

# **Majlis Tahaffuz Khatme Nabuwwat**

*(The League to Protect the End of Prophethood)*

## **An Introduction**

Majlis Tahaffuz Khatme Nabuwwat (MTKN) claims to exist ostensibly to protect, safeguard and propagate the dogma of the End of Prophethood, although most of its leaders have more mundane objectives. Simply stated, according to the MTKN the doctrine of Khatme Nabuwwat (End of Prophethood) assumes that divine revelation came to an end with the demise of Holy Prophet Muhammad and there would never be any Prophet of Allah of any sort ever in future. Ahmadis, on the other hand believe that Divine revelation continues as before, and there is no bar to the advent of a Prophet who is subservient to Prophet Muhammad (peace and blessings of God be on him). The MTKN is divided into numerous autonomous organizations that are based on sectarian and geographical divisions. It has a smaller sister organization, Majlis Ahrar Islam Pakistan (short form: Ahrar) that is more candid in its political aims. Actually both of these are offshoots of the earlier Majlis Ahrar Islam Pakistan that got severely discredited for its leading role in the violent anti-Ahmadiyya riots of 1953. Prior to the Sub-Continent's partition in 1947, Ahrar called themselves Majlis Ahrar Islam Hind (*India*). This group was an accessory and a soul mate of the Indian National Congress, which used and supported the Ahrar to oppose the Muslim League and its demand for Pakistan. Although the MTKN was an offshoot of Ahrar in the early years of Pakistan, it is now a potpourri of different political and religious groups.

The scarlet thread of the present MTKN and its predecessors has always been their Anti-Ahmadiyya posture. In their early days, their political thrust overshadowed their religious activities, however it is fair to state that the mullahs of Majlis Ahrar and the MTKN have always used religion in the service of politics from day one. In a way there is a sort of continuity in their politico-religious movement. So, to understand them well, it will be useful to briefly recall their history.

All India Congress, when confronted by the Muslim League and its demand for special consideration of political aspirations of Indian Muslims, decided upon a policy to meet this challenge. One item on its check-off list was to establish and support a body of Muslim *ulama* that would zealously oppose the liberal leadership of the Muslim League and its political agenda. Majlis Ahrar Islam Hind was the answer. This body was formally created on May 4, 1931. Mullahs, who joined hands in this league, belonged mostly to the Deobandi school. Their slogan was Islamic social and economic equality; they did not believe in any nation-state for Muslims; they were nationalists and demanded freedom from the British; they claimed preference over Muslim League in political leadership of the Muslims of the Sub-continent; and they greatly appreciated financial support from Hindu financiers of the Congress. All this may appear incongruous, but Ahrar did not mind these inconsistencies so long as they flourished politically and financially. In early 1930s, they became a significant political force in the Punjab.

These ulama claimed to be orthodox and were opposed to any genuine religious reform. Ahmadiyyat was a reformist and progressive new movement in Islam, so Ahrars considered its opposition a very fertile ground to gain political and religious popularity among Muslims. In early 1930s, Ahmadiyya leadership and community rendered great services to the Muslim cause in Kashmir and Shudhi movement. Ahrar could not tolerate Ahmadiyya successes, so they left no stone unturned to oppose Ahmadiyya moves. In this they had some success.

Ahrar collaborated faithfully with the Congress. There was no love lost between them and the Muslim League. During the period the Muslim League, under the leadership of Jinnah, was struggling for Pakistan, Ahrar were flinging foul abuse on all the leading personalities of the Muslim League. The conduct of the Ahrar was well described by a high-powered Court of Inquiry, established in 1953 to look into the Punjab disturbances of the same year, in the following words:

“Islam was with them (*Ahrar*) a weapon which they could drop and pick up at pleasure to discomfit a political adversary. In their dealings with the Congress, religion was a private affair and nationalism their ideology. When they were pitted against the League, their sole consideration was Islam of which they had a monopoly from God, and the League was not only indifferent to but an enemy of Islam. To them Quaid-i-Azam (Jinnah) was Kafir-i-Azam (the great infidel)”. (Page 254-255 of the report)

