

“Prophecy Ghulam Massihuzaman i.e. Prophecy Musleh Maud”

“Hadhur[†] says: 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 following 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 thee and thou art **the key of success and victory**. Peace on thee, O victorious one. **Thus does God speak so that those who desire may be rescued from the grip of death and those who are buried in the graves may emerge therefrom** and so that the superiority of Islam and the dignity of God’s word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One (on whom be peace) may be confronted with a clear Sign and **the way of the guilty ones may become manifest**.

Rejoice, therefore that **a handsome and pure boy** will be bestowed on thee. Thou wilt receive **a virtuous and pure youth** (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. (Tadhkira page 109 to 111, with reference to Majmua Ishtaharat volume 1, page 100 to 102)

For general welfare and guidance of people of Jama’at analysis of Divine Prophecy

Let it be remembered to the People of Jama'at that our beloved Prophet Hadhrat Muhammad Mustafā ﷺ had prophesized for the manifestation of promised Mahdi and descend of Massih Ibn-e-Maryam in his people. The prophecy that Allah the most High had descended on Hadhrat Mirza Ghulam Ahmad peace be on him on 20th February 1886, this Divine prophecy fundamentally was about the aforementioned prophecy Massih Ibn-e-Maryam of honourable Hadhur ﷺ. **Nevertheless in this Divine prophecy Allah the most High has also given to recipient of Divine revelation, the news of a boy as a branch.** Let it be cleared that this Divine prophecy consists of four (4) parts, which are written below; the first part i.e. in the beginning Allah the most High has mentioned Zaki Ghulam (Massih Ibn-e-Maryam) as a Sign of mercy and then by saying him as the Sign of power and mercy and nearness and Sign of grace and beneficence declared him the **key of success and victory**. Further on next Allah the most High describes the objectives of his mission etc. In the second part Allah the most High has mentioned good news of handsome and pure boy and Zaki Ghulam (Pure Youth). In the third part Allah the most High has stated detailed mention of the attribute of First Sign i.e. prophetic (Mubashir) boy and in the fourth part then Allah the most has mentioned the attributes of Zaki Ghulam (Pure Youth) and his prescribed mission. Now underneath I will mention these parts separately. Remember this that I have not rearranged any sentence of this Divine prophecy and neither have I made these parts; on the contrary this Divine prophecy was descended in this manner. I have just been informed by Allah the most High.

Part one---Sign of Mercy i.e. initial introductory part of Divine Prophecy about Zaki Ghulam

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

Part two---the news of two (2) beings in Divine Prophecy

“Rejoice, therefore that **a handsome and pure boy** will be bestowed on thee. Thou wilt receive **a virtuous and Zaki Ghulam** (boy).”

Third part--- part of Divine Prophecy regarding handsome and pure boy and his attributes

“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.”

Fourth part--- last part of Divine Prophecy regarding Zaki Ghulam and his attributes

“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 people will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.”

Some realities about Divine Prophecy Musleh Maud

Now these are the actual words of the Divine Prophecy of 20th February 1886 and in Jama’at Ahmadiyya this Divine Prophecy is known as Prophecy Musleh Maud. What are the realities about this Divine Prophecy? What is evident from this Divine Prophecy? These realities are as written below;

- (1) In this Divine prophecy Hadhur[ؑ] was given the good news of two (2) Signs or two (2) beings, that is a Sign is declared boy by Allah the most High and other Sign is called Zaki Ghulam (Pure Youth) by Allah the most High. For example Allah the most High said; (1) **a handsome and pure boy** will be bestowed on thee. (2) **Thou wilt receive a virtuous and Zaki Ghulam** (boy).
- (2) Allah the most High in His Words about **“a handsome and pure boy”** has said in much detail that **“That boy will be of thy seed and will be of thy progeny”** but like boy Allah the most High did not say any thing about Ghulam that what will be he and who will be he? But let it also be cleared that afterwards Allah the most High indirectly and in scientific manner disclosed so much, I will mention it latter.
- (3) The recipient (Hadhur[ؑ]) by considering Zaki Ghulam (Pure Youth) as his physical son wrote the word (boy) in bracket with it and this (boy) in bracket in not Ilhami word on the contrary it is the thought or interpretation of recipient (Hadhur[ؑ]) about Zaki Ghulam (Pure Youth). Let it also be remembered that if they both beings (boy and Ghulam) in Allah the most High knowledge and according to His assent were to be the Hadhur peace be on him boys thus in Divine Prophecy after (the words) Zaki Ghulam, Allah the most High instead of saying **“That boy will be of thy seed and will be of thy progeny”** says that **“That boys will be of thy seed and will be of thy progeny”**. But Allah the most High did not say so, on the contrary only says about boy that **“That boy will be of thy seed and will be of thy progeny”**
- (4) In the Divine prophecy of 20th February 1886 only Zaki Ghulam (Pure Youth) is declared Musleh Maud and prophecy about him **“I confer upon thee a Sign of My mercy according to thy supplications..... starting from here..... and the way of the guilty ones may become manifest..... and**

then..... **He will be accompanied by grace** starting from here..... **This is a matter decreed.**” goes till the end. Among these two beings (boy and Ghulam) who is Musleh Maud. Surat Maryam in this connection for any seeker after Truth provided be honest, provides enough guidance. Such as I have already mentioned that the Divine prophecy of 20th February 1886 is in the favour of Musleh Maud but in this prophecy, the prophecy of **“a handsome and pure boy”** is included as branch.

(5) In this Divine prophecy Allah the most High definitely has not given any news to recipient (Hadhur[ؑ]) about it that this **“handsome and pure boy”** and this **“Zaki Ghulam”** when will be born? The words of Divine prophecy are telling us that Allah the most High has kept recipient (Hadhur[ؑ]) completely unknowing.

(6) In the Divine prophecy of 20th February 1886, Allah the most High for identity of the Zaki Ghulam (Musleh Maud) has mentioned absolute, scientific and central signs in the following words;

☆**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.**☆

I hope that about Divine prophecy, these six points that I have written as realities, indeed any knowledgeable and discerning person in Jama'at Ahmadiyya neither can have doubt in these and nor any objection. These are the six realities about the Divine prophecy of 20th February 1886 from which denial is not possible and I hope that you will also agree with these.

(7) ... Other than these six (6) realities, a seventh reality should also be kept in mind that Zaki Ghulam about whom it was Ijtahadi-view (interpretation) of Hadhur[ؑ] that he will be his physical son. According to this Ijtahadi view of Hadhur[ؑ], upcoming physical son was also to be born from the womb of any pious natured and virtuous natured third wife instead of Hadhrat Nusrat Jahan Begum[ؑ]. Let it be cleared that immediately after the Divine prophecy of 20th February 1886, Hadhur[ؑ] had seen a vision. On 8th June 1886 in a letter to Hadhrat Mulvi Nur-ud-Din[ؑ], Hadhur[ؑ] says in the course of mentioning this vision; ☆ **“About four months ago it was conveyed to me that 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 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 but one of them very large of green colour which did not resemble any of the fruits of this world. I conceive, though this is not yet confirmed by revelation, that that fruit which is not the fruit of this world is the Promised Blessed son** for there is no doubt that the interpretation of 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. But in my view before the birth of this boy it appears to be necessary that this third marriage to take place.... In these days two (2) people made suggestions about a new marriage but when I supplicated by way of Istikharah I was informed about one woman that her portion is humiliation, privation and disgrace and that she is not worthy of being my wife and with regard to the second the indication was that she is not good looking. This means that the handsome, high character son (Promised Zaki Ghulam – copyist), whose birth has been predicted, would be born of a pious good looking wife. But Allah knows best” ☆

(Tadhkira page 112 to 113/ Letter dated 8th June 1886 addressed to Hadhrat khalifatul Massih First,[ؑ] Maktubat Ahmadiyya Volume No 2 page 12-13)

From this letter of Hadhur[ؑ] following three things are established;

(**Firstly**) It was his[ؑ] view or he was expecting that very large fruit of green colour “**Zaki Ghulam i.e. Musleh Maud**” will be his physical son.

(**Secondly**) That physical son will not be born from the womb of Hadhrat Nusrat Jahan Begum[ؑ]

(**Thirdly**) This that soon he[ؑ] will have to do another marriage and that Zaki Ghulam i.e. Musleh Maud will be of any third pious and good-natured wife.

...Hadhur[ؑ] is saying in his words that promised son or extraordinary boy instead of Nusrat Jahan Begum[ؑ] would be born of any third wife. Afterwards this third marriage indeed could not take place and this Zaki Ghulam also could not be born of the womb of ummulmomanin Nusrat Jahan Begum[ؑ]. It's detail is written below;

Birth of Bashir Ahmad the First: On the day of 7th August 1887 Bashir Ahmad the First was born.

Hadhur[ؑ] says about him in his announcement titled “Khush-Khabri” (“Good news”);

“Readers! I give you the good news that the boy whose birth I had prophesized in the announcement of 8th April 1886 and after being informed by Allah the most High, I had written in my very clear announcement that if he is not born from current pregnancy then must be born from the next pregnancy which is close to it. Today on 16th Zil-Qa‘ad, 1304 hijri - 7th August 1887” after midnight at about half past one that **Maulood Musood (Fortunate Son)** was born. “فالمحمد لله على ذلك” (Majmua Ishtaharat volume 1 page 141)

He[ؑ] had clearly indicated Bashir Ahmad the First as the title of prophecy Musleh Maud by naming him “**Maulood Masood**” (“**Fortunate Son**”) on his birth but under the Divine contentment this child after living fifteen (15) month on the day of 4th November 1888 was died. Therefore, Hadhur[ؑ] wrote a letter on 4th December 1888 to Molvi Nur-ud-Din[ؑ]. In this letter he[ؑ] says;

☆ “The words that A handsome and pure boy He who comes from heaven; these all words indicate a short life because a guest is one who stays for a few days and then departs before one's eyes. And succeeding sentence refers to the Promised Reformer and till end is his praise..... The prophecy of 20th

February 1886..... Was consisted of two prophecies that understood one by misunderstanding and then latter Divine revelation removed this misunderstanding." ☆ (Tadhkira, page 109/Letter 4th December 1888 to Hadhrat Khalifatul Massih the First, Maktubat Ahmadiyya, volume 2, page 75)

Now it is evident from the above mentioned words that at the demise of Bashir Ahmad First, Hadhur[ؑ] had been recognized that the Divine prophecy of 20th February 1886 is consists of two prophecies. Now we have splendid answer of our first question in Hadhur[ؑ] own words that whether in the Divine prophecy of 20th February 1886, Allah the most High had given to Hadhrat Mirza Sahib[ؑ] the good news of one (1) being or more than one i.e. of two (2) beings? This part of the Divine prophecy ﴿ 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.﴾ Hadhur[ؑ] has applied on Bashir Ahmad First and prescribed it about him! ﴿ these all words indicate a short life because a guest is one who stays for a few days and then departs before one's eyes.﴾

According to above mentioned reference further on Hadhur[ؑ] says that ... ﴿ and succeeding sentence refers to the Promised Reformer and till end is his praise﴾

According to Hadhur[ؑ] words, the prophecy that is about Zaki Ghulam or Musleh Maud, it starts with these words ... ﴿ He will be accompanied by grace which will arrive with him. ...This is a matter decreed.﴾ (Majmua Ishtaharat, volume 1, page 100 to 102)

Now it is clear that in the Divine prophecy indeed two (2) beings are mentioned. A handsome and pure boy and other Zaki Ghulam; Pure and handsome boy indeed after being born in the form of Bashir Ahmad First was again raised to heaven in accordance with the words of the prophecy. Now what left behind was the other being i.e. Zaki Ghulam and to whom Hadhur[ؑ] declared Musleh Maud and about whom he had said... ﴿ And succeeding sentence refers to the Promised Reformer and till end is his praise﴾

