

## “Aab Aamad Tayyamum Berkhast”

(John goes when Jesus comes)

يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا قَوَّامِينَ بِالْقِسْطِ شُهَدَاءَ لِلَّهِ وَلَوْ عَلَىٰ أَنْفُسِكُمْ أَوِ الْوَالِدِينَ وَالْأَقْرَبِينَ (النساء ١٣٦)

O ye who believe! Be strict in observing justice, (and be) witnesses for Allah, even though it be against yourselves or (against) parents and kindred.

This is a letter from an anonym person:

SALAM, By the way how can we accept you? Should we do a BAAIT?,,, and leave the Khalifa-e-waqt. It is very contradicting claim with the normal reasoning of Ahmadi beliefs. If you are an appointed divine from God than why is someone else heading the Jamaat. The dreams you wrote and your Nazm can possibly be right and from God but in my opinion you misunderstood the message from God. You also wrongly understood some of the poems from Khalifa IV RA. He denied such beliefs in response to your letters. He was not expecting any promised Ghulam and Musleh Maud in present age. You wrote that you took queue/hint from his different ASHAAR, If he denied such representation of ideas in those ASHAAR than I believe you surely are wrong in quoting Promised Messiah and also from Holy Quran. Every other Ahmadi daims that he / she has seen several dreams, day time images and words of God, thus you are not alone. It is a repeated phenomena in Ahmadi families to see righteous dreams and I believe that God has done the same with you but you misunderstood and continued to misunderstand. You are also against the NIZAAM, System, but as I have the understanding, it is a plant sown by God himself. Khilafat is also sown by God which has become a strong tree now. If you are God's appointed person than what is Khalifa's authority and what is your authority, where is the dividing line? There will be conflict. Should Khalifa consult you on all matters or what? If you are not NABI than there is no Obligation to believe in you. Do you claim to be a NABI? If you are a NABI than lets see what message you brought other than

- 1.You are Ghulam and Musleh Maud
- 2.NIZAAM is bad and stopping freedom of speech.

I am failed to get anyother point or divine message than these 2. What message you brought? like other prophets did. Hazrat Masih Maud AS wrote over 70 books and challenged the religious world by showing the beauty of Islam, Are you going to follow him? Anyway all the best with your life. You have started an interesting discussion where unfortunately you have to face ridicule. But for such a tall claim you should have strong reasons. You should also prove yourself. Even if you are right in pointing out some misjudgments to Promised Messiahs prophecies by later KHALIFAS, the burden of proof is on you. How can your truth be judged by mere fact that in your opinion Khalifa II and others misunderstood about Musleh Maud's prophecy. This doesn't mean in any case that you become automatically Musleh Maud. Prove your truth as well.

Brother anonymous,

اسلام عليكم ورحمة الله وبركاته۔

You did not write your name in your letter. If you do write your name and I reply by addressing you then it was better and I feel pleasure. However, thank you for your letter and for your well wishes. You have raised very sincere questions with very sincerity. Also thank you for these questions. In answers of these questions other people will also gain useful information. It appears from your letter that you have raised these questions with reference to my Message. Now I do not know that you have read my book (Ghulam Massihuzaman) or not. If you have read this book then you should have found answers of most of these questions in it. If you have not read the book then you must read it in the light of your questions and indeed try to find answers in it. Before I say anything, I request that your post is in English, with apology I am writing answers of these questions in Urdu. I will attach your English letter with my answers so that other people could also read your questions and my answers together. In the end of your letter you say that if you are true in saying that after Hadhrat Massih Maud<sup>ؑ</sup>, from his khulafa, misunderstandings occurred about his<sup>ؑ</sup> prophecies, then the burden of its proof is on you? By your saying that Hadhrat khalifatul Massih Al-Sani and other people misunderstood prophecy Musleh Maud, how yours truthfulness is proved? As a result of this how can you become Musleh Maud? You provide the proof of your truthfulness?