On Partition of the Sub-continent, the *Ahrar* came over to Pakistan as a defeated and frustrated party. They had lost all credibility with the Muslims. So they spent first few months here licking their wounds. But then they assembled together to plot their future course of action. They decided to pose themselves as a purely religious party. Political dividends would follow, they thought. Anti-Ahmadiyya stance was available to agitate the masses. *Ahrar* were already fully conscious of what the Munir Report later observed in 1954 after a great deal of harm had been done to the new-born state, that “If there is one thing which has been conclusively demonstrated in this inquiry, it is that provided you can persuade the masses to believe that something they are asked to do is religiously right or enjoined by religion, you can set them to any course of action, regardless of all considerations of discipline, loyalty, decency, morality or civic sense”. (Page 231 of the Report) So these fake men of piety decided to arouse confessional passions of the masses on Ahmadiyya issue. They planned in depth and in detail, and took up preaching widely the gospel of hate. *Ahrar* were notorious for their great facility with rabble-rousing and ability to incite the public to commit violence. They freely used slander, profanity, fiery slogans and dramatics to promote their cause. They charted a list of demands against the Ahmadiyya Community, including the removal of Sir Zafrullah Khan the able Ahmadi foreign minister of the Central Government and declaration of Ahmadis as a non-Muslim minority on the basis of the End of Prophethood. By 1953, their movement had gained an ugly momentum in the Punjab, and Mr Mumtaz Daultana, the sly chief minister of this province took steps not only to covertly support the movement but also to divert it to Karachi, so that the Prime Minister Khawaja Nazim-ud-Din might be dislodged in the intense confusion - to make room for Daultana’s promotion. As planned, the movement turned violent in the first quarter of 1953. Ahmadis were murdered only for their faith, their houses were burnt, their properties were looted and a general and almost complete breakdown of law and order occurred. For a while the city of Lahore was disconnected by rail link from the rest of country. Police officers were murdered by mobs and official vehicles were set on fire. When the civil administration became paralyzed in the city, Lahore was handed over to the army and the first-ever martial law in the country was declared on March 6, 1953. As a result, Daultana’s government fell in the Punjab and subsequently Nazim-ud-Din’s government at the Centre. The army acted firmly, and the violence and rioting came to an end within a few days and peace was restored.

A special Act was subsequently passed constituting a Court of Inquiry to investigate the causes, the events and the circumstances leading to the imposition of Martial Law. Justice Muhammad Munir was nominated its President while Justice Kayani was the Member. These worthy judges produced a 387-page report, which has come to be called ‘Munir Report’. It has been justifiably called a ‘great document’ and a ‘historical document’. It has been quoted in this Brief as well. It makes interesting and useful reading in that it makes clairvoyant observations and offers very valuable suggestions in the context of politico-religious ground realities in this country. The Committee ended its Report with the following: “...and it is our deep convictions that if the *Ahrar* (the leading party) had been treated as pure question of law and order, without any political considerations, one District Magistrate and one Superintendent of Police could have dealt with them. Consequently we are prompted by something that they call a human conscience to inquire whether in our present state of political development, the administrative problems of law and order cannot be divorced from a democratic bed-fellow called a ministerial government which is so

remorselessly haunted by political nightmares. But if democracy means the subordination of law and order to political ends then Allah knoweth best and we end our report.” P. 387

The Munir Report exposed the Ahrar once again and discredited them thoroughly. It became clear that these mullahs were fanatics, sectarian extremists, religious zealots, bigots and politico-religious thugs who indulged in fabrication, tongue lashing, militant sectarianism, political black mailing and extremely harmful agitation to achieve their ignoble objectives. But the Ahrar, as discovered by the Munir Report, “... are not made of that stuff (to repent), and seasoned agitators as they are, having had experience of championing and conducting many an agitation” began to think of an outlet for their activities once again in the new surroundings. They had already established Majlis Tahaffuz Khatme Nubuwwat (the MTKN) prior to 1953 agitation as a platform to co-ordinate their ideological drive to propagandize the dogma of the End of Prophethood. Now that Ahrar had come to disgrace in post-agitation 1954, they decided to change their uniform. They held a meeting at the residence of Ataullah Shah Bokhari, their leading mullah, on 20/21 April 1954 at Multan and made important decisions. Accordingly their leaders, Ataullah Shah Bokhari, Qazi Ehsan Shuja Abadi and Muhammad Ali Jallandhry switched over to the MTKN and took over its leadership. The second tier leaders stayed on as Ahrar. The two organizations decided to co-operate and provide mutual support. The MTKN, under new leadership expanded its branches, madrassas and activities, and with the passage of time became strong and noteworthy by 1974 when Mr Bhutto, a political hustler, needed them. During the interim period, Deobandi and Wahabi mullahs of the MTKN developed confidential and cordial relationship with the Saudi regime and Kuwaiti officials, and carved influence in the Saudi-based Rabita Alam Islami, the World Muslim League. This provided them with the required funds and some stature.