...I say that after the descend of prophecy of 20th February 1886, Hadhur[ؑ] by considering both beings (handsome and pure boy and Zaki Ghulam) one prophecy or one being, at the time of announcement of Divine prophecy had written word (boy) in bracket with Zaki Ghulam. And word (boy) in bracket is Hadhur[ؑ] own Ijtahadi-words (interpretation) not Divine revealed words. Now "pure and handsome boy" i.e. Bashir Ahmad First, even after his death, Hadhur[ؑ] stay affirmed on his interpretation to consider Zaki Ghulam as his son and says in "Green Announcement" i.e. "Haqani Taqreer berwaqia waffat-e-Bashir" ("Divine speech at the occasion of death of Bashir") on 1st December 1888;

(1) "God has also revealed to me that the prophecy of 20th February 1886 in reality pointed to the birth of two virtuous sons. Up to the words that blessed is he who comes from heaven, the revelation refers to

Bashir the First, who was a source of spiritual blessings, and thereafter the revelation refers to Bashir Second.”(Green Announcement; written on 1 December 1888, Ruhani Khazine, volume 2, page 463, footnote. Majmua Ishtaharat, volume 1, page 179, footnote). In this Green Announcement further on in footnote, he[ؑ] says;

(2) “No one should be misled into thinking this that the prophecy which is mentioned that is about the Promised Reformer, for Divine revelation has made it fully clear that this all wordings relates to the deceased boy and the prophecy about the Promised Reformer begins with the words that he has with him the Grace of God, and it will be manifested with his coming. Therefore, the Promised Reformer has been named Fazal in divine wording, and his second name Mahmud, and his third name also is Bashir Second, and in a revelation his name was revealed Fazal-e-Umar. The coming of the Promised Reformer had to be delayed until this Bashir was born and was taken back from us, because all future events had been placed under his feet. Bashir the First, who has passed away, was in fact a forerunner for Bashir Second, and this is why they were both mentioned together in the same prophecy.” (Ditto page 467. Ditto page 183 to 184)

...The following is evident from the above mentioned both references in footnote of Green Announcement;

(1) In above mentioned first reference of Green Announcement what Hadhur[ؑ] has said ﴿ God has also revealed to me that the prophecy of 20th February 1886 in reality pointed to the birth of two virtuous sons﴾ In this regard I say that in the Divine prophecy of 20th February 1886 undoubtedly good news of two (2) beings was given i.e. a handsome and pure boy and other Zaki Ghulam. Zaki Ghulam whom Hadhur[ؑ] has declared Musleh Maud, practically he does not prove to be Hadhur[ؑ] physical son (its detail will be given in latter part) on the contrary he does prove to be his spiritual son. In the same way as he[ؑ] himself was the spiritual son of honorable Hadhur[ؑ] عليه السلام. Therefore for the reason to create compatibility in Hadhur[ؑ]'s words and revelation, we do not have any other option except that we believe this that from both pious son Hadhur[ؑ] has meant a physical son and a spiritual son.

(2) In this same reference further on what Hadhur[ؑ] has said “ **and thereafter the revelation refers to Bashir Second**” this succeeding wording in Divine prophecy begins with ﴿ He will be accompanied by grace which will arrive with him... till - this is a matter decreed.﴾ These words or passage of Divine prophecy in fact is about Zaki Ghulam i.e. Musleh Maud. And this is what Hadhur[ؑ] has said that “**thereafter the revelation refers to Bashir Second**” it appears that Hadhur[ؑ] these words were not Ilhami (revealed by God) on the contrary were his[ؑ] own interpretation. It's reason is this that when afterwards this second Bashir i.e. Bashir-ud-Din Mahmud was born on 12th January 1889 then at the occasion of his birth Hadhur[ؑ] absolutely has not said this that ﴿ indeed this boy is Musleh Maud﴾ If Hadhur[ؑ] at the birth of this second Bashir declares that ﴿absolutely this boy is Musleh Maud﴾ So then there was no reason for any doubt of

these words being Ilhami (revealed by God) but if at the occasion of birth of Second Bashir recipient (Hadhur) himself said this that ﴿With the blessing of Allah the most High a son has been born to this humble named Bashir and Mahmud by way of good omen and 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 and long living or whether there is some other one.﴾ (Ishtahar Takmeel Tabligh. Majmua Ishtaharat, volume 1, page191 footnote) so then it is proved indeed from the words of recipient (Hadhur) that “and thereafter the revelation refers to Bashir Second” these words were not Ilhami (Divine revelation) on the contrary were his own interpretation and view.

(3) In the above mentioned reference number 2 of Green Announcement what Hadhur has said that “No one should be misled into thinking this that the prophecy which is mentioned that is about the Promised Reformer, for Divine revelation has made it fully clear that this all wordings relates to the deceased boy and the prophecy about the Promised Reformer begins with the words that he has with him the Grace of God, and it will be manifested with his coming.” This statement of Hadhur is utterly true because this Divine prophecy in reality is about promised Reformer. In this magnificent prophecy Musleh Maud, Allah the most High as branch has also mentioned deceased son. Now the question is, in this Divine prophecy Musleh Maud, why Allah the most High has mentioned Hadhur physical son as branch? Thus in this regard I say that Allah the most High has done so for this reason because in the future He wanted to trial Jama’at Ahmadiyya and particularly Hadhur physical progeny.

(4) ... In this same reference, Hadhur has also mentioned some Ilhami (revealed by God) name of Musleh Maud. For example Fazal, Mahmud, Bashir Sani, and Fazal-e-Umar are the Ilhami (revealed by God) name of Musleh Maud. If even Hadhur has given any of these Ilhami names to his any son as good omen and at the same time even said that ﴿this boy has been named Bashir and Mahmud by way of good omen and 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 and long living or whether there is some other one.﴾ even then that boy (Bashir-ud-Din Mahmud Ahmad) by just naming as good omen can not become Musleh Maud. Furthermore if after the birth of this (Bashir-ud-Din Mahmud Ahmad) Hadhur has not disclosed (i.e. this boy is Musleh Maud) on the contrary what disclosures had made are negating of his being Musleh Maud so then how that boy himself or people of Jama’at can appoint him as Musleh Maud?

(5) ... Let it also be cleared that suppose if Hadhur after naming any of his son by way of good omen even declare in his writing about this son that ﴿this boy is Maulood Masood, promised or Musleh Maud﴾ even then if the prophetic Divine words that was descended on Hadhur was denying Hadhur this decree, even then wisdom and cleverness demands that we Ahmadi instead of Hadhur Ijtahadi-words (interpretation) do follow Hadhur Ilhami words. Because in his writings Hadhur again and again

mentioned that my saying and Allah's the most High saying can not be equal. In human interpretation error is possible but in Allah's Words error certainly can not take place. For example he[ؑ] says;

(1) ☆ 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? ☆ (Nishan-e-

Aasmani, written on December 1891. Ruhani Khazain, volume 4 page 341). At another place he[ؑ] says;

(2) ☆ And to say this that this boy (Bashir Ahamd First - copyist) was also called Masood (fortunate). So O wicked! The children of fortunate are indeed fortunate except once in a blue moon. Which father is who calls his son not fortunate bearing rather unfortunate bearing; is this very your custom? And for argument sake if I indeed meant this then my saying and God saying can not be equal. I am human it is possible that I say a thing from my interpretation and it may not be correct. ☆ (Hujatullah, published 1897, Ruhani Khazine, volume 12 page 158)

(3) ☆ In this continuation Hadhur[ؑ] says in his poetic words;

خدا کے قول سے قول بشر کیونکر برابر ہو وہاں قدرت یہاں درماندگی فرق نمایاں ہے

From Hadhur[ؑ] above mentioned both reference and piece of poetry, the following two conclusions are evident.

(**Firstly**) Recipient's own words and Allah the most High Words that is descended on him can not be equal. Because Prophets are human therefore, in their words also mistake of understanding can take place.

(**Secondly**) If there appear to be any contradiction in Prophet's Ijtahadi-words (interpretation) and his Ilham (revelation) then we should try to make compatibility in these two words. And if compatibility in these can not be made then therefore Prophet's revelation (Divine words) should be followed. I hope as the result of above mentioned discussion, those people who in the light of above mentioned both references of Sabz-Ishtahar (the Green Announcement) hold argument to prove khalifa Sani as Musleh Maud must be well satisfied.

Promise of simile of Mubarak Ahmad First and thereafter fulfilment of promise

In connection with "some realities about Divine prophecy Musleh Maud" the second reality that I have mentioned was this that Allah the most High has mentioned in his words about "**handsome and pure boy**" with much explanation that "**That boy will be of thy seed and will be of thy progeny**" such as I have earlier proved with the words of Hadhur[ؑ] that the subject of this part of the Divine prophecy was Bashir Ahmad the First. Allah the most High for the fulfilment of any of His undisclosed objective called Bashir Ahmad the First back to Him by causing him to die and gave Hadhur[ؑ] the news of his simile; Such as Hadhur[ؑ] says in the announcement of Sabz-Ishtahar (The Green Announcement);

(A) “And God revealed to me that **a second Bashir will be bestowed upon you whose name is also Mahmud**. He will be a person of high resolve in his projects; Allah creates what He wills.” (Tadhkira page 131, Majmua Ishtaharat, volume 1, page 179 footnote)

(B) “In a revelation this second son was called Bashir too. Therefore, said that **a second Bashir will be bestowed upon you**. This is the same Bashir whose other name is Mahmud; concerning whom it was said that he will be a person of high resolve and will be like thee in beauty and benevolence; He creates what He wills.” (Tadhkira page 131, with reference to Maktub 4th December 1888 addressed to Hadhrat Khalifatul Massih the First)

In this regard Hadhur[ؑ] writes in his book Sirrul-khalafa;

ان لى كان ابناً صغيراً و كان اسمه بشيراً فتوفاه الله في أيام الرضاع . والله خير و ابقى للذين اتروا سبيل التقوى والارتياع فالهمت من ربي . انانزده اليك تفضلاً
-عليك (Tadhkira page 130. Ruhani Khazine, volume 8, page 381, with reference to Sirrul-khilafat page 53, published 1894) Translation: I had a son named Bashir Ahmad whom Allah caused to die while he was still a sucking 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 which translation is this that We shall return him to thee out of Our grace (i.e. his simile will be bestowed. So Allah the most High bestowed another son)

Therefore under this glad tidings then simile of Bashir Ahmad (First) i.e. Mirza Bashir-ud-Din Mahmud Ahmad was born and become the subject of additional or sub Divine prophecy related to **handsome and pure boy**. As khalifa Sani his fifty two (52) year period of khilafat and during this period Jamaat’s progress is the proof of his being simile of Bashir Ahmad the First. Now the outstanding issue is of the actual Sign i.e. **Zaki Ghulam** of the Divine prophecy of 20th February 1886. What is his issue?

