

## Concealed trial in Prophecy Musleh Maud

(۱) " وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ ۚ قَالَ أَأَقْرَضْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي ۗ قَالُوا أَقْرَضْنَا ۚ قَالَ فَاشْهَدُوا ۚ وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ۚ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ " (ال عمران آیت ۸۲-۸۳)

And when Allah took a covenant from Prophets that whatever the Book and Wisdom I give you then there comes to you a Messenger, fulfilling that words which is with you, you shall believe in him and help him. He said that do you agree, and do you accept the responsibility which I lay upon you in this *matter*? They said, 'We agree;' He said, 'Then bear witness, and I am with you among the witnesses.' Now whoso turns away after this, then, surely, those are the transgressors.

(۲) " وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ ۗ وَأَخَذْنَا مِنْهُم مِّيثَاقًا غَلِيظًا لِّيَسْأَلَ الصَّادِقِينَ عَنْ صِدْقِهِمْ ۗ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا " (احزاب: ۸-۹)

And (remember) when We took from the Prophets their covenant, and from thee, and from Noah, and Abraham, and Moses, and Jesus, son of Mary, and We (indeed) took from them a solemn covenant; That He may question the truthful about their truthfulness. And for the disbelievers He has prepared a painful punishment.

It is evident from these verses that Allah the Most High had taken a solemn covenant (ميثاق النبيين) from every prophet and that covenant was this that Allah the Most High had given to every Prophet glad tidings of Reformer after him. Therefore, every Prophet according to the Divine command elucidated this glad tidings to their followers. And beside this, also advised them that when he is to come with promised signs, do accept him and help him. But how strange it is that most of the people of every Prophet's nation did not reap any benefit from this advice of their previous Prophet and boldly denied this upcoming promised and in this way by denying him not only committed the breach of their covenant rather become transgressor and lost their faith from their hands too. This is why Allah the Most High had to say;

" يَا حَسْرَةٌ عَلَى الْعِبَادِ ۗ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ " (سورة يسبين-۳۱)

not a Messenger to them but they mock at him.

It appears from the study of various religions that every promised Reformer denial by his nation was due to this reason that his coming or his manifestation was against wrong prevalent thoughts or expectations or beliefs of people. Now certainly it does not mean that God forbid Allah the Most High intentionally put people in doubt. Says something else and does something else. No certainly its not so. On the contrary in it, people have their own fault because they themselves by deviating from the true beliefs become the victim of wrong thoughts, wrong expectations and wrong beliefs. Otherwise, Allah the Most High in fact never breaches his own promises. For example about Hadhrat Massih son of Maryam, it is written in some prophecies of Bible that he will be King. But when Hadhrat Massih appeared thus he innocent was poor and humble. Therefore, Jews did not

accept him and reason of this rejection and denial was only adore to apparent meaning. That is they only applied the word Kingship to its apparent meaning. Furthermore, the prophecy about the Hadhrat Essa was present in the Bible as;

☆Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel. ☆ (Isaiah 7: 15)

But from today, two thousand years ago, when this “Zaki Ghulam” was born to a virgin and he said by addressing to children of Israelites that Allah the Most High has sent me towards you as a Messenger and Prophet, thus his people refused him by saying that God forbid your birth even is illegitimate. How can you be Messenger and Prophet, and in this way committed breach of covenant? Similarly, in the Torah and the Bible, our lord honourable Hadhur ﷺ glad tidings was given some what in this way. Allah the Most High addresses Hadhrat Moses and say;

☆The Lord your God will raise up for you a Prophet like me from among you, from among your brothers — it is to him you shall listen ……. I will raise up for them a prophet like you from among their brothers. And I will put my words in his mouth. ☆ (Deuteronomy 18:15-19)

Similarly Hadhrat Essa says;

☆These things I have spoken to you while I am still with you. But the Helper, the Holy Spirit, whom the Father will send in my name, he will teach you all things and bring to your remembrance all that I have said to you. ……. I will no longer talk much with you, for the ruler of this world is coming and in me nothing of him. ☆ [John 25-26-31]

But when this symbol of Moses appeared, Allah the Most High called him symbol of Moses in His Words, such as Allah the Most High says;

(١) الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ ... (اعراف: ١٥٨)

“Those who follow the Messenger, the Prophet, the Immaculate one, whom they find mentioned in the Torah and the Gospel *which are* with them.”

(٢) إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا شَاهِدًا عَلَيْكُمْ كَمَا أَرْسَلْنَا إِلَىٰ فِرْعَوْنَ رَسُولًا (سورة المزمل: ١٢)

“Verily, We have sent to you a Messenger, who is a witness over you, even as We sent a Messenger to Pharaoh.”

(٣) قُلْ أَرَأَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللَّهِ وَكَفَرْتُمْ بِهِ وَشَهِدَ شَاهِدٌ مِّنْ بَنِي إِسْرَائِيلَ عَلَىٰ مِثْلِهِ فَأَمَنَ وَاسْتَكْبَرْتُمْ ۗ إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ (سورة الأحقاف: ١١)

“Say, “Tell me, if this is from Allah and you disbelieve therein, and a witness from among the children of Israel bears witness to *the advent of* one like him, and he believed, but you are too proud, *how should you fare?*” Verily, Allah guides not the wrongdoing people.”