In 1974, Mr Bhutto decided, for his own political reasons, to move against Ahmadis. The MTKN had already been agitating and putting pressure on various governments to declare Ahmadis a Non-Muslim minority. Bhutto, who had little inclination towards religion, joined hand with MTKN clerics to precipitate countrywide anti-Ahmadiyya riots. This again resulted in great loss to Ahmadis. Many Ahmadis were murdered all over the country, their homes were set alight and their properties were looted. These riots gave an excuse to Bhutto to yield to mullahs’ demand to impose the status of Non-Muslim minority on Ahmadis. The MTKN was delighted to have its main demand accepted by the state. From this springboard it would be able to jump to greater successes against the beleaguered Ahmadiyya Community. The event also helped them acquire greater space in the country’s power politics, and they could now boast of being a power to be reckoned with. There were confirmed reports that King Faisal of Saudi Arabia played an important role in getting Ahmadis declared a non-Muslim minority.

It should have been expected that mullahs of the MTKN would calm down after this major achievement. But that was not to be. The mullah’s appetite for politics and power is enormous, and he would not rest till he becomes all-powerful. Mullahs were soon complaining that Ahmadis’ freedom of faith was still intact as they called themselves Muslim despite the legal writ; they preached their faith; they still had appointments in public sector etc. So the MTKN expanded its list of demands (a list is placed at Appendix IV) and demanded that Ahmadis be prevented from the use of mosques, and be forbidden to name their children after Muhammad and Ahmad etc. They also demanded that apostates be put to death. Now General Zia was the dictator president of Pakistan. Mr Bhutto had been hanged by him. By 1984, the population had become restive and was groaning under the military rule. Zia, son of a mullah, turned to Islam in a big way to bolster his political standing. He took a number of steps to superficially Islamize the country. He appointed Maulana Zafar Ahmad Ansari, a leading activist of the MTKN and Ahrar to head a Committee to advise on political reforms; the Ansari Committee recommended that in an Islamic state there was no need of a parliament nor any room for an opposition party. The Ahmadiyya issue appeared consistently on

the radar screen of Zia's politics. So, he struck all of a sudden on April 26, 1984, when he issued the notorious Ordinance XX that severely restricted freedom of faith for Ahmadis and made routines of their daily lives a crime in the eyes of the law. The new law also placed severe restrictions on Ahmadis' press and publications. The ordinance undisguisedly encouraged the civil society in Pakistan to oppress and persecute Ahmadis. It opened floodgates of tyranny against them; they remain open to-date and deliver vast amounts of evil and mischief against the peace-loving community. The MTKN is entirely happy with this violation of Ahmadis' human rights, but deems that still more should be done in this field.

The MTKN had another noteworthy success in post-Zia period. It prevailed upon Mian brothers of Lahore in 1998/1999 to change the name of Rabwah, the Ahmadiyya headquarters town in Pakistan, to Chenab Nagar, against the wishes of 95% population of the town. The MTKN remains relentlessly active in the implementation of anti-Ahmadiyya Ordinance XX. At the same time it wants to break new grounds, for example it demands that the penalty of death be legislated for apostasy. The mullahs use the MTKN's platform to put up a unified and determined resistance to any change in the so-called Islamic laws like the Blasphemy Law and the Hudood ordinance. In addition, mullahs find it very convenient to indulge in anti-west rhetoric and provide full support to Jihadi agenda at the MTKN conferences. In the year 2000 when President Musharraf proposed some minor changes in the procedure of implementation of the Blasphemy law, the MTKN played a leading role in opposing the intended change. The President made a hasty retreat.

The MTKN mullahs take great delight in attacking the Ahmadiyya interpretation of Islamic Jihad. They insist on sticking to the common and medieval understanding of this doctrine. As a result, violence, bloodshed and terror in the name of religion are an important part of their philosophy and policy. They preach and propagate it overtly in their rhetoric from the MTKN platform, and it is reasonable to believe that they use it covertly in implementation of action plans of their respective organizations. They fully supported the Taliban regime in Afghanistan, and consider worldwide Jihadi activities a meritorious religious duty. On this subject, the views of Qazi Hussain Ahmad, Maulana Fazlur Rahman, Mufti Saeed, Sajid Mir, Masud Azhar, Azam Tariq, Khan Muhammad, Hafiz Shafiqur Rehman, Ata-ul-Mohaiman Bokhari, Sahibzada Saeed ur Rehman, Yusuf Bannori, Mufti Shamzai, Dr Asrar Ahmad, Manzoor Chiniot etc are well known, and they all have been on the list of speakers at the MTKN conferences. Obviously, they do not call this phenomenon terrorism, but the world opinion and saner elements of society in Pakistan are not convinced.

