

MUSLEH MAUD WHO??

A meta analysis of divine prophecies of Hadhrat Mirza Ghulam Ahmad Imam Mahdi and Promised Messiah peace be upon him regarding his promised blessed son.

By

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Inspired by Abdul Ghaffar Janbah, a Maud Reformer and Zaki Ghulam of Hadhrat Mirza Ghulam Ahmad peace be upon him.

The aim of this article:

- 1- To assess the prophecies of Hadhrat Mirza Ghulam Ahmad (Huzur_{as}) regarding his promised son known as a Musleh Maud.
- 2- To assess and determine in the lights of prophecies whether the promised son(Zaki Ghulam) had to born from Huzur's spiritual or physical progeny
- 3- To assess the prophecies of Huzur_{as} and compare it with prophecies of Bible about Jesus to see whether there any similarities between these two.
- 4- To assess and examine in the light of prophecies of Huzur_{as} and the prophecies of Jesus whether promised son or Musleh Maud will also be the Messiah.
- 5- To asses the claim of Hadhrat Mirza Bashiruddin Mahmud Ahmad to see whether he fulfilled the prophecies about the promised son as claimed.

On every stage, our knowledge changes and becomes quite different although the Virtue i.e. Supreme Ultimate Universal Truth remains unchanged. Human being is the best of creation because he has been enriched with a valuable wealth of reason.

Abbdul Ghaffar Janbah, The Zakii Ghulam and the writer of book “Virtue is God”)

On 18th of February 1907 almost fifteen months before the demise of Hadhrat Mirza Ghulam Ahmad peace be upon him God Almighty informed him through revelation:

Translation: (Arabic)

(۱) كُلُّ الْفَتْحِ بَعْدَهُ (۲) مَظْهَرُ الْحَقِّ وَالْعَلَاءِ كَمَا نَزَلَ مِنَ السَّمَاءِ -

1) **All victory will be thereafter** 2) **A manifestation of the True and High Allah has descended from Heaven.** (Al Hakam, Vol x1, No0 7 Feb 24 1907P1)

On 20th of February 1907 (Tadhkira) Huzur (AS) received a revelation which is one of the revelations in the series of prophecies regarding Musleh Maud which started from 20 Feb 1886.

God Almighty informed him;

یہیں ایک تازہ نشان ظاہر کروں گا جس میں فتحِ عظیم ہوگی۔ وہ عام دُنیا کے لئے ایک نشان ہوگا اور خدا کے ہاتھوں سے اور آسمان سے ہوگا۔ چاہیے کہ ہر ایک آنکھ اُس کی منتظر رہے کیونکہ خدا اس کو عنقریب ظاہر کرے گا تا وہ یہ گواہی دے کہ یہ عاجز جس کو تمام قومیں گالیاں دے رہی ہیں، اُسکی طرف سے ہے۔ مبارک وہ جو اس سے فائدہ اٹھاوے۔“

“I shall manifest a fresh sign of great victory. This sign will be for the whole world and will be wrought by God’s Hand from heaven. Let every eye wait for it, for God will manifest it soon, so that every one might bear witness that this humble one, who is being reviled from all direction, is from Him Blessed are those who would take advantage of it”

These are the two selective prophecies about this remarkable man who was prophesied to the Hadhrat Massih Maud (AS) to be the promised

Reformer. The victory of Islam and Ahmadiyyat were linked with his advent he was called the manifestation of God on earth. Hadhrat Mirza Ghulam Ahmad peace be upon him instructed his followers to await his coming.

On 26th of September 1906 (see page no 814 Tadhkirah English edition) Huzur as received the revelation in Urdu

” اے مظفر تجھ پر سلام ہو کہ خدا نے تیری بات سن لی۔ خدا تیرے لئے لڑکا دے گا۔“

“Peace on thee, O Muzaffar, God has heard thy supplication. God will bestow a son for thy sake.”

There are two important points to ponder here;

- 1) The date of prophecy 26th of September 1906
- 2)) A promise of a son

We all know Hadhrat Mirza Ghulam Ahmad peace be upon him was not given any son after the prophecy and he passed away a year later and his son Hadhrat Mirza Bashir ud Din Mahmood Ahmad khalifa sani at the time of this prophecy was a married man . So if this promised son is from his own progeny when was he born?

And we know that this is against *sunnat uallah* that at the time of prophecy about the forthcoming of promised one that he had already been born. The blessed one is always born after the prophecy and this is evident from holy Quaran and prophecies of Bible and from the prophecies of Hahrat Muhumad peace be upon him. This is not the focus of our article here.

Further details can be seen on alghulam.com article no 23.

If you read another prophecy of Oct 1907 God Almighty disclosed upon the Promised Messiah, almost seven months before his departure from this world.

(٥) إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ - (٦) يَنْزِلُ مَنَزِلَ الْمُبَارَكِ -
(٤) ساقيا أحمد بن عيسى مبارك بادت -

“(5)We give you good news of a gentle son.(6)He will descend in place of Mubarak. (Persian)(7)Felicitation to you, O, Saqi, on the coming of the festival”.

The points to note here first again the date of the prophecy and the fact that no children were born in his progeny after this period and second important point highlighted here is “a son in place of Mubarak Ahmad”.

Therefore this prophecy disclosed to us that there will be a son (Ghulam) in place of Mubarak Ahmad given to Huzur after the demise of Mubarak Ahmad. Now another interesting question arises from the above prophecy why God Almighty told in this prophecy that this promised boy will be in place of Mubarak Ahmad.

Mubarak Ahmed was **Huzur’s fourth son** who was born after three sons and Huzur thought that this son will be the one who God Almighty is promising through his revelations. He was born on 14th June 1899 but died on 16th of September 1907. His death left Huzurr very saddened. The reason of his extreme sadness can be comprehended after reading the following quotation from his writing.

First refer to the prophecy of 1897 mentioned in Tadhikra.

This prophecy of **1897** is:

وَبَشِّرْنِي رَبِّي بِرَابِعٍ رَّحِمَةً - وَقَالَ إِنَّهُ يَجْعَلُ الثَّلَاثَةَ أَرْبَعَةً

Translation: (a) **My Lord has cheered me with the news of a fourth son by his mercy, saying (Arabic): He WILL CONVERT THREE INTO FOUR....**” (Tadhkirah page no 356 English version, 4th edition)

Here in this prophecy God Almighty is giving good news of a blessed son to Huzur (AS) and is distinguishing this Promised son by describing one of his characteristic that this boy will convert three in to four. Now look at the date of the prophecy 1897 eight years after the birth of Khalifa Sani and almost 11 years after the Grand Prophecy of 1886. Between the period of 1889 the birth of Khalifa Sani and 1897 until this prophecy Huzur never revealed that Khalifa sani is going to be the promised reformer in any revelation. We also know that even though Huzur named khalifa sani according to the prophecy as Bashir and Mahmud by way of **good omen**. Further on the birth of Khalifa sani Huzur very clearly said that he will make it clear in an announcement once after full disclosure from God Almighty and that he was not given to understand that whether this son will grow up and be the promised reformer or there will be some other person.(See Tadhikra for reference)

Before we take this discussion any further read the revelation of **13th of April 1899** God Almighty has disclosed upon Huzur AS:

I received the revelation (Arabic)

۱۳ اپریل ۱۸۹۹ء کو یہ الہام ہوا، اِصْبِرْ مَلِيًّا سَاهِبُ لَكَ غُلَامًا زَكِيًّا

“Wait a short while; I shall soon bestow on thee a Pure Son”

(**Note** . Pure and virtuous son in Arabic Called Zaki Ghulam)

After reading this prophecy about the pure and virtuous son we can imagine that Huzur is still looking forward for his Zaki Ghulam even though Khalifa sani was thriving in his own house.

