

## Dr Tahir-ul-Qadri as *Mujaddid* and Messiah

by Zahid Aziz

(Note: An article along these lines was first published in *The Light, UK Edition*, October 2008. In this revision, I have added quotations from the *Minhaj-ul-Quran* magazine in the original Urdu and provided links to articles in that magazine on its website [minhaj.info](http://minhaj.info); [see this link](#).)

*Minhaj-ul-Quran* is a monthly Urdu magazine published by the organisation of the same name, founded by the well-known Pakistani religious scholar Dr Tahir-ul-Qadri. Its issue for February 2008 is a special number to mark 'Leader's Day' as well as Dr Qadri's 57th birthday, and contains several articles about his qualities, services and achievements.

In this issue Dr Qadri is repeatedly described as *Mujaddid of the age*. For example, in an article headed *انقلابی قیادت کی تلاش* or 'Search for Revolutionary leadership' ([see link](#)) he is called *وقت کا مجدد* or *Mujaddid of the Time*,<sup>1</sup> and in a poem he is called *عصر حاضر کا مجدد*, *Mujaddid of the present age* ([see link](#)).<sup>2</sup>

There are some large size messages of congratulations to him on his 57th birthday from various branches of his organisation, in many of which he is called *Mujaddid*. On the inner side of the front cover, in a full-page colour message, he is called *مجددِ دوراں* (*Mujaddid of the era*). On p. 64 he is congratulated by the "external affairs department" of his organization and called *مجددِ وقت* (*Mujaddid of the time*).

There are two articles by his followers in which it is argued in detail that Dr Qadri is *Mujaddid* according to the hadith of the Holy Prophet Muhammad about the coming of *Mujaddids*. These two articles have the following titles:

([see link](#)) احیائے امت کے عظیم داعی، شیخ الاسلام ڈاکٹر محمد طاہر القادری

([see link](#)) شیخ الاسلام ڈاکٹر محمد طاہر القادری اور وارثانِ منبر و محراب

In the first of these articles, it is declared:

”قدرت نے امت مسلمہ کے اس ہمہ جہتی بگاڑ کی اصلاح کے لئے شیخ الاسلام پروفیسر ڈاکٹر محمد طاہر القادری کو منتخب فرمایا جنہوں نے احیائے اسلام اور اقامت و تجدید دین پر مبنی اپنے عظیم مشن مصطفوی انقلاب کو برپا کرنے کے لئے 18 اکتوبر 1980ء کو تحریک منہاج القرآن کی بنیاد رکھی اور ہمہ جہتی بگاڑ

کی اصلاح کرتے ہوئے قائد انقلاب اور مجددِ وقت بن کے ابھرے۔“

“For the reform of this total deterioration of the Muslims, *qudrat* (nature or fate) selected Professor Dr Muhammad Tahir-ul-Qadri who, for his great and revolutionary mission of the revival and renewal of Islam, founded the *Minhaj-ul-Quran* movement on 18 October 1980, and emerged as the leader of the revolution and *Mujaddid of the time*.”<sup>3</sup>

The words “*qudrat* selected him” may have been chosen because the writer was perhaps reluctant to say that Dr Qadri was actually appointed by Allah to this office. We do not find any statement by Dr Qadri himself that he claims to be a *mujaddid* appointed by Allah.

The article continues:

”ان کے تجدیدی اور انقلابی کارناموں کی ایک جھلک پیش کرنا چاہتا ہوں۔ پہلے علامہ اقبال رحمۃ اللہ علیہ کا ایک شعر ملاحظہ فرمائیں جو کہ ایک دعا ہے اور شیخ الاسلام اس کے مدعا۔“

“I wish to present a sketch of his reformist and revolutionary achievements, but first please read the following verse of poetry by Iqbal which is a prayer, and which has been fulfilled in the Shaikh-ul-Islam [Dr Qadri].”