The MTKN has a number of off shoots e.g. the International Tahaffuz Khatme Nabuwat Movement, the Khatme Nabuwat Council UK, and the Alami Majlis Tahaffuz Khatme Nabuwat that has its sub-branches, called, 1) Khatme Nabuwat Centre of Europe 2), Jamiat Ulamae Bartania and 3) Jamiat Ittehad ul Muslemeen. In addition to these, a number of other Islamic groups in Pakistan have their own wings of Khatme Nabuwat. This helps them acquire funds from various sources and also operate under the safety umbrella of a religious doctrine. Further useful information on the MTKN is given in Appendices to this brief.

The MTKN has played a significant role in spreading sectarian mischief, even violence outside Pakistan. Anti-Ahmadiyya tension and riots in Indonesia in September 2002 were preceded by meetings and seminars of mullahs, in which Mullah Abdul Rasyid Hafizh Makki, a top leader of the MTKN participated and played an advisory role. Also the MTKN mullahs actively stoked anti-Ahmadiyya fire in Bangladesh in 2003, as also in earlier years. The Daily Star of Dhaka reported on November 18, 2003: "At least 70 members of Kadiani families at Uttarbhabanipure are languishing holed up in their houses as village leaders have called for death to all Kadianis on the Eid day if they do not embrace Islam by then.....Moulana Abdur Razzak reportedly issued the Fatwa". The same paper reported on January 15, 2004 that anti-Ahmadiyya rally was planned for (the next)

Friday and hardliners from Pakistan were to join. According to Pakistani press, Mullah Manzoor Chinioti was scheduled to leave for Bangladesh in April 2004, but he fell ill and could not go as he died shortly afterwards. At the end of 2003, Ahmadiyya mosque at Tejgaon was attacked, and president of Ahmadiyya community, Jessore was murdered in Bangladesh. In earlier years numerous Ahmadis were assassinated there only for their faith. Taking the lead from Pakistani MTKN, Bangladesh hardliner mullahs urged their government to legislate identical anti-Ahmadi laws in Bangladesh. Consequently, the government banned all Ahmadiyya publications in Bangladesh on January 8, 2004. The MTKN mullahs also remain active in western Europe where they hold regular conferences, especially the UK, and promote hate and extremism.

While describing the mullahs of Ahrari and Khatme Nabuwwat factions, this brief had to resort to apparently harsh words, but these are essential to state facts just as the great judges observed in their historical Report: “The conduct of Ahrar calls for the strongest comment and is especially reprehensible. We can use no milder word – for the reason that they debased a religious issue by pressing it into service for a temporal purpose and exploited religious susceptibilities and sentiments of the people for their personal ends.” (Report p. 257)

All the mullahs of various Khatme Nabuwwat organizations have many things in common. They are a highly stigmatized group. They are against reform and remain committed to medieval interpretation of Islam. They are rabidly anti-Ahmadiyya, and use religion extensively in search of political space and power in society. They are competent agitators, and if unchecked will undertake even genocide. Their ultimate aim is to wield political power so they use the Khatme Nabuwwat platform freely to hurl abuse against the government at home and its allies abroad.

