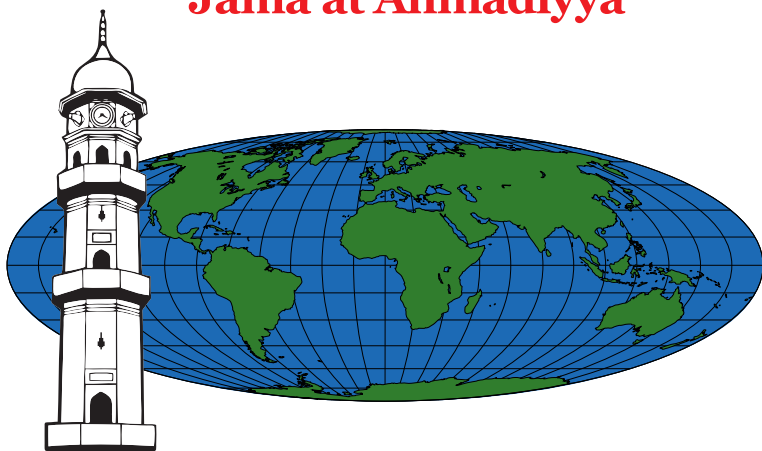


مَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضِلُّ عَلَيْهَا وَلَا تَزِرُ وَازِرَةٌ
وِزْرَ أُخْرَىٰ وَمَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا. (بنی اسرائیل - ۱۶)

He who follows the right way follows it only for the good of his own soul: and he who goes astray, goes astray only to his own loss. And no bearer of burden shall bear the burden of another. We never punish until We have sent a Messenger. (17:16)

A concerning moment for Ahmadis & An Open Challenge to Worldwide Jama'at Ahmadiyya



Abdul Ghaffar Janbah
Promised Zaki Ghulam Messiaah-uz-Zamman
(Mujaddid of the 15th Century)

Freedom for All
Slavery for None

(Al-Musleh Maud)

A concerning moment for Ahmadis

Abdul Ghaffar Janbah

[May peace be upon him]

**Promised Zaki Ghulam Messiah-uz-Zamman
(Mujaddid of the 15th Century)**

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A concerning moment for Ahmadis

Written by Abdul Ghaffar Janbah (Peace be upon him). The promised Ghulam Messiah-uz-Zamman and the Mujaddid of the 15th Century.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ- نَحْمَدُهُ وَنُصَلِّي عَلَى رَسُولِهِ الْكَرِيمِ- وَعَلَى عِبْدِهِ الْمَسِيحِ الْمَوْعُودِ

Dear Sisters, Brothers and Respected Readers!

اسلام عليكم ورحمة الله وبركاته-

I hope that you are well and safe. A desire has awakened in my heart to invite you towards the truth. From the study of the Holy Quran, we come to know that it is very challenging and courageous act to relinquish the faith acquired by birth. In every era, the messengers of Allah, the Almighty, came across people with thoughts and beliefs which had no connection with the truth and the reality. Such people denied to leave their forefathers' beliefs at any cost. As Allah the Almighty says :

وَإِذَا قِيلَ لَهُم اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا-أُولَئِكَ كَانَ أَبَاءُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ-

“And when it is said to them, “Follow that which Allah has sent down”, they say: “Nay, we will follow that wherein we found our fathers.” What! Even if their fathers had no sense at all and no guidance?”

(Al-Baqarah, 2:171)

Respected readers: A century ago, in the light of the Holy Quran and in accordance with its teaching, our ancestors gave up the false belief of Jesus being still alive and accepted Hazrat Mirza Ghulam Ahmad (AS) as a Mehdi and Promised Messiah. It was indeed a very daring step.

It should be known that boldness comes not only by recognising the truth but also with the deeper insight of the truth, and to accept the truth, there must be truthfulness inside that person. In this context, I want to present some facts before you, so that I may feel that I have fulfilled my duty, in the sight of Allah. It seems appropriate to introduce myself briefly, before I present my message to you.

I am an Ahmadi by birth. According to my late mother, I was born in the month of March 1954 (date unknown), in the village of Daver, district Jhang, Pakistan. She used to tell me that I was only six months old when my father; Chaudhry Shair Muhammad Janbah, passed away.

