

The meaning of word Ghulam

In the Holy Quran the word Ghulam has been used for a real son as well as for a young boy or youth. This is the Sunnatullah as proven from the various verses of the Holy Quran that whenever God Almighty prophesied to his prophets or holy men for a son that promised son was born after the prophecy. We can observe this phenomenon from various Verses of Holy Qur'an. In the following verses of Holy Qur'an we will prove two important points.

(1) God Almighty gives glad tidings of birth of children to His holy men and later on these promised children were born in their homes. We will also see that not even in a single occasion promised son was there at the time of glad tidings or before the given glad tidings.

(2) Another fact we will see from following verses of the Qur'an that the word ghulam implies not only the physical son from ones own progeny but also it implies to a youth or young boy.

The Word "Ghulam" in the meaning of Real Son

Here first we see the verses of Holy Quran which implies the word Ghulam as real son.

(1) Chapter No.37 (Saffat), Verse No.101-103

رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠١﴾ فَبَشِّرْنَاهُ بِعُلَامٍ حَلِيمٍ ﴿١٠٢﴾ فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَا بُنَيَّ إِنِّي أَرَىٰ فِي الْمَنَامِ أَنِّي أَذْبَحُكَ فَانظُرْ مَاذَا تَرَىٰ ۗ قَالَ يَا أَبَتِ افْعَلْ مَا تُؤْمِرُ ۖ سَتَجِدُنِي إِن شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٣﴾

'My Lord, grant me a righteous son'. So We gave him the glad tidings of a forbearing son. And when he was old enough to work him, he said, O my dear son, I have seen in a dream that I am slaughtering thee. So consider, what thou thinkest of it! He replied, 'O my father, do as thou art commanded; thou wilt find me, if Allah please, of those who are patient'.

Comments: In the above verses we see word ghulam was used for real son and glad tidings of a ghulam was given to Hadhrat Ibrahim (as) and the son was born after the glad tidings

(2) Chapter No.11 (Hood)-Verse No. 69-72

وَلَقَدْ جَاءَتْ رُسُلَنَا بِالبُّشْرَىٰ قَالُوا سَلَامًا ۗ قَالَ سَلَامٌ ۗ فَمَا لَبِثَ أَن جَاءَ بِعِجْلٍ حَنِيدٍ ﴿٦٩﴾ فَلَمَّا رَأَىٰ
 أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ نَكَرَهُمْ وَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا تَخَفْ ۗ إِنَّا أُرْسِلْنَا إِلَىٰ قَوْمٍ لُّوطٍ ﴿٧٠﴾ وَامْرَأَتُهُ قَائِمَةٌ
 فَضَحَكَتْ فَبَشَّرْنَاهَا بِإِسْحَاقَ وَمِنْ وَّرَاءِ إِسْحَاقَ يَعْقُوبَ ﴿٧١﴾ قَالَتْ يَا وَيْلَتَىٰ أَأَلِدُ وَأَنَا عَجُوزٌ وَهَٰذَا بَعْلِي
 شَيْخًا ۗ إِنَّ هَٰذَا لَشَيْءٌ عَجِيبٌ ﴿٧٢﴾

And Surely, Our messengers came to Abraham with glad tidings. They said, 'We bid you Peace'. He answered 'Peace be on you and was not long in bringing a roasted calf. But when he saw their hands not reaching thereto, he knew not what they were and conceived a fear of them. They said: Fear not, for we have been sent to the people of Lot. And his wife was standing by, and she too was frightened, whereupon We gave her glad tidings of the birth of Isaac, and after Isaac, of Jacob. She said: Oh, woe is me! Shall I bear a child when I am an old woman, and this my husband an old man? This is an indeed a strange thing!