(٤) وَإِذْ قَالَ عِيسَى ابْنُ مَرْيَمَ يَا بَنِي إِسْرَائِيلَ إِنِّي رَسُولُ اللَّهِ إِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرَةِ وَمُبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدُ ۗ فَلَمَّا جَاءَهُمْ بِالْبَيِّنَاتِ قَالُوا هَذَا سِحْرٌ مُّبِينٌ (سورة الصف: ٤)

“And *remember* when Jesus, son of Mary, said, ‘O children of Israel, surely I am Allah’s Messenger unto you, fulfilling that which is before me of the Torah, and giving glad tidings of a Mes-

senger who will come after me. His name will be Ahmad.’ And when he came to them with clear proofs, they said, ‘This is clear enchantment.’ ”

These verses of Holy Quran testifying this matter that in Torah (Deuteronomy 18:15-19) the symbol of Moses and in Bible [John 25-26-31] the ruler of the world whose glad tidings was given, he was indeed our beloved Prophet Aakhir-uzaman ﷺ. But unfortunately, Jews and christens by misapprehension the words “from among you i.e. from among your brothers” limited this magnificent prophecy to Bani Israel. Even though later events proved that “from your brothers” Allah the Most High was meant Bani Ismael instead of Bani Israel. Never forget this fact that Divine prophecies contain many hidden matters, and before the appearance of prophecy, indeed the prophets themselves on whom the revelation is descended, can not be understood so then how other people can claim to understand its reality? And this is also to be remembered that any Divine prophecy does not has an absolute single aspect rather sometime is fulfilled in superficial meaning and sometime in metaphorical meaning. In Divine prophecies because trial of mankind is also intended, therefore, in the matter of prophecies should not expedite. Before the manifestation of any prophecy, it should be believed as to the point and its actual reality should be consigned to God. In the matter of prophecies, Hadhrat Madhi & Massih Maud has given great guidance in his books to people of Jama at and people of Jama at should always keep in view these advices. He says;

☆And this is also worthy to be remembered that in Divine prophecies, some matters are kept undisclosed and some disclosed. And such happening is not often that من كل الوجوه truly be disclosed because in prophecies, in the intention of Most High God a kind of trial of mankind is intended. And often prophecies are the title of this verse that يضل به كثيراً ويهدى به كثيراً. For this reason, superficial observers by entering the trial at the time of fulfilment of prophecy are deceived by appearances. And among most of disbelievers and deprived from proposed Truth, are those people who desire that prophecy to be fulfilled apparently such as it was understood. Whereas certainly it does not happen so; for example, in the prophecies about the Massih, it was written in the Bible that he will be king. But because Massih was appeared in appearance of poor and humble; Therefore Jews did not accept him and reason of this rejection and denial was only adore to apparent meanings; that they applied the word kingship to only its apparent meanings. Similarly in the Moses Torah this prophecy about our lord Muhammad Mustafa is written that he will be born from among Bani Israel and from among his brothers. Therefore Jews have been thinking this very intention of this prophecy; that he will be born from among Bani Israel, although Bani Ismael are meant from the brothers of Bani Israel. God the Most High was mighty that instead of writing the brothers of Bani Israel would have written Bani Ismael so that millions of people would have been saved from devastation but he did not do so because by keeping it as a knot in between, intended a trial of faithful people and liars. On this basis and with the reason of this purpose, in the mode of parable or metaphorically many conversations are take place, whereupon those who pore over it are

divided in two groups. One that group which is only adore to outward show and by completely denying the figurative expressions want to see these prophecies fulfilling in their apparent form. It is that group which is usually remained unfortunate and deprived from accepting the true reality at that time rather to reach a stage of extreme enmity, malice and hatred. So much so such Prophet or such Messenger that appeared in the world regarding whom prophecies were written in earlier Books. Their strong opponent and extreme enemy are that very people, who want to see apparent words of prophecies in their apparent form. For example, descend of Elijah (Hadrath Elias) Prophet from heaven and appearance into the world for the guidance of mankind is written in the Bible, similarly that Elijah (Hadrath Elias) Prophet who was raised to Heaven, yet again the very same Prophet will come into the world. The Jews firmly pounced over these apparent words. Despite that a noble Prophet like Hadrath Massih very clearly stated that Elijah whose descend is being awaited. Indeed is the Yahya son of Zachariah that is yours Murshid (spiritual teacher) but Jews did not accept rather on these issues were violently angry with Hadrath Massih and were thinking about Hadrath Massih that he wants to twist the text of Torah by giving it new meanings because due to their physical thought they were strongly hopeful. ☆ (Azala-oham, Ruhani Khazine, volume 3, page 133 to 137)

