

## A brief sketch of my early life before the claim

**Question:** I'm interested to know about his life before his claim?

My name is Abdul Ghaffar and my family name is Janbah. Janbah is a sub branch of Jaat caste. I am born ahmedi. I was born on my farm in a clay-built room near a village named Daver (a village nearly five kilometres away in the west of Rabwah) on any unknown date of March in 1954. Moreover I am not a son of landlord but a son of a farmer, who has some agricultural land. We are five brothers and sisters and I am the youngest one. My mother was uneducated. Both of my sisters also did not go to school. My mother and my sisters can hardly read the Holy Quran. Please remember that before my birth the most high Allah had made me a Sign of His mercy and I was born as a promised Zaki Ghulam (pure and virtuous youth) of the Promised Mehdi & Massih(as). This humble was six months old when my respected father Choudhry Sher Mohammad Janbah gave me in the supervision of the most High God and himself passed away to the next world. How gave me my respected father in the supervision of Almighty God? My respected mother Ghulam Fatima told me this incident many times. This incident is like this. My father has two younger sisters. When my father was near to die both of them visited my father. Before a few days of my father's death they were sitting next to him. One of my aunts asked his sick brother: "O, my brother, your other children are old enough but Abdul Ghaffar is only six months old. By which supervision are you going to leave him?" Answering this question my father remained silent but raises his forefinger to the sky. At this moment, when my father was dying, he has given his baby in the supervision of Almighty God.

### My Father's worship in the loneliness

My father was not deeply interested and involved in worldly matters. He had preferred Deen (religion) and the hereafter over the world. He was contented and liked contentment. He was a lover of Ahmadiyyat and was very sensitive and careful in viewpoint of Divine and human rights. He was a farmer and our farm was surrounded by a sandy desert. Here I want to describe an event of my father's extreme piety and righteousness. My late mother told me this event many times to me. My father gave a big area of his land to tenants. When these tenants irrigated our crops, they heard my father's weeping in the sandy desert after midnight. These tenants told their wives that they regularly hear Sher Mohammad's weeping in the desert. The wives of these tenants asked my mother whether there is any dispute between husband and wife in your home? Our husbands said that they hear Sher Mohammad's weeping in the related desert. My mother told them that there is no dispute in our home. My husband is a godly man and after midnight he goes in the desert for supplicating and praying to God.

## Beginning of education

At the time of father's death both of my brothers were in the sixth and seventh classes. After the death of father they also left the school. We don't live in any village or city but at a farm surrounded by a sandy desert. In this critical situation nobody taught me even the Holy Quran. In viewpoint of religion I would say that I was absolutely uneducated. Its reason was that my mother and her orphan children were fighting a war of their survival. They have not time and sense for this task. At the age of six or seven I went to the Government primary school of Daver. In the beginning I was afraid of school but my mother and brothers lovely advised me to learn. My brothers said to me that they left school because of father's sudden and untimely death. So they were uneducated. They admonished me to learn, while they were working on the farm. In this way my education started. Village Daver was two kilometres away from our farm. I went to school by foot. After primary I went to the middle school in Ahmed Nagar. Ahmed Nagar was a town and it was about four kilometres away from our farm. Naseer Ahmed Qamar, who remained private secretary of Khalifa IV and probably he is editor of weekly Al-Fazal London now, was my class fellow from sixth to eighth class. In March 1969 I received my middle school certificate. My division was first and in school my position was second. In March 1969 in the ninth class I joined the T I High School Rabwah. In high school I studied natural science. I achieved high first division and in the whole school my position was third. After matric I could not continue my regular studies. For some time, I worked on my farm as a farmer and helped my brothers. During this time I privately passed FA and BA examinations.