Comments: Similarly here we see in these verses of Holy Quran, Hadhrat Ishaq was born after the given glad tidings and we also see the word Ghulam was used for real son)

(3) Chapter No.51 (Zariat)-Verse No. 24-30

هَلْ أَتَاكَ حَدِيثُ ضَيْفِ إِبْرَاهِيمَ الْمُكْرَمِينَ ﴿٢٤﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا ۗ قَالَ سَلَامٌ قَوْمٍ مُّنْكَرُونَ ﴿٢٥﴾
 فَرَاغَ إِلَىٰ أَهْلِهِ فَجَاءَ بِعِجْلٍ سَمِينٍ ﴿٢٦﴾ فَقَرَّبَهُ إِلَيْهِمْ قَالَ أَلَا تَأْكُلُونَ ﴿٢٧﴾ فَأَوْجَسَ مِنْهُمْ خِيفَةً ۗ قَالُوا لَا
 تَخَفْ ۗ وَبَشَّرُوهُ بِغُلَامٍ عَلِيمٍ ﴿٢٨﴾ فَأَقْبَلَتِ امْرَأَتُهُ فِي صِرَّةٍ فَاصْكَتْ وَجَهَهَا وَقَالَتْ عَجُوزٌ عَقِيمٌ ﴿٢٩﴾ قَالُوا
 كَذَٰلِكَ قَالَ رَبُّكَ ۗ إِنَّهُ هُوَ الْحَكِيمُ الْعَلِيمُ ﴿٣٠﴾

Has the story of Abraham's honoured guests reached thee? When they entered upon him and said, Peace! he said! Peace! They were all strangers. And he went quietly to his household, and brought a fatted calf. And he placed it before them. He said: Will you not eat? And he felt a fear on account of them. They said: 'Fear not'. And they gave him glad

tidings of the birth of a son possessing knowledge. Then his wife came forward crying and smote her face and said: ‘A barren old woman!’ They said, ‘Even so has they Lord said. Surely, He is the Wise, the all Knowing.

(4) Chapter No. 15 (Al-Hajar), Verse No.52-57

وَبَعَثَهُمْ عَنْ ضَيْفِ إِبْرَاهِيمَ ﴿٥١﴾ إِذْ دَخَلُوا عَلَيْهِ فَقَالُوا سَلَامًا قَالَ إِنَّا مِنْكُمْ وَجِلُونَ ﴿٥٢﴾ قَالُوا لَا تَوْجَلْ إِنَّا نُبَشِّرُكَ بِغُلَامٍ عَلِيمٍ ﴿٥٣﴾ قَالَ أَبَشْرْتُمُونِي عَلَىٰ أَنْ مَسَّنِيَ الْكِبَرُ فِيمَ نُبَشِّرُونَ ﴿٥٤﴾ قَالُوا بَشْرْنَاكَ بِالْحَقِّ فَلَا تَكُن مِّنَ الْقَانِطِينَ ﴿٥٥﴾ قَالَ وَمَنْ يَقْنَطُ مِن رَّحْمَةِ رَبِّهِ إِلَّا الضَّالُّونَ ﴿٥٦﴾

And tell them about Abraham’s guests. When they entered in unto him, and said, ‘Peace!’ he answered ‘Verily , we feel afraid of you. They said, ‘Fear not, we give thee glad tidings of a son, who shall be endowed with knowledge’. He said, ‘Do you give me glad tidings in spite of the fact that old age has overtaken me? Of what then do you give me the glad tidings?’ They said, We have, indeed, given these glad tidings in truth; be not therefore of those who despair. He said, ‘And who can despair of the mercy of his Lord save those who go astray.

Comments: Here again this is very evident from the above verses that glad tidings about a son (ghulam) was given before the birth of promised son.

(5) Chapter No.19 (Maryam)-Verse No. 7-9

يَا زَكَرِيَّا إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَىٰ لَمْ نَجْعَلْ لَهُ مِنْ قَبْلُ سَمِيًّا ﴿٧﴾ قَالَ رَبِّ إِنِّي لَا أَمْلَأُ بطني وَكَانَتِ امْرَأَتِي عَاقِرًا وَقَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ﴿٨﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ وَقَدْ خَلَقْتُكَ مِنْ قَبْلُ وَلَمْ تَكُ شَيْئًا ﴿٩﴾

‘O Zachariah, We give thee Glad tidings of a son, whose name shall be Yahya We have not made anyone before him of that name’. He said: ‘My Lord, how shall I have a son, when my wife is barren, and I have reached extreme limit of old age? He said: ‘So it is’. But thy Lord says, ‘It is easy for Me, and indeed I created thee before, when thou waste nothing’.