☆ Now consider the prophecies of Torah about our Prophet that though in two places of Torah such prophecies are found that manifest on thinker provided be honest too that in fact these are written about our Prophet. But for absurd reasoning, these contain sufficient capacity. For example, it is written in Torah that Hadrath Moses said to Bani Israel that The Lord your God will raise up for you a Prophet like me from among you, from among your brothers. In this prophecy, difficulties are this that in various places of the Torah, Bani Israel is indeed declared as the brothers of Bani Israel. And in some places Bani Ismael is also mentioned as brothers of Bani Israel. And similarly other brothers are mentioned. Now how can absolutely and clearly this argument be decided that from brothers of Bani Israel just Bani Ismael are meant rather this word that “from among you” is written. It makes the text more doubtful. And though we people by collecting various arguments and presumption together and by presenting the similarities between honourable Hadrath and Hadrath Moses theoretically prove to a seeker after truth that in fact here the title of prophecy is none other than our Prophet. But this prophecy is not so clear and self-evident that we could convince an ignorant and foolish by it, rather to understand it is also dependent on complete wisdom and then to explain it is also completely dependent on wisdom. If Allah the Most High had not intended trial of mankind and had Allah wished to explain the prophecy very clearly from all aspect so then should have mentioned in this way that O Moses after you in twenty second century, in Arab, from among Bani Ismael, I will raise up a Prophet whose name will be Muhammad and his father name Abdullah and grand father name Abdul Mutlib and mother name Aamina and he will be born in the city of Mecca and this will be his identity. Now obviously if any such prophecy was

written in Torah then no one need to disagree and hands and feet of all vicious were to be tied. But Allah the Most High did not do so. Now the question is, was Allah not mighty to do so? Its answer is very same that surely was mighty rather had He wished would have written with such clarity and manifest sign than it that all necks to be bowed down towards them and no disbeliever to be left in the world. But He did not like to write with such clarity and explanation for this reason that always in prophecies He intend a kind of trial too, so that wise and true seeker after truth to understand it and those in their souls is pride and arrogance and expedition and superficial beholding, they are to be deprived from accepting it. ☆ (Azala-oham, Rhuhani Khazine, volume 3, page 241 to 242)

These were the words of Hadhrat Bani-e-Jamaat, in which he advised Muslims by mentioning two magnificence prophecies; that in these prophecies Allah the Most High had trial Jews and Christens and then also said; that in this trial their majority by being unsuccessful was associated to Hell. In fact such prophecies are the title of *يضل به كثيراً ويهدى به كثيراً*, therefore about such prophecies great care and consideration is required.

O people of Jama'at! You know that honourable Hadhur also mentioned a prophecy about a Mahdi & Massih. Such as he said;

(١) عَنْ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ لَوْلَمْ يَبْقَ مِنَ الدُّنْيَا إِلَّا يَوْمٌ لَطَوَّنَ اللَّهُ ذَلِكَ الْيَوْمَ حَتَّى يَبْعَثَ رَجُلًا مَنِّي أَوْ مِنْ أَهْلِ بَيْتِي يُوَاطِيُ اسْمُهُ اسْمِي وَأَبِيهِ اسْمُ أَبِي يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأْتَ ظُلْمًا وَجَوْرًا. (ابوداؤد كتاب المهدي)

Translation: Narrated Abdullah ibn Mas'ud: The Prophet ﷺ said: If only one day of this world remained. Allah would lengthen that day, till He raised in it a man who belongs to me or to my family whose father's name is the same as my father's, who will fill the earth with equity and justice as it has been filled with oppression and tyranny.

(٢) وَعَنْ أُمِّ سَلَمَةَ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْمَهْدِيُّ مِنْ عَشْرَاتِي مِنْ أَوْلَادِ فَاطِمَةَ رَوَاهُ أَبُو دَاوُدَ.

Translation: Narrated Um-e-Salma: The Prophet ﷺ said that I have heard from Rasool Allah ﷺ Mahdi will be of my family, of the descendants of Fatimah. Narrated by Abu Daud." (Mishkaat Sharif, volume 3, page 28)

Now the question is that despite of these very clear words of Hadhur ﷺ, his spiritual son i.e. Hadhrat Madhi and Massih whether he was born from the progeny of Fatima that is from Sayyad family? Certainly not, majority of Muslim Ummat except Jama'at Ahmadiyya till toady is waiting for that Madhi to be born from Sayyad family. Whereas a century ago; he was born and appeared in another people. According to this magnificent prophecy of honourable Hadhur ﷺ, when that Madhi and Massih appeared in Qadian so then how many number of Muslims accepted him. We all know that very small number of Muslims people believed him. Now in this prophecy of honourable Hadhur ﷺ, has Allah the Most High not trial his ummat?