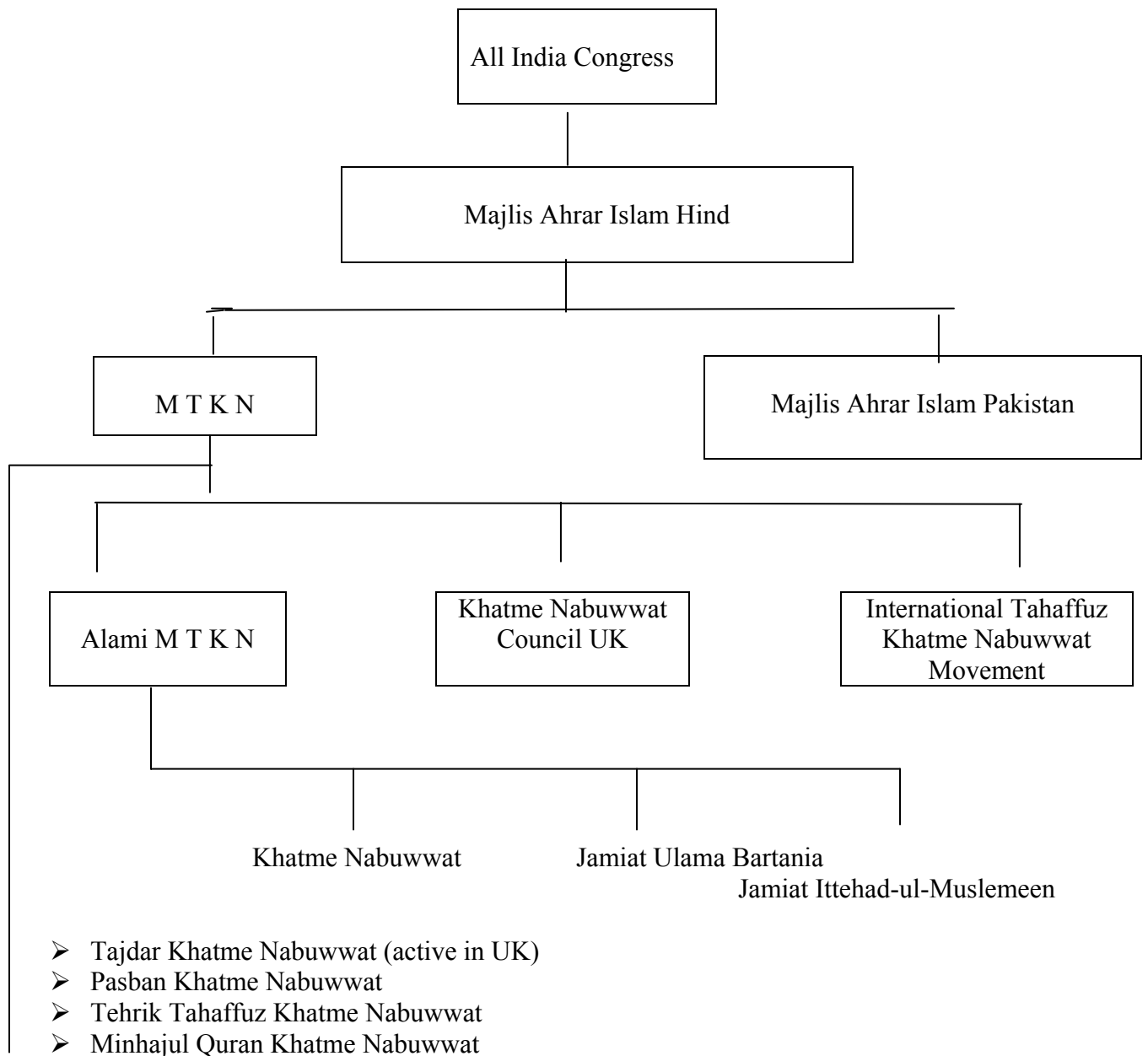
The Munir Report observed on its page 286: “.....in this God-gifted State of Pakistan there are careers for every body - political brigands and adventurer, even non-entities”. The worthy judges made this apt remark in the course of describing the events precipitated by the Khatme Nabuwwat Movement launched by Ahrar in 1953. More than half a century later, the remark is true today as it was then.

## **2004 CE**

### **Appendices:**

Appendix I:	Lineage tree of the MTKN
Appendix II:	Basic structure of some branches of the MTKN
Appendix III:	Press and Publication of the Alami MTKN
Appendix IV:	Demands of the MTKN
Appendix V:	The MTKN’s plan of action

**Lineage Tree of the MTKN**



**The MTKN - its Branches, Leadership, Addresses etc**

**Alami Majlis Tahaffuz Khatme Nabuwwat**

***Leadership***

1. Khan Muhammad, The Central Amir (Dead)  
Present Amir is now Aziz ur Rahman Jallandhri
2. Nafis ul Hussaini, Deputy Central Amir
3. Aziz ur Rehman Jallandhri, Nazim Ala (The Director General)
4. Allah Wasaya, The editor of the weekly Khatme Nabuwwat

*Other full time leaders:* Akram Toofani, Dr Abdur Razzaq Askandar, Ahmad Mian Hamadi, Nazir Ahmad Taunswi, Manzur Ahmad Alhussaini, Saeed Jalalpuri, Tariq Mahmud, Isamail Shuja Abadi, Athar Azim

***Headquarters:***

Hazuri Bagh Rd. Multan  
Phone: 514122, 583486  
Fax: 542277

***Karachi office***

Jame Masjid Bab al Rahmat, M A Jinnah Rd. Karachi  
Ph: 021 7780337  
Fax: 021 7780340