Another important point which we have to keep in our minds is Mubarak Ahmad was born in June 1899 and before his birth three of his brothers, namely Bashir- ud -Din Mahmud ,Bashir Ahmad and Sharif Ahmad had already been born. Huzur between the periods of 1889 to 1897 never received any revelation from God Almighty which indicates that any of his sons born between this period is actually the promised one or Zaki Ghulam.

After reading this article we will also find that in all of his children, Huzur AS was more inclined towards his fourth child for the fulfilment of

the prophecy as Promised Reformer. The one apparent reason for this IJTEHAD or judgement is the 1897 prophecy which we have narrated above “**He WILL CONVERT THREE INTO FOUR....**” And similarly in the Grand Prophecy of 20th February 1886 one of the characteristics of the promised Reformer was that he will convert three into four. And Huzur AS wrote in the text in the bracket that he could not understand the meaning of this sentence. It may therefore be inferred from this that the meaning of this was not disclosed upon him by the God Almighty.

Please keep this number **FOUR** mentioned in the revelation in your mind as we will repeat it again and again in this discussion. Here we can have some understanding as to why Huzur was inclined towards His fourth son for the fulfilment of the Grand Prophecy about promised Reformer.

Now read this announcement of Huzur (AS) in **June 1899** on the birth of Mubarak Ahmad.

“**God had informed me that He would bestow another son upon me and this is the fourth son who has just been born and has been named Mubarak Ahmad. I was informed about his birth two years previously and then again two months before his birth. One day before his birth I received. (Arabic) I shall fall upon the earth from Allah and shall proceed towards him. My own interpretation of this revelation is that this boy will be righteous and will face towards God and will move towards Him or that he will die early. Allah alone knows which of these two Interpretations is in accord with his design..(Taryaq-ul-Qulub P 40)**

In the above announcement Huzur (AS) clearly mentioned about the 1897 prophecy in (**I was informed about his birth two years previously**) which God Almighty revealed upon him about the birth of **fourth son who will convert three into four.**

Therefore Huzur (AS) once again started waiting for his promised reformer and fourth son and unknowingly into his physical progeny. Huzur(AS) was very certain as this son who was the number four will be the manifestation of the prophecy .

The prophecy above also gives the news of the death of Mubarak Ahmed at the same time which was acknowledged by Huzur(AS).

Between the period of the birth of Mubarak Ahmad June 1899 to the demise of Mubarak Ahmad in September 1907 Huzur(AS) thought about Mubarak Ahmad as the reformer son but at the same time he was not certain as the prophecy was also holding the news of his death. So Huzur (AS) expressed

“Allah all alone knows which of these two interpretations is in accord with his design”.

Here we can also come to the conclusion that any of his son born before from his progeny including Mirza Bashir ud din Mahmood Ahmad does not fulfil the criteria to be the manifestation of this Prophecy. It is very much evident that Huzur(AS) was still in the search of his promised reformer and this also shows that Huzur (AS) was actively looking into his own Physical progeny for the fulfilment of the 20th Feb 1886 prophecy.

In Sept 1907 Huzur (AS) saw a dream see Tadhikra for reference:

He says,

“I saw a pit full of water in my dream. Mubarak Ahmad entered it and was drowned. A through search was made and no trace of him was found. Then I walked along and saw another boy sitting in his stead”

This dream was in the month of September, the same month in which his son Mubarak Ahmad died. And on 16th of September 1907 the day in which Mubarak Ahmad died Huzur(AS) received similar revelation about the promised blessed son once again.

Revelation in Arabic:

“إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ”

“We give thee good news of Gentle son”

See Tadhkirak page no 871 English edition.

After reading the above one can imagine the “hide and seek” kind of game between the Huzur(AS) and God Almighty. Huzur (AS) was constantly Searching this promised son into his physical progeny while

God Almighty revealing to him again and again until few months before his death. The death of Mubarak Ahmad clearly indicates that the blessed son had to be born after his demise and death of Hadhrat Mirza Ghulam Ahmad peace be upon him also prove that promised son had to be born from his Jam'at, the spiritual progeny.

If you now read the October 1907 prophecy again and see how much sense it makes after reading all above.

Huzur (AS) was assured with the following revelation which clearly indicate, the fact that promised son had to be born after 1907.

“We give you good news of a gentle son. He will descend in place of Mubarak. (Persian): Felicitation to you, O, Saqi, on the coming of the festival”

We can say that Huzur (AS) thought that his 4th son as he was prophesied in several revelations that he will be the promised son but his demise and further revelations about the coming of the promised son indicate that he still had to be born. God Almighty further made it clear that he will be given in place of Mubarak therefore we are still trying to find out **this 4th son** who is actually the replacement of Mubarak Ahmad.

To make the things clearer about this fourth son now read this prophecy of 1886; For the sake of discussion we name this prophecy as (Prophecy P)

“About four months ago it was conveyed to me that a son physically and spiritually strong, perfect in his manifest and hidden powers, will be bestowed upon me whose name will be Bashir. Up to now **my own impression** was that possibly that **blessed son will be born of my Present wife**. Now I have received a **revelation** to the effect that I will soon **have to marry again** and that **it has been divinely determined** that a **pious and good -natured wife will be bestowed** upon me who will bear children. **What is surprising is that** when this revelation was received I was bestowed in a vision four fruits, three of them mangoes and one of them very **large of green colour** which did not resemble any of the fruits of this world. I conceived, though this is not yet confirmed by revelation, that that fruit which is not of the fruits of this **world is the promised blessed son** for there is no doubt that the interpretation of the fruit is children. **As there has been good news of a pious wife and simultaneously four fruits have been bestowed in a vision one of which is of a special kind, my mind is inclined to this interpretation.** But Allah knows

best”. (Letter dated June 8 1886, addressed to Hadhrat Mulvi Nur –ud din, Maktoobat Ahmadyya Vol V 5 No 2 P 6)

After reading the above (prophecy P) the following points come to mind.

- 1) It was the judgment of Hadhrat Mirza Ghulam Ahmad (AS) that, the blessed son had to be born from his present wife but he was revealed by God Almighty that, that promised son had to be born from his third pious natured wife and his marriage has been divinely determined. Here one another important point is raised that Huzur initially thought that the promised son will be born from his present wife which was his **own Judgement IJTEHAD** it was not prophesised in any revelations.

We will further discuss it later.