Hadhrat Mirza Ghulam Ahmad, other than being Mahdi and Massih, was also a chosen ummati Messenger and Prophet. In the capacity of being Prophet, it is certain that Allah the Most High, according to Misaq-Al-Nabiyyen, must would have also taken a solemn pledge from him. In other



words Allah the Most High would have also given him the news or glad tidings of any upcoming promised being after him. Whether news or glad tidings or promise of this upcoming being is present in that Divine Words that was descended on him? Surely, Allah the Most High had also taken prophet's covenant from him. He was also given the glad tidings of upcoming promised being and also elucidated his signs. Such as it is evident from the revelation mentioned in the announcement of 20<sup>th</sup> February 1886 as written below;

I confer upon thee a Sign of My mercy according to thy supplications. I Have heard thy entreaties and have honoured thy prayers with My acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy, nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded thee and thou art the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire may be rescued from the grip of death and those who are buried in the graves may emerge therefrom and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One (on whom be peace ) may be confronted with a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore that **a handsome and pure boy** will be bestowed on thee. Thou wilt receive **a virtuous and pure Ghulam** (boy). **That boy will be of thy seed and will be of thy progeny.** A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir, He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which will arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. **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.** His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed. (Majmua Ishtaharat, volume 1, page 100-102)

After the prophecy of 20<sup>th</sup> February 1886 was announced, there was an outcry in Hindustan and people were eagerly waiting for this promised son. And some even regarded this promised son as Mahdi whose news is present in Islam. Such as it is evident from these words of Siratul Mahdi.

☆ Some considered this promised son as Mahdi Maud whose promise was given in Islam and who was to come into the world to extinct enemy of Islam and was to make Muslims to dominate in every field. ☆ (Siratul Mahdi- writer Mirza Bashir-ud-Din, volume 1, tradition no, 113, page 87)

After two and half years of this Divine prophecy, on the day of 7<sup>th</sup> August 1887 a son was born to Hadhrat Bani-e-Silsila. He called his this son Bashir Ahmad. On the same day he published an announcement with the title of “Khushkhabri” (good news). He begin this announcement in this way;

☆ Readers! I give you the good news that the boy whose birth I had prophesized in the announcement of 8th April 1886 and after being informed by Allah the Most High, I had written in my very clear statement that if he is not born from current pregnancy then must be born from the next pregnancy which is close to it. Today on 16<sup>th</sup> Zil-Qa ‘ad 1304 hijri - 7<sup>th</sup> August 1887 after mid-night at half past one that fortunate son was born. ☆ فَاَلْمَدُّ عَلَى ذَاكَ (Majmua Ishtaharat volume 1 page 141)

He has clearly indicated Bashir Ahmad as the title of prophecy Musleh Maud by naming him “fortunate son” at his birth but under Divine will this child after living fifteen (15) months on the day of 4<sup>th</sup> November 1888 was died. Now if to be considered carefully that with the death of Bashir Ahmad the First, in Jama’ at Ahmadiyya, the trial of prophecy Musleh Maud began. Such as Hadhur says himself;

☆ On the death of Bashir I received this revelation concerning some Muslims;

أَحْسِبَ النَّاسُ أَنْ يُنْزَكُوا أَنْ يَقُولُوا آمَنَّا وَهُمْ لَا يُفْتَنُونَ. قَالُوا تَأَنَّهُ تَفْتَنُ نَذْكَرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ. شَاهَتِ الْوُجُوهُ قَتُولَ عَنْهُمْ حَتَّى حِينٍ. إِنَّ الصَّابِرِينَ يُوقَىٰ أَجْرُهُمْ بِغَيْرِ حِسَابٍ. (تذکرہ صفحہ ۱۳۰ بحوالہ مکتوب ۴۔ دسمبر ۱۸۸۸ء بنام حضرت خلیفۃ المسیح اول رضی اللہ عنہ)

In this revelation God has set forth clearly that Bashir’s death was a necessary trial for people.

Those who were weak lost hope of the Promised Reformer appearing and they said: You will continue to talk about Joseph till you make yourself ill or expire. So God directed me to turn away from such till the promised time arrives and that those who were steadfast at the time of Bashir’s death will have a reward without end. This is God’s doing and is surprising in the eyes of the short sighted

☆ (Tadhkira page 130 with ref. to Letter dated Dec. 4, 1888 addressed to Hadhrat Maulvi Nurud-Din,)

Now although in the prophecy of 20<sup>th</sup> February 1886, the glad tidings of Zaki Ghulam i.e. Musleh Maud even had been given but Allah the Most High even after the Divine prophecy of 20<sup>th</sup> February 1886 till almost his demise continued to descend on him the Divine revelations concerning Musleh Maud with the same words and signs which had been descended in the Divine prophecy of 20<sup>th</sup> February 1886. Such as it is evident from the following revelations;

(۲) ۱۸۹۴ء " إِنَّا نُبَشِّرُكَ بِغُلَامٍ " یعنی ہم تجھے ایک غلام کی بشارت دیتے ہیں۔ (تذکرہ صفحہ ۲۱۴ بحوالہ روحانی خزائن جلد ۹ صفحہ ۳۰ حاشیہ)

I.e. we give you the good news of a Ghulam (Tadhkira page 214, with ref. to Ruhani Khazine; volume 9, page 40 footnote)