***London Office***

35 Stockwell green  
London SWG 9HZ  
Ph: 0207-737-8199

*Other Offices:* 1. Bannori Town, Karachi 2. Latifabad at Hyderabad 3. GT Rd. Sukker 4. Muslim Town, Lahore 5. Circular Rd, Lahore, 6. Sialkot Gate, Gujranwala 7. G 6/1 Islamabad 8. Art School Rd, Quetta

***Activities:***

Alami MTKN claims the following activities:

1. It has 50 offices/ centers in Pakistan and abroad.
2. It prints literature worth millions of rupees in Urdu, Arabic, English and other languages and distributes free worldwide.
3. It owns and operates two large madrassas and mosques at Chenab Nagar (Rabwah).
4. At its central location in Multan, a seminary, madrassah and a publishing house are functioning.

5. It provides support to numerous on going litigations (criminal and non-criminal) between Qadianis and Muslims.
6. Its missionaries undertake tours within Pakistan and abroad during the year.
7. It organizes its annual conference in the UK; it also arranged numerous conferences in the US.

*(Back page of the Weekly Khatme Nabuwwat – 9,15 January 2004)*

**Accounts:**

UBL 3464 Harm Gate, Multan  
NBL 7734 PB-310 Hussain Agahi, Multan  
NBL 300487-9 M A Jinnah Rd. Karachi  
ABL 927-2 Bannori Town, Karachi

**Madrassa:**

Dar ul Huda, Bhakkar

**Website:**

<http://www.Khatme-nubuwwat.org>  
<http://www.Khatme-e-nubuwwat.com>

**International Khatme Nabuwwat Movement**

Secretary General: Maulvi Manzoor A Chinioti *(Since dead in June 2004. His son, Ilyas Chinioti has inherited his father's clerical functions)*

Address: Idara Markazia Dawat-o-Irshad, Chiniot Pakistan  
Phone: 0466 332820  
Fax: 0466 331330

E-mail: [chiniot @ fsd. comsats. net. pk](mailto:chiniot@fsd.comsats.net.pk)

**Pasban Khatme Nabuwwat**

Address: Darul Aloom Hanafia, Liberty Market, Lahore  
Patron: Sahibzada Saeed ur Rahman Ahmad  
Director: Mumtaz Awan  
President Lahore branch: Hafiz Shuaib ur Rahman



**Press and Publications of the MTKN**

**Khatm-e-Nabuwwat**                      **Weekly**  
Editor: Aziz ur Rahman Jallandhri  
Office: Jame Masjid Bab-ur-Rehman Old Numaish  
M A Jinnah Rd. KARACHI

**Laulak**                                      **Monthly**  
Office : Hazuri Bagh Rd. MULTAN

**NOTE:**

The MTKN has a large publications department for which it has employed several full-time paid writers and assistants. This department has produced more than one hundred pamphlets whose contents are nothing short of rabid. Apart from that, a series of anti-Ahmadiyya books, called ‘Tarikh (History) Tahaffuz Khatme Nabuwwat Series’ has been produced. These are dedicated to their heroes; one of these is the disgraced Pakistani nuclear scientist, Abdul Qadeer Khan; translation of the dedication statement in his honor is given at the end of this appendix. Apart from this series, a number of other books have been produced by this department. Their language is extremely provocative and hurtful. Just to give an example of the contents of these books, one para from their book ‘Tahaffuz Khatme Nabuwwat’ (safeguarding the End of Prophethood) is translated below; it introduces Hadrat Mirza Ghulam Ahmad of Qadian, the holy founder of Ahmadiyyat as:

**“ Calumniator, cursed character, powerful slanderer, thief of Prophethood, falsehood personified - lace of the Englishman’s shoe, slave of his desires - dirty in thought and abject in habits – mean by nature, ugly - half witted, abominable features – awkward in gait, one-eyed - sharp in unbelief, dark at heart - man without conscience, Frankish slave - enemy of the prophet, shower of abuse - dark night of apostasy of faith - beggar at the door of the English, covetous of wealth - suffering from hypocrisy, butcher of morality - falsehood personified, bereft of decency - worthy of contempt, Imam of fraud and deception - favorite of Lucifer, leader of apostates - master of heresy, denier of Hadith - condemned for ever, traitor, son of traitor - Crumb eater of the British, the great infidel - in love with Queen Victoria’s lock of hair, spokesman of Musailma, the liar - sign of Aswad Ansi, supporting evidence of unbelief - a duplicate Satan, enemy of the Quran - founder of Qadiani mischief, a satanic personality - his name was Mirza Qadiani.”** *Translation vide lexicon Urdu English Dictionary (Feroz sons Ltd)*

Page 122 of “Tahaffuz Khatme Nabuwwat” by Muhammad Tahir Razzaq, published by the Alami MTKN, Multan, 3<sup>rd</sup> edition.