In response I say that; I do not say this that after Hadhrat Massih Maud<sup>ؑ</sup> his khulafa made mistakes in understanding his prophecies. It is certainly not so. I say so only about the Divine prophecy of 20<sup>th</sup> February 1886. In this detailed prophecy good news of a son and a Zaki Ghulam are present. I only say this much that unfortunately in Jama'at Ahmadiyya with regard to the prophecy about Ghulam, a misunderstanding has been take place. When this prophecy was descended since then the series of trial began in Jama'at Ahmadiyya. And yet it is continued. The Holy man on whom this prophecy was descended, he again and again said that some time in understanding their prophecies even from Prophets interpretational error occur. When a Prophet can also make interpretational error in understanding his prophecy (which is removed later), so then khulafa of Prophets i.e. his successors certainly can also make error in understanding any prophecy. Possibly this question might also come in your mind that if after Prophets their khulafa can make error in understanding prophecies so then you (i.e. this humble) can also make error in understanding Divine prophecy. My appeal is that if I try to understand Divine prophecy only with my sense so then I can also make interpretational mistake. But I indeed in the beginning, in the dedication of my book, in very clear words; it is said **“to the name of Allah the most High who made me aware of the reality of the prophecy about the Ghulam Massihuzaman”** and Allah the Most High is mighty over this thing, you will ask, how? Its details other than the (section) Muqadma of this book, is presented in the first and second part of the book. Little consideration and attention is required. You read first three chapter of first part so then this matter will be exposed to you that how misunderstanding occurred in understanding this Divine prophecy?

Yours this question that if this is to be accepted that after Hadhur<sup>f</sup> his khulafa misunderstood this prophecy and you have been pointed it out, so how it is proved from it that you (i.e. this humble) are Ghulam Massihuzaman i.e. Musleh Maud? Yours this statement is very true. When do I say that because I have proved it with evidence that after Hadhrat Massih Maud<sup>f</sup> about prophecy of 20<sup>th</sup> February 1886, a misunderstanding has been occurred therefore I am Ghulam Massihuzaman i.e. Musleh Maud. On the contrary, I say that my proof of being Musleh Maud is present in second part (i.e. reality of Divine prophecy) of the book. You can ask, how? I say that I have been given from Allah the Most High the greatest concept of “**Virtue is God**”, similarly as two and half thousand years ago; Socrates was given the concept of “**Virtue is Knowledge**”. For centuries, Socrates this “theory of Knowledge” remained riddle for human beings. You know that riddle is such puzzle that is before knowing it, is most difficult and after knowing it is become easiest. To explain my reason, I write a riddle. For example (red cow, eat wood, drink water and die), this riddle indicate toward fire. Now any person who does not know the meaning of this riddle; for him it is most difficult puzzle and whoever knew it, for him it is easiest. The very same matter happens with Socrates “theory of Knowledge”. The beginning of my spiritual incident taken place during consideration about this “theory of Knowledge”, its some details are present in the (section) Muqadma of my book. Allah the Most High not only made me aware of the meaning of this Socratic “theory of Knowledge” but even I was given a supreme theory than this theory that is **Divine theory**. The prophecy of Ghulam Massihuzaman that is Musleh Maud is found in many places in Jama’at Ahmadiyya literature. In this Divine prophecy not only the glad tiding of Ghulam is present but his some attributes or signs i.e. indicators are also mentioned. Among these indicators his central signs are described as;

“**He will be extremely intelligent and understanding and will be meek of heart and will be filled with scientific and philosophic knowledge. And 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.**”

You also know that the perfect insight of Allah the Most High is not possible with only sense. This is why Allah the Most High says; وَلَا يَحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ (۲: ۲۵۶) Nor shall they compass aught of His knowledge except as He willeth.

Now I have been given above mentioned “Divine Theory” with the same signs. And similarly this “Divine Theory” indeed is the Ilhami (revealed), scientific and absolute proof of my being the Ghulam Massihuzaman. The second part of book “Ilhami Pashghoi ki Hakiqat” (the reality of revealed prophecy) consist of this proof.

I am not a Prophet but promised Ghulam of a Prophet. You do believe Hadhrat Mahdi & Massih Maud<sup>f</sup> and also have faith on all his Divine (Ilhami) words that these words were true and were from Allah the Most High. In the Divine prophecy Allah the Most High gave Hadhur<sup>f</sup> the good news of a Zaki Ghulam that he will come after him and will give testimony of his truthfulness. If that Ghulam appears with its signs, then is it not the duty of people of Jama’at to also accept this promised Ghulam because they have already

accepted this Divine prophecy in which his good news is present. Remaining your this statement that it is obligatory to believe Prophet and not to non-prophet. These all are the figment of your imagination and excuses for getting rid of Truth. You say that in my (of this humble) message there are only two things. (1) I (this humble) am Ghulam and Msuleh Maud (2) and this that system is wrong.