My dear father died on 19th of September 1954 after two months of sickness and before his demise, he was the Finance Secretary of Jama'at Ahmaddiyya, Daver. He was an extremely pious, spiritual being and was a Moosi. He is buried in the old Bahishti Maqbra (graveyard) of Rabwah. We are five sisters and brothers and this humble one is the youngest. Late father had a 23 acres of farm. We lived in poverty due to shortage of the canal water for our fields. I was born in the house located in our farms and spent my childhood there. There was no one in the area to teach me and therefore I could not even read the Holy Quran. It is quite possible that there is some hidden purpose of the Lord, The Majestic and The Exalted, in remaining an orphan and ignorant in religious knowledge.

In the beginning of 1961, my mother admitted me in the primary school of Daver and my educational record up till M.A. was quite good, by the blessings of God.

Dear readers: The sole purpose of describing my family background is just to make it clear that I do not belong to any religious or highly educated family.

It will not be an exaggeration if I say about myself that I was spiritually illiterate. Early part of my life was spent in unawareness but my heart was overfilled with the love of Holy Prophet (peace be upon him) and the Promised Mehdi and Messiah (AS). I had no such deeds or activities because of which the idea of claiming to be a Musleh or Mujaddid would come into my mind. Rather, from the childhood, because of the misery of being an orphan and being un-educated and non-practicing person, I had only the wealth of tears of shame. What happened in later part of my life was the result of the prayer of the Muhammadi Maryam, the Promised Mehdi and Messiah (AS). According to Hazrat Mian Muhammad Baksh:

خس جس جتاں قدر نیں میرا صاحب نوں وڈیا یاں میں گلایاں داڑوڑا کوڑا مینوں محل چڑھایا سائیاں

I am of no value, all praise goes to my Master

I was worthless, but upraised to a palace by the Master

More or less thirty years ago, in the middle of December 1983 in Lahore at Ahmaddiyya Hostel (Darul-Hamd), when I was nearly 30 years old, a **blessed prostration** completely changed me and the Holy Spirit overwhelmed me thoroughly. This was such a powerful spiritual experience, which not only shook me from my very being, but also totally swathed me. It was beyond

my capacity to escape this magic, even if I tried. After this spiritual experience, Allah vouchsafed to me that I am, and not Mirza Bashir Uddin, that Promised Reformer (Zaki Ghulam) whose glad tiding was blessed to Hazrat Mirza Ghulam Ahmad (AS). The first time, when this fact was disclosed to me, I was really amazed.

For the first time when I presented these solid facts, in the form of two booklets, to Mirza Tahir Ahmad (the fourth Head of Ahmadiyya Community) in 1993, he became very annoyed. Out of rage and emotions, without pondering, he declared my thoughts as satanic whisperings as well as Lahori Issue.

Whereas the matter of fact is that I can declare on oath that even till today, i.e. 18th of February 2014, I have never met any Paighami i.e. Lahori Ahmadi. If this is true and I solemnly declare that this is definitely true then what could be the value of such baseless accusations of a khalifa, who is so called the successor of Hazrat Mirza Sahib (AS).

At the end of February 1997, in accordance with the divine intention, when I expressed my point of view somewhat more openly, then seemingly there was some reduction in his anger and his tone also became soft. I proved, with solid reasoning, to the Fourth Successor that, whether he agrees or not, God has made him my verifier. I diverted his attention towards his poem; Zahoor e Khairul Ambia(PBUH), and asked him to ponder what he had desired in the last four verses of his poem. For example, he expressed:

خیرات ہو مجھ کو بھی۔ اک جلوہ عام اُس کا پھریوں ہو کہ ہو دل پر، الہام کلام اِس کا
اُس بام سے نور اُترے، نعمت میں ڈھل ڈھل کر نغموں سے اُٹھے خوشبو، ہو جائے سُردِ عَنبر

***Bless me the capacity to behold Your Visage openly
And then, descend on my heart Your Revelation
Enlightening Revelation in the form of songs
Songs swathed with perfume, converting SAROOD (music)
into scent.***

I questioned him whether he, in the above mentioned verses, had not prayed and requested to Allah, the Exalted, to shower on him (i.e. Mirza Tahir Ahmad) in poetic form, the revelation sent to the Holy Prophet. Furthermore, what he requested in prayer and desired to experience an open manifestation, and had Allah, The Exalted, not fulfilled that desire embodied in the person, standing in front of him?