From the beginning my brothers put the passion for knowledge in my heart. Throughout my educational career I remained the most silent student of the class. My all class fellows knew it very well. I did not do it knowingly. This was my nature. During my educational career I was a good student. If I would say that I was an intelligent student then this wouldn't be wrong. But I was not genius or extremely intelligent. I believe that people are not by birth genius or extremely intelligent. It is Almighty God Who makes some one genius or extremely intelligent whom He likes. Here arises a question which is the following. For the sake of its proof here I give an example of Sir Isaac Newton (1643-1727). So far as Newton is concerned then it should be remembered that during his educational career he was a quite normal student. The question is how Almighty God made him genius or extremely intelligent. A contemporary writer, William Stukeley, describes in his *Memoirs of Sir Isaac Newton's Life* a conversation with Newton in Kensington on 15 April 1726, in which Newton recalled:

**"when formerly, the notion of gravitation came into his mind. It was occasioned by the fall of an apple, as he sat in contemplative mood. Why should that apple always descend perpendicularly to the ground, thought he to himself. Why should it not go sideways or upward, but constantly to the Earth's centre."**

Likewise White, Michael in describing this incident has written;

**"Newton himself often told that story that he was inspired to formulate his theory of gravitation by watching the fall of an apple from a tree."**

(White, Michael (1997). Isaac Newton: The Last Sorcerer. p. 86)

We know that falling of an apple on earth is just an ordinary incident. Before Newton many people would have seen falling of apples or bricks and even stones on earth but none of them concentrate on this ordinary event. When Newton saw an apple falling on earth, he received an indication from the unseen at that time. Why this apple fell on the earth? Why this apple has not gone upwards? I think that this moment and this question were very blessing for Newton. If this question does not emerge in his mind then how law of gravitation was discovered? And the indication and the question that emerges in his heart or mind about the falling of apple made him genius or an extremely intelligent.

Secondly, half past four centuries before now in his time when Newton firstly said to the people around him, "The earth pulls the things to towards itself". Then certainly many of them laughed on him and told him, O Newton are you not mentally sick? When something fell down to the earth, then in this action how and from where the pull of earth comes? Things have to fall from upwards to the downwards. They cannot fly upwards. It is a very common phenomenon and what is new in it?

### **Incident of Mirza Tahir Ahmed**

Most probably in 1970, it was a blessing evening. I was coming from Daver to Rabwah. A bundle of washed clothes was on my head. When I was near to Rabwah, a white car passed me. Approximately fifty meters before me the car stopped and then reversed back. When this car came by me, the driver opened the door and asked me to sit in the car with him. I sat with the driver and the car moved onwards. The driver asked my name? I said that my name is Abdul Ghaffar. He asked me where I was coming from? I Replied from Daver. Are you an ahmedi? I replied, yes. What do your parents do? I replied my father died and my brothers are farmers. He asks from me:

How much wheat do you produce per acre? I replied him approximately twelve maunds (Pakistani weight equivalent to 100Lbs). The driver told me that it is very less. I said to him perhaps it is less in your opinion but in our farm the same is produced. During our conversation we arrived at Factory area (a boundary mohallah of Rabwah). Then he asked me: Where do you live? I replied in Darulsaddar Gharbi near Alfaiz Flats. Then the driver turned the car to Alfaiz Flats. When the car arrived the Alfaiz Flats, I said that my home is in the near. Then the car stopped and the driver told me that his name is Mirza Tahir Ahmed. Whenever you have any problem then come to me. Perhaps Mirza Tahir Ahmed will say these words in routine as a rich or superior people say to the poor. Since we Ahmedies believe that Hadhrat Mirza Ghulam Ahmed(as) was a true man likewise we also think that his generation is also true and noble. Being a poor student I consider this promise as a valuable wealth and kept it in my mind. I thought that whenever some big difficulty will come in the way of my academic journey then I'll ask Mirza Tahir Ahmed for help.