Comments: Here we see Hadhrat Zakaria was given the glad tidings of a son named Yahaya and Hadhrat Yahya was born after the glad tidings and this is what Qur'an is telling us.

(6) Chapter No. 3 (Al-Imran)-Verse No. 38-40

هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهُ ^ط قَالَ رَبِّ هَبْ لِي مِنْ لَدُنْكَ ذُرِّيَّةً طَيِّبَةً ^ط إِنَّكَ سَمِيعُ الدُّعَاءِ ﴿٣٨﴾ فَنَادَتْهُ الْمَلَائِكَةُ وَهُوَ قَائِمٌ يُصَلِّي فِي الْمِحْرَابِ أَنَّ اللَّهَ يُبَشِّرُكَ بِيَحْيَىٰ مُصَدِّقًا بِكَلِمَةٍ مِنَ اللَّهِ وَسَيِّدًا وَحَصُورًا وَنَبِيًّا مِّنَ الصَّالِحِينَ ﴿٣٩﴾ قَالَ رَبِّ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَأَتِي عَاقِرٌ ^ط قَالَ كَذَلِكَ اللَّهُ يَفْعَلُ مَا يَشَاءُ ﴿٤٠﴾

There and then did Zachariah pray to his Lord, saying, 'My Lord, grant me from Thyself pure offspring; surely Thou art the Hearer of prayer'. And the angels called to him as he stood praying in the chamber: 'Allah gives thee the glad tidings of Yahya, who shall testify to the truth of a word from Allah—noble and chaste and a prophet from among the righteous'. He said: My Lord, how shall I have a son when age has overtaken me, and my wife is barren? He answered, 'such is the way of Allah; He does what He pleases'.

(7) Chapter No.3 (Al-Imran), Verse No. 45-47

إِذْ قَالَتِ الْمَلَائِكَةُ يَا مَرْيَمُ إِنَّ اللَّهَ يُبَشِّرُكَ بِكَلِمَةٍ مِّنْهُ اسْمُهُ الْمَسِيحُ عِيسَى ابْنُ مَرْيَمَ وَجِيهًا فِي الدُّنْيَا وَالْآخِرَةِ وَمِنَ الْمُقَرَّبِينَ ﴿٤٥﴾ وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَمِنَ الصَّالِحِينَ ﴿٤٦﴾ قَالَتْ رَبِّ أَنَّىٰ يَكُونُ لِي وَلَدٌ وَلَمْ يَمَسِّنِي بَشَرٌ ^ط قَالَ كَذَلِكَ اللَّهُ يَخْلُقُ مَا يَشَاءُ ^ج إِذَا قَضَىٰ أَمْرًا فَإِنَّمَا يَقُولُ لَهُ كُنْ فَيَكُونُ ﴿٤٧﴾

When the angels said: O Mary, Allah gives thee glad tidings of a word from Him; his name shall be the Messiah, Jesus, son of Mary, honoured in this world and in the next, and of those who are granted nearness to God. And he shall speak to the people in the cradle and when of middle age, and he shall be the righteous. She said: My Lord how shall I have a son when no man has touched me? He said, "Such is the way of Allah, He creates what He pleases. When He decrees a thing, He says to it, Be!' and it is.

Comments: Here in the above verses of Holy Quran we see when God Almighty gave the glad tidings of a ghulam (real son) to Hadhrat Mariyyam she was not married neither

touched by a man. But God almighty made it possible after the glad tidings the birth of promised son from the Virgin Mary.

(8) Chapter No. 19 (Maryam), Verse No. 19-21

قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكَ لِأَهَبَ لَكَ غُلَامًا زَكِيًّا ﴿١٩﴾ قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمَسِّنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا ﴿٢٠﴾ قَالَ كَذَلِكَ قَالَ رَبُّكَ هُوَ عَلَيَّ هَيِّنٌ ۖ وَلِنَجْعَلَهُ آيَةً لِلنَّاسِ وَرَحْمَةً مِنَّا ۚ وَكَانَ أَمْرًا مَّقْضِيًّا ﴿٢١﴾

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

The Word "Ghulam" in the meaning of Youth or Young Boy

In the following verses we see that the word ghulam is used in the meaning of Youth or young boy.