For example, after becoming the head of the Ahmadiyya Community, in the very next year on the occasion of Jalsa Salana Rabwah 1983, he expressed in poetic composition:

یہ دُعا ہی کا تھا، معجزہ کہ عصا سحر کے مقابل بنا اُڑ دھا
آج بھی دیکھنا مردِ حق کی دُعا سحر کی ناگنوں کو نگل جائے گی
عصر بیمار کا ہے مرض لا دوا، کوئی چارہ نہیں اب دُعا کے سوا
اے غلامِ مسیح الزّماں ہاتھ اُٹھا، موت آ بھی گئی ہو تو ٹل جائے گی

***This was the miracle of the prayer that the staff became a
serpent against magicians***

Even today, the prayer of a man of God shall engulf the snakes of magicians.

The disease of the time is incurable, having no options but to pray,

O Son of Messiah, raise thy hands, so the decree of death be adjourned.

Likewise, at the annual convention U.K. in 1986, he addressed the members, giving the glad tiding, by saying:

بساط دنیا اُلٹ رہی ہے، حسین اور پائیدار نقشے
جہان نو کے اُبھر رہے ہیں بدل رہا ہے نظام کہنا
کلید فتح و ظفر تھمائی تمہیں خدا نے اب آسماں پر
نشان فتح و ظفر ہے لکھا گیا تمہارے ہی نام کہنا

There is revolt in the world, and the beautiful and lasting changes,

Of a new world are appearing on the surface.

The Key of Triumph and Victory is handed over to you in the heaven by Lord

The Sign of victory and success has been blessed to you.

Later on, on the occasion of Jalsa Salana 2001 Germany, once again he used some improper words against me without any evidence, obviously due to his own ignorance. But before all this, Allah, the Exalted, had commanded me to ask Mirza Tahir if his father was the promised Zaki Ghulam? If so, he must present the evidence in front of the members of the Jama'at. If he considered that my point of view was wrong, then on

which grounds he could disqualify my claim? On 10th June 2002, I put forward my written claim being the Promised Son of Messiah to the fourth successor and I requested him to inform the members of Jama'at about my claim. Had his father (the second successor) be the true Promised Son, Mirza Tahir Ahmad would have not only informed the members of my claim but also announced openly that an imposter claimant has stood up and then he would have grilled me with the help of his great scholars. For him, what was there to be scared of or of being frightened? I should have such worries if I was false claimant, according to his own words. He avoided to carry out the responsibilities of his post by keeping all the members in darkness regarding my claim of Promised Son of Messiah. He himself said in his Friday sermon of 5th December 1986:

“Truthful are those who are high-ranked, they speak truth and their speech is of high value and their words are in support of the truth. Seemingly, these sentences are contradistinctive but they are genuinely interrelated. The person who stands on the truth and also have the awareness for the truth, that person also is naturally daring. This is because fearlessness is the product of truthfulness and not only truthfulness but also due to awareness of the truth. And during discussion, the person who knows the truth, who has the powerful and decisive argument and the one who has the knowledge of the topic being discussed, there is a unique grandeur in his words and imperatively results in making the person brave. Therefore, a believer has complete confidence in his conversation and there is no question for him to stagger”.

Respectable Readers: After receiving my written claim, the fourth successor was staggered. Let this be clear that this was not due to my own greatness; on the contrary, it was due to the impact of that truthfulness and knowledge which I gained after mid-December 1983 which one gets by support of Holy Spirit. Since 1993, I have been constantly challenging the Successors and the scholars of the Jama'at, but even to this date, no khalifa or scholar of Jama'at has falsified my arguments, and, Inshallah, no one would be able to discredit these arguments till the day of Judgement. Likewise, these people will not be able to falsify the rational, revelatory and absolute argument (i.e. Virtue is God) which supports my claim of being the Promised Ghulam Messiah-uz-zamman (Musleh Maud) until the Day of Judgement.