(۳) ۱۸۹۶ء۔ "إِنَّا نُبَشِّرُكَ بِغُلَامٍ خَلِيْمٍ مَّظْهَرِ الْحَقِّ وَ الْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ" ہم تجھے ایک حلیم غلام کی بشارت دیتے ہیں۔ جو حق اور اعلیٰ کا مظہر ہو گا۔ گویا آسمان سے خدا اترا۔ (تذکرہ صفحہ ۲۳۸ بحوالہ روحانی خزائن جلد ۱۱ صفحہ ۶۲)

Translation: We give thee good tidings of a gentle Ghulam, a manifestation of the True and the High as if Allah had descended from heaven (Tadhkira page 238, with reference to Ruhani Khazine volume 11, page 62)

(۴) ۱۳۔ اپریل۔ ۱۸۹۹ء "إِصْبِرْ مَلِيًّا سَاهِبْ لَكَ غُلَامًا زَكِيًّا" یعنی کچھ تھوڑا عرصہ صبر کر میں تجھے ایک زکی غلام عنقریب عطا کروں گا۔ (تذکرہ صفحہ ۷۷ بحوالہ روحانی خزائن جلد ۱۵ صفحہ ۲۱۶)

I.e. wait a short while; I shall soon bestow on thee a pure Ghulam. (Tadhkira page 277, with ref. to Ruhani Khazine volume 15 page 216)

(۵) ۲۶ دسمبر ۱۹۰۵ء۔ "إِنَّا نُبَشِّرُكَ بِغُلَامٍ نَافِلَةٍ لَكَ نَافِلَةٌ مِّنْ عِنْدِي۔" ہم تجھے ایک غلام کی بشارت دیتے ہیں۔ جو تیرے لیے نافلہ ہے۔ ہماری طرف سے نافلہ ہے۔ (تذکرہ صفحہ ۵۰۰ بحوالہ روحانی خزائن جلد ۲۲ صفحہ ۲۲۹)

We give you good news of a Ghulam, who will be an addition for you, an addition from Myself. (Tadhkira page 500, with ref. to Ruhani Khazine volume 22, page 229)

(۶) مارچ ۱۹۰۶ء۔ "إِنَّا نُبَشِّرُكَ بِغُلَامٍ نَافِلَةٍ لَكَ۔" ہم ایک غلام کی تجھے بشارت دیتے ہیں۔ جو تیرے لیے نافلہ ہو گا۔ (تذکرہ صفحہ ۵۱۹ بحوالہ الحکم جلد ۱۰ نمبر ۱۰ مورخہ ۲۳ مارچ ۱۹۰۶ء صفحہ ۱)

We give thee good news of a Ghulam as an addition for thee. (Tadhkira page 519, with ref. to Al-Hakam volume 10, number 10, 24 March 1906, page 1)

(۷) ۱۹۰۶ء۔ "إِنَّا نُبَشِّرُكَ بِغُلَامٍ مَّظْهَرِ الْحَقِّ وَ الْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ" ہم ایک غلام کی تجھے بشارت دیتے ہیں جو حق اور اعلیٰ کا مظہر ہو گا۔ گویا آسمان سے خدا اترے گا۔ (تذکرہ صفحہ ۵۵۳ بحوالہ روحانی خزائن جلد ۲۲ صفحہ ۹۸ تا ۹۹)

We give thee good tidings of a Ghulam, a manifestation of the True and the High as if Allah had descended from heaven. (Tadhkira page 554, with ref. to Ruhani Khazine volume 22, page 98-99)

(۸) ۱۶ ستمبر ۱۹۰۷ء۔ "إِنَّا نُبَشِّرُكَ بِغُلَامٍ خَلِيْمٍ" ہم تجھے ایک حلیم غلام کی بشارت دیتے ہیں۔ (تذکرہ صفحہ ۶۱۹ بحوالہ الحکم جلد ۱۱ نمبر ۳۳ مورخہ ۱۷ ستمبر ۱۹۰۷ء صفحہ ۱)

We give thee good tidings of a gentle Ghulam. (Tadhkira page 619, with ref. to Al-Hakam volume 11, number 33 dated 17 September 1907, page 1)

(۹) اکتوبر ۱۹۰۷ء۔ (۵) "إِنَّا نُبَشِّرُكَ بِغُلَامٍ خَلِيْمٍ (۶) يَنْزِلُ مَنَزِلَ الْمُبَارَكِ۔ (۷) سَاقِيَا أَمْدَنَ عِيدِ مَبَارَكِ بَادَتِ هُو۔" (تذکرہ ۶۲۲ بحوالہ بدر جلد ۶ نمبر ۳۳ مورخہ ۳۱ اکتوبر ۱۹۰۷ء صفحہ ۴)

Translation: We give you good news of a gentle Ghulam. He will descend in place of Mubarak Ahmad. Felicitations to you, O Saqi, on the coming of the festival. (Tadhkira page 622, with reference to Badhar volume 6, number 44, dated 31 October 1907, page 4)

(۱۰) ۷۔ نومبر ۱۹۰۷ء۔ "سَاهِبْ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ.... أَمْدَنَ عِيدِ مَبَارَكِ بَادَتِ۔ عید تو ہے چاہے کرو یا نہ کرو۔" (تذکرہ ۶۲۲ بحوالہ الحکم جلد ۱۱ نمبر ۴۰، ۴۰ نومبر ۱۹۰۷ء صفحہ ۳)

Translation: I shall bestow on you a pure Ghulam. Lord, bestow on me pure progeny. We give you good news of a Ghulam whose name will be Yahya. Have you not seen how your Lord had dealt



with the People of the Elephant? ...Felicitation on the coming of the festival. It is the festival, celebrate it or not.