## Two Blessed and Rejoicing Dreams

In 1978 I was a student of Bachelor of Arts. I had determined to get higher education. It was my desire that in my doctoral thesis I should prove Islam the best and applicable system as contrast to capitalism and communism. At this time I did not know why and where from such ideas came in my heart. In these days I had two dreams one after another. Before describing the two dreams, I want to write one strange event because it relates to one of my dreams. In the end of 1977 or in the beginning of 1978, one day I came from my village to Rabwah. Before the prayer of Isha, I felt that some poetic sentences were arising in my heart. Though I had never composed any verse and nor my temperament was inclined to poetry. Even then these sentences were a little composed. It may be that these sentences do not fill up the standard of poetry but no doubt some poetic frenzy is found in these. After a few minutes I wrote these sentences down. Next day I felt that this was a very good supplication and it should be read in the prayer. So afterwards according to my ability I read this supplication in the prayers. Please remember it that when these verses arose in my heart, I do not consider these as Ilhami or Revealed verses. Now I write these supplicatory verses here.

### My Call

1. O, my Allah now ye listen to my call. I am wisher of Thy forgiveness; listen to me, my the Most Forgiving.
2. I am a sinful man and have come to Thy door. I have brought with myself nothing but tears of shame.
3. Weeping tearfully in the streets; O, my Lord, I am being kicked from door to door.
4. Ye make me pure and virtuous; and the love of Islam set in my heart.
5. At every moment, I prefer faith on the world. I worry for the victory of Islam momentarily.
6. I spread out the truth of Islam in the world. I lighten the candle of guidance in every home.
7. I live on Islam and die on Islam. I sacrifice every drop of my blood for the cause of it.
8. I refrain from vice and speak the truth. A bloom of Thy garden, Ye protect the bloom

### Dream No-1

Two or three months of this event I saw a dream. It happened the following: Between Rabwah and Lalian there is a brook and now a days it has been dried. Whenever there is a high flood in Chenab River then it is also filled with overflowing water.

“In my dream I saw that both banks of brook were a little grassy. On the North Western bank of the brook suddenly I saw to myself before Hadhrat Mirza Ghulam Ahmed the Promised Mahdi & Massih(as). Hazoor(as) said to me “Ghaffar says prayer and pray with me”. With Hazoor(as) I raised my hands to the sky and began to read aforesaid supplications. Finally I woke up when I was reading these supplications”.

After having this dream, I was too much surprised. I thought that it was a strange dream but I did not know its interpretation. I did not describe my dream before any religious scholar nor did I ask for its interpretation. I told only this dream to my mother, one or two of my close friends and the matter was finished.

## **Dream No-2**

We have a little agricultural land near Daver. The land is divided in to lower and upper areas. In the time of my father on the upper area, there was a clay-built mansion. I was born in this mansion. Later this mansion was razed. Since I had seen it in my childhood therefore its shape is in my mind. In my dream I was standing out of this mansion. Suddenly I saw that Hadhrat Aqdas Mahdi & Massih Maud(as) going through our lower area of land. Seeing Hazoor(as) I ran to them. I caught Hazoor(as)’s blessed hands and kissed them. I requested Hazoor(as):

You are passing our house. Please come to our house and give us dignity of your service. Hazoor(as) told me that he had something to do and later he will come to our house. Hazoor(as) went onwards and I came back to our mansion. After a while Hazoor(as) came to our house. Hazoor(as) collected all members of our family and advised us for prayer. Hazoor(as) affectionately said to me, “Ghaffar come with me. Nowadays on our land juice of sugarcane is yielded.” He asked me to drink juice. I became extremely happy. I took a small bucket and said to household: I am going with Hazoor(as) on their land. There I will drink juice and also bring some juice at home. Then I walked behind Hazoor(as).

After a long walk along with Hazoor(as) I entered their estate. The land was so lovely that I have no words to state. In my dream I think that our land was not so good. We will also sell our agricultural land and buy along with Hazoor(as)’s estate, though we find less. Here I woke up.

After having these dreams I was too much pleased. A quite certainty was arisen in my heart that these both dreams are no doubt blessed. Only to meet Hazoor Aqdas(as) in a dream is a good fortune. But even then I do not impose these dreams upon myself. I saw these dreams and was pleased. I thought it was blessed and the matter was finished .When I had these dreams, I was unaware of their interpretations. Nor any desire was arisen in my heart to ask any holy man about the interpretations of these dreams. Moreover I say that my these dreams were not sensual. Usually there is some reason for a sensual dream. There is no such reason for me. For example if there is a son of any tradesman or politician. Then it is possible that some thoughts pertaining to trade or politics arose in his mind.