- 2) And another interesting point here is when he received this revelation he had a KASHAF(vision) at the same time, in which he was shown three similar fruits means his three children, namely Bashir ud Din Mahmood Ahmad, Bashir Ahmad and Sharif Ahmad given to him and again the **mysterious fourth one** quite different from the rest of three fruits.

Now the question arises **who was the 4th one** who did not resemble any of the fruit of the world and Huzur (AS) himself considered him promised blessed son.

Here I would like to invite you to read this prophecy once again which I narrated above. The prophecy of 1897, 7 years after the birth of Khalifa Sani

Translation: (a) **My Lord has cheered me with the news of a fourth son by his mercy, saying (Arabic): He WILL CONVERT THREE INTO FOUR....”** (Tadhkirah page no 356 English version, 4th edition)

God Almighty bestowed him three children before this prophecy of 1897 and they were all alive at the time of this prophecy.

Their names and date of births are follows.

- 1) Mirza Bashir Ud Din Mahmud Ahmed 12/01/1889

- | | |
|-----------------------|------------|
| 2) Mirza Bashir Ahmad | 20/04/1893 |
| 3) Mirza Sharif Ahmad | 24/05/1895 |

And now the read the 1899 prophecy once again which I stated above

“God had informed me that He would bestow another son upon me and this is the fourth son who has just been born and has been named Mubarak Ahmad. I was informed about his birth two years Previously and then again two months before his birth.....”.

Mirza Mubarak Ahmad was born on 14th of June 1899 and he was number four in Huzur’s children. Now we can firmly say that Mubarak Ahmad here is actually the focal point or we can say more precisely **that 4th son is** in fact the central figure and all the glad tidings are revolving around him. In other words we can say that this fourth son is actually the ZAKI GHULAM or the Musleh Maud.

Let’s see what happened subsequently, this fourth son who was born from the physical progeny of Hadhrat Mirza Ghulam Ahmad (AS) with expectation to be the promised son died on 16th September 1907.

Now just recollect the above vision (Kashaf) in which Huzur was given three fruits, namely mangoes which Huzur (AS) considered his three sons and **a fourth very large green coloured fruit**, which did not resemble with rest of the three and any of the fruits of this world and Huzur (AS) considered him his promised blessed son.

Now the death of Mubarak Ahmad also made it very clear that promised reformer or son who will convert three into four will as a matter of fact be from his spiritual progeny surely after the death of Mubarak Ahmad . And this clearly evicted all the children of Huzur (AS) to be the claimant of this prophecy in anyway.

Now if you read the prophecy once again you will really get to the bottom of it.

The date of revelation is 1897.

For the sake of discussion we have named this prophecy (a) to avoid confusion

(a) **My Lord has cheered me with the news of a fourth son by his mercy, saying (Arabic): He WILL CONVERT THREE INTO FOUR....**” (Tadhkirah page no 356 English , 4th edition)

Now we have established one thing and we can say with full certainty that this **fourth son** whoever or wherever he is from physical or spiritual progeny or directly from heaven is actually the ZAKI GHULAM or promised Son of Hadhrat Mirza Ghulam Ahmad .He is the one who was given the title of Musleh Maud by Hadhrat Mirza Ghulam Ahmad peace be on him.

Now another point to take into consideration here is why God Almighty cheered Hadhrat Mirza Ghulam Ahmad(AS) with the news of a fourth son, when He had to take him away. What message was hidden in the demise of Mubarak Ahmad why on the same day a revelation of another son was given to Hadhrat Mirza Ghulam Ahmad peace be on him.

Before we take this discussion any further read this prophecy once again which we have already discussed earlier. God Almighty revealed him on October 1907 a month after the death of Mubarak Ahmad.

For the sake of discussion we name this prophecy (b) to avoid confusion .

(b) **“We give you good news of a gentle son. He will descend in place of Mubarak. (Persian): Felicitation to you, O, Saqi, on the coming of the festival”**

Now a very simple task for you to put the prophecy (a) and (b) in a simple equation .The prophecy (a) is of 1897 before the birth of the 4th son and prophecy(b) is just after the death of the 4th son. Now think and try to solve this simple riddle.

- **who is this fourth son**
- **where is this fourth son**
- **From where this fourth son has to born??**

When we study the prophecies of Jesus, Prophet Muhammad peace be upon him in Old Testament and Imam Mahdi we encounter similar challenges in understanding the divine revelations. This is one of the reason that every divine appointee comes with an element of test and trial attached with the prophecies.

Read the following and see what God disclosed to Huzur at the same time when He was revealing for his promised son. This clearly indicates that this promised son will come with an element of trial for the whole of his Jammāt.

“God almighty has disclosed to me several times that my community will be put to trial to bring out who is firm and who is weak”

(Letter no 7 to Nawab Muhammad Ali Khan Maktoobat Ahmadiyya Vol V no 4, P 67)

Further in the above prophecy (the prophecy P) which we are discussing here Huzur (AS) was also given the news of another marriage to a good natured pious woman. (“it has been divinely determined that a pious and good -natured wife will be bestowed”). We all know that Huzur(AS) was not married after this prophecy . However in order to acquired that handsome promised son from the pious woman he was looking to get married which however was not accomplished. Here he was mistaken, (Ijtahadi Ghulti or mistake in understanding the prophecy) regarding his third marriage.

The question arises here who you would follow here the opponent of Huzur who claimed that his prophecy about third marriage failed?

Read this couplet from the Hazur’s poem.

Khuda Kay Qaul Say Qaul-e- Bashar Keu Kar Barabar Hou

Wahan Qudrat Yahan DarmaanDgi Farq-e numaayaaN Hay

(That means that how come the words, speech or saying of God Almighty can be equal with the human being’s words. There is clear disparity among both, in one there is helplessness or vulnerability while in other there is might and power).

As a matter of fact good natured pious woman (in prophecy P) is meant his pious Jam'at who he laid the foundation in 1899 and fruit which did not resemble any of the fruits of this world is in fact the product of this spiritual bonding or marriage in the heaven.

Now I shall invite you to read the following extract from Huzur's book "Heavenly Decree".

"If I were to say, on the basis of my own judgement that such and such of my sons is the promised one and my interpretation proves to be erroneous, would it take anything away from Divine revelation itself ? Do we not find an example of an error of an interpretation among earlier prophets as"? (Nisha-e-Asmani)

This above paragraph from the book of Huzur and these lines were in context with the February 1886 prophecy of Musleh Maud. These lines also reflect how humble and selfless man he was. The above lines also tell us that even the divine people and prophets can misinterpret prophecies and therefore we should never supersede the God's word upon his servant's interpretations.

After reading the above prophecies it is clear that it was an error of judgement. Huzur(AS) was inclined towards his children for the fulfilment of this prophecy while God Almighty had a different plan.

In his longing for a promised son from his physical progeny Huzur (AS) on one occasion decided to get married in order to fulfil this prophecy about his third marriage and to have this promised boy as he was also revealed that the promised reformer will not be from his present or second wife the mother of Khalifa Sani .