“Love for all Hatred for None” these words sound very attractive as a slogan but the question is whether our attitudes are in accordance with our slogan? I express with extreme regret that our attitude is not in accordance with our slogan; in fact, it is exactly the opposite. Expulsion of the members from Jama'at of Imam Mehdi and Promised Messiah, due to difference on auxiliary issues and punish them harshly by sanctioning boycott against them; is this the practical demonstration of LOVE FOR ALL, HATRED FOR NONE? Absolutely not. We never get exhausted by saying that the Ahmadiyyat is the Real Islam. At least, those who raise the slogan of belonging to the Real Islam should have solved their issues and disparities in the light of the Holy Quran. Now the question is whether we ever have given the deserving respect

to the book of Allah i.e. Holy Quran? Likewise, to solve our issues and differences, have we accepted the Holy Quran as the differentiator and the scale? Absolutely not! With an apology, I dare to say that it seems that we needed the Quran to prove the death of Hadhrat Messiah Isa ibne Mariam (AS) and to prove the continuation of Nabuwat after Hazrat Muhammad (PBUH), and now, when our purpose has been achieved; we have no need of the Holy Quran anymore, Nauzubillah! We know this very well that if we start referring the Holy Quran to solve our disputed religious issues then our system will collapse- the system which is based on oppression and through which we not only have controlled the Ahmadis but also have made them slaves. Likewise, we will lose our authority to rule over Ahmadis in the name of Khilafat, which will eventually lead to lose the claim of Musleh Maud. Now the question is, how can we endure such a big loss by accepting the book of Allah as a criterion and **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ** a scale?

بتوں سے تجھ کو امیدیں خدا سے نومیدی
مجھے بتا تو سہی اور کافر کی کیا ہے

***You have hope from the idols but despair from God
Tell me then, how do you define infidelity?***

Respected Readers! We, who assert that we practice the real Islam, and while standing by the podium in our mosques, we quote references from the Holy Quran to fulfil our intensions. However, when in the light of the Holy Quran our so called Khilafat and any false claim is threatened, we then very

cunningly throw the Quran behind our backs. In order to clarify it and for your knowledge sake, and to exemplify, I put forward only one case before you, and then you can impartially tell me how you can justify that our conducts are Islamic????? What to mention about practising the real message of Islam, do we have any connection with Islam whatsoever?

In 1984, when an army dictator inflicted some hardships on us and our Khalifa had to migrate from Pakistan, at that time this Khalifa was very much aware of the Holy Quran. Crying out against the injustice and oppression, he said in his Friday sermon:

“Everyone is free in his thoughts and beliefs. No one has the right to impose any kind of restriction on somebody else’s thoughts, beliefs and faith and to try to alter them by force. This declaration is not only for Islam; it is a matter of absolute ignorance to consider that it is only valid for Islam. **This is Jihad for the freedom of consciousness; it is jihad for establishing the dignity of mankind. This means that no human being has the right to change the other human beings’ ideologies, his thoughts and his perceptions by force or oppress him so that he no longer has the right to express his thoughts.** So this is the second aspect of Jihad. This is what he said and the Holy Quran abundantly states this subject that human being is not only has the freedom of thoughts but also has the right to express to others what he thinks, sees and understands and that’s called BALAGH- delivery of a message.

Once he has stated, then the issue of “***thou hast no authority to compel them***” instigates. This is a duty and a right of a

human being to express his beliefs in a clear open manner but force has nothing to do with it. Oppression in any form is not permitted. The fourth aspect of this Jihad was that if, as a result of this, anyone agrees and changes his beliefs then definitely no one else has the right to stop him from changing his beliefs. No one has the right to say to him that he will not be allowed to change his ideas. Similarly, no one has the right to punish and persecute the person who converts his thoughts. ... **The jihad of Hazrat Muhammad (SA) will stand against every such person, the Jihad which he did on the name of freedom of conscience. And every Muslim has the duty to support that person who, as a results of these real arguments, has changed his religion or has changed his beliefs and to oppose every oppressive effort which interferes with these basic human rights.**

(Sermon of Mirza Tahir Ahmad on Friday, 5th of December 1986)

By giving the references of the Holy Prophet (SA) and the Holy Quran, these so called Khalifa (successors) and other men of authorities demand the right of freedom of conscience from the whole world and they cry out for injustice and oppression. But are we willing to give such basic human right to any member of our Jama'at? Now, the question is if we are not willing, then why not? There are obvious contradictions in the words and deeds of these khalifas (successors). Their claim is to prove the superiority of Islam over all the religions, but the internal position of Islam in the Jama'at is such that they have suffocated every member of the Jama'at by using the name of real Islam.

