

## Promised Son and Promised Ghulam

### Prophecy Ghulam-e-Masihuzaman

#### Translated By XXX

God the merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (Glory be to Him and exalted be His name) has vouchsafed to me the followings revelation:

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 to 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 zaki** (pure & virtuous) **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. (Majmooa Ishtiharat vol. 1 page 100 to 102)

## 1) Two prophecies or two signs:

It is obvious from this prophecy that promised Messiah (peace be upon him) was promised for two signs to be bestowed on him by God Almighty. And Therefore, this detailed prophecy was in fact consisted of two prophecies. (1) A promised son (2) And a promised ghulam. Whereas the promised messiah (peace and blessing of Allah be upon him) says that,

The word: A handsome and pure boy will come as your guest..... he who comes from heaven.... These all words indicate a short life because a guest is the one who comes and lives for a few days and then depart before one's eyes and the succeeding sentence: He will be accompanied by grace which will arrive with him, refers to the promised Reformer and till end is his praise.....the revelation of 20<sup>th</sup> February 1886....was consisted of two prophecies that was understood one by mistake and then..... later revelation rectified this mistake.

(Letter 4<sup>th</sup> December 1888 to Khalifa-tul-Massiah the first – Maktoobat-e- Ahmadiyya Vol 5 number 5<sup>th</sup> page 43, 44, Tadhkirah 109)

Can any one prove that the divine prophecy of 20 February 1886 was consisted of only one sign instead of two? Certainly not.

## 2) The birth of the Promised one (Mubashar Wajood always takes place after the promise:

It is evident from the Holy Qur'an that when ever God Almighty gives glad tidings to his prophet about the birth of a son, the son always borns after the glad tidings.

Furthermore it is stated that such glad tidings, in accordance with the Qur'an are always about the birth of promised one not about his claim. And in the Qur'an the word "Ghulam" has been used in two meanings. One in the meaning of a physical son and secondly it has been used in the sense of a youth or khadim. Whereas it is evident from the followings verses;

### 1) The following verses contain the glad tidings of Hadhrat Ismael (peace be upon him) and this glad tidings was of his birth.

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠١﴾ فَبَشَّرْنَاهُ بِغُلَامٍ حَلِيمٍ ﴿١٠٢﴾  
فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي رَأْيِي أَرَى فِي الْمَنَاءِ آيَةً  
أَذْبَحُكَ فَأَنْظُرْ مَاذَا تَرَى ۗ قَالَ يَا بَتِ افْعَلْ مَا تُؤْمَرُ  
سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٣﴾

Translation:

And he prayed, 'My Lord, grant me a righteous son'. So We give him glad tidings of a forbearing son. And when he was old enough to run along with him, he said, 'O my dear son, I have seen in a dream that I offer thee in sacrifice. So consider what thou thinkest *of it!*' He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allah please, steadfast in my faith.' (Chapter 37-101,102,103)

It is evident from the above verses that at the time of glad tidings haleem ghulam namely Hadhrat Ismaiel was not existed and rather born after the glad tidings and become prophet etc.

**2) The following verses contain the glad tidings of Hadhrat Issac (peace be upon him) and this glad tidings was also of his birth.**

قَالُوا  
لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشَّرْتُمُونِي  
عَلَىٰ أَن مَسَّنِيَ الْكِبَرُ فِيمَ تُبَشِّرُونَ ﴿٥٤﴾ قَالُوا أَبَشَّرْنَاكَ  
بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَارِظِينَ ﴿٥٥﴾

Translation:

They said, 'be not afraid; we give thee glad tidings of a son *who shall be* endowed with great knowledge.' He said, 'Do you give me *this* glad tidings despite the fact that old age has overtaken me? On what *basis*, then, do you give me this glad tidings?' They said, 'We have indeed given thee true glad tidings, be not, therefore, of those who despair,' (chapter 15, verse 54, 55, 56)

Also in these verses, Hadhrat Ibrahim's (peace be upon him) statement that despite of the fact that old age has overtaken me, you give me this glad tidings, telling that at the time of glad tidings son was not existed and rather this son (meaning Hadhrat Issac (as) ) was born after the glad tidings and become prophet etc.