In 1886 Tadhikra it states;

Translation:

"In these days two people made suggestions about a new marriage but when I supplicated by way of Istikhira I was informed about a one woman that her portion is humiliation, privation and disgrace and that she is not worthy of being my wife and with the regard to the second the indication was that she is not good looking.

This means that the handsome, high charactered son, whose birth has been predicted, would be born of a pious good looking wife. But Allah knows best. (Letter dated June 8 1886, addressed to Hadhrat

Mulvi Nur –ud din, Maktoobat Ahmadyya Vol V 5 No 2 P 6)

The important point to ponder in the above writing is that God Almighty did not permit him to get married to a woman to have promised child and we all know very well that Huzur(AS) never gets married to any woman and his opponents believe that prophecy about his marriage was not fulfilled.

The question arises here, what happened to handsome high character son whose birth was predicted from a good looking pious wife. Don't you think this good looking pious woman is a metaphor of Jam'at from where the promised blessed son had to be born? Or do you think this as another failed prophecy. This is what you have to decide.

After reading all above our vague concept has becomes more evident about the Fourth Son or promised reformer. Let's take this discussion bit more forward in the light of Huzur's writings and prophecies.

Read the following extract from the writing of Hadhrat Mirza Ghulam Ahmad (AS)

“In the third part of Braheen e Ahmadiyya, God had named me Mary and as apparent from it, I was nurtured in the qualities of Mary for two years. When a period of two years lapsed then, as stated on page 496 of the 4th volume of Braheen e Ahmadiyya, the soul of Jesus was infused in me as it was infused in Mary and, in an allegoric sense, I was stated to be pregnant. Thereafter, after many months not exceeding a period of ten months after this revelation, I was, through a revelation recorded at the end of Braheen e Ahmadiyya on page 556, named Jesus and hence I came to be the son of Mary.'

(Ahmad. [Hadhrat] Mirza Ghulam. Kashti Nuh, pp. 46/47; Ruhani Khazain, vol. xix, p. 50)

What would you get out of the above writings; these lines were the subject to the great criticism by the opponent of Huzur (AS)

Now read these lines below before we take discussion in further.

“I am the claimer of promised Messiah, and this not the only claim of mine, that only I am the one and the last promised Messiah. Hence, according to me it is possible that after my age (time period) ten

thousands 10,000) promised Messiah can come, but for this age (time period) I am the promised Messiah” (Azala Ohaam, page 197)

The following questions come to our mind after reading the above two paragraphs.

Huzur (AS) said I was nurtured the qualities of Mary, what does that mean? What was the purpose of nurturing the qualities of Mary in him. What extra ordinary qualities were given to Mary? Who was born from the Mary, who was the father of Jesus?

And in the second paragraph it is very evident that Huzur(AS) never considered or claimed to be the only and the last Messiah.

Now read this prophecy of Huzur (AS) originally in Persian language.

زورگاہِ خدا مردے بصد اعزاز سے آید
مبارک بادت سے مریم کہ عیسیٰ باز سے آید

Translation (42): The promised Messiah received the revelation

(Persian):

“A Man comes from the House of God with the hundred honours. Felicitations, to you O, Mary that Jesus has come back again”. (Al-Bushra P57)Tadhkra page 684 urdu.

So, who is called Mary in this prophecy, of course the one who has been nurtured in the qualities of Mary and he is the Huzur (AS) as we have already discussed in the light of his own writings. And also see the good news of renaissance of Jesus here, of course in this prophecy same promised son (ZAKI GHULM) has been given the title of Jesus.

Before we take this discussion any further lets re cap the essence of discussion here in the light of above quotations

- In Baraheen-e Ahamadiyya Huzur as was given the name of Mary and nurtured the qualities of Mary for two years

- Huzur as believes that there may be thousands of Messiah but for this time I am the promised one.
- And Felicitation to Mary (Huzur as) on coming of Jesus.

Now put the above three facts together in the light of above prophecies which we have discussed earlier we can come to conclusion that none of his children are matter of any discussion here. This is all about the spiritual marriage, in fact his third marriage the one “divinely determined” (**it has been divinely determined that a pious and good – natured wife will be bestowed**) and all about his spiritual son the **fourth son** who will convert three into four. He is the same son who was promised in place of Mubarak Ahmad(**“We give you good news of a gentle son. He will descend in place of Mubarak....”**)

This is what exactly Bible prophesised about the coming of Jesus from Virgin Mary

“Therefore the Lord Himself will give you a sign: Behold a virgin will be with child and bear a son, and she will call his name Immanuel.”(Isaiah 7:14)

In the discussion no one can even think of Khalifa sani or any of his brothers to be the part of this jigsaw puzzle.

Now read the prophecy below about the promised son (Zaki Ghulam) in which God Almighty disclosed that he will resemble Jesus in some respect. And we also know that promised son also addressed as Jesus in some other prophecies as well.

In 1891, see Tadhkirah.

Hadhrat Promised Messiah as received a revelation:

“God almighty has conveyed to me through a sure and certain prophecy that out of my progeny there will be one who will resemble Jesus in many respects. He will descend from heaven and will straighten out the way of dwellers upon earth. He will set free those who are

held bondage and deliver those who are imprisoned in the chains of doubt. (Persian): Son, delight of the heart, high ranking noble ;(Arabic) A manifestation of the true and the High as if **the Allah has descended from the heaven.** (Izala Auham PP.155-156)

The above prophecy highlights the following points:

- 1) My Progeny
- 2) The one who resemble Jesus
- 3) Allah has descended from heaven.

And the most significant to all in the prophecy is the date of revelation that is 1891, two years after the birth of Khalifa sani.

Let's take the word "progeny" and explore further whether this can be used in metaphorical sense for the spiritual followers.

We do not need to go too far lets read the Hadith of Holy Prophet Muhammad peace be upon him;

Hadhrat Abdullah bin Mas'ood radhiyallahu anhu says that Rasulullah sallallahu wasallam said,

"This world will not come to an end until one person from my progeny does not rule over the Arabs, and his name will be the same as my name."

(Tirimdhi)

This hadith is self evident I do not think any kind of explanation required to explain any further.

Hadhrat Ali radhiy allahu anhu narrates that that Rasulullah sallallahu said,

"Even if only a day remains for Qiyamah to come, yet Allah will surely send a man from my family who will fill this world with such justice and fairness, just as it initially was filled with oppression."

I am sure this Hadith is about the advent of Imam Mahdi and we are very well aware of it.

The Prophet sallallahu alayhi wasallam said:

The Mahdi will be of my family, of the descendants of Fatimah

(the daughter of the Prophet sallallahu alayhi wasallam)

References:

Sunan Abu Daawood, English version, Ch. 36, Tradition #4271 (narrated by Umm Salama, the wife of the Prophet), Sunan Ibne Maajah, v2, Tradition #4086

Hadhrat Shahab ud Din Suharwardi rh says;

'The disciple becomes a part of the master, just as a child is a part of its father in its physical birth. Thus, is the disciple born from its master in its spiritual birth.