(1) Chapter No.12 (Yousaf), Verse No. 19

وَجَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَارِدَهُمْ فَأَدْلَىٰ دَلْوَهُ ۖ قَالَ يَا بُشْرَىٰ هَذَا غُلَامٌ ۚ وَأَسْرُوهُ بِضَاعَةً ۚ وَاللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ ﴿١٩﴾

And there came a caravan of travellers and they sent their water-drawer. And he let down his bucket into the well. Oh' good news! Said he, Here is a **youth**! And they concealed him as a piece of merchandise, and Allah knew full well what they did.

(2) Chapter No. 18 (Alkahaf), Verse No. 74

فَانطَلَقَا حَتَّىٰ إِذَا لَقِيَا غُلَامًا فَقَتَلَهُ قَالَ أَقْتَلْتَنِي بِغَيْرِ نَفْسٍ لَّقَدْ جِئْتَ شَيْئًا نُكْرًا ﴿٧٤﴾

So they journeyed on till, when they met a **young boy**, he slew him. *Moses* said: Hast thou slain an innocent person, without his having slain anyone? Surely, though hast done a hideous thing!

(3) Chapter No.18 (Alkahaf), Verse No. 80

وَأَمَّا الْعُلَامُ فَكَانَ أَبُوهُ مُؤْمِنِينَ فَخَشِينَا أَنْ يُرْهَقَهُمَا طُعْيَانًا وَكُفْرًا ﴿٨٠﴾

And as for the **youth**, his parents were believers and we feared lest he should cause them trouble through rebellion and disbelief.

(4) Chapter No.18 (Alkahaf), Verse No. 82

وَأَمَّا الْجِدَارُ فَكَانَ لِعُلَامَيْنِ يَتِيمَيْنِ فِي الْمَدِينَةِ وَكَانَ تَحْتَهُ كَنْزٌ لَهُمَا وَكَانَ أَبُوهُمَا صَالِحًا فَأَرَادَ رَبُّكَ أَنْ يَبْلُغَا أَشُدَّهُمَا وَيَسْتَخْرِجَا كَنْزَهُمَا رَحْمَةً مِّن رَّبِّكَ ۗ وَمَا فَعَلْتُهُ عَنْ أَمْرِي ۗ ذَلِكَ تَأْوِيلُ مَا لَمْ تَسْطِعْ عَلَيْهِ صَبْرًا

﴿٨٢﴾

And as for the wall, it belonged to two orphan **boys** in the town, and beneath it was a treasure belonging to them, and their father had been a righteous man, so thy Lord desired that they should reach their age of full strength and take out their treasure, as a mercy from thy Lord; and I did not of my own accord. This is the explanation of that which thou waste not able to bear with patience.

The Reality about “Zaki Ghulam” in the revealed prophecy of 20th Feb 1886

Let us consider with piety on the revelations of Hadhrat Mahdi & Massih Maud (as) about his Zaki Ghulam.

Successive Glad Tidings of the Zaki Ghulam

(1) Announcement of February 20 1886 / Tadhkirah P, 109

۲۰ فروری ۱۸۸۶ء
”خدا نے رحیم و کریم بزرگ و برتر نے جوہر ایک چیز پر قادر ہے (جس شان و عزت اسمہ)
مجھ کو اپنے الہام سے مخاطب کر کے فرمایا کہ

میں تجھے ایک رحمت کا نشان دیتا ہوں اسی کے موافق جو تو نے مجھ سے مانگا۔ سو
میں نے تیری تضرعات کو سنا اور تیری دعاؤں کو اپنی رحمت سے بپائی قبولیت جگہ
دی اور تیرے سفر کو (جو ہوشیار پور اور لودھیانہ کا سفر ہے) تیرے لئے مبارک کر دیا۔
سو قدرت اور رحمت اور قربت کا نشان تجھے دیا جاتا ہے۔ فضل اور احسان کا نشان
تجھے عطا ہوتا ہے اور فتح اور ظفر کی کلید تجھے ملتی ہے۔ اے مظفر! تجھ پر سلام۔ خدا نے یہ