**3) In the following verses, there are glad tidings of Hadhrat Issac and Hadhrat Yaqoob (peace be upon them) and these were about their birth.**

وَأَمْرًا تُهَاقِئَةً فَضَحِكْتُ فَبَشَّرْنَاهَا  
بِإِسْحَاقَ ۖ وَمِنْ وَرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٤٢﴾ قَالَتْ يُوَيْلَىٰ  
ءِإِذَا أَنَا عَجُوزٌ وَهَذَا بَعْلِي شَيْخًا ۚ إِنَّ هَذَا لَشَيْءٌ  
عَجِيبٌ ﴿٤٣﴾ قَالُوا اتَّعَجِبِينَ ۚ إِنَّ مَن أَمَرَ اللَّهُ بِرَحْمَةٍ لَّهِ رَحِمَتُ اللَّهِ وَ  
بَرَكَتُهُ عَلَيْهِمْ أَهْلَ الْبَيْتِ ۚ إِنَّهُ حَمِيدٌ مَّجِيدٌ ﴿٤٤﴾

Translation:

And his wife was standing *by* and she *too* was frightened, whereupon *to assure her* We gave her glad tidings of the birth of Isaac, and, after Isaac, of Jacob. She said, 'Oh, woe is me! Shall I bear child when I am an extremely old woman and this my husband *also* is very old man? This is indeed a strange thing!' They said, Dost thou marvel at Allah's decree? The mercy of Allah and His blessings are upon you, O people of the house. Surely, He is Praiseworthy, Glorious. (Chapter 11-72, 73, 74)

It is evident from the above mentioned verses that when angle gave a glad tidings of Hadhrat Isaac (peace be upon him) and after Hadhrat Isaac a glad tidings of Hadhrat Jacob (peace be upon him) then Hadhrat Ibrahim's (peace be upon him) wife states that Oh, woe is me! Shall I bear child when I am an extremely old woman and this my husband also is very old man, these words are telling that at the time of glad tidings Hadhrat Isaac and Hadhrat Jacob (peace be upon them) were not existed and rather born after the glad tidings and become prophet etc.

**4) In the following verses there is a glad tidings of Hadhrat Yahya (peace be upon him) and this glad tidings was of his birth.**

يٰۤاٰزْحَرِيَّا  
 اِنَّا نُبَشِّرُكَ بِغُلٰمٍ ۙ اِسْمُهُ يَحْيٰى ۗ لَمْ نَجْعَلْ لَهُ مِنْ  
 قَبْلُ سَمِيًّا ؕ قَالَ رَبِّ اَنۢى يَكُوْنُ لِيْ غُلٰمٌ وَّكَانَتِ  
 اِمْرَاَتِيْ عَاقِرًا وَّكَانَ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ؕ قَالَ  
 كَذٰلِكَ ۗ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَّ قَدْ خَلَقْتُكَ مِنْ قَبْلُ  
 وَّلَمْ تَكُ شَيْئًا ؕ قَالَ رَبِّ اجْعَلْ لِّيْ اٰيَةً ۗ قَالَ اٰيَتُكَ

Translation:

*God said, 'O Zachariah, We give thee glad tidings of a son whose name shall be Yahya. We have not called any one before him by that name.'* He said, 'My Lord, how shall I have a son when my wife is barren, and I have reached the extreme *limit of* old age?' *The angle bearing the revelation said, 'So it shall be.'* But thy Lord says, 'It is easy for Me, and indeed I created thee before, when thou wast nothing.' (Chapter 19-8, 9, 10)

From the above mentioned verses, it is evident that after receiving the glad tidings, Hadhrat Zachariah (peace be upon him) states that how shall I have a son when my wife is barren, and I have reached the extreme limit of old age. It proves that at the time of glad tidings Hadhrat Yahya (peace be upon him) was not existed and rather born after the glad tidings and become prophet etc.