Moreover it is also possible that later on at any time these thoughts adopted a form of dream. So far as I am concerned then my case is not like this. Neither I was a son of any Mahdi & Massih Maud(as) nor

any spiritual teacher. I was a son of a quite common farmer. So being a poor and helpless student my thoughts were limited only to my education.

### **The impression of Nabi Bakhsh**

After BA I went to Karachi to my cousin. My main purpose to go to Karachi was to continue my education. I decided that along with study I will do part time job. Here in Karachi there happened an incident with me. This incident is also an important one in my pre claim life therefore I will write it here. At that time in Karachi there was a cinema named Kaiser. The owner of this cinema was an ahmedi. The owner of cinema had a good and friendly relationship with my cousin. My cousin talked with him about my part time job. The owner of the cinema replied him that he will give a part time job but the worker should be noble and honest. My cousin told him that my cousin is a noble and honest man. So in the cinema I started my job as a booking clerk. After two weeks the security members of the cinema began to oppress me. They said to me that they will give me the whole money and I should give them all tickets. I told them that it was a wrong thing and I will not do it. In the past these security members took all tickets and sold them in the black-market. Because of me their black-marketing came to an end. One day I was selling tickets. One security member who was a little bit intoxicated came and began to abuse me. I did not answer him and continued my work. I only said to him that you are not abusing me but to yourself. After booking I gave the money to the manager and thought that it was a wrong place and it was difficult for me to work here. In the evening Nabi Bakhsh the chief of the security persons took me to the upper storey. We sat down and then he asked me: "Ghaffar what is in your heart?" I replied him that there is nothing in my heart. He again and again asked me that there is something in your heart. I told him brother there is nothing in my heart. Then he told me that what happened today. It was like a film before me. A man was abusing you but you did not response him. Although you were also a young man and you can respond him in every way. At the end he told me, "If in future ten years you are leading your life in this way then you will achieve the purpose of your life." At this time I could not understand the meaning of the statement of Nabi Bakhsh.

At night I came back to home and told this incident to my cousin. I also said him that it is difficult for me to work here. While getting abused even then I remained steadfast and honest.

I hope that my cousin will encourage me but he was angry with me. He said to me that you could not work and always clung with nobility and honesty in the world. The behaviour of my cousin discouraged me. I was very sad and I went to sleep tearfully. In the sleep I saw a dream. In the dream I was in Rabwah. I was going from Factory area to Rehmat bazaar on the road. Both my brothers Abdul Salam and Abdul Sattar were with me. They asked me to join Police department as an A S I because they have a recommendation for this post. I said to them that I will not join Police because there is bribery in this department. My both brothers were saying to me to join the police again and again and I was refusing them because of bribery in this department. During this conversation we reached the Rehmat Bazar. Here I saw a policeman standing before me and he gave me a salute in a professional way. When I saw his cap

within the moon there was written: “وَاللَّهُ خَيْرُ الرَّزَاقِينَ” (and Allah is the Best Provider) and here I got up. Anyhow with this dream I was satisfied and my all grief was removed.

### **Admission in the Punjab University**

In 1981 for the sake of higher education I wanted to join the Punjab University. But I could not do so because of my poverty. At this time I had only 7 acres of agricultural land. According to mortgage with possession I gave up my land and got some money. I got an admission in political science for M A. In five year out of five papers there are two papers about political thought; namely Muslim political thought and Western political thought. In western political thought we had to study many western political thinkers including Greek political thinkers Socrates, Plato and Aristotle etc. In case of Socrates I had read his well known principle “virtue is knowledge”. This Socratic principle had been termed and treated as ethical theory. It had been described about it that if someone had a knowledge of virtue then he can do virtue. When I read this explanation of Socratic principle in related books then I was not satisfied with this interpretation. Here comes an indication in my heart that this Socratic principle “Virtue is Knowledge” did not mean what had been described in books? It meant something different. At this time since I was under pressure of examination; I turned my attention to syllabus and decided to think about it later on. Our final examinations were held in September 1983. I was quite sure that I will obtain very good marks in M A. For higher education I wrote to a few universities in abroad. These institutions sent me their prospectus. Nearly every university demands 10000\$ in advance for annual fee and other miscellaneous expenditures. Now I had nothing to sell except my father’s house. But my father’s house was also in control of my brothers. I could do nothing.