This writer, while quoting Iqbal here, might not be aware that Dr Sir Muhammad Iqbal, during his controversy with Ahmadis in the 1930s, stated that the hadith about *mujaddids* was fabricated. Iqbal wrote in a letter in 1932:

”میرے نزدیک مہدی، مسیحیت اور مجددیت کے متعلق جو احادیث ہیں وہ ایرانی اور عجمی تخیلات کا نتیجہ ہیں۔ عربی تخیلات اور قرآن کی صحیح سہرٹ سے ان کو کوئی سروکار نہیں۔“

“I consider all the Hadith reports relating to the Mahdi and the concepts of Messiahship and *Mujaddids* to be the result of Persian and other non-Arab

philosophies. They have nothing to do with Arab thought or the true spirit of the Quran.”<sup>4</sup>

When *The Light*, the bi-weekly English organ of the Lahore Ahmadiyya Movement, quoted the hadith about *Mujaddids*, Dr Iqbal responded:

“The tradition quoted by *The Light* was probably popularised by Jalal-ud-Din Suyuti in his own interest and much importance cannot be attached to it. It is not mentioned in *Bukhari* and *Muslim*, the two books which are believed to be most reliable.”<sup>5</sup>

So, by turning to Iqbal as authority, all this article’s extensive mention of the position of *mujaddids* in Islam, the need for their appearance, the different aspects of their work, and how Dr Tahir-ul-Qadri fulfils these criteria, is undone and brought to naught because Iqbal rejected the hadith about *Mujaddids*.

In the second article mentioned above, after listing the achievements of Dr Tahir-ul-Qadri, the following conclusion is expressed:

”آپ کی ان تمام کوششوں کو دیکھ کر یہ بات پایہ ثبوت کو پہنچتی ہے کہ فی الواقع آپ ہی کی ذات بابرکات اس صدی کی مجدد ہے جو ہمہ جہتی پہلوؤں میں تجدید کا کام سرانجام دے رہے ہیں۔“

“Looking at all these efforts of his, it is proved that in actual fact he is the blessed personality who is the *Mujaddid* of this century, the one carrying out the work of *tajdid* (mission of a *mujaddid*) in all its aspects.”<sup>6</sup>

There is a third article is entitled *مرض امت کا میجا* (see link), meaning ‘The Messiah for the ills of the Muslim *Ummah*’, and it declares:

”اقبال جیسے میجانے امت مسلمہ کو پہلے ہی تمام خطرات سے آگاہ کر کے ان سے نمٹنے کا طریقہ بتا دیا تھا۔... آج پھر ایک میجا کی تلاش ہے جو امت مسلمہ کو ہر محاذ پر فتح یاب کر سکے... اس وقت ایک میجا موجود ہے جو عالم اسلام کو عروج و تمکنت اور وقار و عزت دلا سکتا ہے... یہ شخصیت شیخ الاسلام ڈاکٹر محمد طاہر القادری کی ہے جو بلاشک و شبہ اور بلا مبالغہ امت مسلمہ کا حقیقی میجا ہیں۔“

“A Messiah like Iqbal had apprised the Muslim *Ummah* beforehand of all these dangers.... Today again a Messiah needs to be found who can make the Muslim *Ummah* victorious on every front.... At the present time, there is a Messiah who can raise the world of Islam to greatness, stature, prestige and honour.... This is the person of Shaikh-ul-Islam Dr Muhammad Tahir-ul-Qadri who is, without any doubt, ambiguity or exaggeration, the true Messiah of the Muslim *Ummah*.”<sup>7</sup>

Iqbal here is described as a “Messiah”, after whom Dr Tahir-ul-Qadri has appeared as the next “Messiah”. But, as quoted above, Iqbal regards the concept of the coming of a *Mujaddid* or a Messiah as alien to Islam and introduced into it by non-Arab philosophies!

Whether the assertions of Dr Qadri’s followers that he is a *mujaddid* or a Messiah are right or not, (a claim he seems not to have made himself), at least these articles confirm that the coming of *Mujaddids* in Islam, and the appearance of Messiah-like figures among Muslims, are concepts borne out by Islamic teachings.

### Blasphemy law in Pakistan and Tahir-ul-Qadri’s teachings on inter-religious harmony

The article cited above, while listing the achievements of this “Messiah”, says that one of the successes of Dr Tahir-ul-Qadri was:

”وفاقی شرعی عدالت میں مسلسل 3 دن دلائل دے کر یہ ثابت کیا کہ گستاخ رسول صلی اللہ علیہ وآلہ وسلم کی سزا صرف موت ہے اور اس کی توبہ بھی قبول نہیں ہوتی جو کہ اس وقت قانون بن چکا ہے۔“

“In the Federal Shariah Court [of Pakistan] he proved, by arguing continuously for three days, that the punishment for a person who insults the Holy Prophet Muhammad is nothing other than the death penalty and that even the repentance of such a person is not accepted. This is now the law.”<sup>8</sup>

On the other hand, throughout this magazine and elsewhere in their organization’s literature, one of the main aims of Dr Qadri’s movement is said to be to create harmony and understanding between Islam and other religions. An article in this very issue is entitled:

