



1988 – United Nations Commission on Human Rights (UNCHR) and the Ahmadiyya Movement

By *Diya' al-Ummat*, Justice Shaykh Muhammad Karam Shah al-Azhari (ra)

Translated July 2002

Introduction by Translator

Thawban (ra) narrates that the Prophet of Allah (peace and blessings of Allah be upon him) said;

“Indeed in my Ummah there will appear thirty grand liars. Each will claim to be a prophet of Allah, but I am the last prophet and there will be no prophet after me.” (*Sunan Abi Dawud, Sunan at-Tirmidhi, Mishkat al-Masabih; Book of Fitana*)

Before I present to you a translation of the article by *Diya' al-Ummat*, Justice Shaykh Muhammad Karam Shah al-Azhari (ra), I consider it of paramount importance that I shed some light on the value of defending the finality of our beloved Prophet (peace and blessing of Allah be upon him).

I think one saying of the Caliph ‘Umar (ra) will suffice in this matter. ‘Umar (ra) once said to Abu Bakr (ra), “O Abu Bakr! You can take all my pious deeds I have performed in all my life, and exchange them for one night out of your nights you spent with the holy Prophet (peace and blessings of Allah be upon him) in the Cave Hira, and one day out of your days you spent protecting the finality of the holy Prophet (peace and blessings of Allah be upon him).”

It must be put into perspective that on defending the finality of the holy Prophet (peace and blessings of Allah be upon him), Abu Bakr (ra) sacrificed twelve hundred Companions, whereas in the twenty three years of the holy Prophet’s life there were only two hundred and nine (in another narration two hundred

and fifty nine) casualties on the Muslim side.

It was probably this very aspect that led Shaykh Muhammad Karam Shah (ra) to unsheathe the sword of his intellect against the Qadiyanis. Shaykh Muhammad Karam Shah (ra) in his renowned *Tafsir Diya' al-Qur'an* has dealt with this issue in some depth whilst commenting on the verse;

“Muhammad is not the father of any of your men, but (he is) the Messenger of Allah, and the seal of the prophets. And Allah has full knowledge of all things.” (33:40). Readers are urged to refer to volume 4, pages 65-78 of *Tafsir Diya' al-Qur'an*.

In 1988 the Qadiyanis appealed against the Pakistani Government to the Human Rights Commission of the United Nations, in Geneva, Switzerland. These Qadiyanis claimed that the Pakistani Government was taking away the rights of the Qadiyanis in Pakistan. So the Pakistani President, General Zia-ul-Haq, chose the most fit person for the job, *Diya' al-Ummat* Justice Shaykh Muhammad Karam Shah al-Azhari (ra) to defend Pakistan and the entire Muslim World in general.

The following is a translation of the article written by Shaykh Muhammad Karam Shah (ra) titled ‘Fitna-e Mirza’iyyat awr Pakistan’ (*Diya-e Haram Monthly Journal*, October 1988). This article outlines all the events that took place during the days Shaykh Muhammad Karam Shah (ra) took up the stand to defend Islam from this satanic sect at the UN Commission on Human Rights.

'Fitna-e Mirza'iyat awr Pakistan'
By Diya' al-Ummat, Justice Shaykh Muhammad
Karam Shah al-Azhari (ra)

The Shari'ah Appellant Bench of the Supreme Court of Pakistan was holding a conference on 30th July 1988, in Lahore. During these days I received a phone call from the President of Pakistan General Zia-ul-Haq. He told me that UN Human Rights Commission had arranged a meeting at Geneva in August. There the Qadiyanis had spread great propaganda that in Pakistan they are being killed, being deprived of working, their places of worship are being destroyed and in general they were being deprived of their human rights.