Till 1897 there was no decision as to who is Zaki Ghulam i.e. Musleh Maud

In September 1894 in response to Mian Abdul Haq Ghaznavi’s allegation, Hadhrat Mahdi & Massih Maud[ؑ] says;

“It is true that on 8th April 1894 we announced that a boy is near to be born, so he was born, we had not called this son the promised son, only prophesized about the son. If in any revelation we had called him promised son so feast is forbidden on you until the time you do not show that revelation otherwise لعنت الله لعنت الله على الكاذبين i.e. the curse of Allah is on liars.” (Anwarul Islam (1894), Ruhani Khazine, volume 9, page 40)

...The date of writing of Hadhur’s[ؑ] this magazine **Anwartul Islam** is 5th September 1894 and at this time Hadhur[ؑ] two sons were existed i.e. Bashir-ud-Din Mahmud Ahmad and Bashir Ahmad. Therefore it is proved that Hadhur[ؑ] this reference is testifying this fact that till 1894 he[ؑ] had not made declaration about any of his son being “promised son” i.e. Musleh Maud. If had he[ؑ] declared any of his existed sons (Bashir-ud-Din Mahmud Ahmad and Bashir Ahmad) as **Maulood Maud (promised son)** then he[ؑ] mention here and say that he[ؑ] has declared so and so of his son as promised son. Whereas he[ؑ] has not said so and in this

way this reality become evident that till 1894 he had not declared his any son as promised son. Similarly in May 1897, Hadhur in response to his opponent says in his magazine Hujjatullah;

“Without doubt I had received revelation that nations will be blessed through promised son. But in these announcements there is no such Divine revelation exist which declares any son that he indeed is promised one. If exist, so curse is on you if you do not show that revelation.” (Hujjatullah, (1897), Ruhani Khazine, volume 12, page 158)

The date of writing of magazine Hujjatullah is 26th May 1897. Hadhur this reference is also testifying this fact that till 1897 he had not made disclosure about any of his son being **Maulood Maud (promised son)** i.e. Musleh Maud, whereas at that time his three sons Mirza Bashir-ud-Din Mahmud Ahmad, Bashir Ahmad and Sharif Ahmad were existed. Up to now the discussion that has taken place, from it, it is absolutely proved that not in “**Sabz Ishtahar (Green Announcement)**”, not in magazine “Takmeel Tabligh” and even not till his demise in any of his book or announcement not only had not declared Mirza Bashir-ud-Din Mahmud Ahmad as Musleh Maud, on the contrary he had not even given a hint of his being Zaki Ghulam. Yes, Hadhur had been given the glad tidings of **pure and handsome boy** and about him Allah the most High had also made this absolute promise; **that boy will be of thy seed and will be of thy progeny**. The first title of this glad tidings was Bashir Ahmad the First. But Allah the most High by causing him to die in his infancy called him back to Him and beside bestowed the promise of his simile. As the substitution of Bashir Ahmad the First or as his simile, the boy that had to be born, Allah the most High had told Hadhur his name Bashir and Mahmud. Therefore, when that boy was born then Hadhur named him Bashir-ud-Din Mahmud Ahmad. In this way it is absolutely established that as per Divine revelation, khalifa Sani’s being simile (image) of Bashir Ahmad the First is indeed endorsed but not being Zaki Ghulam or Musleh Maud.

Clear disclosure and judgment about Musleh Maud

From very beginning Hadhrat Mahdi & Massih Maud was waiting for his son “who was to convert three in four”; who was not only Musleh Maud in his understanding but in accordance with Divine revelation too. Such as following reference further elucidate it. Hadhur says in his book Anjam-e-Aatham;

“و ان الله بشرني في ابنائي بشارة بعد بشارة حتى بلغ عددهم الى ثلثة. و انباءني بهم قبل و جو دهم بالالهام. فاشعت هذه الانباء قبل ظهورها في الخواص (Ruhani Khazine, volume 11, page 182, with reference to Anjam-e-Aatham, published 1897)

Translation: “And Allah the most High bestowed good tidings over good tidings about my sons thus for their number reached till three; and before their birth bestowed their glad tidings with revelation.

Therefore I announced those glad tidings before their birth in general public. And you do read these announcements but due to enmity do not care about these **and my Lord out of his Grace has given me the news of the forth and said that he will convert three into four**”.

... It is evident from this that first three sons who were existed, none of them was the one who converted three into four and in their presence Allah the most High made full disclosure on Hadhur[ؑ] and through revelation told him[ؑ] that the one who will convert three into four is yet to be born. This was Divine assurance in which possibility of error can not take place. And this upcoming son and the one who was to convert three into four was the very same son whose glad tidings was given in the Divine prophecy of 20th February 1886. And then thus the day of 14th June 1899 has come when his[ؑ] this fourth son was born to him. Let's come to see that what Hadhur[ؑ] says on the occasion of the birth of Sahibzada Mubarak Ahmad?

(1) "And my fourth son is Mubarak Ahmad; **the prophecy regarding him was made in the announcement of 20th February 1886.**" (Taryaq-ul-Qalub, Ruhani Khazine (year 1900), volume 15, page 221)

Is Divine prophecy of 20th February 1886 not about the Musleh Maud? And the Zaki Ghulam whose glad tidings was given in this prophecy, had Allah the most High not said about him; and **he will convert three into four?** He[ؑ] further says;

(2) "Behold there was that time when in the appendix Anjaam-e-Aatham on page 15 this statement was written: there is another revelation which was published in February 1886 and it is this that God will convert three into four. At that time the three boys who are present now, did not exist. And the meaning of this revelation was this that there will be three boys and then there will be another who will convert three into four. So a major portion of this has been fulfilled. That is to say that Allah bestowed upon me from this marriage, three sons who all three are present. Only one is awaited who will convert three into four. Behold how great Sign is it?"(Ditto, pages 222 to 223)

When this fourth son was born then he[ؑ] says about this son in his this book "Taryaq-ul-Qalub";

(3) "So to affirm my truth and to falsify all my opponents, and to warn Abdul-Haqq Ghazanvi, Allah the most High fulfilled the prophecy concerning this **fourth son** on Wednesday 14th June 1899, i.e. 4th Safar 1317 Hijri that is to say that the **Maulood Masood (fortunate son)** was born on aforesaid day." (Ditto page 221)

Hadhur[ؑ] further says about this fourth son;

(4) "So gentleman that day has come and the fourth son who was promised in these books four times was born on the fourth date of Safar 1317 on Wednesday. The amazing thing is that the number four is related to this boy from every angle. He was prophesized four times. He was born on 4th of Safar 1317 Hijri. His birth day was 4th day of week i.e. Wednesday. He was born after the noon on 4th hour. He himself was fourth. (Ditto, page 223)

It is proved from these references of Hadhrat Massih Maud[ؑ] book Taryaq-ul-Qalub that Hadhur[ؑ] clearly declared Sahibzada Bubarak Ahmad the title of prophecy Musleh Maud by saying him "Maulood Masood (**fortunate son**)" and "**the prophecy regarding him was made in the announcement of 20th February 1886**" and "**he will convert three into four**". Now we after this research, that Hadhrat Mahdi &

Massih Maud eventually had made full disclosure about his fourth son Sahibzada Mubarak Ahmad being Musleh Maud. Let's move forward to find out this that afterwards what decree of Allah the most High was manifested about this boy "who will convert three into four"? In the beginning of September 1907, Hadhrat Mahdi & Massih Maud saw a dream. He says;

September 1907: "I saw a pit full of water in my dream. Mubarak Ahmad entered in it and was drowned. A thorough search was made but no trace of him was found. Then I walked along and saw another boy sitting in his stead." (Tadhkira page 618, with reference to Badr, Volume 6, Number 38, dated 19th September 1907, page 5)

Afterward on 16th September 1907 Mubarak Ahmad was died. But after his death on the same day i.e. on 16th September 1907 yet again Allah the most High gave Hadhur the good news of a meek Ghulam. Allah the most High says; **إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ**. "We give you good news of a meek Ghulam." (Tadhkira page 619, with reference to Al-Hakam, volume 11, number 33, dated 17th September 1907, page 1)

Now to be meek indeed is a sign of Musleh Maud, such as Allah the most High says about him; **"He will be extremely intelligent and understanding and will be meek of heart"** Therefore this meek Ghulam whose glad tidings was given on the day Mubarak Ahmad died, was indeed Musleh Maud.

In October 1907, Allah the most High revealed another determining point. That is to say this meek Ghulam was declared the place holder (simile) of Mubarak Ahmad and in this way this prophecy Musleh Maud was transferred from Mubarak Ahmad to his place holder. Such as Hadhur says in his announcement of 5th November 1907;

"But to be sacrificed to God powers that when Mubarak Ahmad died, immediately God the most High sends this revelation. **إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ - يَنْزِلُ مَنزِلَ الْمُبَارَكِ**. i.e. We give you good news of a meek Ghulam. He will descend in place of Mubarak Ahmad and will be his representative and will be his image, thus God did not wish that enemy to celebrate. Therefore at the time of death of Mubarak Ahmad gave the glad tidings of another son so that it to be deemed that Mubarak Ahmad is not died rather he is alive.

(Tadhkira page 622, with reference to Majmua Ishtaharat, volume 3, page 587)

... Now Hadhur has recognized that his image of Mubarak Ahmad is indeed Musleh Maud, that is to say the very same green colour big fruit that he had seen in a vision immediately after the Divine prophecy and he has been waiting for him in his home. But because after the birth of Sahibzada Mubarak Ahmad i.e. after 14th June 1899 no son was born to Hadhur as image of Mubarak Ahmad and in this way this Divine prophecy by deviating from his physical sons transferred further on to his spiritual progeny. When was last revelation regarding Zaki Ghulam i.e. image of Mubarak Ahmad taken place?

The last and determining Divine glad tidings regarding Zaki Ghulam i.e. image of Mubarak Ahmad

۱۹۰۷-۱۹ نومبر ۱۹۰۷ء "سَاهِبُ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ... آمدن عید مبارک بادت۔ عید تو ہے چاہے کرو یا نہ کرو۔" (Tadhkira, page 626, with ref. to Al-Hakam, volume 11, number 40, 10 Nov. 1907, page 3)

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

... In the Divine prophecy of 20th February 1886, the Divine glad tidings of Musleh Maud was descended in the words of "Zaki Ghulam". On the day of 6,7th November 1907, Allah the most High last time yet again in the same words, by giving the Divine glad tidings not only endorsed this reality that Musleh Maud will be born after 6,7th November 1907 rather also decided this matter that non of Hadhur[ؑ] physical sons will be the subject of this Divine prophecy. ... Let it be cleared that this is Allah the most High decision not of any human because to appoint or not to appoint anyone as Musleh Maud is Allah's the most High task not of any human or people. Will you and Jamaat Ahmadiyya not accept Allah the most High this decision; and if not then why? We notice that in discussion up to this point all three questions have been answered that were raised in the beginning of the subject. (1) In the Divine prophecy of 20th February 1886, Allah the most High had given to Hadhur[ؑ] the glad tidings of two beings (pure and handsome boy and Zaki Ghulam) instead of one. (2) Although in the beginning Hadhur[ؑ] was of the view that both beings are his physical sons but afterwards Allah the most High indirectly revealed by descending prophetic Divine revelations regarding Zaki Ghulam that he is not any physical son of Hadhur[ؑ]. (3) This is also proved that in Divine prophecy instead of pure and handsome boy, Zaki Ghulam is Musleh Maud. After the detail discussion about the reality of prophecy Musleh Maud, in the end, after the detailed Divine prophecy of 20th February 1886 the series of prophetic Divine revelations that remain continued till his demise, I write these collectively here for general welfare.