بین المذاہب ہم آہنگی کے پیامبر اور سفیر امن، ڈاکٹر محمد طاہر القادری  
(see link; p. 60–66 of printed magazine)

This title means: ‘*The Messenger of inter-faith harmony and ambassador of peace*’. The article says that he has taken practical steps to promote inter-faith harmony including:

”سفیر امن ڈاکٹر محمد طاہر القادری نے مسلم اور مسیحی راہنماؤں پر  
مشتمل مسلم کرسچن ڈائیلاگ فورم (MCDF) تشکیل دیا جس  
کا مقصد بین المذاہب ہم آہنگی اور مکالمہ کا فروغ قرار پایا۔۔۔  
MCDF کے تحت کرسس تقاریب تحریک منہاج القرآن کے  
مرکزی سیکرٹریٹ پر منعقد ہوتی ہیں جس میں پاکستان کی مسیحی  
برادری کے سرکردہ راہنما اور بپش صاحبان شرکت فرماتے  
ہیں۔ اس موقع پر امن کی شمع روشن کی جاتی ہے۔“

“Ambassador of peace Dr Muhammad Tahir-ul-Qadri created the Muslim-Christian Dialogue Forum (MCDF), consisting of Muslim and Christian leaders, the aim of which was to promote inter-faith harmony and dialogue. ... Under the banner of MCDF Christmas functions are held at the central secretariat of the Minhaj-ul-Quran Movement, in which leaders and bishops of Pakistan’s Christian fraternity take part.”<sup>9</sup>

But the blasphemy law, mentioned above as a great “achievement” of Dr Qadri, has been widely used in Pakistan to persecute religious minorities including Christians. Entirely false cases have been made up against Christian individuals of insulting the Prophet of Islam. Usually such a case has been based on the unsubstantiated evidence of some unscrupulous Muslim who wanted to settle a grudge or stood

to gain some property, land or the like by having the Christian convicted of this crime.

Apart from the persecution of religious minorities in Pakistan, this blasphemy law, which is credited to the efforts of Dr Tahir-ul-Qadri, has brought Islam into disrepute in non-Muslim countries, including Western countries. Yet it is stated in the above article:

”سفیر امن شیخ الاسلام ڈاکٹر محمد طاہر القادری مسلم امہ میں واحد  
شخصیت ہیں جو امت مسلمہ کو متحد کر کے مسلم و نان مسلم ورلڈ  
میں ہم آہنگی پیدا کرنے میں ایک پل کا کردار ادا کر سکتے ہیں۔۔۔  
ڈاکٹر محمد طاہر القادری کے افکار میں اسلام کا وہ حقیقی تصور موجود  
ہے جس سے مغربی دنیا میں اسلام کو Good will ملے گی۔  
مغربی اور اسلامی دنیا میں کچھ ختم ہو گا کیونکہ آپ عالمی امن،  
حقوق انسانی اور مذہبی رواداری کے داعی ہیں۔“

“Dr Tahir-ul-Qadri is the only figure in the Muslim world who, by uniting the Muslim *Ummah*, can play the role of a bridge to create harmony between the Muslim and non-Muslim worlds ... his ideology contains that true picture of Islam which will gain goodwill for Islam in the West. The tensions between the Western world and the Islamic world will come to an end because he calls for world peace, human rights and religious tolerance.”<sup>10</sup>

The actions of Dr Tahir-ul-Qadri in advocating the introduction of the blasphemy law in Pakistan have resulted in a situation which is the complete opposite of his aims as set out in the last quote above. Relations between Islam and the West have worsened as a result of this law, with an alarming increase in disharmony, ill-will and tension.

#### Footnotes:

<sup>1</sup> P. 51, col. 1 of the printed magazine. Page number references below are to the printed magazine.  
<sup>2</sup> P. 51, col. 2.  
<sup>3</sup> P. 24, col. 2.  
<sup>4</sup> *Iqbal Nama*, Part II, *Makatib Iqbal*, (Muhammad Ashraf, Lahore, 1951), pp. 230–232, Letter no. 87.  
<sup>5</sup> *Speeches, Writings and Statements of Iqbal*, (Iqbal Academy Lahore, 3rd edition, 1977), p. 168.

<sup>6</sup> P. 41, col. 2.  
<sup>7</sup> P. 70, col. 2, to p. 71, col. 1.  
<sup>8</sup> P. 71, col. 2  
<sup>9</sup> P. 62, cols. 1–2.  
<sup>10</sup> P. 61, cols. 1–2.