### **Request for help**

I had heard many sermons of Caliph III. He had many times told ahmadies that the Ahmadiyya Jamaat will always help intelligent students in financial problems. At this time difficult time I remembered Mirza Tahir Ahmed’s promise. Now Mirza Tahir Ahmed was not only Mirza Tahir Ahmed but also Caliph IV of Jammat-e-Ahmadiyya. In the beginning of October 1983 I wrote him a letter and reminded him his promise. For completion of my education I requested him for scholarship. I also said that if it is not possible for Jammat to give me a scholarship then I beg for a loan (Qarzay hasna). After completing with education I would return Jammati loan as soon as possible. Mirza Tahir Ahmed answered my letter and his reply was very strange and disappointing for me. He neither accepted nor rejected my request. He wrote to me that if Nazir-e-Taleem (Minister of education) decides to give you scholarship then I will not interfere. In this way Mirza Tahir Ahmed instead of fulfilling his promise tried to evade and sent to me Nazir-e-Taleem. When I met with Nazir-e-Taleem and put Mirza Tahir Ahmed’s reply in front of him then he immediately refused me to help. Any how the reply of Mirza Tahir Ahmed deeply disappointed and depressed me. A mountain of grief fell upon me. My heart was broken into pieces and along with the promise whom I was worshiping as an idol was also broken into pieces. At this time I

knew that no man can give some thing to others. Promises are only promises. The Giver is only the most High Allah. In the beginning of November in the same grievous condition from

### **A blessed prostration**

Rabwah I came back to Lahore. When worldly people left me and breached of their promises then Almighty God assisted me and assured me His help. He took me in his providence (at this time I understood the words of Nabi Bakhsh jamadar what he had told me in Karachi). It was this moment when I received Divine Love; I had been told that there is A Living and Almighty God Who has the power to do all things. There is nothing impossible for Him. In these days there was a “Club of Talent Ahmadi Students” in Lahore. Those students who have achieved some distinguishing position in their educational career are the members of this club. I was also a member of this club. It was so that every month one member of the club had to choose a topic and in the light of Holy Quran. He had to deliver a lecture to his fellow members. When I reached Lahore then the members of the club asked me to deliver a lecture to the members of the club in December. Although in these days I was free from University, I began to consider on the well- known Socratic principle “virtue is knowledge“. I decided to deliver lecturer on the same topic to my fellow members of the Talent club. As I have previously told that in first year of M A I had become aware of this Socratic concept “virtue is knowledge” .What was thought about this concept did not appeal to me. There emerged in my mind and heart that this doctrine did mean something other. Seeing this Socratic concept firstly it seems very simple and quite easy to understand. But the matter is not just so. When I began to consider on this Socratic concept then I was too much surprised and confused that even after MA I did not know that what is knowledge? It was very ashamed and a sad thing for me. This concept only tells us that virtue and knowledge are one and the same. But in this way the main and important question once again remains before us that what is virtue? To know of the reality of knowledge first we have to become aware of the essence of virtue. Though I was the best student of my class in university I was unable to know the answer of this question. Two or three weeks I worked very hard and used my intellectual abilities to the utmost level. But the result was zero. In the middle of December there came a blessed Friday.