إِنَّا لِلَّهِ وَإِنَّ إِلَيْهِ رَاجِعُونَ . Unwillingly, I had to describe a few bitter facts to you. I definitely do not have any intention to offend anybody. Our master Hazoor (AS) said in this context that:

“Those bitter words, which are necessary for expressing the truth, and have evidence with them, are not only permitted to be told clearly to every opponent but also it is the need of the time to avoid the habit of flattering”.

(Izala Oham, Ruhani Khazain, Vol. 3, pp. 114)

Let this be clear that I am not against anyone and neither do I have any ill feelings in my heart against someone else. I do not consider any particular nation or family more respectable; on the contrary every human being in the world, if God-fearing, is honourable to me and it is essential for everyone to protect his self-respect. I do consider this important to respect the progeny of my master; the Promised Mahdi and Messiah (AS) because of the fact that they are the off-springs of a great man. Despite of this respect, I urge to say, as the prophecy of the Promised Reformer is a part of our faith therefore it is my duty to describe these bitter facts to the members of the Jama'at for their guidance and awareness. The famous philosopher Aristotle said to his teacher, Plato, that “Oh teacher! You are dear to me but truth is dearer!” Concerning Khalifa Sani, I repeat the same words that he is dear to me but the truth is dearer. It is important to know how we should act when we come across a new point of view or concept. In this context, Hazoor (AS) advised us that:

“The matter of the fact is that as long as a person does not ponder objectively and does not reflect comprehensively as well as does not listen cautiously; he can not give up his deep rooted conventional beliefs. Therefore, when a person comes across to a new concept, he should not oppose it promptly, just by hearing it; on the contrary, his duty is to contemplate on the different dimensions of this new issue with justice and honesty and above all, to reflect on it in solitude with a God-fearing heart.”

(Mulfoozat, vol. 4, pp. 1-2)

Prophecy Musleh Maud: -

It should be remembered that the divine prophecy of 20th February 1886 regarding the Promised Son, was revealed to Hazrat Mirza Ghulam Ahmad (AS) by Allah, the Exalted, was in accordance with the Covenant of the Prophets. Allah the Almighty says in His Book:

وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْنُكُمْ مِنْ كِتَابٍ وَ حِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَ أَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ۔ فَمَنْ تَوَلَّىٰ بَعْدَ ذَٰلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ۔

And remember the time when Allah took a covenant from the people through the Prophets, saying: “Whatever I give you of the Book and Wisdom then there comes to you a messenger, fulfilling that which is with you, you shall believe in him and help him.” And He said: “Do you agree, and do you accept the responsibility which I lay upon you in this matter?” They said,

“We agree”. He said, “Then bear witness, and I am with you among the witnesses. Now whoso turns away after this, then, surely, those are the transgressors.”

(Aal-e-Imran, 3:82-83)

It is the Covenant of the Prophets according to which, Allah, the Almighty, revealed to every prophet about the next coming reformer. Allah, the Almighty, in accordance with the Covenant has been sending reformers in order to put to test the followers or the community, to see if they were true in the claim of their faith or their beliefs were just conventional.

When we study the History of religions, we come to know that despite the strong and perfect argumentations by the new reformer, his people denied him, thereby disobeying the Covenant of Prophets. For example, Hazrat Messiah Ibne Maryam (AS), Hazrat Muhammad Mustafa (SA) and Hazrat Mirza Ghulam Ahmad (AS) were the Promised reformers who came in accordance with the Covenant of the Prophets but their people rejected them blatantly. Let this be clear that Jews and Christians kept on looking for the Second / analogue Moses or Ahmad among the Children of Israel; but instead he appeared among the Children of Ismael. Similarly, Muslim, till today, are looking for Imam Mehdi among the progeny of Hazrat Fatima (RA). Muslims also consider that Promised Messiah is Messih Ibne Maryum of Israel, hence looking for his descent from the heaven. Whereas, in fact, Imam Mehdi and Promised Messiah appeared in a small and an unknown village of India called Qadian about a century ago; a nation which no Muslim could ever predict and that is why majority of the

followers of the Prophet Muhammad (SA) refused to accept him. The previous nations rejected their promised ones because these promised ones did not appear in accordance with their self-made aspirations and anticipations. **The way in which Jews, Christians and Muslim were tried, in the same manner, is it not obligatory that the members of Ahmadiyya Jama'at are also tried so that it becomes apparent that who are the true believers of the Imam of the Last Days and who are the so called believers?**