The President ordered me to go to Geneva and represent Pakistan in this critical situation. At that time I had no experience in representing Pakistan in such meetings. At first, I thought to excuse myself and request the President to find someone more fitting to accomplish this task. But then I remembered the saying of my beloved Prophet (peace and blessings of Allah be upon him) in which he stated, "When a person demands a rank or a responsibility, and he is offered it, then Allah (the glorified) leaves this responsibility to the man's own abilities. But when a person is granted a responsibility without asking for it, then Allah (the glorified) helps and guides the person to the ways of success".

I thought to myself that I had not asked for this responsibility nor would I ever think to demand such a responsibility but I have been told to take it up. Therefore, according to the saying of the beloved Prophet Muhammad (peace and blessings of Allah be upon him), Allah's help and guidance will be with me. If Allah's support is with me then all difficulties can be dealt with. I then put my trust in my Lord (the glorified) and decided to fulfil the desire of the President of Pakistan.

I returned to Bhera from Lahore on the 8th of August. I remained in Bhera on the 9th and 10th and made necessary arrangements for my long absence. I gave my friends guidance on how to continue my tasks in my absence.

I departed from Bhera on the 11th of August and arrived at the office of the Foreign Ministry and met with the concerned officials. At 1:30 am I departed

for Geneva on Pakistan International Airlines (PIA). I had to wait for about two and a half hours in Frankfurt. I arrived in Geneva at 3 pm. Respected Sa'id Dehlawi was at the airport. He took me to the Intercontinental room number 1020. I requested him to make me aware of the entire situation and the programs that were going to be held. He then handed over to me leaflets in which the Qadiyanis had made all sorts of baseless accusations against the Government of Pakistan and in general the people of Pakistan. These pamphlets were illustrated with photographs and were enough to have a great impact on a person unaware of the reality.

My envoy told me that Pakistan was not a member of the Human Rights Sub-Commission, therefore we cannot say anything nor can we reply to anyone's remarks, but we have the right to participate by listening only. So I took the initiative to invite a few members at every lunch break, which used to be between 1 pm and 3 pm, and make them aware of the reality. We had no choice but to do this. My envoy promised me that he would try his utmost to invite members, so we could discuss the situation with them.

We had a leave on the weekend, so I decided to use this time wisely and study this subject thoroughly. On the following Monday, I participated in the meeting of the Sub-Commission. The Chairman of the meeting was Mr Bhandara, who was a representative of India.

Rows of chairs were placed in a semi-circle around the stage. The first row was for those who were helping and actually participating in the meeting. The third row was for those who were just allowed to listen; I was also in the third row. The last two rows were for the representatives of the non-governmental associations. I remained for a long while listening to the speeches.

At the one o'clock lunch break we met with some members of the Sub-Commission and exchanged some views. The first meeting we held by inviting members was on Tuesday 16th of August 1988. In this meeting representatives of Egypt and Jordan were present. And in the evening we invited the representative of China for a dinner to discuss the current situation. These invitations continued until 25th August 1988. In the evening of the 25th we invited the Chairman Mr Bhandara and his wife to

dinner. In these invitations our relationship with the members was very friendly and I tried my utmost to make them understand a few very significant points.

I explained to them, “The first thing you must understand is that the history of nations shows us that there are some reasons why nations separate. Amongst the most popular reasons are nationality, race, language, colour, *etc.* But according to the religion there is only one reason that separates nations. When a nation has a distinctive relationship with a prophet then a separate nation comes into existence.” I made them understand with some examples, “Take us Muslims for example, we believe in Prophet Moses (peace be upon him) as a lawgiver, Prophet and Messenger of Allah (the glorified). Similarly we also believe in Prophet Jesus (peace be upon him) as a performer of miracles, a Prophet and a mighty Messenger of Allah (the glorified). After believing in Prophet Moses (peace be upon him) and Prophet Jesus (peace be upon him) we are neither Jews nor Christians because our distinctive relationship is with Prophet Muhammad (peace and blessings of Allah be upon him), and for this reason we are Muslims and a different religion and nation.