Suhawardy, [Hadhrat] Shahab ud Din. 'Awarif al Mu'arif, vol. i, p. 45 (alislam.org)

The one who resemble Jesus

Now take the second important fact “The one who resemble Jesus”. It does not only mean that promised son will be like Jesus in personality extremely humble and down to earth belongs to the ordinary people but also mean that he will share the similar circumstances as confronted by Jesus. And his disciples will be put on trial in the same way and his people will be testified as Jews were tested. His people will be mistaken in understanding the prophecies as Jews were mistaken.

Jesus came to Jews 2000 years ago when the Jews were spiritually dead, corrupt and extremely arrogant. They were very notorious in interpolating the teaching and laws of Torah for their own advantage. They believe that they were the God chosen people and therefore immune to any punishment.

In simple words at the time of Jesus, Jews were self centred, arrogant very hard hearted people.

Jews do not accept Jesus as a Messiah because according to Jews, Jesus did not fulfil the prophecies.

The Bible says that he will:

- Build the third temple (Ezekiel 37:26-28)
- Gathered all the Jews back to the land of Israel (Isaiah 43:5-6)
- Usher an era of world peace and end all hatred oppression, suffering and disease. As it says:

“Nation shall not lift up against nation, neither shall man learn war anymore” (Isaiah 2:4)

- Spread universal knowledge of God of Israel which will unite humanity as one.

It was very well established belief among the Jews that Prophet Elijah will descend bodily from heaven before the arrival of Messiah. It is stated:

“Be hold! I will send you Elijah the prophet before the great and terrible day of the Lord come”(Malachi 4:5)

It was widely accepted belief among the Jews that Prophet Elijah was taken up in the heaven and he will come back from heaven to make the way for Messiah to come.

“A chariot of fire pulled by horses of fire came and Elijah was taken up to heaven by whirlwind” (2King2:1)

According to Jewish sources, the Messiah will be born of human parents from the descendant of the King David. Therefore Jews declared the birth of Jesus objectionable being born fatherless therefore he was not considered form the descendant of the King David.

“He was the heir to the throne of David” (Isaiah 9: 7)

According to the Jews, Jesus fulfilled none of the messianic Prophecies therefore his claim was rejected.

Of course we all know today that Jews were seriously mistaken they were ignorant and arrogant people. They interpolated the prophecies and manipulated the Torah for their selfish desires.

Similarly the promised son (ZAKI GHULAM) will have to confront the similar hard hearted arrogant people who will also consider themselves the God chosen people.

Now let's take this discussion to the next attribute of the promised son, it says "he will straighten out the way of dwellers and set free who held bondage". This also reflects the similarities with Jesus who came towards the Jews when they were put into the chains of slavery by the money making cult. Jesus was accepted by very few people as being the Messiah and rejected by the majority of the people. Jesus was arrested by the Jews leaders for misleading the people, telling them not to pay taxes and claiming to be the king.

Similarly the promised son of Huzur will face similar kind of people and system. He will be accused of conspiring against the community and will be executed from the community.

"Allah has descended from the heaven"

We find the similar glad tidings for Jesus in the prophecies of Old Testaments and sadly Christian misunderstood these prophecies and Jesus was promoted to the status of God afterwards while the Jews considered it Blasphemous.

It states:

"I will declare the decree: the Lord has said to Me, "You are my son" today I have begotten you.(Psalm2:7)

And suddenly a voice came from heaven, saying **"This is my beloved son in whom I am well pleased"** Matt 3:7

Christian took the term "son of God" in a literal meaning which was used in the metaphorical sense meaning some one who is a beloved of a God. The term son of God was widely used in Old Testament for the Israelites prophets.

When Jesus was put on the cross, people passing by insulted at Jesus by saying

“He saved others but he can not save himself! Isn't he the king of Israel if comes down off the cross we will believe in him” Mathew 27:41, 42)

Isaiah who lived before the time of Jesus gave prophecy about a “son” who would be called **“Mighty God”**.

Similarly in the Grand prophecy the promised son (**ZAKI GHULM**) has been **characterized with Grandeur, greatness and wealth.**

Meek of the heart

The one of the most peculiar quality prophesied about Jesus is his meekness of heart.

“Come to me all you that are weary and carrying heavy burdens, and I will give you rest. Take my yoke upon you and learn of me, for I am meek and lowly of heart, and you will find your lives restful. For my yoke is easy and my burden sweet” (Mt 11:28-30).

Meekness was one of the most outstanding virtue of Jesus .A meek person is a merciful with purity of the heart. Meekness has deep spiritual significance. By giving this attribute to his promised son God Almighty in fact resembled him with Jesus.

In Grand Prophecy of 1886 one of the out standing attribute is the intelligence and meekness of the heart

“He will be extremely intelligent and understanding and will be the Meek of heart and will be filled with the secular and spiritual Knowledge”.

Here clearly God Almighty talking about the Zaki Ghulam who will be embedded in the colours of Jesus.

Similarly Jesus was prophesied to have

“the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of Lord” (Isaiah 11:12)

And also it was prophesied about the Jesus that he will spread universal knowledge of God of Israel which will unite humanity as one.

Similarly the Zaki Ghulam will be bestowed with the divine knowledge about the concept and attributes of God.

After reading all the above, we can come to the conclusion that in other words the **promised son of the Huzur(AS) is essentially the mirror image of the Jesus or in fact a one person in two end of the spectrum.**

To further strengthen the above discussion we find a clear instruction in the writing of Hadhrat Mirza Ghulam Ahmas (AS).

Please read below

“Remember this Messiah, who is from this humble’s progeny, who has also been named Ibn-e- Mari yam. Because this humble one has also been called Mari yam in Braheen” (Rohani Khazain Vol 3 P- No 318).

Let’s see what Bible prophesised about this Zaki Ghulam who has to come in the shroud of Jesus.

“And then shall appear the **sign of the son of man in heaven** and then shall all **the tribes of the earth mourn**, and they shall see the son of man coming in the clouds of heaven **with the power and great glory”** (Mathew 24:30)

And according to the Bible his arrival will be heralded by the increase in natural calamities and deaths.

“For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, pestilence, and earthquakes in divers places”
(Bible Mathew 24:7)

We also find the similar prophecy of Hadrat Mirza Ghulam Ahmad (AS) in which God Almighty disclosed him almost similar warnings as prophesised in Bible. Please read the lines from Tadhkirah. Page no 946 English Editions. The promised Messiah (AS) said.

God has told me that there would be great split in my movement and mischief makers and those who are the slaves of their own desires will depart. Then God Almighty will put out the split. But those who deserve being cut off, as being unconnected with the truth and given to mischief, they will remain cut off. **Then there will be a great up rising, the first one,**

and kings will invade kings. There will be so much blood shed that the earth will be filled with blood. The subjects of a king will also fight fearfully among themselves. There will be universal ruin and destruction. **The centre of all this will be Syria. It will be the time of my promised son. God has decreed these events in connection with him.** Thereafter our movement will spread and kings will become the member of the movement.(Tazikrah-tul-Mahdi Part11. page 2)

“And the great earthquakes shall be in divers places and famines and pestilence”(Luke21:21)

Similarly in “The Will” Huzur (AS) says;

“.....God’s word informed me that many calamities will occur and many disasters will descend on the earth- some during my life time and some after I have gone and He will promote and advance this Jam’at to full. **A part of it will happen at my hand and some after me.”**

Jesus is reported to have said:

The sun will be darkened, the moon will not give its lights and the stars will fall from the heaven, and the celestial powers will be shaken. Then the sign of the son of man will appear in the sky.(Mathew 24:29,30)

The sign clearly refers to the eclipses of the sun and the moon at the time of renaissance of Jesus or Zaki Ghulam of Huzur (AS) as this sign was manifested for Huzur (AS) .

