

For general Welfare

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ غُلَامًا زَكِيًّا ☆ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ☆
 قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَى هَدًىٍّ وَإِنَّا لَنَجْعَلُكَ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا وَكَانَ أَمْرًا مَّقْضِيًّا ☆ (مریم-۲۲-۲۱)

He (angel) replied, 'I am only a Messenger of thy Lord, that I may bestow on thee a righteous son.'
 She said, 'How can I have a son when no man has touched me, neither have I been unchaste?'
 He replied, 'Thus it is.' But says thy Lord, 'It is easy for Me; and We shall do so that We may make him a Sign unto men, and a mercy from Us, and it is a thing decreed.' (Maryam 21-22)

This is a letter from Mirza Imran Ahsan from Sydney Australia:

Mr. Abdul Ghaffar Junba, Asslam o alaikum I am surprised to read your views in your book and the letters you wrote to Hazrat Khalifatul Masih IV published in your www.alghulam.com. Unfortunately I also consider your dreams and messages as WASAAWIS as Hazoor did. You are terribly mistaken. You should better read The Holy Quran carefully. Read Sura-e-Aal-e-Imran verse 39-40. There is no doubt that the word GHULAM is used for a son nothing other than that. It is Sunat-Allah that He promises His prophets with SALEH pious progeny (AULAAD). So did He promised Hazrat Masih Maud AS. Ghulam is nothing but son of Hazrat Masih Maud AS. There is no IJTE-HAADI GHALATI, if there is then verse 40 of Aal-e-Imran is also Allah's Ijtehaadi Ghalati, Naauzubillah. Hazrat Masih Maud AS based his views and philosophies and understanding of his ILH AMAAT all on The Holy Quran, so was this prophecy about Musleh Maud. I will be more inclined to believe the dreams, KASHOOF and IL-HAAMAT of Hazrat Khalifa II (Musleh Maud) who claimed later in 1940s that he is Musleh Maud as promised to Hazrat Masih Maud than yours. His pious life is in front of me as historical evidence and I see repeated signs of God's will and support for him. Otherwise believing in you means that I have doubts about the verses of Quran. Naauzubillah, Allah did a mistake in equating "Ghulam" to "son" in verse 40 of Sura-e-Aal-e-Imran. You better reconsider all your philosophy and join Jamaat Ahmadiyya in its real spirit.

Although Ghulam can be anyone. But a promised Ghulam was Hazrat Mirza Bashiruddin Mahmood Ahmad Al-Musleh Maud RA.

If you consider Khalifatul Masih as "Yaa Syed" then you should better remain in the fold of ATAA'AT (obedience). If you have some doubts about Ghulam or Musleh Maud, then keep them with yourself. Because I consider you seriously confused in this matter.

I hope and pray that Allah may give you sense and understanding to stop any more of such discussions. Also pray yourself and also request the Khalifatul Masih for prayers.

You did not tell anything that what Services you did as being Musleh and Ghulam ? Did you do any single service in the way Islam. If you did, let me know about that. Better join as a humble servant and work for Ahmadiyyat, the true Islam, and save the humanity from suffering and chaos rather than creating FITNA within the fold of Ahmadiyyat.

Wassalam,

MIRZA IMRAN AHSAN

turn for this prayer Allah the Most High through angels bestowed him with glad tidings of Hadhrat Yahya. Now in the next verse 41 it is mentioned that Hadhrat Zachariah after receiving this glad tiding said to Allah the Most High that I have become aged and my wife is barren. Then how shall I have a son? After the glad tiding of Hadhrat Yahya, these words of Hadhrat Zachariah that I have become aged and my wife is barren. How shall I have a son? - are telling that at the time of glad tiding, Hadhrat Yahya was not present, on the contrary born after the glad tiding and matured and became prophet etc.

Mirza Imran Ahsan Sahib! Hadhrat Mahdi & Massih had received a revelation on 6-7th November 1907 which is similar to these verses of Holy Quran that you have referred, which is written below.

"سَأَهَبُ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ" I give you good news of a pure Ghulam. O my Lord! Bestow on me pure progeny. We give you good news of a Ghulam whose name is Yahya." (Tadhkira 626, with reference to Al-Hakam vol. 11 No. 40, dated 10th November 1907 pp. 3)

When this revelation taken place, in accordance with the tradition described in the Holy Quran that Zaki Ghulam and that Ghulam whom Allah the Most High has given the name of Yahya, was not present in the world, on the contrary in accordance with the Divine tradition he had to be born after his glad tiding. Imran Ahsan Sahib, I have this simple question to you and people of Jama'at that If in accordance with the revelation, this Zaki Ghulam whom Allah the Most High has also given the name of Yahya, was any physical son of Mirza Sahib, then which physical son was that who was born in Hadhur's home after this glad tiding? And then after being matured and informed by Allah the Most High whether he claimed for being the promised one? Hadhrat khalifa al-rabah indeed was unable to answer this question. If possible, will you be kind enough to let me know the name of this physical son to enhance my knowledge. According to my knowledge after the birth of Sahibzada Mubarak Ahmad i.e. 14th June 1899, no physical son was born to Hadhur. Now in the light of above mentioned revelation of 6-7th November 1907 two possibilities are emerged.

First Possibility: That is, Hadhrat Mahdi & Massih Maud's true and his above mentioned revelation is also true. And the Zaki Ghulam whose glad tiding was given in this revelation, who was also given the name of Yahya, he was not any physical son of Hadhur, on the contrary he was his any spiritual son who was to be born and appear in Jama'at Ahmadiyya after the glad tiding.