In fact in the book, I have proved with full details that the claim of Hadhrat khalifatul Massih al-Sani<sup>b</sup> was based on misunderstanding. He was a promised boy not promised Ghulam. The Promised Ghulami, Allah the Most High has granted me and given it's an undeniable proof. As for as the matter of Nizam (system) is, so I am not against systems but I am against every such system in which freedom of thought is snatched from people and their thoughts to be sealed with the compulsion. Otherwise without system even a home can not be managed albeit a nation or country to be managed. System must be present but its essence to be in accordance with Quran and Islam. In the introduction (of my book) you must read the extract of Friday sermon of 5<sup>th</sup> December 1986 by forth khalifa<sup>z</sup>. Are people of Jama'at given such freedom? If not, then why? Certainly Allah the Most High has established Jama'at Ahmadiyya but how can you say that this system is also established by Allah the Most High? Does Allah the Most High also give contradictory commands? From one end proclaim that there is no compulsion in the matter of faith and on the other end establish such system whose foundation is even laid down on compulsion. It is true that Hadhrat Massih Maud<sup>r</sup> has written more than seventy (70) books. But almost in his every book the life of Massih, death of Massih and finality of Nabuwat is mentioned because he<sup>r</sup> was sent for the correction of these wrong beliefs. You do not match with Hadhrat Massih Maud<sup>r</sup>. He was Prophet of God and I am his promised Ghulam. Always remember the difference of Prophet and Ghulam (of) Prophet. The mistake regarding Divine prophecy for which I am raised up that I have done in the form of a book. As for as the question of writing or not writing more books is concerned, therefore do not just deem enough the quantity. In this regard I say this that although Socrates did not write anything in his life and he only used to do verbally philosophical talking. But if in the one pane of the balance of philosophy all Western philosophy is to be placed and in the other pane only Socrates renowned theory of knowledge "Virtue is Knowledge" is to be placed so even then Socrates pane is heavy. As for as your questions regarding the authority of khalifa and other person who is raised with Ruhul Qudas (Holy Spirit) are, Hadhrat Massih Maud<sup>r</sup> has well answered in his Rasala Al-Wassiyat (book the will). And I have also explained in my article "what is the meaning of Second Manifestation (Quadrat-e-Sania)"? I appeal to you and people of the Jama'at that you all give priority to Hadhrat Massih Maud<sup>r</sup> teaching and commands not to such teaching that are contradictory to Hadhur<sup>r</sup> teaching. Remember "**Aab Aamad Tayyamum Berkhasht**" (**John goes when Jesus comes**) indeed is the summary of Rasala Al-Wassiyat. As for as the bai'at is concern thus more important thing is this that people of Jama'at with great attention and responsibility consider my claim and its proof. If God forbid I am not true in my claim then I have no authority and if I am true then it is moment to ponder for whole Jama'at Ahmadiyya.

The explanation of the poetry of Hadhrat khalifatul Massih al-rabah, I have done in the light of Divine words that were descended on Hahdrat Massih Maud. Is there any one who can give explanation against it? So for this question is that khalifa rabah<sup>2</sup> did not accept my explanation of this poetry, it is not correct. In 1993 my case was uncompleted and I spoke indirectly with indication. Then in 1997, I gave more explanation of my case and all at once the point of view of fourth khilifa<sup>2</sup> changed in his second return letter. And when on 10<sup>th</sup> June 2002, I have given him my comprehensive case completely in the form of book; then he was completely silent and still. And it is also apparent from his third return letter. Similarly how can you say that he did not accept my explanation of his poetry? It feels like this that it was his, this very responsibility to give the news of the coming of this lost Ghulam in his poetry and he has fulfilled this responsibility gracefully. Furthermore, his poetry will be considered as the successor of promised Massiah. He did not put together this poetry like an ordinary poet rather a Supreme Being has caused him to put together. As it is evident from the last part of his Na'at with the title of "Khairul Anbiyya peace and blessings of Allah be upon him" You also read this last part with attention and consideration. Last two pieces of the poetry of this part is as follow;