Hadhrat Promised Messiah (peace be on him) says in his book Al-Wasiyat:

God has informed me:

“I shall raise for thy *Jam’at* one from thy progeny and shall honour him with My revelation and nearness. Truth will flourish through him and a large number of people will accept him” so wait for those days. **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.

The points which we need to consider here are “One from thy progeny” I hope by now we have come to some sort of conclusion about what is actually meant by the word progeny.

- “shall honour him with My revelation and nearness” indicates that he **will not be elected or selected through the electoral college**. In fact God will honour him and appoint him as Allah appointed before.
- Truth will flourish through him” so this man will act like a catalyst for the spread of Islam and Ahmadiyyat as it is also mentioned in other prophecies as I narrated above “ all victory will be thereafter”
- “before such a time one may appear to be an ordinary person” It means he will be like “you and me” an ordinary Ahmadi from the spiritual progeny or pious Jam’at of Hadharat Mirza Ghulam Ahmad (AS) but it does not mean some one who is the son of a prophet or acting Khalifa who had already been elected by the elite of jam’at as he may not be an ordinary person in any respect.

There are two strong elements in the above prophecy.

First, there is strong element of joy and happiness as truth will flourish and large number of people will accept the truth in his era. And the second, about the impending element of Trial and test attached with this prophecy as told, he may be regarded objectionable due to his ordinary personality.

In 1894 Hadhrat Promised Messiah peace be on him received a revelation from God:

“God almighty has disclosed to me several times that my community will be put to trial to bring out who is firm and who is week” (Letter no 7 to Nawab Muhammad Ali Khan Maktoobat Ahmadiyya Vol V no 4, P 67)

Now we come to the main prophecy called the **Grand prophecy** or prophecy of Musleh Maud Translation: In his announcement of 20th February, the Promised Messiah peace be upon him says.

“-----Rejoice, therefore, that a **handsome and a pure boy** will be bestowed on thee. Thou wilt receive a **virtuous and pure youth (boy)**. **That boy** will be thy seed and will be thy progeny.

A **handsome and pure boy** will come as your **guest**. His name is **Emmanuel and Bashir**. He has been invested with Holy Spirit and he will free of all impurity. he is the light of Allah. Blessed is he who comes from Heaven..

He will be accompanied by grace which shall arrive with him. He will be characterized 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 blessing 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 the **Meek of heart** and will be **filled with the secular and spiritual knowledge**. **He will convert three into four (of this 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 True and High; as if Allah has descended from the heaven**. His advent will be greatly blessed and will be a source of manifestation of divine Majesty. Behold a light cometh, a **light appointed 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 ends of the earth** and people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.

In our previous analysis we have discussed some of the characteristics described here given to this promised son, Zaki Ghulam or in other words the fourth son who was the focal point of our discussion.

This prophecy as mentioned by Huzur(AS) is for two persons and there is no disagreement about it.

- 1) **handsome and pure boy**, which God Almighty told him will be from thy seed and progeny , who will come as guest.

- 2) **And a Zaki Ghulam (boy)** for this zaki ghulam Huzur(AS) wrote in bracketed text “boy” this is not Ilhami word rather Huzur’s own judgement about the Zaki Ghulam.

There is no doubt about the **handsome and pure boy** who had to be born from **Huzur’s own progeny** . This boy was born on 7th of August 1887 and he was named Bashir and he died on 4th of November 1888. Huzur(AS) on his birth circulated an announcement as he thought he may be the promised son.

To make it clearer read the following lines of Hazur's letter to Hadhrat Khalifatul Massih awwal(rz):

“The words beginning with: **A handsome and pure boy**; and ending with: He who comes from heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. **The succeeding sentence refers to the Promised Reformer** and to the end he has been defined... **The prophecy of 20th Feb 1886 was consisted of two prophecies but it was mistakenly considered one and then later on revelation removed this mistake.**” (Tadhkirah (urdu).p.109/Letter dated Dec.4, 1888 addressed to Hadhrat Khalifatul Massih awwal(rz), Maktoobat-e-Ahmadiyya Vol. V No.5 p.43,44).

So here we have established one fact that Bashir awaal arrived as a guest for a short while and died according to the prophecy. And after his death the opponents and enemies of Hazur (as) started to babble which caused him grievous. On this Almighty God solaced Hazur(as) by giving him a glad tidings of a copy or a similar to Bashir(first).

Hazur(as) writes:

” إِنَّ لِي كَانَ ابْنًا صَغِيرًا وَكَانَ اسْمُهُ بَشِيرًا فَتَوَقَّاهُ اللَّهُ فِي أَيَّامِ الرِّضَاعِ - وَاللَّهُ خَيْرٌ
وَأَبْلَى لِلَّذِينَ أَشْرَوْا سُبُلَ التَّقْوَى وَالْإِرْتِيَاعِ فَالْهَمْتُ مِنْ رَبِّي - إِنَّا نُرَدُّهُ إِلَيْكَ تَفَضُّلاً عَلَيْكَ “
(مِثْرُ الْكَلَامِ صَفْحَةُ ٥٣ - رُوحَانِي خَزَائِنُ جُلْدِ ٨ صَفْحَةُ ٣٨١)

Translation: I had a son named Bashir whom Allah caused to die while he was still a suckling babe. Those who are righteous and cultivate the fear of Allah look only to Allah as being the Best and Eternal. At that time I received a revelation from my Lord (Arabic): We shall return him

to thee out of Our grace (Sir-ul-Khilafah p.53/Ruhani Khazain Vol 8 P .381).

So in this way we see that after the death of Bashir Ahmad(first) Mirza Bashiruddin Mehmood Ahmed or Bashir second was bestowed as a copy or similar to Bashir Ahmed(first).And in this way Mirza Bashiruddin Mehmood Ahmed or Bashir second belongs to that portion of the revealed prophecy which belonged to Bashir Ahmed (first) i.e. “A handsome and pure boy.”

Now that portion of the revealed prophecy was left which belongs to **Zaki Gulam** (boy) or if you recollect the previous discussion God Almighty called him the one **who will convert three into four**. This is the same mysterious fourth son who was prophesised **in place of Mubarak Ahmad**.

.The reality of 9 years.

Now read the **announcement** below and just make it clear before you read that this is not the revelation from God Almighty but inspirer’s ijthihad (judgement).In the announcement of 22.March 1886 Hazur (as) had written:

“In My announcement of Feb. 20, 1886....there is a prophecy of a birth of a righteous son possessing the qualities mentioned in the announcement...
..**But we know that such a son according to a divine promise will surely be born with in 9 Years, soon or late**, but certainly with in this period.”
(*Tadhkirah.p.183-184/Announcement of March.22,1886 Majmooa Ishtiharat Vol, 1.P.113*)

The most important points raised here is the 9 year period which start from 20th February 1886 and finished on 20th of February 1895 and second important point is that, this 9 years period is Huzur’s own Judgement not the part of revealed prophecy.