In the prophecy of 20<sup>th</sup> February 1886, the glad tidings of Zaki Ghulam i.e. Musleh Maud had been given and together with many objectives of his mission had also been mentioned. Now although Allah the Most High without real need does not reveal a single word, but despite of this detailed Divine prophecy, in the form of small pieces, prophetic Divine Words regarding Musleh Maud remain continued till Hadhur<sup>ؑ</sup> demise. **Now the question is, what are the reasons of descending again, the prophetic Divine revelations regarding Zaki Ghulam Massihuzaman i.e. Musleh Maud? What was the Message that Allah the Most High was giving to his chosen man and his Jama' at by descending again His revelations regarding Musleh Maud?** When in the light of Holy Quran, we consider these prophetic Divine Words, then we know that in this repeated prophetic Divine revelations, Allah the Most High was giving this message to Hadhrat Mahdi & Massih Maud<sup>ؑ</sup> and through him to his Jama' at that so far that Musleh Maud is not born. He will be born after the revelation of 6, 7 November 1907 regarding Zaki Ghulam Massihuzaman. In this prophetic Divine revelation Allah the Most High was explaining that it has never happened that He has given to any of His Prophet or chosen person the glad tidings of a son while that son was in his lap or living in his home. It is against His tradition. Therefore, in the light of Holy Quran, Musleh Maud was to be born after his last glad tidings of 6, 7 November 1907. And in this way not only Hadhur<sup>ؑ</sup> all sons including Bashirud-Din Mahmud Ahmad rather all those spiritual sons who had also been born in his progeny i.e. Jama' at before 6, 7 November 1907 were out of the range of glad tidings of Ghulam Massihuzaman i.e. Musleh Maud. Allah the Most High has disclosed the reality of these Divine revelations regarding Musleh Maud on this humble in the same way as almost a century ago the reality of the Hayyat-e-Massih (life of Massih) was disclosed on my lord Hadhrat Mahdi & Massih Maud<sup>ؑ</sup>. It is possible anyone doubt that possibly God forbid Allah the Most High might have changed little bit in his tradition about the prophecy of 20 February 1886? In reply to this I say, it is not possible there to be any change in Allah the Most tradition, and Allah the Most High Himself has promised it in His Holy Book and even to think so is sin. Allah the Most High says;

(سورة الفتح: ٢٣) *سُنَّةَ اللَّهِ الَّتِي قَدْ خَلَتْ مِنْ قَبْلُ ۗ وَلَنْ تَجِدَ لِسُنَّةِ اللَّهِ تَدْبِيرًا* Such is the law of Allah that has been *in operation* before; and thou shalt not find any change in the law of Allah.

Such as in Islamic world about the Hayyat-e-Massih (life of Massih) and Hadhrat Massih physical descend from Heaven, till centuries no one even thought that at least we should check this belief in the light of Holy Quran to see whether it is correct or not? Just in the same way, it has also been our misery that we have been thanking that in the Divine prophecy of 20<sup>th</sup> February 1886 Allah the Most High had given to Hadhrat Massih Maud<sup>ؑ</sup> the news of a son and to consider beyond it either we considered it sin or we have been forced to consider it sin. We have neither ever paid attention to prophetic revelations regarding Zaki Ghulam Massihuzaman meaning Musleh Maud and nor endure to see in the light of the Holy Quran that what Message these prophetic Divine Words are giv-

ing us? We could not come out of Bashirs. We have been thinking this that if this Bashir First is not the promised boy so then this must be Bashir Second and if this is not Bashir Second so then must be Bashir Third etc. Our such thought was absolutely wrong because in the light of the Quran Kareem, Divine Words regarding Zaki Ghulam guides us that any of Hadhrat Massih Maud's physical son does not enter the range of the prophecy Musleh Maud and in this way the upcoming Musleh Maud is in fact Hadhrat Mahdi & Massih Maud's spiritual son in the same way as He was the spiritual son of honourable Hadhur. On the other hand Mirza Bashir-ud-Din was sitting on the look for becoming khalifa Sani and the evil spirit of becoming Musleh Maud was dominating him. Hastily at earliest opportunity in 1944, he claimed to be Musleh Maud. He even has been writing the Quran's Tafseer-e- Kabeer but he could not know that in the light of the Quran Kareem, prophetic Divine revelations regarding Zaki Ghulam Massihuzaman bluntly pushed him (Mirza Bashir-ud-Din Mahmud) out of range of the prophecy Musleh Maud.