After the detailed Divine prophecy of 20th February 1886, prophetic revelations regarding Ghulam Massihuzaman in chronological order

(۲) ۱۸۹۴ء۔ "اَنَا نُبَشِّرُكَ بِغُلَامٍ" یعنی ہم تجھے ایک غلام کی بشارت دیتے ہیں۔ (تذکرہ صفحہ ۲۱۴ بحوالہ روحانی خزائن جلد ۹ صفحہ ۴۰ حاشیہ)

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

(۳) ۱۸۹۶ء۔ "اَنَا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ مَظْهَرِ الْحَقِّ وَالْعَلَاءِ كَانَ اللَّهُ نَزَلَ مِنَ السَّمَاءِ" ہم تجھے ایک حلیم غلام کی بشارت دیتے ہیں۔ جو حق اور اعلیٰ کا مظہر ہو گا۔ گویا آسمان سے خدا اترے۔ (تذکرہ صفحہ ۲۳۸ بحوالہ روحانی خزائن جلد ۱۱ صفحہ ۶۲)

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

(۴) ۱۳۔ اپریل۔ ۱۸۹۹ء۔ "اصْبِرْ مَلِيًّا سَاهِبًا لَكَ غُلَامًا زَكِيًّا" یعنی کچھ تھوڑا عرصہ صبر کر میں تجھے ایک زکی غلام عنقریب عطا کروں گا۔ (تذکرہ صفحہ ۲۷۷ بحوالہ روحانی خزائن جلد ۱۵ صفحہ ۲۱۶)

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

(۵) ۲۶ دسمبر ۱۹۰۵ء۔ " اَنَا نَبَشْرُكَ بِغُلَامٍ نَافِلَةٌ لَكَ. نَافِلَةٌ مِّنْ عِنْدِي. " ہم تجھے ایک غلام کی بشارت دیتے ہیں۔ جو تیرے لیے نافلہ ہے۔ ہماری طرف سے نافلہ ہے۔ (تذکرہ

صفحہ ۵۰۰/روحانی خزائن جلد ۲۲ صفحہ ۲۲۹۔ بحوالہ الحکم جلد ۱۰ نمبر امور ۱۰۔ جنوری ۱۹۰۶ صفحہ ۱)

We give you good news of a Ghulam (son), who will be an addition for you, an addition from Myself.

(Tadhkira page 500, with ref. to Ruhani Khazine volume 22, page 229)

(۶) مارچ ۱۹۰۶ء۔ " اَنَا نَبَشْرُكَ بِغُلَامٍ نَافِلَةٌ لَكَ. " ہم ایک غلام کی تجھے بشارت دیتے ہیں۔ جو تیرے لیے نافلہ ہو گا۔ (تذکرہ صفحہ ۵۱۹ بحوالہ الحکم جلد ۱۰ نمبر ۱۰ امور ۲۳ مارچ ۱۹۰۶ء

صفحہ ۱)

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

(۷) ۱۹۰۶ء۔ " اَنَا نَبَشْرُكَ بِغُلَامٍ مَّظْهَرِ الْحَقِّ وَالْعُلَاةِ كَانَ اللَّهُ نَزَلَ مِنَ السَّمَاءِ " ہم ایک غلام کی تجھے بشارت دیتے ہیں جو حق اور علی کا مظہر ہو گا۔ گویا آسمان سے خدا اترے گا۔

(تذکرہ صفحہ ۵۵۳ بحوالہ روحانی خزائن جلد ۲۲ صفحہ ۹۸-۹۹)

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

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

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

(۹) اکتوبر ۱۹۰۷ء۔ (۵) " اَنَا نَبَشْرُكَ بِغُلَامٍ حَلِيمٍ " (۶) يَنْزِلُ مَنَزِلُ الْمُبَارَكِ۔ (۷) ساقیا آمدن عید مبارک بادت ہو۔ " (تذکرہ ۶۲۲ بحوالہ الحکم جلد ۱۱ نمبر ۳۹ مورخہ

۱۳ اکتوبر ۱۹۰۷ء صفحہ ۱)

Translation: We give you good news of a gentle Ghulam (son). He will descend in place of Mubarak Ahmad. Felicitations to you, O Saqi, on the coming of the festival. (Tadhkira page 622, with reference to Al-Hakam, volume 11, number 39, dated 31 October 1907, page 1)

(۱۰) ۶، ۷ نومبر ۱۹۰۷ء۔ " سَاهَبُ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. اَنَا نَبَشْرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ... آمدن عید مبارک

بادت۔ عید تو ہے چاہے کرو یا نہ کرو۔ " (تذکرہ ۶۲۲ بحوالہ الحکم جلد ۱۱ نمبر ۴۰، ۱۰۔ نومبر ۱۹۰۷ء صفحہ ۳)

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

“Reality of nine (9) year period

...In the announcement of 22nd March 1886 Hadhur[ؒ] says; "But we know that such a son according to the Divine promise will surely be born within nine years, soon or late but certainly within this period." This period of nine (9) year begins from 20th February 1886 and ends on 20th February 1895. In December 1944 Khalifa Sani Sahib at the time of claiming to be Musleh Maud, by taking advantage of gratuitous trust and lack of knowledge of people of Jamaat says about the above mentioned statement of Hadhur[ؒ]: "Moreover he (Hadhur[ؒ]-copyist) had also written that such boy in accordance with Divine revelation will surely be born within the period of 9 year. From it, it is clearly evident that Divine revelation declared his birth necessary within 9 year. Here there is no question of any interpretation (Ijtahadh), on the contrary

he says that it is Allah the most High revelation; that boy will surely be born within the period of 9 year. Therefore if after three or four hundred year any person claim to be the title of this prophecy then therefore only such person can proclaim to be its title who is born within 9 year period but would have appeared after three or four hundred year, because revelation therefore decide this thing that upcoming Promised one should have born within the period of 20th February 1886 to 20th February 1895, any person who is born after this period can not be the title of this prophecy.” (Al-Maud (December 1944). Anwarul Aloom, volume 17, page 544-545)

We have noticed that Khalifa Sani at the time of claiming to be Musleh Maud refers following two points to the statement of Hadhdur[ؑ] written in announcement of 22nd March 1886;

(1) He declares Divine revelation to this statement of Hadhdur[ؑ]

(2) According to him only such person who will be born within 9 year period i.e. till 20th February 1895 can be the title of prophecy Musleh Maud but not such person who will be born after this period.

Let it be cleared such as it has been mentioned above that in the Divine revelation of 20th February 1886 Allah the most High had made promise to Hadhdur[ؑ] of two beings; (1) A pure and handsome boy (2) A Zaki Ghulam. About “handsome and pure boy” Allah the most High had elucidated in His Words that “That boy will be of thy seed and will be of thy progeny” but about Zaki Ghulam (Musleh Maud) Allah the most High had not made any such promise to Hadhdur[ؑ]. About physical son this matter was decided that he was to be born in Hadhdur[ؑ]’s home; whether to be born within nine (9) year period or to be born after nine (9) year period. It is proved from events that this “pure and handsome boy” was Bashir Ahmad the First but Allah the most High according to His any undisclosed reason cause him to die and then given the good news of his simile (image). Afterwards as simile of Bashir Ahmad the First, Mirza Bashir-ud-Din Mahmud Ahmad was born. If khalifa Sani Sahib keep his claim limited to physical promised son i.e. simile of Bashir Ahmad the First so then their claim was to be correct and also the nine (9) year period was also to be correct because both Bashirs (Bashir First 17th August 1887 and Bashir Sani 12th January 1889) were born within the period of nine year and both were Hadhdur[ؑ] physical sons. But confusing and demoralizing thing is this that Khalifa Sani Sahib instead of being physical promised son claimed to be spiritual promised son i.e. Musleh Maud (Zaki Ghulam i.e. simile of Mubarak Ahmad). And similarly above mentioned both statements of Khalifa Sani Sahib regarding prophecy Musleh Maud are absolutely wrong and its reasons are written below;

(1) Mirza Mahmud Ahmad in June-July 1908, in connection with the simile of Mubarak Ahmad (Zaki Ghulam / Musleh Maud) was saying in reply to opponents and disbeliever of Mahdi & Massih[ؑ] “From these revelations it was not meant that son will be born from Hadhrat Aqdas[ؑ] himself, on the contrary it was meant that in the future a such person will be born from his progeny who in the sight of God will be as if his son and other than his fourth sons he will be declared his fifth son such as Hadhrat Essa[ؑ] is called

son of Daud, in the same way he will be called his son.” (Rasala Tashezul-Azhan, William 3, 6-7 pages 301-303 dated June July 1098)

Now the question is this that at the time of claim of being Musleh Maud, if according to Khalifa Sani view this upcoming Musleh Maud (simile of Mubarak Ahmad) had to be born within the period of nine (9) year so then in June-July 1908 why Mirza Mahmud Sahib did not tell to opponents of promised Massih that this promised i.e. simile of Mubarak Ahmad had to be born within nine (9) year period that is till 20th February 1895 and I am that (Musleh Maud) who was born on 12th January 1889? But if at that time Mirza Mahmud Ahmad would have said so then certainly disbelievers raise objection that Sahibzada Mubarak Ahmad was born on 14th June 1899. How can his simile (image) be born before 1895 i.e. on 12th June 1889? Simile of Mubarak Ahmad was to be born after the birth of Mubarak Ahmad and he indeed was not born in Mirza Sahib’s home. And if he was born so then show us who is he? Here I say that in June-July 1908, the evil spirit of becoming Musleh Maud was not yet dominating Mirza Mahmud Ahmad. This evil spirit dominated him after becoming khalifa sani and careless statements of being Musleh Maud and manifestation of second power (Quadrat-e-sani) about him were made by flatterer followers. For this reason in June-July 1908 he had made very honestly true statement that this promised son is to be born in Jamaat Ahmadiyya in any upcoming time.

(2) About Zaki Ghulam i.e. Musleh Maud Hadhur’s words “**But we know that such a son according to the Divine promise will surely be born within nine year, soon or late but surely be within this period**” were not Ilhami, on the contrary were Ijtahadi (interpretation). Exactly in the same way as in the Divine prophecy of 20th February 1886 Hadhur’s interpreted by writing the word “boy” in bracket. With regard to the birth of Musleh Maud Khalifa Sani Sahib to declare Hadhur’s this Ijtahadi-statement (interpretation) as Ilhami (revealed by Allah) was absolutely lie.

(3) If above mentioned words of Hadhur’s were Ilhami (revealed by Allah) and that promised Zaki Ghulam (Musleh Maud) had been born in the form of Bashir-ud-Din Mahmud Ahmad on 12th January 1889 then after his birth prophetic revelations regarding Zaki Ghulam never descend?

(4) If this nine (9) year period was Ilhami (revealed by Allah) as said by Khalifa Sani Sahib so then after nine (9) year period (i.e. 20th February 1895) the glad tidings of this Zaki Ghulam never take place?

(5) If this nine (9) year period was Ilhami as said by Khalifa Sani Sahib so then Hadhur’s after this nine year period (i.e. after 20th February 1895) do not declare his fourth son Sahibzada Mubarak Ahmad who was born on 14th June 1899 the title of prophecy Musleh Maud?

(6) If this nine (9) year period was Ilhami (revealed by Allah) as said by Khalifa Sani Sahib then after the discontinuation of Hadhur’s male offspring i.e. 14th June 1899, the glad tidings (with the same signs and attributes that are written in the prophecy of 20th February 1886) of this Zaki Ghulam (Musleh Maud) never descend on Hadhur’s till his demise?

(7) Descend of Divine prophetic revelations regarding Zaki Ghulam (simile of Mubarak Ahmad/Musleh Maud) started from 20th February 1886 and remain continued till 6,7th November 1907. According to the tradition of Allah, glad tidings take place first and promised being i.e. whose glad tidings is given is born afterwards. The descend of prophetic revelations regarding Zaki Ghulam lead us to conclusions as written below;

(A) About the birth of Zaki Ghulam, Hadhur[†] nine (9) year period view was his ijtahadi-view (interpretation) not Ilhami (not revealed by Allah)

(B) From the range of prophecy of Zaki Ghulam or Musleh Maud or simile of Mubarak Ahmad, Hadhur[†] physical sons are out and this Divine prophecy is transferred to Hadhur[†] spiritual offspring i.e. progeny (Jamaat).