خیرات ہو مجھ کو بھی۔ اک جلوہ عام اس کا۔ پھر یوں ہو کہ ہو دل پر۔ الہام کلام اس کا  
 اس بام سے نور اترے نعمت میں ڈھل ڈھل کر۔ نغموں سے اٹھے خوشیوں۔ ہو جائے سرود عنبر

You say that observing vision in Jama'at Ahmadiyya is ordinary thing but I say that you do not consider a true vision as ordinary thing. In Surat Yousuf, Allah the most High has mentioned a vision of Hadhrat Yousuf. You all know that then how this vision was fulfilled. The issue of Ghulam Massihuzamn is also very similar to Hadhrat Yousuf. Hadhur<sup>2</sup> says;

باغ میں ملت کے ہے کوئی گل رعنا کھلا۔ آئی ہے باد صبا گلزار سے مستانہ وار  
 آ رہی ہے اب تو خوشیوں میرے یوسف کی مجھے۔ گو کہ دیوانہ میں کرتا ہوں اس کا انتظار

You write that unfortunately you have to face mockery and jesting from very beginning. All those people who were raised after getting Allah the Most High blessing and His guidance thus in the beginning they all faced mockery and jesting. These days in Germany people spreading this false rumor that there is a strong group or gang behind this person. But I swear Allah the Most High that behind me is only my God not any group. In fact this is the very incident happened in every age that whenever any person is raised from Allah the Most High thus those people in whom hearts are diseased and those whom hearts are hardened they by making false allegation try to make his truthfulness doubtful. And the very same incident happened with the son of Aamna Hadhrat Muhammad ﷺ and the very same incident happened with the Hadhrat Mirza Ghulam Ahmed<sup>2</sup> then how his Ghulam can remain outside this tradition?

I appeal from the people of Jama'at that you all have faith on Hadhrat Massih Maud<sup>2</sup> and also you all have faith on the Divine prophecy of 20<sup>th</sup> February 1886. The Ghulam Massihuzaman whose news in given in

this prophecy, I am indeed that Ghulam. I have placed my claim with proof before all you. If all you people God forbid consider me liar so then falsify my claim with proof. I have also offered you all a big reward. Instead of mockery and jesting me do ponder to falsify my proof with argument. And if you can not falsify my proof with argument then your wellbeing is indeed lie in accepting my claim. And I request other people in the world too that almost a century ago a man was raised in Qadian. After being informed by Allah the Most High, he had claimed to be Mahdi and Massih Maud'. Although he was true but majority denied him. On 20<sup>th</sup> February 1886, Allah the Most High bestowed him a Divine prophecy. In this prophecy, he was given the news of a Zaki Ghulam who had to appear after him. In this prophecy the signs of Zaki Ghulam were also mentioned. Today I am raised with the claim of Promised Ghulam Massihuzaman and before you all possess the Ilhami, scientific and absolute proof of this Divine prophecy. You all wake up and examine my claim and its proof in the light of Divine prophecy. If you all can falsify it then come forward to falsify it. But if can not falsify so then this is indeed the proof of the truthfulness of Hadhrat Mahdi'. I am raised up to give the testimony of his truthfulness. You all also ponder on this matter. By God, I was dead. With the spiritual blessing of honorable Hadhur ﷺ become alive. Then Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad' pray took me to heaven. And now I am descended on the earth finished with spiritual ammo so that straighten out the way of the people on the earth. I appeal to friend who has written questions that instead of becoming saint worshipper be God worshipper. You read my book after freeing yourself from unfairness and partiality with honesty so then you will find answer of your every question in it. Isha-Allah. There is no book greater than Holy Quran but unfair and partial people could not reap benefit and guidance from this Book. In the end I conclude this subject on this quotation of Hadhur'.

Slay not truth by sticking obstinately to injustice. Accept the truth though you receive it from a child. Similarly, when you find your enemy to be in the right, renounce your dry argumentation forthwith. Adhere firmly to truth and bear true witness. Remember how the Glorious God admonishes you; فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ This means, shun the abomination of idols and stay way from the telling of lies which is no less sinful than idolatry. Anything which turn you away from your true goal, that is an idol in you path. Bear true witness even if it should be against your fathers or brothers or friends. Do not let enmity against anyone prevent you from dispensing justice. (Ruhani Khazine, volume 3 page 550)

Humbly

Abdul Ghaffar Janbah / Kiel, Germany

Dated 12<sup>th</sup> January 2004

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