“If there is a Christian amongst us I ask him that you also believe in Prophet Moses (peace be upon him) as a Prophet of God, but you are still not called Jews because your distinct relationship is with Prophet Jesus (peace be upon him). In the same way, a person was born in our country by the name of Mirza Ghulam Ahmad Qadiyani; he claimed to be a prophet. At this point we are not discussing whether his claim was true or false. Anyway he claimed prophethood, and some acknowledged him as a genuine prophet of God. Now those who believed in him had that same relationship with him that we Muslims have with Prophet Muhammad (peace and blessings of Allah be upon him), or Christians have with Prophet Jesus (peace be upon him), or Jews have with Prophet Moses (peace be upon him). Due to their special link with Mirza Ghulam Ahmad they are now a different religion and known as Mirza’is or Qadiyanis or Ahmadis. But the fact of the matter is that they have no link with Islam, even though they claim to be believers of Prophet Muhammad (peace and blessings of Allah be upon him). The way we don’t become followers of Prophet Moses (peace be upon him) by believing in him, similarly they don’t become followers of

Prophet Muhammad (peace and blessings of Allah be upon him) by merely believing in him because their distinct relationship is with Mirza Ghulam Ahmad.

“I have just mentioned the names of Jesus and Moses (peace be upon them) as an example because they are two great Prophets of Allah (the glorified) and everyone is well aware of them. But in reality whoever has a special relationship with his Prophet he is a follower (*Ummati*) of that Prophet.

“The second thing one must understand is that Mirza Ghulam Ahmad himself began accusing Muslims, who didn’t accept him, of disbelief. It was Mirza himself who said that he who does not accept my prophethood is a disbeliever. He then ordered his followers not to pray with the Muslims, not to participate in funerals of Muslims even if they were great righteous and god-fearing people or even if they were children of the tender age of only six months. He then ordered his followers not to give their daughters in marriage to Muslims. He then stated that he who does not act according to the above commands, his name will be taken out of the list of his followers.

“The famous event must also not be forgotten that when the founder of Pakistan, Qa’id-e A’zam Muhammad ‘Ali Jinnah passed away, hundreds of thousands of Muslims participated in his funeral. But Sir Zafrullah, who at the time was the foreign minister of Pakistan (and a Qadiyani), did not participate in the funeral of Qa’id-e A’zam. When questioned by reporters he replied with great pride, “If Qa’id-e A’zam was a Muslim then consider me as a *Kafir* (non-Muslim) foreign minister of a Muslim state. But if he was a *Kafir* then you must consider me as a Muslim foreign minister of a *Kafir* State.”

“I know you are well aware that the Qadiyanis have been declared a minority in Pakistan, but one thing I must emphasise is that Qadiyanis were not declared a minority by a gathering of religious leaders or scholars, but the law making assembly (A’in Saz Assembly) unanimously declared them a minority. They were declared a minority after months of research and after thoroughly examining the situation. This decision was not biased nor one sided but the leader of the Qadiyanis at that time, Mirza Nasir also participated in the meetings with his scholars. And at times great arguments took place between Mirza Nasir and the assembly.

Finally, when Mirza Nasir stated the comment that “I believe Mirza Qadiyani is a prophet of Allah (the glorified) and he who does not have this belief I consider him a disbeliever.” It was then that all the assembly unanimously declared the Qadiyanis a minority. It also must be noted that when an agreement is made not by the majority but by the entire assembly then that agreement is considered a part of the law. The major reason this agreement was reached was due to the comment of Mirza Nasir himself who said that he who does not believe in Mirza Ghulam Ahmad as a prophet is amongst the non-believers.

“At present the population of Muslims in the entire world is around one billion (1,000,000,000) out of which 125,000 are Qadiyanis. According to the leader of the Qadiyanis it is only they who are Muslims and the rest of the population of real Muslims, 999 million 875 thousand (999,875,000), are now no longer Muslims because of his above mentioned statement. None can dare write, announce or think of such a comment but Mirza did not hesitate to do so.”