(C) In the light of prophetic Divine revelations the birth of Musleh Maud is established after 6,7th November 1907.

Here it is my question to you that in connection with the birth of Musleh Maud Khalifa Sani's declaration that Hadhur[†] stated period of nine (9) year is Ilhami (revealed by Allah) and to say about any Ahmadi who is born after the 20th February 1895 that he can not be the title of prophecy Musleh Maud, was it not an absolutely lie and deception?" (Article 53 "Prophecy Musleh Maud a terrible trial for Jama'at Ahmadiyya" page 2 to 12 by Abdul Ghaffar Janbah)

"In 1908 belief of Mirza Bashir-ud-Din Mahmud Ahmad about the simile (image) of Mubarak Ahmad i.e. Musleh Maud

Let it be remembered that Zaki Ghulam - pure youth that is simile of Mubarak Ahmad neither born in Hadhur[†]'s home during his life nor was he born after his demise in his home. On this, opponents strongly protested that Zaki Ghulam and simile of Mubarak Ahmad, through whom nations were to be blessed, even was not born in Mirza Sahib's home, therefore Mirza sahib God forbid is false in his claim. At the time of the demise of Hadhur[†], Mirza Bashir-ud-Din Mahmud Ahmad age was nineteen (19) year and at this time he was the editor of magazine Tashezul-azhan. About the revelations regarding the Zaki Ghulam i.e. simile of Mubarak Ahmad, whom Hadhur[†] had declared Musleh Maud, and more specifically regarding those revelations which were descended after the death of Mirza Mubarak Ahmad, in this regard, during answering the allegations of opponents, in June 1908, he writes in his magazine Tashezul-azhan;

"And then this is also to be considered that according to lexicon / language (word) son is also used for any person of future generation, therefore in Arabic, it is used in such abundance thus the name of various tribes are on the name of their any saint and they are called his offspring. When people themselves even after passing centuries call a person, a son of another person and Umar-bin-Abdul Aziz and Haroon-ur-Rashid are called the son of Umayya and Abbas, therefore what is the reason that Allah the

most High can not call any son who is to come in future from the progeny of Hadhrat Massih Maud' by the name of his son. Whether the act that human is capable to do, the God is incapable to do it? Or when the worldly minded people attribute any person to any earlier passed saint, even though he does not deserve it, therefore that God who knows well that who is worthy to be attributed to whom, can not do so? Today those Sayyad who are suffering in many kinds of ills and commit hundreds of thousands of sins and hundreds of evil doing day and night happen from them and those their sayings can not be brought on the tongue of an innocent person. And their deeds are not such that it could even be mentioned in the gathering of good people, so they are entitle to be called the progeny of Muhammad. But if Allah the most High due to any resolution, declared anyone from the progeny of Hadhrat Massih and Mahdi Maud' as his son and given him the glad tidings of this being, so it become illegitimate. Do these people think that God possesses even limited powers than them? Or He does not have knowledge how to attribute and He has made mistake in this regard? (God forbid) today not only hundreds, thousands of lecturers scream out to say that O' sons of Adam, do not do so or do so but no one ask them that our father name was not Adam, so then why you call us by this name. But if from the progeny of Hadhrat sahib, a son is declared his son, so what wrong is in it. **The revelation of كفى لهذا clearly proves that the revelation about son are about any son of future generation and then that revelation in which it is, that yours offspring will be famed by your name, further support it that future offspring can also be called Hadhrat Massih Maud' son. And Allah the most High knows well who is worthy to be called his son. Therefore, what sedition is in it, if glad tidings about any brilliant son who bring a change in the world, is to be given and he is to be called Hadhrat sahib son.** Hadhur' also said that among people of Persia who believed they are from the sons of Fatima, thus does people of Persia become themselves the sons of Fatima. And then should ponder over this fact that such as in Holy Quran and Ahadith, this phrase is used in great numbers, so if Allah the most High spoke to Hadhrat Massih Maud' in this manner, so what sedition is in it. For example in Holy Quran, again and again Jews are called by the name of sons of Israelites even though Israelites were passed away two and half thousand years ago and despite of it, Allah the most High called Jews by the name of sons of Israelites. If this phrase was not used in Arab and Divine books does not show such tradition then the Jews of that time who used to object on every matter instantly stands up and make noise that look do not say so, we are not the sons of Israelites. And say name of their parents that they are their sons, and then it is written in Holy Quran about the Hadhrat Ibrahim **ووهبنا له اسحق ويعقوب** that is We bestowed Isaac and Yaqoob to Hadhrat Ibrahim even though Hadhrat Yaqoob was not the son of Hadhrat Ibrahim, on the contrary was the son of Hadhrat Isaac, thus it is obvious that in Allah's words it does appear so and there is no capacity in it for any objection." (Rasala Tashezul-Azhan, William-3, No. 6-7, pages 297-300, dated June July 1908)

Do consider that it is clearly written in Holy Quran ^٤ وَجَاهِدُوا فِي اللَّهِ حَقَّ جِهَادِهِ ۗ هُوَ اجْتَبَاكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ ۗ (بارہ ۱۷- سورة الحج رکوع ۱۰)

And strive in the cause of Allah as it behoves you to strive for it. He has chosen you, and has laid no hardship upon you in religion; so follow the faith of your father Abraham; He named you Muslims. Now, is the meaning of this verse is this that name of father of every Muslim is Ibrahim. Not, certainly not. It's meaning is this that whoever acts according to the tradition of Hadhrat Ibrahim and follows his path and accepts Islam, in the sight of Allah he is so such as son of Ibrahim. Otherwise every person can understand this that there are hundreds of nations in the world that are entered in Islam but they are not from the progeny of Hadhrat Ibrahim and neither their nation has any relation with family of Hadhrat Ibrahim, **therefore, when Allah the most High to every that person who is Muslim and strive in the way of God, declared the son of Ibrahim and so widen the word son that even did not put the condition of sons of Ismael and sons of Israel so then today that God has declared anyone from the progeny of Hadhrat Massih Maud as his son what sedition is in it. Whereas today twenty crore human who called Muslim whether they live in Arab or Syria; meaning Iran, Afghanistan, India, China, Japan and beside this Europe and America's residents can also be called son of Hadhrat Ibrahim. And in Holy Quran Allah the most High declared them sons of Ibrahim, therefore if a person is declared son of Hadhrat Massih Maud so what wrong happened.** Moreover when we look at the Hadith, we found in it many such phrases for example, on the night of Mahrag when honorable Hadhur asked from Jibrael ^{عليه السلام} about Hadhrat Ibrahim that who is he, so he replied to him and said **هَذَا ابوك صالحاً** that he is your virtuous father, and similarly said about Hadhrat Adam, **therefore, when from Quran & Hadith it is proved so then why objection is raised on Hadhrat Aqdas that he was given promise of a son which was not fulfilled.** The promises of God are never postponed and these must be fulfilled, similarly would also happen here. **From these revelations it was not meant that son will be born from Hadhrat Aqdas himself. On the contrary, it was meant that in the future a such person will be born from his progeny who in the sight of God will be as if his son and other than his four sons he will be declared his fifth son such as Hadhrat Essa is called son of Daud, in the same way he will be called his son.** And Hadhrat Aqdas revelation themselves also support my words that I have written above i.e. **كفى هذا** whose meaning was this that now no male offspring will be born to Hadhrat Aqdas, therefore after it, two girls were born and no boy was born. And this was also the view of Hadhrat Aqdas himself, because he also applied a revelation to his grandson in which the glad tidings of son was given, otherwise if he was of the view that indeed he would have son then why he would apply it to grandson. He should have interpreted it as son will be born in the days to come and revelation will be fulfilled. **Therefore it is clearly evident that those revelations were about the son of future generation,** though be grandson or the son of grandson or be after some time.” (Rasala Tashezul-Azhan, William-3, no. 6-7 pages 301-303 dated June July 1908)

Holy Prophet ﷺ had given the news of conveyance of rail which is nowadays fulfilled so should the people of the middle twelve centuries abandon Islam and do accept Kufar that the promise of new conveyance was not fulfilled. Therefore, when it has been happening with all prophets and they have given the news for future too so if Hadhrat Massih Maud[ؑ] given some future news and told that from my progeny there will be a such son that **horror would be such as if God has descended form heaven for his help**, so what happened it will further prove their truthfulness and people of that time will see the fulfillment of this prophecy and will enjoy. Whatever the promises are with today's people, they should ponder over those and whatever the doubt they have on those, should speak out and keep seeking forgiveness so that they could find the actual reality and God with his blessing open truth on them and they see the straight path so that be saved from destruction. **Otherwise such as I have written, this prophecy regarding son is about any such son** who will be from his progeny **and will be the man of great glory and help of God will be with him**. And this is also I have proved that these kinds of metaphor are not only in Hadhrat Aqdas[ؑ] revelations rather in the scripture of previous prophets, also are in the Holy Quran and Ahadhith that son is mentioned and it meant any man from progeny.” (Rasala Tashezul-Azhan, William 3, 6-7, page 305, dated June-July 1908)” (Article No. 47, by Abdul Ghaffar Janbah)

Khalifa Sani claim of Musleh Maud after observing a dream

After observing a dream in the middle night of 6, 7th January 1944, Mirza Bashir-ud-Din Mahmud Ahmad (khalifa sani) raised his claim of being Musleh Maud on 20th February 1944. At the occasion of first Jalsa “Musleh Maud Day” he says;

“(1) “Today I say on oath of One and Powerful God in whose possession in my life that the dream I have mentioned I have vision in this way.... I say on oath of God that I said in the state of vision that **أَنَا الْمَسِيحُ** and I say in this vision with the authority of God that I am that for whose manifestation since nineteen hundred years virgins were waiting for. Thus I under the authority of God announce this on oath that in accordance with the prophecy of Hadhrat Massih Maud peace be on him God has declared me that son of him who is to spread the name of Hadhrat Massih Maud (peace be on him) to the ends of the earth. I do not say this that I am the only promised one and no promised one will come till the Day of Judgment. It appears from the prophecies of Hadhrat Massih Maud[ؑ] that there would be some other promised one and there would be some who would appear after centuries.” (Anwarul-Aloom, volume 17, page161)

(2) “I say and say on oath of Allah the most High that I am the subject of the prophecy Musleh Maud and Allah the most High has appointed me as the subject of these prophecies which Hadhrat Massih Maud peace be on him have said about a upcoming Maud (promised one). The person who thinks I am forging lie or committing falsehood that person should come forward and do Mubahila with me on this matter...” (Al-Maud, with reference to Anwarul-Aloom, volume 17, page 645)

Before moving on I want to say two points against these on oath statements of khalifa Sani;

(1) In these words Khalifa Sani has taken oath of being such spiritual being about which he had already declared in 1908 of not being with in the range of entitlement of divine prophecy.

