophethood) issue. I am ready for it.'

Back then, the Muslims had only two demands: That the Qadianis should be declared a non-Muslim minority, and that foreign minister Zafarullah Khan (who happened to be a Qadiani) should be divested of his office.' 'Haji Sahib' however, did not accept the offer. Anyway, neither Khawja Nizamuddin remained for long, nor Zafarullah Khan, nor their respective governments. The world is witness to that.

What prompted the 1974 movement

Twenty years later, the Qadianis raised dust again. They beat up some Muslim youth at the Rabwah railway-station. The story was something like that: Some students of the Nishtar College in Multan went by train. When they reached Rabwah, they shouted some slogans against Qadianis. The Qadianis were enraged. Well, they were college boys, and I think I do not need to tell you what college boys are like. Anyway, when the train known as 'Chenab Express' passed through Rabwah, they shouted some slogans. The boys were on their way into the northern areas, probably to have some fun, and that is perhaps why the Qadianis either had not thought about taking revenge, or they didn't have the time to do so. After the train had passed through, however, they devised a plan, that is to beat the boys up when they returned from their trip. On their way back, the boys shouted slogans again. A group of Qadiani rowdies, under the leadership of Mirza Tahir (whom the Qadianis consider now as their spiritual leader) beat the boys till they were bleeding. They were just a handful of boys making noise and shouting slogans. That is all. What harm could that have done to the Qadianis? But Rabwah's haughtiness was such that they would not even bear it if a sparrow flapped its wings against their will. This is why they had roughed up the boys.

The assembly declares the Qadianis non-Muslims

This took place on 29th May 1974, and on 7th September 1974 the assembly under Zulfiqar Ali Bhutto made its decision. He was a clever man – after all he was Benazir's father, he must have been far more clever than her. No sorry. She was more clever than him.

He appointed the whole assembly as a court and judge over the issue, saying that he cannot decide this issue alone. The assembly should decide. It shall act as a judge. Apart from Shah Ahmad Noorani, Maulana Mufti Mahmood, Maulana Ghauth Hazarwi, Maulana Abdul Haq Akora, Maulana Zafar Ahmad Ansari and some other authentic scholars of Islam (*may Allah have mercy with them all*), the three hundred fifty member strong assembly consisted of modern educated, English speaking lawyers, barristers and the like. Their sympathies were with the Qadianis, and not with the 'Maulvis'. This stage was a very difficult one for the scholars of Islam – how could they get the assembly to declare the Qadianis non-Muslims? The Qadianis were given twelve days to elucidate their stance. Mirza Nasir, Mirza Tahir's elder brother thus elucidated his stance for twelve days. Apart from that, the leader of the Lahori group was given time to elucidate his stance. Yahya Bakhtiyar was the attorney general in those days. He was the one to put questions and to examine. After the twelve day hearing was over, the assembly that had now adopted the role of a court with three hundred fifty judges, was fully aware of the issue. By the way, the Alami Majlis Tahaffuz Khatm –e- Nubuwwat has recorded the proceedings of those days and published them in book form, *Alhamdulillah!* These proceedings were secret, and according to the government, they are still secret but again *Alhamdulillah!* They have become public now. Thus anyone who is interested in the whole details of what took place in those twelve days, can purchase the book. You can easily get it in our office.

The assembly, not the ‘Maulvis’ declared the Qadianis non-Muslims

After a hearing of twelve days, the national assembly decided that the Qadianis are non-Muslims, that they have nothing to do with Islam. There was a time when people claimed that the ‘Maulvis’ sow seeds of difference. That the ‘Maulvis’ have nothing better to do than to declare others as infidels. The members of the assembly are not all ‘Maulvis’. Apart from a handful of them, there are only modern educated people. Still Qadianis refuse to accept this decision.

The decision regarding a person’s belief or disbelief depends on his words and deeds

After this historic decision, the Qadianis began to argue as follows: The assembly does not have the right to make a decision about someone’s belief or disbelief, because that is an internal matter that can impossibly be known to others.

But words and deeds can be known by others, can’t they? Can we not get an idea about your inner state by listening to the words you speak, and the things you write? Then can we not see if your utterances are that of a Muslim or a non-Muslim? There are words and utterances that cause a person to leave the fold of Islam. The members of the assembly decided on exactly this basis – the things you say and write. On this basis they decided that Qadianis are non-Muslims.

Are the representatives of 184 countries all ‘Maulvis’?

It is correct that the scholars of Islam have issued a Fatwa of infidelity against you. But I would like to ask you: Were the representatives of 184 countries who had gotten together in Jeddah, Saudi Arabia all ‘Maulvis’? They too, had declared Qadianis non-Muslims. But still, Qadianis accept neither this decision, nor the one made by a three hundred fifty member strong national assembly.

Qadianis have no link with Islam

We have nothing personal against Qadianis. We just would like to request them to accept that they have no link to Islam and to Muslims. They have got a religion of their own. We do not wish to interfere in the matters of their religion. At the same time, we do not want them to interfere in our religion.

Qadianis should not disguise themselves as Muslims

We would further like to request them not to deceive the Muslim public by disguising themselves as Muslims. The Bahaists had made claims, as had the followers of other cults. But they had all declared themselves as independent from Islam. We just want to request Qadianis to give up their two-facedness. Islam and infidelity cannot go together... Let them decide on which side they want to be and then live accordingly.