Remember that the prophecy of 20<sup>th</sup> February 1886 was not so intelligible to all and clear-cut than it understood to be. Ummat-e-Muhammadiyah is been trial in the prophecy of honourable Hadhur regarding descend of Massih ibn-e-Maryam. Here question is that how many number of ummat-e-Muhammadiyah was successful in this trial? Every one knows that a very small number and a very big number of Muslims till today is mistaken about descend of Massih Ibn-e-Maryam. Similarly, in the prophecy Musleh Maud Jama' at Ahmadiyah is hard trial than ummat-e-Muhammadiyah because in this matter of prophecy some people not only misguided themselves rather they have misguided a great numbers of Jama' at Ahmadiyah. Never forget this fact that such prophecies are the title of (البقرة. ٢٤) وَيُضِلُّ بِهِ كَثِيرًا وَيَهْدِي بِهِ كَثِيرًا about such prophecies, Hadhrat Massih Maud says;

“This fact is worth to be remembered and many times before we have mentioned it that as much as prophecies are there in Divine Books, in all of these, a kind of trial is intended. There is no doubt in it that if any prophecy clearly and manifestly is to be stated so then foremost deserving of such prophecies was our Prophet (Azala oham, with ref. to Ruhani Khazine volume 3, page239)

I appeal to people of Jama' at that when the prophecy regarding honourable Hadhur that is mentioned in Torah, Jews and Christens had been trial in it. And the prophecy which Hadhur mentioned about his own Ghulam (Hadhrat Madhi Maud & Massih Maud), in it also his ummat is been hard trial, so then how the prophecy of Zaki Ghulam (Musleh Maud) of Hadhrat Mahdi & Massih Maud can be without trial?

کچھ تو سوچو خدا کے لیے۔ سید الخلق مصطفیٰ کے لیے

As for as descend of Ghulam Massihuzaman i.e. Musleh Maud is concern, so obviously when Allah the Most High will descend him only then he would appear. And when he would descend then certainly the signs concerning religious Divines must be fulfilled in his person. These general signs are as written below;

## General signs regarding Musleh Maud

### (1) Musleh Maud will come on precept of Prophethood

As earlier Prophets and Messengers have come into the world, similarly Musleh Maud will also come on the precept of Prophethood. People or any Nizam (system) will not appoint him Musleh Maud on the contrary Allah the Most High will raise him with Holy spirit (Ruhul-Qudas). Till the time Allah the Most High Himself give the claimant news of his being the Musleh Maud, till that time he will not even imagine about his being the Musleh Maud. Before Allah the Most High tells him, he will not speculate. For example like khalifa Sani, he will not say;

(1) “Indeed I am the Musleh Maud but I do not need to claim” (Ahmadiyyat- Islam ki Nishat Sania (English) writer Muhammad Zafrullah Khan, page 289)

(2) “Before Divine disclosure he will not say this that Allah the Most High has fulfilled the objective of prophecy Musleh Maud in his person etc.” (Same as above)

(3) “He will not say this that by not making claim, I am saved from a mistake” (Article Prophecy Musleh Maud and khilafat Rabia, page 1, writer; Fazl Ilahi Anwari, with ref. to Tareekh-e-Ahmadiyyat, volume 10)

(4) “He will not make deception and presumption about prophecy Musleh Maud etc.” (Al-Maud, page 190 to 192)

Such statements and such presumption indeed only a cunning person can compose, on whom nerves, this Divine prophecy be dominating and whose eyes are frozen on this prophecy. Remember that the title of prophecy Musleh Maud will appear with absolute revelation, absolute assurance and absolute Divine proof and when he will present his claim with absolute Divine proof to any family elective khalifa, then that khalifa due to misery will fall on the Dais. Did Jama’ at Ahmadiyya not watch this miracle on Friday the 5<sup>th</sup> July 2002 on MTA?

### (2) He will come on its time and season

Remember that Mujaddid-e-Aazam of fourteenth century hijri, Hadhrat Mahdi & Massih Maud had come at the head of fourteenth century. Anyone who was born in fourteenth century and was died before the end of fourteenth century can not be the Mujaddid and Musleh Maud of fifteenth century hijri. As earlier Prophets and Mujaddidin have been coming on their time and season, in the same way the promised liberator of Jama’ at Ahmadiyya meaning Musleh Maud will also appear in accordance with Divine promise and prophecies of honourable Hadhur at the head of fifteenth century hijri and not possible that it to be changed.

### (3) He will come with a trial

It is not possible that a Prophet or Messenger or Musleh to come into the world from Allah the Most High and he will not bring any trial with him. It is necessary that when a true Musleh to appear into the world, thus he himself to go through the trial and people or Jama’ at in which he ap-

peared, to bring a trial for them as well. This is Sunnat-e-Anbiyya (tradition of prophets) and it is not possible that Musleh Maud to be outside this Sunnat (tradition).