کہا تا وہ جو زندگی کے خواہاں ہیں موت کے پنجہ سے نجات پائیں اور وہ جو قبروں میں دبے پڑے ہیں باہر آویں اور تادین اسلام کا شرف اور کلام اللہ کا مرتبہ لوگوں پر ظاہر ہو اور ناحق اپنی تمام برکتوں کے ساتھ آجائے اور باطل اپنی تمام نحوستوں کے ساتھ بھاگ جائے اور تا لوگ سمجھیں کہ میں قادر ہوں جو چاہتا ہوں کرتا ہوں اور تا وہ یقین لائیں کہ میں تیرے ساتھ ہوں اور تا انہیں جو خدا کے وجود پر ایمان نہیں لاتے اور خدا کے دین اور اس کی کتاب اور اس کے پاک رسول محمد مصطفیٰ کو انکار اور تکذیب کی نگاہ سے دیکھتے ہیں ایک گھلی نشانی ملے اور مجرموں کا راہ ظاہر ہو جائے۔ سو تجھے بشارت ہو کہ ایک وجیہ اور پاک لڑکا تجھے دیا جائے گا۔ ایک زکی غلام (لڑکا) تجھے ملے گا۔ وہ لڑکا تیرے ہی تخم سے تیری ہی ذریت و نسل ہوگا۔ خوبصورت پاک لڑکا تمہارا مہمان آتا ہے۔ اُس کا نام عنموائیل اور بشیر بھی ہے۔ اس کو مقدس رُوح دی گئی ہے اور وہ جس سے پاک ہے۔ وہ نور اللہ ہے۔ مبارک وہ جو آسمان سے آتا ہے۔

اس کے ساتھ فضل ہے جو اُس کے آنے کے ساتھ آئے گا۔ وہ صاحب شکوہ اور عظمت اور دولت ہوگا۔ وہ دنیا میں آئے گا اور اپنے سیحی نفس اور رُوح اہل حق کی برکت سے بہتوں کو بیماریوں سے صاف کرے گا۔ وہ کلمۃ اللہ ہے کیونکہ خدا کی رحمت و غیثوری نے اُسے کلمۃ تجید سے بھیجا ہے۔ وہ سخت ذہین و فہیم ہوگا اور دل کا حلیم۔ اور علوم ظاہری و باطنی سے پُر کیا جائے گا۔ اور وہ تین کو چار کرنے والا ہوگا (اس کے معنی سمجھ میں نہیں آئے) دو شنبہ ہے مبارک و شنبہ۔ فرزند و بلند گرامی ارجمند۔ مَظْهَرُ الْأَوَّلِ وَالْآخِرِ۔ مَظْهَرُ الْحَقِّ وَالْعُلَّاءِ كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ۔ جس کا نزول بہت مبارک اور جلالِ الہی کے ظہور کا موجب ہوگا۔ نور آتا ہے نور جس کو خدا نے اپنی رضامندی کے عطر سے ممسُوح کیا۔ ہم اس میں اپنی رُوح ڈالیں گے اور خدا کا سایہ اس کے سر پر ہوگا۔ وہ جلد جلد بڑھے گا اور اسیروں کی رستگاری کا موجب ہوگا اور زمین کے کناروں تک شہرت پائے گا اور قومیں اس سے برکت پائیں گی۔ تب اپنے نفسی نقطہ آسمان کی طرف اٹھایا جائے گا۔ وَكَانَ أَمْرًا مَّقْضِيًّا“

(اشتمار ۲۰ فروری ۱۸۸۶ء مندرتبلیغ رسالت جلد اول صفحہ ۵۹، ۶۰۔ مجموعہ اشتمارات جلد اول صفحہ ۱۰۲ تا ۱۰۳)

Translation: In his announcement of 20th February 1886, the Promised Messiah (peace be on him) 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 to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from 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 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 scientific and philosophic 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 Truth and the Supreme; 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”.