Another thing which I told the members was that the Qadiyanis claim that Pakistan is depriving them of their human rights, they are being killed, their places of worship being destroyed, they are not being allowed to work, *etc.* I would just like to say that the people of Pakistan are so open hearted – due to Islam – that in their country there are many minorities residing such as the Hindus, Christians and Zoroastrians, *etc.* Since the establishment of Pakistan till today there has been no disturbance in the country amongst these different religions. Never has any non-Muslim been deprived of life, or the right to earn, or even been looked at as something strange. So how can it be said that oppression is only being committed against Qadiyanis. Ask the Qadiyanis to specify a human right which is granted to a Pakistani and not to a Qadiyani.

For example, take the academic side. No Qadiyani is deprived from entering primary education, higher education, college education, technical education, post graduation, university education or any other type of education. This year many Qadiyanis have successfully completed education in medical colleges, engineering colleges, and other colleges and according to the law they have been assigned for various jobs. They are also allowed to participate in

the competitive examinations; those who succeed are granted high posts.

As far as the governmental departments are concerned, the highest department is the Ministry of Defence. Qadiyanis also have job opportunities in this department and are working in different branches of the Ministry of Defence. The Department of Intelligence is also one of the most important departments in Pakistan, and Qadiyanis are also working in fundamental posts of the Intelligence. Qadiyanis are also working in the Foreign Ministry. They are also running many mills and factories and have numerous acres of agricultural land. They are also successfully running their businesses in very famous areas of Pakistan. I do not understand what right are we depriving them of that is being granted to a Pakistani? Yes, there is one thing strange which is that these Qadiyanis are spreading rumours about Pakistan and trying to prove that it is a corrupt country. They don't understand that by bringing their own country down they are cutting the roots of that tree which gives them shade and comfort and whose fruits give them delight. Wherever you see these unthankful people in the world you will see them talking ill of Pakistan, but instead of all this Pakistan is still granting them their rights. No individual of Pakistan can dare go abroad and backbite about his country, but these people not only backbite about Pakistan but also enjoy this evil act.

During this conversation one person said to me that these people (Qadiyanis) decorate themselves with the badge of the creed of Islam (bearing witness to the oneness of Allah (the glorified) and the prophethood of Muhammad (peace and blessings of Allah be upon him) but you not only disallow them from wearing it but snatch it and voice your anger against them. This proves in a way you are depriving them of their right to believe in what they want to believe in.

I replied to him by saying that indeed we cannot endure them wearing these badges and we have a valid reason for that. Mirza Qadiyani has written in his books regarding the following verse of the holy Qur'an;

“Muhammad is the messenger of Allah; and those who are with him are strong against unbelievers, (but) compassionate amongst each other” (48:29)

By the words 'Muhammadur Rasulullah' (Muhammad is the messenger of Allah), it is not meant that person who was named Muhammad by his grandfather and who is known by this name since fourteen hundred years by his friends, enemies, his believers and by those who don't believe in him. Mirza Qadiyani writes in his books that this Muhammad means Mirza Ghulam Ahmad. What can be more deceitful! We believe the holy Qur'an to be the word of Allah (the glorified) and guidance for mankind; no one has the right to justify any meaning of the holy Qur'an to meet his desire. Why shouldn't our hearts be hurt by such comments, if a minority has rights then does the majority have no rights? If hurting the feelings of a minority is a sin then tell me is hurting the feelings of the majority an act of virtue?

After writing this verse Mirza Qadiyani takes a wrong meaning to justify the verse according to his own desire, it is this very reason why we cannot endure their mere proclamation of the creed of Islam. After erasing the name of our beloved Prophet (peace and blessings of Allah be upon him) he puts himself in that position, whilst we don't even consider him to be a Muslim.

