

# Prophecy of Musleh Maud

(Made simple)

By Gulnar Ahmed

In his announcement of 20<sup>th</sup> February, the Promised Messiah peace be upon him says.

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

A **handsome and pure boy** will come as your **guest**. His name is **Emmanuel and Bashir**.

He has been invested with Holy Spirit and he will be free of all impurity. He is the light of

Allah. Blessed is he who comes from Heaven. **He will be accompanied by grace** which

shall arrive with Him. He will be characterized with grandeur, greatness and wealth. He

will come into the world and will heal many of their disorders through his messianic

qualities and through the blessing of the Holy Spirit. He is the word of Allah for Allah's

mercy and honour have equipped him with the word of Majesty. He will be extremely

intelligent and understanding and will be the Meek of heart and will be filled with the

secular and Spiritual knowledge. **He will convert three into four** (of this meaning is not

clear). It is Monday a blessed Monday. Son, delight of the heart, high ranking, Noble; a

manifestation of the First and the Last, a manifestation of the True and High; as if

Allah has descended from the heaven. His advent will be greatly blessed and

will be a source of manifestation of divine Majesty. Behold a light cometh, a

light appointed by God with the perfume of His pleasure. We shall Pour Our Spirit into

him and he will be sheltered under the shadow of God. He will grow rapidly in stature and

will be the means of procuring the release of those held in bondage. His fame will spread

to ends of the earth and people will be blessed through him. He will then be raised to his

spiritual station in heaven. This is a matter decreed.”

Most of the Ahmadies considered that the prophecy of 1886 is for one person who had to be born from Huzur (as) physical progeny. Jama'at's official also try to confuse simple and

truth seeker Ahmdies by doing misleading English translation and tried to prove that the prophecy is for a handsome and pure boy only, who had to born from Huzur (as) progeny. But in fact the prophecy consisted of two prophecies and it was mistakenly considered one even initially by Huzur (as) himself but further revelation on Huzur (as) cleared this mistake. To make it clearer read the following lines of Hazur's letter to Hadhrat Khalifatul Massih awwal (rz):

“The words beginning with: **A handsome and pure boy**; and ending with:

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

Therefore we know prophecy of 20<sup>th</sup> of February 1886 is consisted of two prophecies in one for two different personalities, one is for handsome and pure boy and second is Zaki Ghulam (virtuous and pure youth).

The prophecy number one or the first part of the revealed prophecy is for a handsome **and pure boy**, which God Almighty told him will be from thy seed and progeny, who will come as guest.

This boy was born on 7<sup>th</sup> of August 1887 and he was named Bashir and he died on 4<sup>th</sup> of November 1888. Huzur (as) on his birth circulated an announcement as he thought he may be the promised son. Huzur (as) himself thought that the grand prophecy is for regarding one person but further revelations clear this mistake as we mentioned above in the light of Huzur's own writings.

So Bashir awaal arrived as a guest for a short while and died according to the prophecy. And after his death the opponents and enemies of Hazur (as) started to babble which

caused him grievous. On this Almighty God solaced Hazur (as) by giving him a glad tidings of a copy or a similar to Bashir (first). Hazur (as) writes:

” إِنَّ لِي كَانَ ابْنًا صَغِيرًا وَكَانَ اسْمُهُ بِشِيرًا فَتَوَفَّاهُ اللَّهُ فِي أَيَّامِ الرِّضَاعِ - وَاللَّهُ خَيْرٌ  
 وَأَبْنَى لِلَّذِينَ اشْرَوْا سُبُلَ التَّقْوَى وَالْإِرْتِيَابِ فَأَلْهَمْتُ مِنْ رَبِّي - إِنَّا نُرَدُّهُ إِلَيْكَ تَفَضُّلاً عَلَيْكَ “  
 (سیر الخلفاء صفحہ ۵۳ - روحانی خزائن جلد ۸ صفحہ ۳۸۱)

**Translation:** I had a son named Bashir whom Allah caused to die while he was still a suckling babe. Those who are righteous and cultivate the fear of Allah look only to Allah as being the Best and Eternal. At that time I received a revelation from my Lord (Arabic): **We shall return him to thee out of Our grace** (Sir-ul-Khilafah p.53/Ruhani Khazain Vol 8 P .381).

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

Therefore with the death of Bashir awaal and with the birth of Bashir second the first part of the revealed prophecy had been fulfilled but it left the second portion of the revealed prophecy which belongs to Zaki Ghulam ( virtuous and pure youth).

**The second part of the prophecy is regarding the Zaki Ghulam,** (virtuous and pure youth) For this zaki Ghulam Huzur (as) wrote in bracketed text (boy) and one should keep in mind that this is not a revealed or Ilhami word rather Huzur’s own judgement about the Zaki Ghulam. It is also clear that for the Zaki Ghulam the prophecy does not hold the condition that he had to born from Huzur’s own progeny. The glad tidings about the Zaki Ghulam remain continuous until 6/7 th of November 1907 which prove that Zaki ghulam had to born after the last glad tiding about him.