(2) He has also taken this oath in such a way that he was indeed not absolutely sure of his being Musleh Maud. That is why he says **“I do not say this that I am the only promised one and no promised one will come till the Day of Judgment. It appears from the prophecies of Hadhrat Massih Maud[ؑ] that there would be some other promised one.”** Khalifa Sani’s these words are telling that he was aware of this that he is not the subject of the Divine prophecy Ghulam Massihuzaman or Musleh Maud (simile of Mubarak Ahmad) and that spiritual being is to be appear in the future. But afterward when he noticed that in Jamaat Ahmadiyya his claim has not only been recognized but it has also been affirmed, so then about those promised ones about them he said that they would appear in the future with a system and with his power he closed the door of their appearance. And whatever the need left over for the blockage of their appearance that was fulfilled by his sons i.e. his successors (khalifa III and khalifa IV). Here I put forward my challenge to people of Jamaat that if any of you in the light of Hadhrat Mahdi & Massih Maud[ؑ] revelations could prove any third promised being other than two (2) beings (a handsome and pure boy and a Zaki Ghulam), therefore I will not only give him any demanded reward but I will be ready to face any punishment. Is there anyone to accept my challenge? Let it be remembered that I have not raised my claim of being Ghulam Massihuzaman i.e. Musleh Maud on any estimate or guess, on the contrary it is that knowledge that my Lord has given me through revelation.” (“Aamadan-e-Eid Mubarak Badat”, page 227-229)

“Statements of Khalifa Sani before the dream

... This humble self underneath writes some statements of Khalifa Sani. These statements of khalifa Sani Sahib are enough enlighten proof to find out the reality of his dream. In June 1937, he writes in a letter to Choudhary Zafarullah Khan Sahib;

(1) “I think that the Promised Reformer must be one of the sons of the Promised Massih[ؑ] and not someone who will appear in a later age, **So far as I have pondered on these prophecies** 90 percent discourses are related to the achievements of period of my Khilafat. As I do consider that it is not necessary for the person who is the subject of these prophecies to make claim, therefore, I do not believe it necessary to make such claim. I believe that God Almighty has fulfilled the purpose of these prophecies to a large degree through me. Yet I would not be surprised if God Almighty enables one of my brothers to achieve similar or even greater achievements than me.” (Ahmadiyyat - The Renaissance of Islam, writer Muhammad Zaffarullah Khan, pp 289)

... Khalifa Sani Sahib practically had made his claim of Musleh Maud in 1944 but above mentioned words of Khalifa Sani Sahib is indicating that (**firstly**) He always used to think over this Divine prophecy. (**Secondly**) He was also of this view that the title of this prophecy is indeed one of Hadhrat Mahdi & Massih Maud[ؑ] physical son. (Whereas the prophetic Divine revelations regarding Zaki Ghulam i.e.

Musleh Maud are absolutely refute this view - copyist) (Thirdly) If Khalifa Sani Sahib had not had any interest in prophecy Musleh Maud or before the dream he had not deemed himself the subject of this prophecy then why he had been making these estimates regarding this Divine prophecy that whether the title of this prophecy need to make claim or not? (Fourthly) It is evident from his words that he agitated in making claim and he knew that in case of wrong claim he will be in Allah's catch. (Fifthly) It is also evident from his words that as Khalifa Sani whatever deeds he has been carrying out or whatever he has been trying to do. Behind these deeds his objective was this that somehow he could become the subject of this Divine prophecy. (Sixthly) It is evident from his words that in 1937 he deemed himself the subject of prophecy Musleh Maud. But despite of it to make his brothers happy and to keep them satisfied though in political manner but said this much that may be any of my brother by carrying out more good deeds than me become the subject of this prophecy etc.

... These all realities are telling that Khalifa Sani deemed this Divine prophecy as his religious property and he indeed in these words was giving this message to people of Jama'at that even if I do not make claim indeed do consider me the subject of prophecy Musleh Maud.

Even though the fact of the matter is neither Khalifa Sani nor any of his brothers enter the range of this Divine prophecy. **Now the question is why Khalifa Sani was needed to make all these presumption???**

... Does this all not testify this fact that prophecy Musleh Maud had put Khalifa Sani in state of confusion and whatever were his objectives and whatever his agenda was, he considered the Divine prophecy Musleh Maud big obstacle in its way? Khalifa Sani says in the Friday Sermon of 7th July 1939; (2) "According to my belief because prophecy of Musleh Maud is not about a person who is commissioned by God on the contrary it is about a person who is not commissioned by God, therefore it is not among those prophecies in which there to be necessity of making any claim. I do not mean that this prophecy does not apply on me, on the contrary that is to say that when any prophecy is not about a person who is commissioned by God so then making claim is not necessary in it." (Al-Fazal dated 2nd August 1939)

... (Firstly) How Khalifa Sani knew this point that Divine prophecy Musleh Maud is about such person who is not commissioned by God? Had he received Divine revelation? And if he had not received Divine revelation so then before his claim why he had been making presumption about prophecy Musleh Maud? (Secondly) How Khalifa Sani knew that in prophecy Musleh Maud making claim is not necessary? (Thirdly) He is also saying that this prophecy does apply on him but he does not need to make claim. It was a deception by him and on this basis by presenting the reason of not making claim in fact he was convincing the people of Jama'at that if even he does not make claim of being Musleh Maud even then indeed he is the subject of prophecy Musleh Maud. Furthermore his, this deception is also infighting this reality that on the dishonesty in prophecy Musleh Maud his conscience was admonishing him. ... Is this all not the clear proof of this reality that the evil spirit of becoming Musleh Maud was riding on him? In 1940, Khalifa Sani Sahib says in the course of a Friday Sermon;

(3) “People have tried that I should claim that I am the Promised Reformer, but I have never considered this necessary. It is said that my followers affirm that I am the Promised Reformer and yet I have not made any such claim. I do not see the necessity of making any claim. If I am in truth and in fact the Promised Reformer, my position is not affected by my failure to make such a claim. I believe that it is not necessary to make a claim in respect of a prophecy that relates to a person who has not been commissioned by God. How many of the Reformers whose names are entered in a list published after the approval of the Promised Messiah, made such a claim? I have heard the Promised Messiah says that he thought Emperor Aurangzeb was the Reformer of his age. Did he put forward any claim? Umar bin Abdul Aziz is revered as a Reformer. Did he make any claim? Thus it is not necessary for a non-commissioned one to make a claim. A claim is necessary only in the case of prophecies relating to a commissioned one. In the case of a non commissioned one his achievements should be looked at, and if they show clearly that a prophecy was related to him, it is not necessary for him to make a claim. In such a case even if he disclaims being the subject of the prophecy we would say that the prophecy has been fulfilled in his person....Thus I do not consider it necessary to make any claim that I am the Promised Reformer.” (Ahmadiyyat - The Renaissance of Islam, writer Muhammad Zaffarullah Khan, pp 289) ... Khalifa Sani Sahib are saying in these words that (Firstly) If the subject of any prophecy is commissioned by God thus it is necessary for him to make claim and it is not necessary for non-commissioned to make claim. Now the question is this that after observing dream in the middle night of 5,6th January 1944, why and from where necessity to make claim happened to him? Was the nature of prophecy Musleh Maud changed after observing the dream and this prophecy was become commissioned-one?

... If this prophecy was not dominating on Khalifa Sani nerves so then before observing the dream and making claim, why he has been making these presumptions? (Secondly) Khalifa Sani in these words, yet again is giving this message to people of Jama'at and trying to affirm them that even if I do not make claim even then I am the Musleh Maud and indeed do consider me the subject of this prophecy. And his this knotty talking confirming this reality that he knew if in fact any other person is to be the Musleh Maud and appeared after him then his claim will be very big mistake and folly. That is why he was trying to be recognized as Musleh Maud without making claim. (Thirdly) He also make this statement that any Mujaddid in Ummat-e-Muhammadiyah had not made claim that is why the subject of prophecy Musleh Maud also do not need to make any claim rather from his deeds he will be recognized. Khalifa Sahib himself is specifying the measure for the subject of the prophecy Musleh Maud that through his deeds he will be recognized. So then the question comes in mind is after observing dream why he made claim on oath? Let it be remembered that if glad tidings of any promised being is given then on its time when Allah the most High will give that promised being the news of becoming the subject of any prophecy so then certainly that promised one has to proclaim by raising his claim.

... If people had to recognize the subject of prophecy Musleh Maud by looking at his deeds so then after observing dream in 1944 why Khalifa Sahib had made claim of being Musleh Maud? These all contradicting statements are telling that Khalifa Sani was afraid of this prophecy and he according to phrase "نہ رہے بائس اور نہ بجے بانسری" wanted to overcome his fear. ... فَتَدَبَّرُوا إِلَيْهَا الْعَاقِلُونَ

Let it be cleared that about the subject of Divine prophecy of 20th February 1886, Hadhrat Massih Maud^r says; in a dream I had uttered this verse concerning the Promised Reformer:

"اے فخرِ رسلِ قرب تو معلوم شد - دیر آمدہ زراہ دور آمدہ"

O' Pride of Messengers, I realise the degree of your nearness to God, your coming has been delayed (and) you have come from a long distance. (Majmua Ishtaharat, volume 1, page 191)

Bizarre thing is Allah the most High giving this Musleh Maud the title of Pride of Messengers and Khalifa Sani Sahib is saying that this promise one indeed does not need to make claim. People will recognize him through his deeds. Strange contradiction is in Khalifa Sani's own words. But I say that this Musleh Maud is to ascend on it's time. When Allah the most High will give this promised one, absolute knowledge and absolute proof of being the subject of this prophecy so then after making claim that Musleh Maud will call people to his challenge. But people being speechless will not accept his challenge. And in this way another prophecy of Hadhrat Mahdi & Massih Maud^r will be fulfilled like broad daylight in his person. "And my followers will excel so much in knowledge and insight that they will confound all others with the light of their truth and their reasoning and their signs." (Ruhani Khazine, volume 20, page 409)

Khalifa Sani Sahib says in the course of Friday sermon of 7th July 1939;

(4) If all signs are applicable on me and as much sign of Musleh Maud are told that all are fulfilling on me..... So then if anyone to raise his outcry day and night that he is not Musleh Maud the world will not listen to his words." (Al-Fazl dated 2nd August 1939)

... If Khalifa Sani was not interested in prophecy Musleh Maud so then before claim why he has been doing such intoxicated talking? These wordings of him are backbiting that he was keenly interested in this prophecy and before 1944 i.e. in July 1939 he indeed fabricated himself as Musleh Maud rather I say this and it is certainly not untrue that Khalifa Sani fabricated himself as Musleh Maud since he was splendid on the seat of khilafat. In 1944 the observing of dream etc. was only a cheating to deceit people of Jama'at. At another place he says;

(5) "If I am (Musleh Maud) then Al-hamdulillah (all praise belongs to Allah). No benefit from making claim. If I am not then from this precaution I am saved from a mistake." (Article Prophecy Musleh Maud and Khilafat-e-Rabiah, page 1, writer Fazl Illahi Anwary, with ref. to Tareekh-e-Ahmadiyyat, volume 10)

... It is evident from these words of Khalifa Sani that prophecy Musleh Maud had always attracted Khalifa Sani towards it and he has always been considering about it. He knew very well if any other appeared to be the subject of prophecy then his claim of being Musleh Maud will be very big mistake but

eventually he made this mistake by making claim on 28th January 1944 on the basis of dream. Khalifa Sani Sahib after observing dream in the middle night of 5th - 6th January 1944 says in the course of Friday sermon of 28th January 1944;

(6) “People has said and yet again and again said that what is your opinion regarding these prophecies but **this was my condition that I even did not attempt to read these prophecies with sincerity with this in mind that my conscious do not put me in any deception and I do not deem such about myself that is against the actuality.**” (Al-Fazl, 1st February 1944, page 5, column 2)

... The references that this humble self has written before this reference, it is absolutely manifest that after observing the dream, the conscience from which Khalifa Sani is talking to guard against that conscience in reality had been dominating after he had become Khalifa and it had been trigger this extreme desire that people some how apply this prophecy on him and to fulfil this objective by means of statements he put forward before people all kind of material so that they do not feel any difficulty in applying this prophecy on him. In the course of this same Friday sermon he says;

(7) “Today for the first time I have asked all those prophecy to be brought (and) considered with this intention that to understand the reality of these prophecies and to see that what Allah the most High has said in these.” (Al-Fazl, 1st February 1944, page 5, column 2)

... In June 1937 Khalifa Sani Sahib says in a letter to Choudhary Zaffrullah Khan Sahib that “**So far as I have reflected on these prophecies** so 90 percent discourses are related to the achievements of period of my Khilafat” In January 1944 after observing the dream at the time of making claim he says that “**Today for the first time I have asked all those prophecy to be brought (and) considered with this intention that to understand the reality of these prophecies and to see that what Allah the most High has said in these.**”

... You tell yourself that among these two contradicting statements of Khalifa Sani which one to be considered true?