During this conversation my envoy Sa'id Dehlawi was throughout helping me in getting the right message across. Whenever I felt the need he would explain my comments to them very eloquently.

One benefit our country gained by these conversations of mine, was that in the previous years members of the Human Rights Commission openly took the side of the Qadiyanis against Pakistan, but this year by the grace of Allah (the glorified) no member has said one word against Pakistan or the Muslims.

Anyway, on the 17th of August I received shocking news that disheartened me a great deal. At six o'clock after finishing my work I laid on my bed when I heard the telephone ring. I picked up the receiver and recognized that it was Sa'id Dehlawi. I couldn't understand exactly what he was saying, probably due to how much he himself too was in pain, but finally in grief, he told me that General Zia-ul-Haq's plane had crashed. At that time I was in a state that cannot be expressed by words. I felt I had to return to my homeland, Pakistan. But then my heart testified to the reality that the reason I came here has not yet been accomplished and to leave the issue

unsettled before completing it is not bravery. I tried to overcome all feelings and decided to stay and complete my obligation.

It was Saturday when I was alone in the room of my hotel. I read in the newspaper that the funeral service of President Zia-ul-Haq was going to take place at 2 pm that day. When it was eleven o'clock I looked at my watch and thought it would be two o'clock in Pakistan, maybe they might show the funeral service on the television. When I switched on the television I saw the scene that shocked my heart. The soldiers of the Pakistani Army were carrying the coffin of their martyred General. For one hour the channels of Switzerland broadcasted the funeral procession. I thought to myself there was a time when the world would shiver upon hearing the voice of President Zia-ul-Haq, but now he is laid in his final resting place, under the earth. I will never forget those tears that were shed on his funeral and those eyes that for hours were shedding tears on his demise. May Allah (the glorified) have mercy on him and those martyred with him. The scene of his funeral service will never be forgotten, it was as though an ocean of people were present to show their respects. People covered all fields, surrounding mountains and the roads around Faysal Mosque, a crowd of people were also seen on the roof of the mosque. The sadness on the faces of the nation of Pakistan was inexpressible. Everyone, in a state of humbleness, was asking forgiveness from Allah (the glorified) for the martyred President of Pakistan.

In a mosque in Geneva an *Isal-e Thawab* gathering was held in remembrance of the martyred President, after 'Asr prayer. I arrived at that Mosque before 'Asr prayer. Numerous people from the Pakistani Embassy, other departments and Pakistanis in general attended the gathering. Everyone participated by reciting the glorious Qur'an and salutations on the Prophet (peace and blessings of Allah be upon him), sending the reward of what they had recited to the soul of the President and those who were martyred with him. Everyone was in a shocked state and it was heard from them, "Today we have been orphaned for our father has departed from us." Everyone was expressing his grief according to his own state.

The following weekend was a holiday for the Commission, and on Monday the meeting was held again. At first respects were delivered to the

martyred President and sadness of the event was expressed. We all stood for a minute's silence in showing our condolence to the late President.

It was Friday the 26th of August when I asked my envoy that if my presence was still required I will stay here; otherwise I would prefer returning to Pakistan. He replied that there will be no need for my stay if I wished I could return, and that now the members of the Sub-Commission will undertake a private meeting and discuss all the arguments that have been put forward by us and others, and arise to a decision in which we cannot interfere, therefore if you desire you can leave. So, on that Friday I took the 6:30 pm flight to Frankfurt, Germany.

Frankfurt is a famous city of Germany and also has a famous airport. It is here where Sahibzada 'Abid Husayn, a graduate of Dar al-'Ulum al-Muhammadiyah al-Ghawthiyyah (DMG Bhera), has been fulfilling his duties as an Imam for the past two years. He requested me to visit him which I accepted with pleasure. He welcomed me at the airport with his friends. Firstly, we went to the Pak Dar al-Islam Mosque where we offered our Maghrib prayer.