**Dedication of an MTKN book**

In August 1998, Muhammad Mateen Khalid, a writer on the pay roll of Alami the MTKN wrote a book ‘Traitor of Pakistan’ about Dr. Abdus Salam, once Director of International Study Centre of Theoretical Physics, Trieste, ITALY, a Nobel laureate, and an Ahmadi Muslim by faith. The book was published by the Alami MTKN, Hazuri Bagh Rd, Multan. The author dedicated his book to Dr Abdul Qadeer Khan, who later on faced disgrace for his clandestine activities to proliferate nuclear weapons technology. English translation of the citation is given below:

## **Dedication**

To

### **Dr Abdul Qadeer Khan**

the August Son of Islam, Benefactor of Pakistan, a Great Nuclear Scientist of International Repute

- Even Nobel Prize is not adequate to recognize his lasting contribution,
- Who got Pakistan world recognition as the 7<sup>th</sup> nuclear state,
- No temptation or threat could bar him from his love for Pakistan,
- Who made anti-Pakistan forces lose sleep at night,
- Who is immensely loved by every Pakistani, and is greatly hated by every Qadiani, because he has turned Pakistan into an invincible country that goes against aims and objects of Qadianis.

***From where shall we bring another one like thee?***

### **Demands of the MTKN**

Prior to 1953, Ahrar and the MTKN had the following three major demands:

1. Ahmadis should be declared a non-Muslim minority,
2. Chaudhry Zafrullah Khan should be removed from the office of Foreign Minister,
3. Ahmadis should be removed from all key posts.

With the passage of time, as their demands are met by different governments, they keep on adding fresh to the list. Consequently, the current list is a long one. Hereunder some demands from this long list are reproduced below from a book, *Tahaffuz Khatme Nabuwwat*, written by Muhammad Tahir Razzaq, and published by the Alami MTKN, Multan:

1. The Sharia punishment for Apostasy be implemented... ***Qadianis are apostates and heretics, and as per Islamic Sharia all apostates and heretics must be put to death.*** (P. 333)
2. Qadianis may be given jobs in public sector but only in proportion to their numbers. All the extra job-holding Qadianis should be fired from their jobs... also, in view of the country's defense, Qadianis should be fired from key posts. (P. 334)
3. ***The Government of Pakistan is duty bound to dismiss all Qadianis from the Armed forces of Pakistan, as they are rebellious to Jihad.*** (P.334)
4. The government is duty bound that important departments like the Pakistan Atomic Energy Commission, Kahuta Atomic Power Plant, General Headquarters, Ministries of Defense and Foreign Affairs be cleansed of these traitors of the country. (P. 335)
5. ***An immediate military operation he undertaken in Rabwah.*** All the criminals should be arrested. Arms should be recovered. Qadiani offices should be sealed. All secret plans and documents at the Qasre Khilafat (the residence of the Caliph) should be recovered. Also, all literature that is anti-Islam and anti-Pakistan should be confiscated. (P.335)
6. ***Qadiani Auqaf (charitable and community endowments) should be taken over by the government*** (P. 339)
7. Qadiani Jamaat (organization and community) should be declared outside the law... they do not recognize Pakistan, ***so they have no right to live here.*** (P.340)
8. As Qadianis are enemies of Islam and Pakistan, their periodicals should be banned and their declarations should be cancelled. Their proprietors should be tried for treason against Islam and the country, and should be severely punished. (P. 335)
9. Entry of 'religion' should be made on (national) identity card that is an important document. (P.336)

10. Qadianis should be forbidden to use Islamic epithets. They should not be permitted to give themselves Islamic names. (P.336)
  11. The U.S; Israel, Russia and India are bitter enemies of Pakistan;... (so) Qadianis should not be allowed to visit these countries. (P. 335)
  12. Qadianis should be forbidden to call themselves Ahmadis and to call their community as Ahmadiyya Community. With reference to Mirza Ghulam Ahmad Qadiani they should be called Ghulam or Qadiani and their community should be called Ghulamiyya or Jamaat Qadianiyya. (P. 336)
  13. Essays on the subject of End of Prophethood in the light of Quran and Hadith should be obtained from recognized Ulama and be included in the curricula of schools, colleges and universities. Also, basic information should be imparted (to students) simultaneously on the Mischief of Qadianiyyat, its founder and this community. (P. 337)
  14. A department to Protect the End of Prophethood should be established at government level. Its charter should be the propagation and publicity of the dogma of the End of Prophethood, and to repulse Qadianiyyat. (P. 337)
  15. The dogma of End of Prophethood should be propagated on radio and television. (P. 338)
  16. Major roads, institutions, schools, colleges, universities, hospitals, dispensaries, libraries, neighborhoods, villages, towns and mosques etc should be named after the Mujahidin and martyrs of the End of Prophethood (P. 338)
  17. Village chiefdoms should be taken away from Qadianis. (P. 338)
- etc. etc.