To achieve this purpose Allah, the Almighty, blessed Hazrat Mirza Ghulam Ahmad(AS) with the glad tidings of the "ZAKI GHULAM" during the early days of his claim. Today, Jama'at Ahmadiyya, like previous nations and Ummas has entered into a great trial regarding the prophecy of MUSLEH MAUD. The purpose and the aim of the prophecy of MUSLEH MAUD was also that Allah, the Almighty, categorises Ahmadis who are true in their faith and who are just so called Ahmadis. Which Ahmadis are true followers of the words of Allah, revealed to Hazrat Muhammad (SA) and to Imam Mehdi; the Promised Messiah, and which are those who follow their own individual desires?

The revelations / glad tidings about the Ghulam Messiah-uz-zamman in chronological order: -

Now I mention here all the divine words / glad tidings in a chronological order, which were revealed to Hazoor (AS) in relation to Zaki Ghulam.

(1) 1881 (approximately):

إِنَّا نُنَبِّئُكَ بِغُلَامٍ حَسِينٍ

We give you the glad tiding that We will grant you a handsome Ghulam.

(Tadhkirah, pp. 29, Rohani Khazain, Vol. 15 pp. 200)

(2) 20th February 1886:

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 supplications 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 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 therefrom and so that the superiority of Islam and the dignity of God’s word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One (on whom be peace) may be confronted with

a clear Sign and the way of the guilty ones may become manifest.

Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a Zaki Ghulam (boy). That boy will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir, He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven.

He will be accompanied by grace which will arrive with him. He will be characterised with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honour have equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (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, pp. 109 to 111, with reference to Majmua Ishtaharat vol. 1, pp. 100 to 102)

(3) 1894:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ

... We give you the glad tiding that We will grant you a Ghulam.

(Tadhkira, pp. 214, Rohani Khazain, vol. 9, pp. 40 - footnote)

(4) 1896:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ- مَظْهَرِ الْحَقِّ وَالْعَلَاءِ- كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

We give thee good tidings of a gentle Ghulam, a manifestation of the True and the High, as if Allah had descended from heaven.

(Tadhkira, pp. 238, Ruhani Khazain, Vol. 11, pp. 62)

(5) 13th April 1899:

إِصْبِرْ مَلِيًّا سَاهَبُ لَكَ غُلَامٌ زَكِيًّا.

"Wait a short while, I shall soon bestow on thee a Zaki Ghulam".

(Tadhkira, pp. 277, Ruhani khazain, vol. 15, pp. 216)

(6) 26th December 1905:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ نَافِلَةٍ لَكَ- نَافِلَةٌ مِنْ عِنْدِي-

"We give you a good news of a Ghulam who will be an addition for you, an addition from Myself". (Tadhkira, pp. 500; Rohani Khazain, Vol. 22, pp. 229; Alhakam vol. 10, No.1, 10th Jan. 1906, pp. 1)

(7) March 1906:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ نَّافِلَةٍ لَكَ .

“We give you a good news of a Ghulam who will be an addition for you” (Tadhkira, pp. 519; Al-Hakam, Vol. 10, No. 10; 24th March 1906, pp. 1)

(8) 1906:

إِنَّا نُبَشِّرُكَ بِغُلَامٍ - مَظْهَرِ الْحَقِّ وَالْعَلَاءِ - كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ

“We give thee good tidings of a Ghulam, a manifestation of the True and the High, as if Allah had descended from heaven”.

(Tadhkira, pp. 554 ; Ruhani Khazain, vol. 22, pp. 98-99)

(9) 16th septembre 1907 :

إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ

“We give thee good tidings of a Haleem (gentle) Ghulam”.