People began coming to visit me. Sahibzada 'Abid told me that some Qadiyanis know that I am here and they wish to talk to me. I told him to tell them to come after the next 'Asr prayer.

After resting at night, we woke up to perform Fajr prayer after which we had breakfast. We then decided to tour around some famous places in Germany. About sixty kilometres away, beside a river there is a beautiful town, I don't remember the name. But at the peak of the mountain there is a monument, from which there are metal lines that electrically pull carriages. These carriages can hold up to four people. After reaching the top of the mountain and viewing the scenery they then come back to the bottom by the empty carriages. The distance from the bottom to the top of the mountain is approximately two kilometres. At the foot of the mountain there was a beautiful vineyard. The plants of grapes were planted in rows which were about two feet apart, and between each row was a wire to strengthen the plants. The vineyard was full of greenery and beside the vineyard there was the seaport. On the other side of the sea were more vineyards which were spread over a vast area of land

and were cultivated with great skill. It was evident that great care had been taken on growing these plants. In general the entire scene was very attractive and eye-catching.

We also went to the peak of the mountain by the electrical carriages. When we got to the top of the mountain by the electrical carriages we saw a solid platform on which was the statue of one of the companions of Christ. Beneath this was a portrait of the emperor William who was on a horse and amidst his army. We stayed there for a while looking at these portraits, then took an empty carriage to the bottom of the mountain. We had left our car at some distance and walked till we reached it, we then headed towards Frankfurt.

Wherever we had the opportunity to visit we realized one thing that the roads of Germany are very smooth and comfortable. There are separate lanes, three for going and three for coming. The land there seems very fertile, and there is no need for irrigation because there is plenty of rain and in every season all types of crops can be grown and harvested. There is also a special system for trees, large areas of lands are allocated for growing trees and on both sides of the roads trees are visible comforting people with their shade. We also saw the beauty of nature whilst travelling through the villages of Germany. We arrived at our destination at about 2 pm. After having dinner, performing Zuhr prayer and taking rest for a while, we prayed 'Asr prayer at 6:30 pm and began our wait for the Qadiyanis.

At about 6:45 pm the first two Qadiyanis arrived, and then another three arrived until they were around ten. We invited them and gave them a chance to speak. One of them stretched his hand to me and handed some pamphlets to me, and said, "Our Imam has challenged you to a *Mubahalah*, do you accept?" (*Mubahalah* is a solemn meeting in which both sides, after summoning their men, women and children, earnestly pray to Allah (the glorified) to invoke curse on those who lie). I replied to them by saying, "Are you unaware of the fact that we have accepted his challenge, and our acceptance was published on the front pages of newspapers. We have specified the night of the twelfth of Rabi' al-Awwal, and your Mirza Sb has said that he will come to the Minar-e Pakistan in Lahore on this night." The Qadiyanis then replied, "Our Mirza Sb doesn't need to come there, he will pray from home and you

also pray from home.”

I replied by saying, “You used the word *Mubahalalah* whilst challenging us, this is a Qur’anic terminology and therefore it will have to be acted upon according to the way of the glorious Qur’an. When the Christians of Najran (Yemen) came to the beloved Prophet Muhammad (peace and blessings of Allah be upon him) and began discussing their belief of Trinity, the Holy Prophet (peace and blessings of Allah be upon him) presented arguments against their belief and in proof of the Oneness of God. But these Christians were staunch in their belief and didn’t accept what the Prophet of Allah (peace and blessings of Allah be upon him) was telling them. It was at this time that Allah (the glorified) commanded His Prophet (peace and blessings of Allah be upon him) to perform *Mubahalalah*, and its explanation is in the following verse;

“Come! Let us gather together our sons and your sons, our women and your women, ourselves and yourselves; then let us earnestly pray, and invoke the curse of Allah on those who lie.” (3:61).