**5) In the following verses there is a glad tidings of Hadhrat Jesus (peace be upon him) and this glad tidings was of his birth.**

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ لِأَهَبَ لَكِ  
 غُلَامًا زَكِيًّا ۚ قَالَتْ أَنَّى يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسَّ مِنِّي  
 بَشَرٌ وَلَمْ أَكُ بَغِيًّا ۚ قَالَ كَذَلِكَ ۚ قَالَ رَبِّكِ هُوَ عَلِيمٌ  
 هَمِيمٌ ۚ وَلَنَجْعَلَنَّ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا  
 مَّقْضِيًّا ۚ

Translation:

*The angle* said, 'I am only a messenger of thy Lord, that I may give thee *glad tidings* of a righteous son.' She said, 'How can I have a son when no man has touched me, neither have I been unchaste?' (Chapter 19 – 20, 21, 22)

In the above mentioned verses, Hadhrat Maryam (peace be upon her) states that How can I have a son when no man has touched me, neither have I been unchaste. These words prove that at the time of glad tidings Hadhrat Jesus (peace be upon him) was not existed and rather born after the glad tidings and become prophet etc.

In the above mentioned verses, there are glad tidings of Hadhrat Ismael, Hadhrat Isaac, Hadhrat Jacob, Hadhrat Yahya and Hadhrat Jesus (peace be upon them) At the time of glad tidings none of these prophets were existed and rather all these were born after the glad tidings and become prophets etc. Can any human being proves from the Holy Qur'an that God the Exalted one granted glad tidings of a son to his prophet and that son was existed at the time of his glad tidings or after the glad tidings the son was born and the glad tidings of him remain continue to reveal on that prophet? Certainly not

In the above mentioned verses the word "Ghulam" is used in the meaning of physical son, but God Almighty has used the word "Ghulam" in the meaning of "youth or Khadim" and it is evident from the following verses;

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَى  
 دَلْوَةً ۚ قَالَ يَبْشُرِي هَذَا غُلَامٌ ۚ وَأَسْرُوهُ بِضَاعَةً ۚ وَ  
 اللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ۚ

Translation:

And there came a caravan of travelers and they sent their water drawer. And he let down his bucket *into the well*. 'Oh, good news!' said he, 'Here is a youth!' And they hid him as a piece of merchandise, and Allah well knew what they did. (Chapter 12 verse 20)

It is obvious from the above mentioned verse that Hadhrat Josef (peace be upon him) was not a physical son of the people of caravan, rather he was like a youth or khadim. In the following verse of Surat Al-Kahf, the word "ghulam" has been used in the meaning of youth or khadim.

فَانْطَلَقْنَا سَحْتِي إِذَا الْقِيَامَ غُلَمًا فَقَتَلَهُ ۖ قَالَ  
 أَقْتَلْتَنِي نَفْسًا زَكِيَّةً بِغَيْرِ نَفْسٍ ۗ لَقَدْ جِئْتَ شَيْئًا نُكْرًا ۝

Translation:

So they journeyed on till when they met a young boy; he slew him. *Moses* said, 'What hast thou slain an innocent person *without his having slain* anyone! Surely thou hast done a hideous thing.' (Chapter 18, verse 75)

In this verse also this murdered ghulam was not a physical son of Hadhrat Moses or his fellow rather he was just a ghulam meaning youth or khadim.

In the prophecy of 1886, glad tidings of a son and a ghulam, were given. In this divine prophecy besides glad tidings, some other attributes of both of them are also mentioned. Among the signs of ghulam, other than various signs, these three signs are also mentioned. (1) Zaki (pure and virtuous) (2) Haleem (meek or humble), (3) a manifestation of the Truth and the Supreme; as if Allah has descended from heaven.

After this prophecy, Hazoor's (as) five sons were born and his last son was born on 14<sup>th</sup> June 1899. After the birth of any of his sons, the continuation of glad tidings concerning the ghulam was not interrupted rather it remain continue with the signs stated in the prophecy of 20<sup>th</sup> February 1886, until November 1907. For example;

### 2) Revelation 1894:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ

Translation:

We give thee good tidings of a Ghulam(youth). (Anwar-ul-Haq p. 39 footnote and Tadhkirah, p-323).

### 3) Revelation 1896:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ مَّظْهَرِ الْحَقِّ  
 وَالْعَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

Translation:

We give thee good tidings of a meek ghluam, a manifestation of the True and the High as if Allah has descended from heaven. (Ruhani Khazain vol. 11 page 62)

### 4) Revelation 13<sup>th</sup> April 1899:

إِصْبِرْ مِيلِيًّا سَأَهَبُ لَكَ غُلَامًا زَكِيًّا

Translation:

Wait a short while; I shall soon bestow on thee a pure ghulam. (Ruhani Khazain vol. 15 page 216)

5) Revelation 26 December 1905:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ نَافِلَةٍ لَكَ نَافِلَةٌ مِّنْ عِنْدِي

Translation:

We give you good news of a ghulam(youth) who will be an addition for you, an addition from Myself (Al-Hakam Vol. X, No. 1, Jan.10, 1905, p. 1).