(Tadhkira, pp. 619, Al-Hakam, Vol. 11, No. 33, 17th Sep. 1907, pp. 1)

(10) October 1907

(5) إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ (6) يَنْزِلُ مَنْزِلَ الْمُبَارَكِ (7) سَاقِيَا مَدَنٍ عِيدِ مَبَارَكِ بَادَتِ -

(5) We give you a good news of a Haleem (gentle) Ghulam. (6) He will descend in place of Mubarak. (7) Felicitations to you, O Saqi on the coming of the festival”. (Tadhkira, pp. 622; Al-Hakam, vol. 11, No. 39, Dated 31st October 1907 pp. 1)

(11) 6th, 7th November 1907:

سَاهَبُ لَكَ غُلَامٌ زَكِيًّا. رَبِّ هَبْ لِي ذُرِّيَّةً طَيِّبَةً. إِنَّا نُبَشِّرُكَ بِغُلَامٍ اسْمُهُ يَحْيَى -

“I shall bestow on you a Zaki Ghulam. Lord, bestow on me pure progeny. We give you good news of a Ghulam whose name will be Yahya”. (Tadhkira, pp. 626; Al-Hakam, Vol. 11, No. 40, 10th November 1907, pp. 3)

Some Important points about the Musleh Maud prophecy (Ghulam e Messiah-uz-Zamman): -

(1) Keep in mind that in the Divine Prophecy of 20th February 1886, there is glad tiding of two persons (i.e. one handsome and pure boy and other is Zaki Ghulam). For the handsome and pure boy, Allah, the Almighty, told ***“That boy will be of thy seed and will be of thy progeny.”*** Regarding the Zaki Ghulam, Allah, the Almighty, did not disclose any such information to the recipient of the Revelation till his demise. Had the Zaki Ghulam been the physical son, Allah, the Exalted, would have formulated the glad tiding as follows; Rejoice, therefore, that a handsome and pure boy will be bestowed on thee. Thou wilt receive a Zaki Ghulam (boy). ***These boys will be of thy seed and will be of thy progeny.*** If so be the case, then there would have been no confusion regarding the origin of both the sons. But as we know, Allah, the Almighty, has not formulated in such way, instead, He told us only about the handsome and pure boy that he will be of your seed and will be of your progeny. But regarding Zaki Ghulam and his identity, Allah, the Almighty, did not disclose this secret due to some prudence.

(2) Firstly, Allah, the Almighty, revealed to Hazoor (AS) a glad tiding of a handsome Ghulam in 1881. After that, in the divine Prophecy of 20th February 1886, Allah, the Almighty, granted Hazoor (AS) glad tiding of a handsome and pure boy and of the Zaki Ghulam. After this detailed Divine Prophecy, nine glad tidings in different times and occasions, were revealed about the Ghulam. In this way, eleven (11) glad tidings in total, were revealed. Let this be clear that the word Ghulam has been used

in the Holy Quran for both (1) a biological son and (2) a young boy. The glad tidings of Ghulam which were granted to Hazrat Ibrahim (AS), Hazrat Zakariyya (AS) and Hazrat Maryam (AS), they all were their biological sons, born in their houses.

Secondly, regarding the young boy, Allah the Almighty says in the Holy Quran:

وَ جَاءَتْ سَيَّارَةٌ فَأَرْسَلُوا وَرْدَهُمْ فَأَنْزَلُوا قَالَ يَا بَشْرَى هَذَا غُلَامٌ وَ أَسْرُوهُ
بِضَاعَةً- وَ اللَّهُ عَلِيمٌ بِمَا يَعْمَلُونَ - (يوسف 20-12)

“And there came a caravan of travellers and they sent their water drawer. And he let down his bucket in to 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.” (Al-Yusuf, 12:20)

It is noteworthy here that when the water-drawer lowered his bucket in the well and saw a boy in it, and gave his friends the good news saying يَا بَشْرَى هَذَا غُلَامٌ, be glad, here is a boy. Now

here the boy, who is referred as هَذَا غُلَامٌ. i.e. Hazrat Yousuf (AS) was not the biological son of these people, on the contrary he was only a young boy for them. Likewise, in Surah Kahf verse 75, 81 and 83, the word Ghulam is also used in the context of young boy. Now the question arises that these eleven (11) glad tidings which were granted to Hazoor (AS) about the Zaki Ghulam, were all these glad tidings about the biological boys? If these were about the biological boys, then surely these eleven sons should have born in the house of Hazoor (AS). But only five boys were born in his house. Then what do you

conclude from this? God Forbid, were these glad tidings about the Zaki Ghulam false? NO, definitely not!

On the contrary, it is evident that these glad tidings regarding the Zaki Ghulam were not about his (AS) own biological sons, rather than about a young boy from his spiritual progeny.