It is most evident from this verse that *Mubahalalah* is when the two parties get together with their families and relatives then earnestly pray to Allah (the glorified) to invoke curse on whoever lies. This is the true meaning of *Mubahalalah* if your Mirza Sb was not up in fulfilling the entire requirements of a *Mubahalalah* then why did he use the word *Mubahalalah*.”

They then told me that his life would be in danger if he came in public. I told them, “The one who is right in his claim is never worried about his life in spreading the truth. Did Abraham (peace be upon him) stop his preaching due to the fear of the fire of Namrud? Did not Moses (peace be upon him) raise the words of truth in front of a tyrant like the Pharaoh?”

These unfortunate people were very stonehearted and kept on insisting that you pray from your house and Mirza Sb will pray from his home. I tried my utmost to make them understand that their Mirza Tahir had used the word *Mubahalalah*, before using this word he should have thought about its meaning and if he couldn’t undertake all the requirements of a *Mubahalalah* then it would have been better for him to keep quiet, or use some other word. These people had nothing to say and became silent. After sitting

for a while they departed.”

On the following Sunday, after Zuhr prayer, a great conference was held in which this humble servant of Allah delivered a lecture in refutation of the Qadiyanis, duration of which was over two hours. By the grace and bounty of the Omnipresent Allah (the glorified), I am satisfied that the audience would have benefited a lot from my speech, and many doubts would have been erased from the minds of Muslims, which the cunning Qadiyanis were easily spreading.

On the 29th of August, 1988, at 11:30 pm I departed from Frankfurt for Jeddah. The aeroplane arrived at Jeddah airport. Hakim Nazir Ahmad, Gul Ahmad Khan and Haji Mehr Muhammad Siddiq welcomed me. I spent the night at honourable Gul Ahmad Khan’s house. After Fajr prayer we had breakfast, Haji Mehr and I went to Makkah Mukarramah and performed ‘Umrah. We stayed in Makkah for the next two days. I also performed an ‘Umrah for the *Isal-e Thawab* of the late President Zia-ul-Haq (ra).

We departed from Makkah on Wednesday and headed towards Madinah Munawwarah. It was a few minutes past twelve o clock when we were blessed to arrive in this glorious land, whose stones and pebbles are spiritually more resplendent than the moon and stars. We spent the following Thursday, Friday and Saturday night in the land of the Beloved of Allah (peace and blessings of Allah be upon him). We visited the historical sites of this holy land and the feelings on remembering the glorious events of this land, cannot be put into words, and only those people may enjoy the feeling who have experienced the thrill of visiting these holy places.

Brother Ghulam Rasul took us back to Makkah, and we performed another ‘Umrah. Then for the final time I kissed the covering of the Ka’bah and headed towards Jeddah. I departed from Jeddah on the PIA flight and arrived at Karachi. From there I took the flight for Islamabad and arrived there at 6 am.

After arriving at my house, the first thing I did was to ring my envoy in Iran to find out what decision had been made, coincidentally I got through straight away. When he found out that it was I on the telephone he burst out with the words “*Congratulations! Congratulations!*” He told me that by

the grace and blessings of Allah (the glorified), Pakistan had gained an outstanding result in this great fight for the prevalence of truth. After hearing this joyful news I thanked my Great Creator who had bestowed upon His meagre servant this great blessing.

Even after this great news there was still some grief in my heart, only if the great personality, who chose me for this job, President Zia-ul-Haq could hear this joyous news from my lips. But he wore the robe of martyrdom and went into the presence of his Lord before I could see him again. I immediately decided to go to his grave, I presented the 'Umrah as *Isal-e Thawab* to his soul and said, "The reason you had sent me to Geneva, Allah (the glorified) has given us outstanding success in that matter." The martyred President definitely did hear my words and his soul must also have been in a great state of joy. May Allah (the glorified) have mercy on him, on his brothers and on all Muslims till the Day of Resurrection, *Amin*.

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