Note: *Emphasis added*

### **The MTKN's Plan of Action**

The MTKN, encouraged by permissive attitude of the government and the society towards religious intolerance and obscurantism, feels no need to be discreet and secretive about its operational plans. It has published its line of action in the book, *Tahaffuz Khatme Nabuwwat*, written by Muhammad Tahir Razzaq and published by the MTKN in 1995 (its third edition). Part of the action list is translated below:

1. ***Mujahidin of Khatme Nabuwwat (End of Prophethood) should declare Jihad against Qadianiat, under the leadership of these holy men (of the MTKN).*** (P. 304)
2. Hawks of Khatme Nabuwwat are urged to apprehend and hand over to the police such Qadianis who put on the badges of Holy *Kalima* (Islamic creed) on their profane chests, and get a criminal case registered against them under PPC 295C (the blasphemy law). Also, make a report to the police under PPC 295C and 298C (*the Ahmadi-specific law*) against Qadianis who display the kalima or any Quranic verse at their houses, businesses or places of worship. Get these inscriptions removed through the police; if they are reluctant, move the court immediately. (P. 312)
3. Make the people socially boycott Qadianis. Muslims should buy nothing from Qadianis' shops and Muslim shopkeepers should sell nothing to Qadianis. If there is a Qadiani doctor in your neighborhood, stop the Muslims from visiting the loathsome character. Do not let the Muslims attend Qadianis' weddings and other social occasions. Be watchful against a Qadiani offering prayers at your mosque. If you find one, hand over the damned to the police immediately. Be extra mindful against any Qadiani who is employed in any office and is posing as a Muslim or is trying to obtain a job abroad. (P. 312)
4. Make out a list of Qadiani officials and keep strict watch over them. (P. 307)
5. No Qadiani dead can be buried in Muslims' graveyard. If Qadianis attempt such an outrage in your area, contact the police immediately. (P. 310)
6. Just as Qadiani dead are to be boycotted, their product must be boycotted as vehemently. (P. 310)
7. ***Three most evil races created Qadianiat and nourished it; whatever depravity is found separately in the English, the Jews and the Hindus, is found collectively in Qadianiat (P. 319)... Qadianis should not be allowed to visit the US, Israel, Russia and India.*** (P. 335)
8. ***The security of the Islamic world demands that this Jewish agent (Professor Dr Abdus Salam, an Ahmadi) should be done away with.*** (P. 315)
9. Implement total social boycott of Qadiani students. Their cutlery and crockery should be set apart. (P. 305)

10. People should be made to disassociate themselves from political parties that support Qadianis. Take legal action against Qadianis who have got themselves registered as Muslim. (P. 313)
11. ....the Mujahidin of Khatme Nabuwwat are duty bound to immediately take serious notice of such dangerous tactics (welfare measures) adapted by Qadianis. They should locate these Qadiani hubs (schools) and immediately contact children's parents and advise them on the perils of the situation, and compel them to take away their children from these schools owned by these robbers of faith. ***Also, remove their free medical dispensaries that operate as hunting grounds of Qadianis.*** (P. 325)
12. Mujahidin of Khatme Nabuwwat should maintain vigilance against (Qadiani) blood donors, and should ensure that the blood of an apostate, heretic or a blasphemer must not enter the arteries of a Muslim. (P. 327)
13. Mujahidin of Khatme Nabuwwat should carry out survey of their area without delay to see if a Muslim has taken up service at the residence of a Qadiani. In such case, the Muslim should be helped to free himself from this dangerous net. (P. 330)
14. Pencils should be manufactured (and distributed) with the inscription, ***“Qadianis are traitors of both Islam and the country”***.
15. Key rings should be prepared with inscriptions on both sides, ***“There is only one remedy for Qadianis. Al Jihad, Al Jihad.”***

Etc. etc.

- P.S.*** 1. *It would be noted that the MTKN plans and expects great deal of support from state agencies like the police and the judiciary.*  
 2. ***Emphasis added.***