Comments: The above mentioned prophecy called The Grand Prophecy or the prophecy of Musleh Maud. This prophecy conveyed the glad tidings to Huzur (as) for two persons one named handsome and pure boy and second called Zaki Ghulam.

The first part of the revealed prophecy is for a handsome and pure boy, which God Almighty told Huzur (as) will be from thy seed and progeny, who will come as guest. The second part of the prophecy is regarding the Zaki Ghulam, for this zaki Ghulam Huzur(AS) wrote in bracketed word “boy”, this is not revealed (Ilhami) word rather Huzur’s own judgement about his Zaki Ghulam. The glad tidings about the Zaki Ghulam remain continuous until 6/7th of November 1907 which prove that Zaki ghulam had to born after the last glad tiding about him. From our discussion above in the light of the holy Qur’an we now know that in the Qur’an the word ghulam not only used for real son but also for a young boy or youth.

(2) 1894---- / Tadhkirah P, 214

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

Translation: Mian Abdul Haq has put forward no revelation concerning a child but I have received a revelation whereby Allah, the Glorious, has given me good tidings in the words (Arabic): We give thee good tidings of a ghulam (Tadhkira page 214 / Roohani Khazain Vol. 9 P, 40 footnotes).

Comments: Here we see God Almighty given the glad tiding of a Ghulam in 1894. We also know Mirza Bashir ud din Mahmood Ahmad was about 5 yaer old at the time of this glad tiding.

(3) 1896---- Tadhkirah P, 238

۱۸۹۶ء۔ "اَنَا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ مَّظْهَرِ الْحَقِّ وَالْعَلَاءِ كَمَا نَزَلَ مِنَ السَّمَاءِ" ہم تجھے ایک حلیم غلام کی بشارت دیتے ہیں۔ جو حق اور اعلیٰ کا مظہر ہوگا۔ گویا آسمان سے خدا اترا۔ (تذکرہ صفحہ ۲۳۸ بحوالہ روحانی خزائن جلد ۱۱ صفحہ ۶۲)

Translation: We give thee good tidings of a gentle ghulam, a manifestation of the Truth and the Supreme as if Allah had descended from heaven. (Tadhkira page 238 / Roohani Khazain, vol. 11, Page 62)

Comments: Here again we see the good tiding of a ghulam i.e. son, youth or boy as we have discussed the different meanings according to Holy Quran. We also know that at the time of glad tidings his son who later falsely claimed to be the claimant of this prophecy was seven year old.

(4) 13 April 1899 Tadhkirah P, 277

۱۳۔ اپریل۔ ۱۸۹۹ء "اصْبِرْ مَلِيًّا سَاهِبُ 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)

Translation: On April 13, 1899, I received the revelation (Arabic): **Wait a short while, I shall soon bestow on thee a zaki ghulam.** It was Thursday 2nd Zil Haj 1306 A.H. (Tadhkirah Page 277/ Roohani Khazain volume 15, Page 216)

Comments: There is again a glad tiding of a virtuous son and on 14th of June 1899 Huzur (as) was given another son named Mubarak Ahmad and Huzur (AS) thought this son will be the one promised. We also know that at this time Mirza Bashir Ud din was about 10 years and three months old.

(5) 26 December 1905Tadhkirah P, 500

۲۶ دسمبر ۱۹۰۵ء۔ " اِنَّا نُبَشِّرُكَ بِغُلَامٍ نَّافِلَةٍ 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 مورخہ ۱۰ جنوری ۱۹۰۶ صفحہ ۱)

Translation: Revelation (Arabic): **We give you good news of a ghulam who will be an addition for you, an addition from Myself.** (Tadhkira page 500 / Roohani Khazine volume 22, page 229 / Al-Hakam Vol. X, No. 1, Jan.10, 1906, page 1)

Comments: Here again the good news of a son, which excluded the young six years and six months old Mubarak Ahmad from the circle of the prophecy. We know by now according to the Holy Qur'an promised one always born after the given glad tidings. In 1905 Mirza Bashir Ud din Mahmood Ahmad was 17 year old young boy.