In 1897 God Almighty revealed glad tiding about zaki ghulam

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

God bestowed Huzur three children before this prophecy of 1897 namely Bashir Ud Din Mahmud Ahmed (12/01/1889) Bashir Ahmad (20/04/1893) and Sharif Ahmad (24/05/1895).

And further on the birth of his fourth son in 1899 he was revealed by God Almighty. Huzur states;

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

It is evident that God Almighty was still giving glad tiding pertaining to the second portion of the prophecy or for the zaki ghulam after the birth of second Bashir i.e Mirza Bashiruddin Mehmood Ahmed. Huzur considered his 4<sup>th</sup> son Mubarak Ahamd the one God was promising and further revelations also inclined Huzur’s mind towards the 4<sup>th</sup> child. But Mubarak Ahmad Huzur’s fourth child died on September 1907. And after his death the opponents and enemies of Hazur (as) started to babble once again as babbled before on the death of Bashir awwal whom Huzur mistakenly considered the promised reformer.

In order to console Huzur in a similar way in October 1907 a month after the death of Mubarak Ahmad he was given news of a gentle son as a copy of Mubarak.

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

In the first part of the prophecy pertaining to the handsome and pure boy Huzur mistakenly considered Bashir (first) as promised reformer son but he died and God bestowed Huzur, Bashir (second) as a copy of Bashir (first) to console him. Therefore the first part of the prophecy fulfilled in his physical progeny.

In the second part of the prophecy which is about the zaki ghulam (virtuous and pure youth) Huzur mistakenly considered his 4<sup>th</sup> child as the promised reformer son but he died as well and Huzur (as) was similarly promised a copy of it. We can here observe the striking balance between the both part of the revealed prophecies and way it understood by Huzur (as). Out of his progeny Huzur (as) only considered two of his sons as the promised reformer and both were died.

Huzur ( as) states;

“If I were to say, on the basis of my own judgement that such and such of my sons is the promised one and my interpretation proves to be erroneous, would it take anything away from Divine revelation itself? Do we not find an example of an error of an interpretation among earlier prophets as”? (Roohani Khazain Volume 4 Page 341 with reference of Asmani faislah)

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

Therefore it has established that in Grand prophecy God Almighty has given the glad tidings about two persons, one called handsome and pure boy which fulfilled on his physical progeny. And the second glad tiding is about the virtuous and pure youth (Zaki Ghulam) who had to born from Huzur spiritual progeny and glad tidings about the Virtuous and pure youth remained continuous until 6/7 November 1907.

Practically Zaki Ghulam is not proved as a Huzur's physical son. He is proved spiritual son as Hazur (as) by himself was a spiritual son of Hadhrat Mohammad (peace be upon him. Simple reason is that glad tidings are revealed about those who had to born and not for

those who already had born. But we see that after the birth (12. Jan, 1889) of Mirza Bashiruddin Mehmood Ahmed the most High God proclaims as follows.

۱۳ اپریل ۱۸۹۹ء

(I) ” ۱۳ اپریل ۱۸۹۹ء کو یہ الہام ہوا: اِصْبِرْ مِثْلًا سَاهَبُ لَكَ غُلَامًا زَكِيًّا  
یعنی کچھ تھوڑا عرصہ صبر کر کہ میں تجھے ایک پاک بڑا عنقریب عطا کروں گا۔

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

Wait a short while, I shall soon bestow on thee a Zaki Ghulam (Pure and virtuous youth).  
(Tadhkirah.p.409/Ruhani Khazain Vol, 15 Pages.216-217)

After the birth of Sahibzadah Mubarak Ahmed the continuation of the physical progeny was stopped but the glad tidings of the Zaki Ghulam remained continued till shortly before the death of Hazur (as).The last glad tiding about the Zaki Ghulam was revealed on 6/7.November 1907.For example.

۱۴ نومبر ۱۹۰۶ء

(II)

سَاهَبُ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. اِنَّا نُبَشِّرُكَ  
بِغُلَامٍ اِسْمُهُ يَحْيٰى. اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحَابِ الْفِيلِ-....  
آئدین عید مبارک بادت۔ عید تو ہے چاہے کرو یا نہ کرو۔

**Translation:** Revelation (Arabic):

I shall bestow on you Zaki Ghulam (pure and virtuous youth).Lord, bestow on me pure progeny. We give you good news of a son whose name will be Yahya. Have you not seen how your Lord had dealt with the People of the Elephant?... (Persian): **Felicitation on the coming of the festival.** (Urdu): **It is the festival, celebrate it or not.** (Tadhkirah.p, 879-880/A1-Hakam, Vol.XI, No.40, November 10, 1907, p.3)

Now these revelations concerning glad tidings of Zaki Ghulam are of Hazur (as) and your honour had published these Ilhams in his life. These revelations are giving us news that Zaki Ghulam (promised reformer) has to be born after 6/7.Nov 1907.

The end