Remember this that in the inserted above quotation two things are very important namely “**divine promise**” and “**with in 9 years**”.

Firstly I will say that one should know that here” **divine promise**” did not connect with 9 years. It is **connected with the glad tidings of Zaki Ghulam** i.e. Promised reformer forecasted in the prophecy of 20th Feb,1886.

Secondly one should know that from 20.Feb,1886 to 20.Feb,1895 becomes a period of 9 years .Now some people including Jam,ati Moulvies say that in accordance with the exposition of Hazur this promised boy should be born with in 9 years. And since Mirza Bashiruddin Mehmood Ahmed or Bashir second was born(12.Jan,1889) with in 9 years therefore he is the Zaki Ghulam and Promised reformer.

In this connexion there are some genuine reservations in the following.

(Firstly).Hazur's words that: “we know that such a son according to a divine promise will surely be born with in 9 Years, soon or late”are his owen estimation rather than revelation. Exactly as like as Hazur (as) wrote in the bracket a word of (boy) in the interpretation of Zaki Ghulam in the prophecy of 20.Feb, 1886.

(Secondly).If Hazur's inserted above words were ilhami (revealed) and according to these words Mirza Bashiruddin Mehmood Ahmed or Bashir second was born on 12.Jan,1889 **then why** after the birth of Mirza Bashiruddin Mehmood Ahmed or Bashir second glad tidings of Zaki Ghulam continued to reveal.?

(Thirdly).If this duration of 9 years (From 20.Feb, 1886 to 20.Feb, 1895) was ilhami(revealed) **then why** after 20.Feb,1895 (9 years) glad tidings of Zaki ghulam continued to reveal.?

(Fourthly).If this duration of 9 years (From 20.Feb, 1886 to20.Feb, 1895) was ilhami(revealed) and in this duration Zaki Ghulam the promisrd reformer was born **then why** after 9 years Hazur said about his fourth boy Mubarak Ahmed that he is born in accordance with the prophecy of 20. Feb,1886.?

(Fifthly).Moreover if this duration of 9 years (From 20.Feb, 1886 to 20.Feb, 1895) was ilhami (revealed) **then** after the discontinuance of Hazur's physical generation (14.June 1899) **why** revealed glad tidings of Zaki Ghulam (promised reformer) till the death of Hazur remained to be continued.? According to divine tradition (Sunnat Allah) glad tidings were revealed about those who had to born and not for those who had born.

Therefore in the light of this discussion we can rightly deduced the following three conclusions.

(I).Duration of 9 years was only Hazur's own estimation rather than a revelation.

(II).Hazur's all physical sons are being excluded out of the circle of the revealed prophecy and in this way the prophecy of 20.Feb,1886 has been converted towards the spiritual generation of Hazur(as).

(III).According to the divine tradition(Sunnat Allah) the Zaki Ghulam who has been termed as Promised Reformer by Hazur has to be born after his last glad tidings of 6-7.Nov,1907.Now after this explanation what significance of the estimated duration of 9 years is left.???

An Important quotation of Green Announcement

Now read the green announcement which he wrote on the Bashir awaal's death.

“God almighty also disclosed to me that the prophecy of 20. Feb, 1886 predicted the birth **of two blessed boys**. Up to the words: Blessed is he who comes from heaven; the prophecy related to the first Bashir who became the spiritual cause of the descent of divine mercy, **and the rest of it related to second Bashir**.(Green announcement Dec. 1,1888 P. 17 footnote Tableegh Risalat Vol. I p.137)

What is proved from the quotation of green announcement inserted above are as follows.

(1)In the aforesaid quotation of green announcement Hazur(as) has described:

“God almighty also disclosed to me that the prophecy of 20. Feb, 1886 predicted the birth of two blessed boys.”

In this connection it is stated that surely the prophecy of 20.Feb 1886 consists of two signs or prophecies namely;

(I) **a handsome and pure Boy**

(II) a **Zaki Ghulam** (boy). Practically Zaki Ghulam is not proved as a physical son. He is proved spiritual son as Hazur(as) by himself was a spiritual son of Hadhrat Mohammad (peace be upon him). So for the sake of likening between Hazur's revelation and writing, we have to believe that Hazur's meaning of two blessed boys were one physical boy and the other spiritual boy.

(2) In the same quotation Hazur has further on stated:

“and the rest of it related to second Bashir”.

In the revealed prophecy the rest of composition begins with these words:” Grace will arrive with his coming...till the end”. These words of the revealed prophecy are really about the Promised Reformer. And as Hazur(as) stated that: *“and the rest of it related to second Bashir”*. It is obvious from these words that Hazur's these words were his own judgement rather than revelation. Its reason is that afterwards when second Bashir was born then Hazur did not absolutely called him as a “promised reformer”. If on the birth of Bashir second Hazur stated that “this boy is absolutely promised reformer” then we could not doubt these words as a revelation. But on the other hand if on the birth of second Bashir Inspirer by himself has described that:

“Accordingly to-day, Saturday Jan.12, 1889, a son has been born to this humble one who has for the moment been named Bashir and Mahmud by way of good omen. An announcement will be made after full disclosure as I have not yet been given to understand whether this son will grow up and be the Promised Reformer or whether there is some other one.”

Then with these words of the Inspirer has been proved fully that : *“and the rest of it related to second Bashir”* words were his own judgement rather than revelation.

(3) For a moment we suppose that Hazur's these words: *“and the rest of it related to second Bashir”* were about Bashir second and he was the Zaki Ghulam and the promised Reformer. Now the question is that when the Zaki Ghulam (the promised reformer) Mirza Bashiruddin Mehmood Ahmed was born on the 12.Jan,1889 then our reason and divinely tradition (Sunnat Allah) guides us that after 12.Jan,1889 there should not be revealed glad tidings about the Zaki Ghulam. Simple reason is that

glad the tidings are revealed about those who had to born and not for those who had born. But we see that after the birth (12. Jan,1889)of Mirza Bashiruddin Mehmood Ahmed the most High God proclaims as follows.

۱۳ اپریل ۱۸۹۹ء

” ۱۳ اپریل ۱۸۹۹ء کو یہ الہام ہوا: اِصْبِرْ مِيلِيًّا سَاهَبُ لَكَ غُلَامًا زَكِيًّا (I)

یعنی کچھ تھوڑا عرصہ صبر کر کہیں تجھے ایک پاک لڑکا عنقریب عطا کروں گا۔

Translation: On April 13, 1899, I received the revelation (Arabic):

Wait a short while, I shall soon bestow on thee a Zaki Ghulam.(pure and virt- uous youth).