Behind the veil of statements hidden desire of Khalifa Sani: ... It is evident from the above mentioned statements of Khalifa Sani that since he was matured prophecy Musleh Maud was dominating on his nerves. After becoming khalifa in 1944, he has been offering Jamaati services in such a manner that afterwards without his claim people declare him the subject of the prophecy Musleh Maud. And strange thing is that when on the basis of a very long, tedious and doubtful dream was making claim of being Musleh Maud then he says “**Today for the first time I have asked all those prophecy to be brought (and) considered with this intention that to understand the reality of these prophecies and to see that what Allah the most High has said in these.**”

... By considering together all these statements of khalifa Sahib, you can assess yourself that how much contradiction was in the statements of Khalifa Sani and indeed this contradiction is backbiting of his being the (certified – copyist) fake Musleh Maud. Before the claim of Musleh Maud such person who has this kind of thoughts about the prophecy Musleh Maud so then such person can not only observe dream ... rather he must observe such kind of dream. مومن کی فراست ہو تو کافی ہے اشارہ

Admonition of Holy Quran for fake claimant of recipient of Divine revelation

"وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ" (سورة الحاقه آيات ٤٨ تا ٤٥)

Translation: And if he (Muhammad ﷺ) had forged any sayings to Us, even if it was just one. We would surely have seized him by the right hand, and then surely We would have severed his life-artery, and in this condition nor could any of you withhold him (from Our wrath). (Translation from Tafseer-e-Sagheer)

In the light of these Divine verses, Hadhrat Mahdi & Massih Maud' says about the fake claimant of recipient of divine revelation;

“For this reason I say again and again that for truthful the period of Prophethood of Anhadhrat ﷺ is very correct measure and certainly it is not possible that any person to be false and by forging lie on God could get respite propitious to the Prophethood of Anhadhrat ﷺ i.e. twenty three (23) year, must be killed.” (Arbaeen number 4 (December 1900) with ref. to Ruhani Khazine, volume 17, page 434)

... Let it be cleared that opponents and kuffar do cause suffering to truthful rather some time from their hands Allah the most High chosen Messengers and Reformers are also martyred. But in the history of religion we do not find example of single truthful that from the hands of kuffar his life-artery was cut off. The cut off of life-artery of a false claimant of recipient of divine revelation is the clear proof of his being the liar.

Allah the most High in His Book has set this punishment of such people and any truthful Muslim has no protection from it. Now in the light of Quran Majeed, from the Divine revelations regarding Zaki Ghulam (pure youth) this reality is absolutely clear that by taking oath the claim of being Musleh Maud that Khalifa Sani had made was absolutely false. Now the question is that whether Khalifa Sani was hit by Allah the most High fixed punishment for forging lie on Allah or not? This humble self say here that above mentioned this Quranic decree of cutting off life-artery with its severe manifestation was fulfilled on Khalifa Sani and in the history of Ahmadiyyat it is a unique incident from which denial for any Ahmadi is not possible. After ten (10) year of the false claim of being Musleh Maud of Khalifa Sani i.e. on the day of 10th March 1954 above mentioned admonition was fulfilled, it's detail in the words of Molvi Abu Atta Sahib Jalindery writer of “Al-Furqan” is as written below. He writes;

Murderous attack on the life-artery of Khalifa Sani: On Wednesday 10th March 1954 at almost quarter to four after leading Asr prayer in Mubarak Mosque Rabwah, our Imam Hadhrat Amirulmomanin Mirza Bashir-ud-Din Mahmud Ahmad Ayyadahullahu-Ta'ala-Banisrahi was going back that at the door of mihrab suddenly an unknown person (named Abdul Majeed son of Mansub Dar race Jaat, Chak number 220, Haj-wala police station, Sadar, Lailpur (Fasil Aabad), previous residence police station Kertapur, District Jalandher) suddenly advanced from rear and attacked on him with knife. The knife struck on the neck to the right side near the life-artery of Hadhur Ayyadahullahu-Ta'ala-Banisrahi which caused deep cut. **(In fact knife had not struck on neck near the life-artery on the contrary**

it had cutoff the life-artery. It's detail will be mentioned latter-copyist) Attacker also made second attempt but due to intervention by the guard Muhammad Iqbal Sahib, this time knife struck him instead of Hadhrat Amirulmomanin Ayyadahullahu-Ta'ala-Banisrahi and he was injured. People tried to catch the attacker and after great effort he was captured and during this effort some others were also injured. ... Hadhrat Imam Jama'at Ahmadiyya immediately after the injury with dripping blood with the help of few people went in his house. Despite of full attempt was made to stop the blood with hand all the way and on stairs blood continuously dripped, consequently Hadhur all cloths, coat, scarf, Jumper, shirt, two under vests and Salwar was completely wet. The drop of sacred blood of innocent Imam also fell on the cloths of some of accompanied Khudam (On the coat, pent and on the turban of this humbly Abu Al-Atta's also fell sacred drop of this blood). After reaching home, initial first aid was given by Dr. Sahibzada Munawar Ahmad M.B.B.S and Dr. Hashmatullah Sahib. And wound was cleaned and stitched. Initially it was the opinion that wound is three quarter inch deep and three inch wide. But when in the evening famous Surgeon Dr. Rayaz Qadeer Sahib came and after looking at the condition of wound considered it necessary to reopen the stitches in order to carryout complete examination then it appeared that the wound is very dangerous and two and quarter inch deep and is reaching very close to life-artery. Respected Dr. Sahib by using his God given expertise operated the wound for two hours and after closing the outlet of internal arteries stitched outside. (Tareekh-e-Ahmadiyyat, volume 17, pages 230 to 231)

Wound was near the life-artery or the life-artery was cut-off? This wound of knife was quite long and deep but with the passage of time this wound was slowly healed. Despite the wound was healed, Khalifa Sani all times was restless. After one year of attach he decided to go to Europe for his full checkup. And afterward in Europe, Zurich, Hamburg and London's top surgeons carried out detailed examination of his wound with the help of highly modern x-rays. Such as it is evident from the following reference of Choudhary Zaffrullah Khan Sahib book;

“He was examined very thoroughly by top experts in Zurich, Hamburg and London with such assistance as could be drawn from X-ray impressions, etc., and the unanimous conclusion was that the point of the knife had broken at the jugular vein and was embedded in it. The expert advice was that no attempt should be made to extricate it as the risk to his life involved in any such operation was too serious to be worth taking.” (Ahmadiyyat, the renaissance of Islam-page No 332 / Tabshir Publications/1978)

“He was examined very thoroughly by top experts in Zurich, Hamburg and London with such assistance as could be drawn from X-ray impressions, etc., and the unanimous conclusion was that the point of the knife had broken at the jugular vein and was embedded in it.” Therefore, they did not remove this broken pint of the knife from the life-artery. Afterward day by day Khalifa Sani health deteriorated; he was paralyzed. After living with the suffering of eight year and nine month after the attack on his life-artery eventually he was died on the 8th of November 1965. Before going further on I write here another quotation of Hadhrat Madhi & Massih Maud. He says;

“And in Quran Sharif you will find this point at hundreds of place that Allah the most High does not let go safe the one who forges lie on Allah and punish him in this very world and destroy him.” (Arbaeen, with reference to Ruhuani Khazine, volume 17, page 434)

Such as Hadhrat Mahdi & Massih Maud^ḥ says that any one who forges lie on Allah (false claimant of recipient of Divine revelation) like Anhadhrat صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ after the claim can not live for twenty three (23) years. Similarly Hadhur^ḥ also says that Allah the most High not only destroy the one who forges lie on Allah but also punish him as well.

If any Mahmudi raise this objection that Khalifa Sani was not died due to this attack? So I say in response (Firstly) if Allah the most High destroys the liar on spot by cutting-off his life-artery then from it the objective of the punishment that Allah the most High has announced in above mentioned verses can not be fulfilled. It is for this reason that after the destruction of false claimant of recipient of Divine revelation (even though this destruction is happened due to cutting-off life-artery) his followers indeed will call him by the name of innocent Imam or martyred and by many other names etc., therefore it is necessary that Allah the most High not only destroy such liar within the short period of twenty three year but also give him painful punishment so that his follower could not call him great martyred etc. (Secondly) If Khalifa Sani was destroyed right after this attack so then how people could have known that Allah the most High had cut-off his life-artery according to His declared punishment for false claimant of recipient of Divine revelation. To lift the veil from this reality Allah the most High saved Khalifa Sani from on spot death and through his physical examinations disclosed to people this admonitory proof of cutting-off life-artery.

فَاعْتَبِرُوا يَا أُولِيَ الْأَبْصَارِ So take a lesson, O ye who have eyes!

... It is my question to you that if Khalifa Sani's claim of Musleh Maud was true then on the day of 10th March 1954 why Allah the most High help not reached him and why Allah the most High Quranic verdict of cutting-off life-artery related to false claimant of recipient of Divine revelation was fulfilled in his person with its brutal demonstration...??????” (Article 56, by Abdul Ghaffar Janbah)

“Spiritual incident of this humble

... In 1978 I was a student of Bachelor of Arts. I had determined to get higher education. It was my desire that in my doctoral thesis I should prove Islam the best and applicable system as contrast to capitalism and communism. At this time I did not know why and where from such ideas came in my heart. In these days I had many dreams one after another. Here I mention only one dream. Before describing the dream, I want to write one strange event because it relates to the dream. In the end of 1977 or in the beginning of 1978, one day I came from Dawar to my home which is located in Darul-Sadar, Rabwah. Before the prayer of Isha, I felt that some poetic sentences were arising in my heart. Though I had never composed any verse in my life and nor my temperament was inclined to poetry. Even then these sentences were a little poetic. It may be that these sentences do not fill up the standard of poetry but

no doubt some poetic frenzy is found in these. After a few minutes I wrote these poetic sentences down. Next day I felt that this was a very good supplication and it should be read in the prayer. I also read these poetic sentences to my mother and also read to some other friends and advised them to read these in their prayers. So afterwards according to my ability I read this supplication in the prayers. These poetic benedictory verses are written below;

A glorious prayer

اے میرے اللہ اب تو میری پکار سن لے بخشش کا میں ہوں طالب، میری غفار سن لے

My Allah now ye listen to my call. I am wisher of Thy forgiveness; listen to me, my the Most Forgiving.

میں گنہ گار بندہ درپہ ہوں تیرے آیا شرمندگی کے آنسو اپنے ہوں ساتھ لایا

I am a sinful man and have come to Thy door. I have brought with myself nothing but tears of shame.

گلیوں میں رو رہا ہوں، آنسو بہا رہا ہوں در در کی ٹھوکریں، اے مالک میں کھا رہا ہوں

Weeping tearfully in the streets; O, my Lord, I am being kicked from door to door.

تو پاک مجھ کو کر دے اور نیک بھی بنا دے اسلام کی محبت، دل میں میرے بٹھا دے

Ye make me pure and virtuous; and the love of Islam set in my heart.

ہر آن رکھوں دیں کو، دنیا پہ میں مقدم اسلام کی فتح کا، ہو فکر مجھ کو ہر دم

At every moment, I prefer faith on the world. I worry for the victory of Islam momentarily.