Bhutto's cleverness and Mufti Mahmood's *rahmatullahi alaihi* prudence

As per the order of the national assembly, Bhutto decided against the Qadianis. But Bhutto was not ready to sign the relevant documents. The night between 7th and 8th September was full of tension for us. We had not expected that a person like Bhutto would give in. Maulana Binnori *rahmatullahi* and Mufti Mahmood *rahmatullahi alaihi* discussed the matter with him. During the talks, Bhutto said: 'Mufti Sahib, why do you want to soil the constitution by mentioning the Qadianis in it?' Mufti Mahmood was quick to reply: 'Listen, if the Qur'an is not soiled by the mention of Satan and Pharaoh, then do you really think that the mention of Qadianis soil your constitution?' Bhutto said: 'No. This is impossible.'

Maulana Binnori as representative of hundred million Muslims

Mufti Mahmood then said: 'Alright. I shall go and tell Maulana Binnori that you do not agree.' Hearing this, Bhutto's face turned red. He said: 'Who is Maulana Binnori? You are the elected representative. You are the one to talk.' Mufti Mahmood replied: 'Should I tell you who Maulana Binnori is? The people of Dera Ismail Khan had given me their vote and sent me to the assembly. Similarly, the people of Larkana had voted for you and brought you into the assembly. You are the representative of the people. Maulana Binnori is the representative of ten million Muslims. The people of Dera Ismail Khan made me a representative of the nation. The people of Larkana made you a representative of the nation. Is the person who happens to represent and in a certain way to lead hundred million Muslims, not also a representative of the nation?' Hearing this, Bhutto gave in and said: 'Alright. Give me the paper', and signed it. Thus, the actual decision took place on 8th December, and not on the 7th. Afterwards, Bhutto had a four hour long meeting with Mirza Nasir and explained to him how the 'Maulvi' had left him with no other chance but to sign the papers.

What prompted the 1984 movement?

After ten years, the Qadianis got active again. Another movement took place. This was in the year 1984, during the government of late General Zia ul Haque, who had passed an ordinance known as the 'Ordinance against the anti-Islamic activities of Qadianis'. This ordinance prohibits the Qadianis from using symbols of Islam, such as Azan, congregational prayer, mosque, for themselves. It further prohibited them from propagating their religion. The ordinance was passed on Thursday, 26th April 1984. The next day happened to be a Friday. In Rabwah, which is now known as 'Chenabnagar' is the Qadianis' so-called Al Aqsa mosque. (They really try to copy everything... I have myself seen that building this year.)

Mirza Tahir proceeded to lead the Friday-prayer, but there was no Azan, as they were no longer allowed to give Azan. Well, no Azan, no Friday-prayer. He sat down and cried. Some of his followers cried with him. Thus they returned without offering the Friday-prayer. Mirza Tahir left Pakistan on the next day.

Our young generation has no knowledge about Qadianism

Those who were born after 1974, have, I think, not much knowledge about Qadianism and Qadianis. And neither have those who were born after 1984...

We should celebrate 7th September just as we celebrate 6th September

The government has made 6th September a public holiday, because on 6th September 1965, Pakistan defeated India. We celebrate the 6th September in order to commemorate this victory. But alas! We – the people and the government - have forgotten what happened on 7th September. In 1971, we had to ‘pay the price’ for 1965. Ninety thousand of our soldiers surrendered. In that year we had completely lost our value. The joy of 1965 is over. But still we celebrate... one of our friends had an idea – that we should celebrate 7th September, so that our youth may come to realize what Qadianism is, who Qadianis are, when there were movements against them and on what days they suffered defeat. Well, there is still much to say, but I wish to conclude with a resolution.

Resolution

1. Out of gratitude to Allah Most High, who caused on 7th September 1974 the Qadianis to be declared as non-Muslims, the Muslims gathered here, demand that the government to make the Qadianis abide by the constitutional amendment and the Ordinance against the Qadianis’ anti-Islamic activities within Pakistan as well as abroad.
2. The Qadianis are to be legally prevented from propagating their beliefs and from using the symbols of Islam.

Tomorrow afternoon, at 14:00, a group of scholars shall meet at our office. The advertisement says that Muhammad Yusuf Ludhianvi and Mufti Nizamuddin Shamzai and other scholars shall address the gathering. Tomorrow is 7th September, right? Hence we have scheduled a meeting in order to commemorate the occasion. I would like you to attend this meeting. Scholars as well as those who have a religious bent of mind. Anyone who wants to come is most welcome. Our government is, well, it is the way it is. We do not have too many expectations in this regard. But I have got expectations from you, o follower of Muhammad Mustafa *sallallahu alaihi wa sallam*! I expect you to raise the banner of the finality of his prophethood. I expect you to unite on the platform of the *Alami Majlis Tahaffuz Khatm –e- Nubuwwat* and to help us in our cause – of course within the legal framework, and according to the well-established rules... The Qadianis convert around ten thousand people to their faith in a year. Let us make at least ten of them Muslims.

It is correct that truth sleeps in oblivion while falsehood is at liberty to do whatever it wants. I want you, friends, especially the young ones among you to step forward and propagate the true Islam, to propagate the belief in the finality of prophethood. Discuss with Qadianis their beliefs, but act wisely. Do not fall in their trap, for they might try to trap you with promises of employment and the like. They have not got any sound arguments, but their way of arguing is not to be underestimated... We are not sly. We do not wish to trap them with promises of worldly benefits as we have nothing of the kind to offer to them. We want to have a dialogue with them on goodwill basis and for the sake of the Hereafter – ours and theirs.

And our last call be: Praise be to Allah, the Lord of the Worlds.