After saying Friday prayer I came in my room and began to think about the essence of virtue? Now I was incredibly tired and I felt that it is impossible for me to know what is virtue. At this time there came an idea in my heart that I should ask the answer of this question from the All-Knowing and the All-Aware Being. Meanwhile in my heart there emerged a zeal and hurry for prayer and on my bed I prostrated in the attendance of the most High Allah. For the sake of knowledge the most High Allah had revealed to Hadhrat Mahdi & Massih Maud(as) some prayers. I had learned these revealed prayers by heart. In prostration I began to say these prayers. These revealed prayers are the following:

(1) رَبِّ زِدْنِي عِلْمًا “Lord bestow upon me an increase of knowledge.” (Eng /Tadhkirah p-454/Al-Hakam, Vol. IV, No.32, September 10, 1906, p.10)

(2) رَبِّ عَلِّمْنِي مَا هُوَ خَيْرٌ عِنْدَكَ Lord teach me that which is good in Thy estimation. (Eng-Tadhkirah p-802)

(3) رَبِّ أَرِنِي أَنْوَارَكَ الْكُلِّيَّةَ Lord, show me Thy All Comprehending lights. (Arabic & Eng-Tadhkirah p-766)

(4) رَبِّ أَرِنِي حَقَائِقَ الْأَشْيَاءِ Lord, show me the reality of things. (Arabic & Eng-Tadhkirah p-864/865)

(5) اے ازلیٰ ابدیٰ خدا! مجھے زندگی کا شربت پلا۔ O Eternal and Everlasting God, give me to drink of the sweet water of life. (Arabic & Eng-Tadhkirah p-850)

I remained saying these revealed prayers in prostration (Sajdah) for some (8 or 10 minutes) time. In this state neither I felt but I was quite certain that the most High God has listened my prayers and in this way many informations about “Virtue” and “Knowledge” were penetrated in my heart and mind. After arising from Prostration (Sajdah) I was very happy and my physical and intellectual weariness have gone. When I got up from the Prostration then I was not that Abdul Ghaffar who has been before the Prostration. I was completely changed and I was a new Abddul Ghaffar. I do not know what happened with me in the Prostration (sajdah). I think as Almighty God says in His holy Words: *إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ* “Verily His command, when He intends a thing, is only that He says to it “Be”, and it is.”

(SuraYaseen Verse No-83) Perhaps the same thing had been happened with me in the Prostration (sajdah). Any how Almighty God knows the best what happened with me. The same day or next day Divine theory “Virtue is God” was revealed on me. Afterwards it happened so that without my thinking and endeavour suddenly some in formations had come into my heart and mind. Thereon I felt that some one is teaching me from the invisible and some mysteries of religion and knowledge are being told to me. Then I have written divine theory “Virtue is God” in the light of these informations. When I had finished writing of this divine theory then I had been told that this theory has been developed from the particular marks of the prophecy of 20.feb 1886. Therefore it has been termed also as “the reality of the revealed prophecy”. I had been also told that the revealed prophecy of 20<sup>th</sup> February 1886 cannot be applied to any of physical child of Hadhrat Mahdi & Massih Maud(as) because they do not enter in the circle of the prophecy of Musleh Maud. Therefore Khalifa II’s claim of Musleh Maud is entirely a lie. Up to this time what I have written or in future I will write is an account of the blessing of the aforesaid Sajdah.

(1) When hadhrat Moses(as) went to see fire then what happened with Moses, what happened with Hadhrat Mahamta Budh under holy fig tree, what happened with Hadhart Mohammed (peace be upon him) in the cave of Hira and what happened with Hadhrat Mirza Ghulam Ahmed (as) in a night when he was in Gurdaspur? The same happened with me in the blessed Prostration (sajdah) when I was in the Ahmadiyya hostel known as Darul Hamad in Lahore. All these holy and chosen persons were appointed or commissioned for specific missions in the same way I was appointed for a specific mission of reformation of the Jammata-e-Ahmadiyya.