اسلام کی صداقت دنیا میں، میں پھیلاؤں شمع ہدایت، ہر گھر میں، میں جلاؤں

I spread out the truth of Islam in the world. I lighten the candle of guidance in every home.

اسلام پر جیوں میں، اسلام پر مروں میں ہر قطرہ اپنے خوں کا، اس کی نظر کروں میں

I live on Islam and die on Islam. I sacrifice every drop of my blood for the cause of it.

برائی سے بچوں، اور زباں پہ ہو صداقت تیرے چمن کا گل ہوں گل کی تو کر حفاظت

I refrain from vice and speak the truth. A bloom of Thy garden, Ye protect the bloom

A glorious dream

After few months of receiving the benedictory verses Allah the most High shown me a brief dream, it happened as follow; Between Rabwah and Lalian there is a brook and now a days it has been dried.

Whenever there is a high flood in Chenab River then it is also filled with overflowing water.

“In my dream I saw that both banks of brook were a little grassy. On the North Western bank of the brook suddenly I saw to myself before Hadhrat Mirza Ghulam Ahmed the Promised Mahdi & Massih.”

Hadhur said to me “Ghaffar says prayer and pray with me”. With Hadhur I raised my hands to the sky and began to read aforesaid supplications. Finally I woke up when I was reading these supplications”. On Hadhur instruction with him to raise hands towards sky to supplicate such poetic pray that even I did not write on the contrary was descended on my heart was an extraordinary incident. It was an amazing thing. But despite it, this humble did not dominate it on my nerves. I did not even thought to deem these verses as Divine revelation. At this time I did not know the interpretation of this dream and neither did I go to

any scholar to find out its interpretation. But I was certain this much that it is a blessed dream and that's it...

A blessed prostration

In the beginning of November 1983, with this grieved situation I came back to Lahore from Rabwah. When worldly people left me and breached of their promises then Almighty God assisted me and assured me His help. He took me in his providence. (But reality is it that Allah the most High took me in his providence since I was born but I was unaware of it). It was this moment when I received Divine Love; I had been told that there is a Living and Almighty God Who has the power to do all things. There is nothing impossible for Him. In this state of helplessness and restlessness Allah the most High has descended his open blessing on me and his open love accompanied me. A well-known phrase رحمت حق بہانہ ہے۔ How it became means for me? This incident is as follow; in these days there was a "Talent Club of Ahmadi Students" in Lahore. Those students who have achieved some distinguishing position in their educational career are the members of this club. I was also a member of this club. It was so that every month one member of the club had to choose a topic and in the light of Holy Quran. He had to deliver a lecture to his fellow members. When I reached Lahore then the members of the club asked me to deliver a lecture to the members of the club in December. Although in these days I was free from University, I began to consider on the well-known Socratic principle "virtue is knowledge". I decided to deliver lecturer on the same topic to my fellow members of the Talent club. Apparently this Socratic theory "Virtue is knowledge" seems very simple and easy. But when I started to think over it then it proved to be an extremely difficult mystery. This Socratic theory in fact instead of being ethical theory was theory of knowledge because in it, by assimilating knowledge with virtue the guidance was given to understand it. Now the issue was this that until we do not know the "nature of virtue" till that time we can not know the knowledge too because according to this theory virtue and knowledge are the two names of the same thing. Now my difficulty was that "what is virtue?" To know the reality of knowledge two or three weeks I worked very hard and used my intellectual abilities to the utmost level. But the result was zero. At this time I felt embarrassment that though I have completed MA (Master in Arts) and I am a brilliant student but till now I do not know that what is knowledge? In the middle of December there came a blessed Friday. After saying Friday prayer I came in my room and began to think about the essence of virtue? Now I was incredibly tired and I felt that it is impossible for me to know what virtue is. At this time there came an idea in my heart that I should ask the answer of this question from the All-Knowing and the All-Aware Being. Meanwhile in my heart there emerged zeal and hurry for prayer and on my bed I prostrated in the attendance of the most High Allah. For the sake of knowledge the most High Allah had revealed to Hadhrat Mahdi & Massih Maud' some prayers. I had learned these revealed prayers by heart. In prostration I began to say these prayers. These revealed prayers are the following:

- (1) رَبِّ زِدْنِي عِلْمًا “O’ my Lord! Bestow upon me an increase of knowledge.” (Surat Taa Haa, verse 115, Tadhkira page 310)
- (2) رَبِّ عَلِّمْنِي مَا هُوَ خَيْرٌ عِنْدَكَ “O’ my Lord! Teach me that which is good in Thy consideration.” (Tadhkira, page 558)
- (3) رَبِّ أَرِنِي أَنْوَارَ الْكُلِّيَّةِ “O’ my Lord! Show me Thy All Comprehending lights.” (Tadhkira, page 534)
- (4) رَبِّ أَرِنِي حَقَائِقَ الْأَشْيَاءِ “Lord! Show me the reality of things.” (Tadhkira, page 613)
- (5) O’ Eternal and Everlasting God! Give me to drink of the sweet water of life. (Tadhkira, page 600)

I remained saying these revealed prayers in prostration (Sajdah) for some (8 or 10 minutes) time. In this state not only I felt but I was quite certain that the most High God has listened to my prayers and in this prostration (Sajdah) much information about “Virtue” and “Knowledge” were penetrated in my heart and mind. After arising from Prostration (Sajdah) I was very happy and my physical and intellectual weariness have gone. When I got up from the Prostration then I was not that Abdul Ghaffar who has been before the Prostration. I was completely changed and I was a new Abddul Ghaffar. I do not know what happened with me in the Prostration (sajdah). This incident of prostration (sajda) was so powerful and so great that I felt that someone has changed my brain; after washing my first brain i.e. after brain wash has put any new chip in it. And right after the prostration as a result of it what ever I had learned in MA slowly started to forget. And even today I do not know that what I had studied in MA. This is also be remembered that during educational period I was not any ordinary student rather I was that student about whom whose class fellows and his respected teachers were of the view that this year perhaps Abdul Ghaffar will be position holder in University examinations. And at the other side after getting up from this prostration, about knowledge and insight this was my condition that where people do not even reach after the struggle of whole life, this humble started to pass this destination of knowledge and insight in days. Now this humble self on the basis of my own personal experience can say this that such as Almighty God says in His Holy Words: **إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ** Verily His command, when He intends a thing, is only that He says to it “Be”, and it is. (SuraYaseen Verse No. 83). Perhaps the same thing had been happened with me in the Prostration (sajdah). Any how Almighty God knows the best what happened with me? The same day or the next day in the evening I received divine revelation “Virtue is God”.

Descend of Holy Spirit (Ruhul-Qudas)

...Afterwards it happened so that without my thinking and endeavor suddenly some informations had come into my heart and mind. Thereon I felt that some one is teaching me from the invisible and some mysteries of religion and knowledge are being told to me. Then I have written divine theory “Virtue is God” in the light of these informations. When I had finished writing this divine theory then I had been told that this theory has been developed from the particular marks of the prophecy of 20th February 1886. Therefore it has been termed also as “the reality of the revealed prophecy”. I had also been told that the revealed prophecy of 20th February 1886 cannot be applied to any of physical child of Hadhrat Mahdi &

Massih Maud because they do not enter in the range of the prophecy of Musleh Maud. Therefore Khalifa II's claim of Musleh Maud is entirely a lie. He was not Zaki Ghulam meaning Musleh Maud. On the contrary after Hadhrat Mahdi & Massih Maud he was to become the basis of the coming of a Musleh Maud in Jamaat Ahmadiyya. After mid December 1983 till up to this time what I have written or in future I will write is an account of the blessing of the aforesaid Sajdah and Holy Spirit (Ruhul-Qudas). All praise belongs to Allah.... When Hadhrat Moses went to see fire then what happened with Moses, what happened with Hadhrat Mohammed (peace be upon him) in the cave of Hira and what happened with Hadhrat Mirza Ghulam Ahmed in a night when he was in Gurdaspur? The same happened with me in the blessed Prostration (sajdah) when I was in the Ahmadiyya hostel known as Darul Hamad in Lahore. All these holy and chosen persons were appointed or commissioned for specific missions in the same way I was appointed for a specific mission of reformation of the Jammat-e-Ahmadiyya.

Question is half knowledge: Nobody can deny the importance of question (with apology except Jamaat Ahmadiyya who says no question just submission). Even Hadhrat Mohammad (peace be upon him) has called it half knowledge. Sir Isaac Newton said that when he saw an apple falling on the earth then a question was emerged in his mind that why should it not go sideways or upward, but constantly to the Earth's centre.? He told that at this time he was inspired. Moreover I am quite sure that when firstly Newton would have said such thing to people that why should apple do not go sideways or upward, but constantly to the Earth's centre? Then perhaps English church would have said to him that poor Newton is suffering in mental disorder. During my life as a student a similar event also occurred to me. In the University of Punjab I had read "virtue is knowledge" for the first time. Afterwards I read its explanation in different books. The explanation of different scholars did not satisfy me. At this time a question was inspired in my mind from unseen that this Socratic principle did mean something different? certainly there is some reality hidden in this principle. After examination there emerged such circumstances and this Socratic principle came before me. I began to know its reality but failed. During the prostration (Sajda) as a result of the acceptance of divine prayers then Allah the most High discloses to me the secret of "Virtue is Knowledge". Allah the most High told me that it is not an ethical theory but a theory of Knowledge, because in it the reality of knowledge is mentioned. It is said in this theory that "virtue" and "knowledge" are the two names of the same reality to whom in religious term you called God. And then before me the next question emerged that what is God? Allah the most High disclosed on me that is Supreme Ultimate Universal Truth and it is the very same "Knowledge" to whom you trying to learn. The word "Virtue is God" is not only divine revelation but on the contrary all the subject matter of this theory was revealed in ilhami manner. Some words are directly revealed for example Truth, Universal, Ultimate and Supreme; all these four words are ilhami (revealed) and revealed in this order. And similarly faces of Virtue are ilhami (revealed) words etc.... Here I will not engage you in discussion of reasoning. Whoever is interested in this divine theory "Virtue is God" can read it from my web site....**Such as Allah the most High from the ordinary incident of falling of an apple by sending His revelation on Newton has made**

him the Imam of the modern Science. Similarly Allah the most High by not only informing this humble self about the reality of Socratic theory of knowledge “virtue is knowledge” but by disclosing through revelation a Supreme Ultimate Universal theory on this humble self has made me the Imam of knowledge and wisdom for ever. Audition is condition. Such as I have written earlier, when after divine revelation Newton would have said to people around him, that Earth pulls things towards its center then many ignorant would have laughed on Newton. And some of them would have called him mad. But Newton was not mad on the contrary those who called him were mentally sick, because afterwards time proved him the Imam of modern Science. Similarly, it is possible that in Jamaat Ahmadiyya flatterer kind of people and special agents of khalifa sahib to also declare my words as the nonsense of a mad person. Rather present khalifa sahib said me in his Friday sermon of 29th January indirectly and on 14th February 2010 during children class openly given this remarks that God forbid I am gone made. About these remarks I only say that he unfortunate what else can say? It is true; فکرِ ہر کس بقدرِ ہمت اوست۔ In our home, in our Jamaati circle, in our sermons, we can say anything and we can do anything? Such person whom no one knows out side Jamaati circle, if we can cause him famed to the ends of the Earth. We can cause nations to be blessed through him. So then we can do anything because we are very great people. To every such people I will say this in response that if in your view my Divine theory (“Virtue is God) is wrong then you come out in the field and falsify it with proof otherwise Insha-Allah the most High time will endorsed my truthfulness by itself.” (Article No. 56 “He will be extremely intelligent and understanding and will be meek of heart” by Abdul Ghaffar Janbah)