#### (4) He will rectify severe mistakes

As earlier Prophet and Messenger were come on their time for rectification of mistakes, similarly Musleh Maud is also to come for rectification of severe mistakes. Today every Ahmadi is aware of the condition of Jama' at. I will not go in this detail but you people know that to prove a false claim of Musleh Maud as if true, some people in Jama' at Ahmadiyya, with a non Islamic system have turned a religious and spiritual Jama' at into a religious mafia. On any spiritual Jama' at or people, what else could be more injustice than it?

#### (5) Majority of Jama' at will not accept Musleh Maud

Chief of created being, best of Prophets, Hadhrat Muhammad Mustafá when appeared in Mecca then his people extremely opposed him. All his life, he suffered pain from the hands of disbelievers and has been fighting with them. Similarly, his ghulam Hadhrat Mahdi & Massih Maud, during all his life also suffered pain from their opponents and has been fighting cases. Is it possible that people deny honourable Hadhur and his ghulam but when ghulam of his ghulam meaning Musleh Maud to come into the world his people i.e. Jama' at Ahmadiyya to accept him willingly and cheerfully and put caplet of flowers in his neck? Certainly it is not possible. Not a single Prophet or Messenger has made his people to accept his claim like khalifa Sani and neither upcoming Musleh Maud will do so. It is necessary that whoever to come on the precept of Prophethood, then according to Sunnat-e-Anbiyya, he is to be denied. Like earlier Prophets and Messengers, Musleh Maud will also be denied. Some people whom interests would be tied to any false claim they will extremely oppose him. Some other who would be good natured, their condition would also be turned so that despite willing would not run the risk of accepting the truth. As earlier, Prophets and Messengers had not silent their people with power rather with arguments and proofs, similarly, Musleh Maud would also make his opponents silent with arguments and proofs. And indeed this will be the proof of his truthfulness. فتدبروايهاالعاقلون

#### (6) Messianic being Musleh Maud will appear in the dress of poorness

As earlier Prophet and Messenger were raised from among poor and humbles, similarly, promised Reformer will also appear in the dress of poorness. Because of characteristic of being Messianic person he will be the image of Hadhrat Massih Ibn-e-Maryam. It is possible that some people may declare him unsuitable for this spiritual status. Even though Allah the Most High says in his Words; (الانعام: ١٢٥) اللَّهُ أَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهُ Allah knows best where to place His apostleship? Hadhrat Bani-e-Jama' at also said in his book "Al-Wasiyyat" (The will);

“And you should remember that one is recognized only when one's time comes. And it is possible that before such a time one may appear to be an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable; just as one who is destined to be perfect, is at

one time, only a drop of semen or clot of blood in the womb.” (Ruhani Khazine, volume 20, page 306,307)

### **Moment to ponder for Jama' at Ahmadiyya**

The fact of the matter is that Islam is not damaged by its enemies as much as it is damaged by Muslims themselves. The Ahmadiyyat is also faced the very same dilemma. Ahmadiyyat is not damaged by its opponents as much as damaged by physical sons of founder of the movement. The founder of the movement made us aware of the blessing and value of wealth of freedom of thought but after him, his physical son indeed seized this blessing from us. Today our misery is this that in our home at the birth of an Ahmadi, the cap of Mahmudiyyat is fitted on his head and as a result of this all his life he poor tell the beads of blessings of khilafat and his Musleh Maud. In this suffocation of wisdom and thought and in the circumstances of imposition, can we expect victory of Islam from our children? Can we become imam of the world in the field of wisdom and understanding without freeing tortured minds? Can these “captives on the way of God” achieve excellence in the field of wisdom and insight? Certainly not- If we want magnificent of Rasool Allah and victory if Islam then first of all we will have to strive for freedom of thought because other than this, there is no cure of our inferiority.

In the light of Quran Majid and from the Divine revelations of Hadhrat Madhi and Massih Maud this issue is absolutely proved that including khalifa Sani, Hadhrat Bani-e-Jama' at any physical son does not enter range of the prophecy Musleh Maud and similarly, khalifa Sani claim of being Musleh Maud was absolutely false and it was a severe crime and mischief in Jama' at Ahmadiyya. To make his lie everlasting and to subdue the truth, he not only prepared an army in the form of Nizam (system) rather on divide and rule policy divided Jama' at into various groups. The purpose of this division besides strict monitoring (monitoring only means that anyone could not be mentally alert) was also this that in a non democratic and non Islamic system, they will always remain engaged in combat of post's voracity. And unfortunately in Jama' at Ahmadiyya indeed this tragedy is evident? What could be more wonder than it that people of Jama' at by closing their eyes are defending a non rational and non Quranic claim of Musleh Maud, in which there is no reality at all? Jama' at Ahmadiyya has already broken into two parts. If you remained ignorant on this occasion and you did not cure this severe mistake by doing the accountability of your people in authority then history will not forgive you ever, because!

**فطرت افراد سے اغماض تو کر لیتی ہے۔ کبھی کرتی نہیں ملت کے گناہوں کو معاف**

(Nature does overlook the faults of individuals - But it does not forgive the sins of Jama' at)

Abdul Ghaffar Janbah – Kiel Germany

Dated 20th November 2008