(2) Nobody can deny the importance of the question. Even Hadhrat Mohammad (peace be upon him) has called it half knowledge. Sir Isaac Newton said that when he saw an apple falling on the earth then a question was emerged in his mind that why should it not go sideways or upward, but constantly to the Earth's centre? He told that at this time I was inspired. Moreover I am quite sure that when firstly such a

question (why should apple do not go sideways or upward, but constantly to the Earth's centre?) will emerge in the mind of Newton then many people of his time would have said to him; O, Newton, "what is a new thing in your question? It is a matter of common sense that every heavy thing falls on the earth. During my life as a student a similar event also occurred to me. In the University of Punjab I had read "virtue is knowledge" at the first time. Afterwards I read its explanation in different books. The explanation of different scholars did not satisfy me. At this time a question was emerged in my mind that this Socratic principle did mean something different? Certainly there is some reality hidden in this principle. Now I think that this question was not my thinking. This question came in my mind from the unseen and it was a sort of inspiration. After examination there emerged such circumstances and this Socratic principle came before me. I began to know its reality but failed. After prayer then Almighty God discloses to me the secret of "Virtue is Knowledge". I was told that it is not an ethical theory but a theory of Knowledge. Furthermore Almighty God reveals to me the most high and Supreme Ultimate Universal Concept "Virtue is God".

(3) It is possible that even now someone says what is virtue or what is knowledge are not important questions? All we know what virtue is and what knowledge is? I say that so far as what is virtue and what is knowledge are concerned then these are the most difficult questions in the history of human beings. Here I don't enter in its detail and will advise to read my divine theory "Virtue is God". In this context I write only some words of a British Professor of philosophy. He says.

**"But as, for Socrates, the sole condition of virtue is knowledge, and as knowledge is just what can be imparted by teaching, it followed that virtue must be teachable. The only difficulty is to find the teacher, to find someone who knows the concept of virtue. What the concept of virtue is that is, thought Socrates, the precious piece of knowledge, which no philosopher has ever discovered and which, if it were only discovered, could at once be imparted by teaching, where upon men would at once become virtuous."** (A critical history of Greek philosophy by Walter Terence Stace p.149)

Let me to disclose that this very divine theory is exactly the truthfulness of the revealed prophecy of 20<sup>th</sup> February 1886. As almighty God says in His Words:

*"He will be extremely intelligent and understanding and will be meek of heart and will be filled with scientific and philosophic knowledge. He will convert 3 into 4 (of this the meaning is not clear). It is Monday a blessed Monday. Son, Delight of the heart high ranking noble; a manifestation of the First and the Last, a manifestation of the Truth and the Supreme; as if Allah has descended from heaven."*

I invite all of you to find these central proofs of the revealed prophecy in this Divine theory. This Divine theory can also be called as supreme ultimate universal theory or mother of theories. I have been told, "Theoretically it is impossible to go beyond this theory".

Mirza Tahir Ahmed Caliph 1V has rightly told the world and specially to the ahmedies:

*It was a miracle of prayer that a staff becomes a serpent before magicians.*

*Today look, the prayer of a true man will swallow all sorts of snaky magic.*

## **An Important Question**

Please remember my initial life spent in extremely poverty and simplicity and the most high Allah has protected me in every state and manner. Before knowledge and claim of Ghulam-e-Masihuzaman like other usual ahmedies I was also an ordinary ahmedi. The signs and realities of 20 feb1886 prophecy slowly remained entering in my life but before December 1983 (Sajdah.) I was totally unaware of these facts. In the end of the reply of the aforesaid question I put an important question before all ahmadies. The question is as follows.

We know and our beloved Hazoor Hadhrat Mirza Ghulam Ahmed (as) has written in his writings in many places that his father Mirza Ghulam Murtaza was a worldly man. He passed his all life in the love and grief of world. Even he dislikes his younger son (Hadhrat Mirza Ghulam Ahmed “as”) and his religious aptitude and preference. Here my question is that if almighty God can give a birth to a Mahdi & Massih (a great Ghulam of Hadhrat Mohammad “Pbuh”) in a house of a worldly man then why He cannot give a birth to a Zaki Ghulam (Promised Reformer) to such a man who was not only a godly man but he had also preferred the faith over the material world?

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