(Tadhkirah.p.409/Ruhani Khazain Vol, 15 Pages.216-217)

This is the news of the same son who was called Zaki Ghulam in the Grand Prophecy. This is the same mysterious fourth son who was prophesised **in place of Mubarak Ahmad**. This is the same handsome, **high charactered son, whose birth was predicted from a pious good looking wife**, the one divinely determined. Off course this is the same son who was shown to Huzur (AS) in a vision, as a **fourth very large green coloured fruit**, which did not resemble with rest of the three and Huzur (AS) considered him his promised blessed son.

Yes this is the same fourth son who was the subject of our previous discussion and who had to born from Huzur’s spiritual progeny

Therefore the above prophecy excludes all the possibilities for Khalifa Sani to be the rightful claimant for this prophecy in any way, naming him Bashir and Mahmud bears no significance at all.

۱۴ نومبر ۱۹۰۶ء

سَاهَبُ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً۔ اِنَّا نُبَشِّرُكَ (II)

يُغْلَاهِ اسْمُهُ يَحْيَى. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ.....
 آئدین عید مبارک بادت۔ عید تو ہے چاہے کرو یا نہ کرو۔

Translation: Revelation(Arabic):

I shall bestow on you Zaki Ghulam (pure and virtuous youth).Lord, bestow on me pure progeny. We give you good news of a son whose name will be Yahya. Have you not seen how your Lord had dealt with the People of the Elephant?...*(Persian):* **Felicitation on the coming of the festival. (Urdu): It is the festival, celebrate it or not.**

(Tadhkirah.p,879-880/Al-Hakam,Vol.XI, No.40,November 10,1907,p.3)

Now these revelations concerning glad tidings of Zaki ghulam are of Hazur(as) and your honour had published these ilhams in his life. These revelations are giving us news that Zaki ghulam (promised reformer) has to be born after 6/7.Nov 1907.So from these two revelations concerning Zaki ghulam, we can deduce the following two results.

(Firstly).Mirza Bashiruddin Mehmood Ahmed or Bashir second who was born on on the 12.Jan,1889 was not Zaki Ghulam (Promised Reformer) because he (Zaki Ghulam) has to born after 6/7.Nov 1907.

(Secondly).In green announcement the words of Hazur:,"**and the rest of it related to second Bashir**"are his owen judgement rather than revelation. If these words of Hazur(as) were revealed then no doubt the boy who was born on the 12.Jan,1889 must be the Zaki Ghulam(Promised Reformer) and later on the glad tidings of his birth should not be revealed.

The basis e of Khalifa sani 's claim and Jamat 's perspective

Before we proceed into further discussion, read the following extract taken **from alislam.org**.

“As foretold by the prophecy Hadhrat Mirza Bashiruddin Mahmud Ahmad was born within the prescribed period of nine years, on January 12th, 1889. Promised Messiah (AS) announced in his treatise 'Siraje Muneer' that the promised son whose advent had been foretold to him, had been born.

(NOTE. In siraje Muneer Hazur (as) described only the prophecies about the births of his two sons Mahmud and Shareef on the pages, 36-37. Hazur did not call any of these two sons as promised son. If some body proves that Hazur has called in Siraje Muneer to any of his son as promised son then I will give him my all property as a prize. It should be remembered that it is a deliberate falsehood of www.alislam.org. Inna lelahay.....)(Abdul Ghaffar Janbah)

Subsequently during the caliphate of Hadhrat Khalifatul Masih II it became quite apparent that the prophecies were fulfilled in his person. The characteristics explained in the revealed words of this prophecy regarding this illustrious son were evident in his person; thus fulfilling the prophecy with grandeur. Praise the Lord.

In 1944 Hadhrat Khalifat al-Masih the Second (RA) declared that he was indeed the Promised Son whose birth was foretold by God Almighty to Hazrat Ahmad (AS)". (alislam.org)

From the jam'at perspective khalifa sani is the Promised son or Musleh Maud

- (1) Because he was born within the 9 year period.
- (2) Because his name was Bashir and Mahmud.
- (3) Because on his birth promised Messiah announce that.....

Read this extract again from the book of Huzur(AS)

"If I were to say, on the basis of my own judgement that such and such of my sons is the promised one and my interpretation proves to be erroneous, would it take anything away from Divine revelation itself ? Do we not find an example of an error of an interpretation among earlier prophets as"? (Nisha-e-Asmani)

Here I keep it open for those who still think that Khalifa sani is the right claimant for the promised son *to elaborate his claim in the light of the prophecies or revelations of the God Almighty as we have refuted his claim in the light of these prophecies:*

There is no doubt Zaki ghulam is a promised reformer. Glad tidings about his birth remained continued till the death of the Hadhrat Mahdi &

Massiah (as). These revelations reject any claim of Musleh Maud of any claimant who was born before 6/7.Nov,1907.This is a decision of the most high Allah and no righteous and God fearing man can challenge this divine decision.

Khuda Kay Qaul Say Qaul-e- Bashar Keu Kar Barabar Hou

Wahan Quدرات Yahan DarmaanDgi Farq-e numaayaan Hay

Last prophecy about Zaki Gulam:

۱۹۰۶ نومبر ۱۴

سَاهِبُ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. اِنَّا نُبَشِّرُكَ
بِغُلَامٍ اِسْمُهُ يَحْيٰى. اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحَابِ الْفِيلِ. اَخَذَهُمُ اللّٰهُ بِقُوًى
وَحْدَهُ. لَاشْرِيْكَ مَعَهُ. قُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ. مَوْتَ قَرِيْبٍ. اِنَّ اللّٰهَ يَحْمِلُ
كُلَّ حِمْلٍ. مَنْ خَدَمَكَ خَدَمَ النَّاسَ كُلَّهُمْ. وَمَنْ اَذَاكَ اَذَى النَّاسِ جَمِيْعًا.
آئدین عید مبارک بادت۔ عید تو ہے چاہے کرو یا نہ کرو۔

“I shall bestow on you a **Zaki Ghulam**(pure and virtuous). Lord, bestow on me pure progeny. We give you **good news of a son** whose **name will be Yahya**.Have you not seen how your Lord had dealt with the people of the elephant? Allah seized them and he alone survived. No one is associated with him. Tell them: Truth has come and falsehood has vanished away. Death is near. Allah will bear all burdens; He who serves thee serves the whole mankind.(Persian):

Felicitation on the coming of the festival. (Urdu): It is the festival, celebrate it or not.

(Tadhkirah.p.879/Al-Hakam,Vol.XI, No.40, November10,1907,p.3)

Conclusion:

After the careful assessment of the prophecies of Hadhrat Mirza Ghulam Ahmad (AS)

We established that according to the divine prophecies, promised son or zaki ghulam had to born from his spiritual progeny.

After doing a careful assessment and comparison with prophecies of Jesus we have established that Zaki Ghulam of Hadhrat Mirza Ghulam Ahmad is also the second advent of Jesus.

Further after examining the prophecies we also come to the conclusion that none of the children of Hadhrat Mirza Ghulam Ahmad (AS) including f Khalifa sani fulfils the criteria to be considered the promised son.

Here I would invite you to go back to the page no 1 and start reading the article again until you come to some sort of conclusion

[The End](#)

For Further Information please write to Information@alghulam.com