(6) March 1906.....Tadhkirah P, 519

مارچ ۱۹۰۶ء۔ " اِنَّا نُبَشِّرُكَ بِغُلَامٍ نَّافِلَةٍ لَكَ۔ " ہم ایک غلام کی تجھے بشارت دیتے ہیں۔ جو تیرے لیے نافلہ ہوگا۔ (تذکرہ صفحہ ۵۱۹ بحوالہ الحکم جلد ۱۰ نمبر ۱۰ مورخہ ۲۴ مارچ ۱۹۰۶ء صفحہ ۱)

Translation: A few days ago I had received the revelation (Arabic): **We give thee good news of a boy as an addition for thee.** (Tadhkira page 519 / Al-Hakam, vol. 10, No. 10, dated 24 March 1906, page 1)

(7) March 1906Tadhkirah P, 554

۱۹۰۶ء۔ " اِنَّا نُبَشِّرُكَ بِغُلَامٍ مَّظْهَرِ الْحَقِّ وَالْعَلَاءِ كَاَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ " ہم ایک غلام کی تجھے بشارت دیتے ہیں جو حق اور اعلیٰ کا مظہر ہوگا۔ گویا آسمان سے خدا اترے گا۔ (تذکرہ صفحہ ۵۵۴ بحوالہ روحانی خزائن جلد ۲۲ صفحہ ۹۸ تا ۹۹)

Translation: **We give thee good news of a ghulam, who will be a manifestation of the Truth and the Supreme, as if Allah had descended from heaven.** (Tadhkira page 554 / Roohani Khazine, vol. 22, page 98-99)

(8) 16 September 1907.... Tadhkirah P, 619

(۸) ۱۶ ستمبر ۱۹۰۷ء۔ "أَنَا نُبَشِّرُكَ 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)

Translation: Revelation (Arabic): *We give thee good news of a gentle ghulam.* (Al-Hakam, Vol. XI, No. 33, September 17, 1907, p. 1)

(9) October 1907---- Tadhkirah P, 622

اکتوبر ۱۹۰۷ء۔ (۵) "أَنَا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ" (۶) يَنْزِلُ مَنَزِلَ الْمُبَارَكِ۔ (۷) ساقیا آمدن عید مبارک بادت ہو۔ (تذکرہ ۶۲۲ بحوالہ الحکم جلد ۱۱ نمبر ۳۹ مورخہ ۳۱ اکتوبر ۱۹۰۷ء صفحہ ۱)

Translation: *We give you good news of a gentle ghulam. He will descend in place of Mubarak.* (Persian): *Felicitations to you, O Saqi, on the coming of the festival.* (Al-Hakam, Vol. XI, No. 39, October 31, 1907, p. 1)

Comments: Huzur (as) considered his son Mubarak Ahmad the one promised but he died and after his death glad tidings were continued. Here a gentle ghulam promised as a copy of Mubarak Ahmad.

(10) 6-7 November 1907..... Tadhkirah P, 626

۶،۷ نومبر ۱۹۰۷ء۔ "سَاهَبُ لَكَ غُلَامًا زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. أَنَا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى. أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ.... آمدن عید مبارک بادت۔ عید تو ہے چاہے کرویانہ کرو۔" (تذکرہ ۶۲۶ بحوالہ الحکم جلد ۱۱ نمبر ۴۰، ۱۰۔ نومبر ۱۹۰۷ء صفحہ ۳)

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

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

The True Conclusion

In the light of above revelations, it is obvious and proved that Zaki ghulam who was named as Musleh Maud (Promised reformer) by the Promised Mahdi & Massiah will be born after 6, 7 November 1907. As there was no son born in Huzur (as) progeny after the 6/7 November 1907 we come to the conclusion that the word ghulam according the Holy Quran not only implies to real son but also to the young boy or youth. Hence God Almighty has promised a youth from Huzur (as) spiritual progeny to serve his Jam'at and his mission.

With this conclusion then **how the boy who was born on 12th January 1889 (Bashir ud Din Mahmood Ahmad) can be Zaki Ghulam i.e. Musleh Maud (Promised Reformer)?**

The End