6) Revelation March 1906:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ نَافِلَةٍ لَكَ

Translation:

We give thee good news of a boy as an addition for thee.(Badr,Vol.II No.14, April 5,1906, p.2).

7) Revelation 1906:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ مَّظْهَرِ الْحَقِّ  
وَالْحَلَاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

Translation:

We give thee good tidings of a gentle ghulam, a manifestation of the True and the High as if Allah has descended from heaven. (Ruhani Khazain vol. 22 page 98 to 99)

8) Revelation 16<sup>th</sup> September 1907:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ

Translation:

We give thee good news of a gentle ghulam (Al-Hakam, Vol. 11, No.33, September 17, 1907, p. 7 with ref. Tazkara page 619)

9) Revelation October 1907:

(٥) إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ (٦) يَنْزِلُ مَنَزِلَ الْمُبَارَكِ (٤) سَاقِيَا أَمْدِنِ عِيدِ مَبَارِكِ بَادِتِ

Translation:

We give you good news of a gentle son. He will descend in place of Mubarak.

(Persian): Felicitations to you, O Saqi, on the coming of the festival. (Al-Hakam, Vol. XI, No. 39, October 31, 1907, p. 1)

10) Revelation 6,7<sup>th</sup> November 1907

سَاهِبُ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. إِنَّا نُبَشِّرُكَ  
بِغُلَامٍ اسْمُهُ يَحْيَىٰ.

Translation:

I shall bestow on you a pure ghulam. O' my Lord! Bestow on me pure progeny. We give you good news of a ghulam whose name will be Yahya. (Al-Hakam, Vol. 11, No.40, November 10, 1907, p. 3 with ref. Tazkara page 626)

It is evident from the above mentioned divine revelations that in the prophecy of 20<sup>th</sup> February 1886, which zaki (pure) ghulam's glad tidings was given, its glad tidings remain continue until 6,7<sup>th</sup> November 1907. And this Zaki Ghulam-e-Messiahuzaman namely Musleh Maud was to born and appear after 6, 7<sup>th</sup> November 1907. Therefore it is proved that any son of Hazrat Messiah Moud (peace be upon him) including Hadhrat Khalifa-tul-Messiah sani does not come within the range of the prophecy of ghulam-e-Messiahuzaman meaning Musleh Moud. If Hadhrat Khalifa-tul-Messiah Sani's claim was limited to the promised son then there was probability for this claim to be true, but if his claim is about Ghulam-e-Messiahuzaman namely Musleh Moud then his claim is absolutely wrong because the Holy Qur'an refutes it. Now either people abandon this false claim of Musleh Moud or to make or prove it right make (God forbid) changes in the Holy Qur'an.

خود بدلتے نہیں قرآن کو بدل دیتے ہیں  
ہوئے کس درجہ فقہیان حرم بے توفیق

If some body asks, that has khalifa sani told a lie in claiming Musleh Maud? Then my reply to this is, if Hadhrat khalifa-tul-Messiah sani (ra) is Ghulam-e-Massihuzaman namely Musleh Maud, then has (God forbid) Hadhrat Messiah Maud (as) lied by publishing his revelations which were about a pure and virtuous ghulam and were revealed onto him after the birth of khalifa sani? You can decide yourself. I commiseratively say that all these revelations are true and Hadhrat Messiah Maud (as) who was recipient of these revelations was also truthful. And God Almighty who has descended these revelations is also truthful. There is a probability that khalifa sani might be a promised son but he is certainly not a promised ghulam-e-Massihuzaman namely Musleh Maud. His claim of being a Musleh Maud was absolutely wrong. Hadhrat Messiah Maud (as) says; فاعتبرو یا اولی الابصار!

If I were to say, on the basis of my own judgment, 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 examples of an error of interpretation among earlier Prophets (as)? (Ruhani Khazain vol. 4 page 341)

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