Second Possibility: that is, God forbid that above mentioned revelation of 6-7th November 1907 was false, because after this revealed glad tiding, no physical son was born to Hadhrat Madhi & Massih Maud. And in this case even God forbid Hadhur's claim become false.

Now Imran Sahib! Which possibility is acceptable to you and people of Jama'at, first possibility or the second? I hope that you and people of Jama'at will not accept second possibility indeed in any condition and I also reject second possibility because Hadhrat Massih Maud & Mahdi Maud was certainly true and his this revelation is also true and whatsoever we have to accept first possibility. That is, in this above mentioned revelation of 6-7th November 1907 there was no good news of any physical son; on the contrary there was good news of any spiritual son. Who is to be born in Jama'at Ahmadiyya any time after his glad tidings? فَتَدَبَّرُوا إِلَيْهَا الْعَالَمُونَ

I appeal to Imran Ahsan Sahib and people of Jama'at that khalifatul Massih al-Sani can be promised son instead of promised Zaki Ghulam. For God sake, you leave him what he was and do not make him what he was not. In the history of religion it has also happened before that by mistake someone status was exaggerated and now you are doing the

same. I give you an example. Hadhrat Massih ibne Maryam[ؑ] was pious Prophet and Messenger of Allah the Most High but after the incident of crucifixion, gradually his followers mistakenly or intentionally God forbid made him Ibn-Allah i.e. son of God. I ask to people of Jama'at, in your opinion, whether Hadhrat Massih Ibne Maryam was a Prophet or Messenger or God forbid son of God? You will accept that he was a pious Prophet and Messenger of Allah the Most High who was sent to Israel. Similarly, I say to you that in the light of revelation of Hadhrat Mirza Sahib, khalifa Sani can be proved promised son but certainly not promised Ghulam Massihuzaman i.e. Musleh Maud. Imran Sahib! I will appeal to you that you act with honesty and do not persist. People of the Jama'at have been put in a trail by making a false claim and then implementing it with a cruel system. You should try to release them from this severe trail not through persistence put them in further trails. People of the Jama'at now have been tired and due to fear of Jama'at do not speak their mind. I will also say to people of Jama'at that you only fear from Allah the Most High not from position holders of the Nizam-e-Jama'at. Only accept reality and truth. Imran Ahsan Sahib! From religious point of view I was illiterate. Now what I say, say in the light of this knowledge that Gracious Lord has granted me. I indeed always remained obedient and have been obeying until now. But remember, obedience should be only of truth not of falsehood. Instead of giving me the lesson of obedience do mercy over your condition. In Ghalib words

جاننا ہوں ثواب طاعت وزہد۔ پر طبیعت ادھر نہیں آتی

By carrying out specific brain washing of Ahmadis, these unfortunate are made like animals. They ought to have reviewed their beliefs in the light of Holy Quran. They should reject every such belief which the Holy Quran rejects. Furthermore, when any reality is exposed to any human then it is his duty to inform other people as well of this reality. Mr. Imran Ahsan Sahib! In foreword of my book (Ghulam Massihuzaman), you should also read the paragraph of Hadhrat khalifatul Massih Al-Rabah Friday sermon of 5th December 1986. Instead of advising me you should ponder over your condition. You can not imagine what Allah the Most High has granted me due to the perfect obedience and blessing of honorable Hadhur[ؑ] and Hadhrat Mahdi & Massih Maud[ؑ]. I hope with the passage of time yours and people of Jamaat eyes will be opened. Instead of advising me now you read my book completely with honesty.

نور خدا ہے کفر کی حرکت پہ خندہ زن۔ پھونکوں سے یہ چراغ بجھایا نہ جائے گا

You have asked that in the capacity of Ghulam Massihuzaman i.e. Musleh Maud, which service do you want to do? Mr. Imran Sahib! What could be greater service then taking out people of Jama'at from a severe mistake and liberating them from a cruel system? In my book, before foreword, a poem with the title of "My Call" is written. The condition of my simplicity and lake of knowledge was this that I even did not know how to pray, that is to say, from Allah the Most High what should I desire for? Then Allah the Most High taught this that what should I pray for? I am not any poet and this benedictory poetry Allah the Most High has taught me. It is an accepted prayer; think over it and to see that what I have entreated in this prayer from Allah the Most High? The background of this accepted prayer is written in the first part of my book, letter number 2. I assure you that in this poem, "the Pukar" (the Call) I did, it has been accepted and I am firmly certain that Allah the Most High will grant me the ability of service to Islam (Aamin). I do not doubt in it even a speck. In the end, I appeal to you and people of Jama'at that if you all with cool heart and sense and understanding study my book (Ghulam Massihuzaman) with due attention and consideration then you will certainly become aware of the reality. As for as mischief is concern, therefore every that Ahmadi who did not put his head down before this cruel system and did not followed the falsehood, then he was always and in every time were called mischievous. It is not any new thing. No one becomes mischievous by someone's calling. In fact now this word has lost its influence. Honorable Hachur[ؑ] said "اختلاف امتی رحمة" i.e. difference of opinion in my people will be the

cause of blessing. You, for the sake of mercy, in the disguise of this cruel system, do not deprive ummat-e-Muhammadiyah from this blessing.

يُرِيدُونَ لِيُطْفِئُوا نُورَ اللَّهِ بِأَفْوَاهِهِمْ وَاللَّهُ مُتِمُّ نُورِهِ وَلَوْ كَرِهَ الْكَافِرُونَ

“They desire to extinguish the light of Allah with the breath of their mouths, but Allah will perfect His light, even if the disbelievers hate it”

Humbly

Abdul Ghaffar Janbah / Kiel, Germany

Dated 28th December 2003

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