(3) The question is whether these eleven glad tidings were about eleven sons or about the same Promised Zaki Ghulam? Let this be clear that all these glad tidings were about one and the only Zaki Ghulam. The reason lies in the fact that all the glad tidings describe the same attributes of the Zaki Ghulam which were mentioned in the detailed Divine Prophecy, dated 20th February 1886. For example; in six, out of these nine (9) glad tidings, he was called again and again, Haleem (Gentle), Zaki (pure) and **مَظْهَرِ الْحَقِّ وَالْعَلَاءِ. كَأَنَّ اللَّهَ نَزَلَ مِنَ السَّمَاءِ** (**a manifestation of the True and the High, as if Allah had descended from heaven**). These attributes of the Ghulam are the same as described in the detailed Divine Prophecy of the 20th February 1886. In the rest of three, he is only once called Ghulam and twice as Nafila (additional). Keep in mind that *Nafila* is also mentioned as Zaki Ghulam i.e. Promised Reformer. The reason being that when Hazoor (AS) considered the meaning of Nafila as a grandson and applied it to his grandson, Naseer Ahmad (Rohani Khazain, vol. 22 page 228); son of Mirza Bashir ud din Mahmood, but Allah, the Exalted, caused the demise of Naseer Ahmad to make it clear for His servant that the meaning of Nafila in this revelation is ADDITIONAL REWARD and not a grandson. As Allah has used this word in Sura Bani Isra'il verse 80:

وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً لَكَ عَسَىٰ أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُودًا

“And wake up for it (the Quran) in the later part of the night, an **additional reward** for you. It may be that thy Lord will raise thee to an exalted station.” (17:80)

Likewise, the last glad tiding about the Zaki Ghulam, which was revealed on 6th, 7th November 1907, in this glad tiding the Ghulam has also been given the name of Yahya. This Yahya is also the same Zaki Ghulam. For example, in the Divine Prophecy of 20th February 1886, it was foretold about the Zaki Ghulam: ***He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge.***

Now the literal meanings of Yahya are eternal/immortal. And the words extremely intelligent and understanding and filled with secular and spiritual knowledge are substitutes of the word Yahya, because the person who keeps the knowledge alive, the knowledge keeps him immortal. The person, by making the knowledge alive, self becomes ever-living. And this is the meaning of the word “Yahya” i.e. “everlasting / eternal”.

(4) It is crystal clear from the eleven glad tidings about GHULAM that neither these were about the biological sons of Hazoor (AS) nor were referring to eleven (11) different GHULAMS. Rather, these were about one and the same Zaki Ghulam; foretold in the Divine Prophecy of 20th February 1886; who was destined to be born after the last glad tiding of 6th and 7th November 1907. I mention here again that unlike the boy ***(That boy will be of thy seed and will be of thy progeny)***, Allah,

the Almighty, did not disclose anything to the Mahdi and Promised Messiah (AS) concerning the Zaki Ghulam: where he will be raised. If Allah, the Almighty, so will, He would have raised this Zaki Ghulam in the biological progeny i.e. (*Ibnae Faris*) after 6th, 7th November 1907. But by raising him from among the spiritual progeny i.e. from among the followers of Ahmad (AS) and choosing me as Zaki Ghulam, Allah, the Exalted, has unveiled His Plan.

مجھے حسرت ہے کہ کوئی پیار سے دیکھے مجھ کو
پھول تھا کسی صحرا میں کھلا ہوں یا رب

*I wish that someone gaze at me with affection
Lord! I am the only flower bloomed in the desert*

(5) Very briefly, I state that there was a blessing of two persons in the Divine Prophecy of 20th February 1886; i.e.

- (1) A handsome and pure boy
- (2) A Zaki Ghulam

Hazoor (AS) wrote a letter to Hazrat Moulvi Noor ud Din on 4th December 1888, in this context. He (AS) describes:

“This proclamation that a handsome and pure boy ... who comes from heaven; the whole statement points towards a short life of few days because a guest is one who stays for a few days and then departs. And the succeeding sentence refers to the Promised Reformer and till the last words (of the statement) is full of his attributes. **The prophecy of 20th February 1886... consisted of two prophecies which was considered one, by mistake,** and later on, the Divine revelation removed this misunderstanding.” (*Tadhkira, pp. 109, Letter 4th*)

December 1888 to Hadhrat Khalifatul Massih the First, Maktubat Ahmadiyya, vol. 2, pp. 75)

Concerning the boy, Allah, the Exalted clarified it in His revelation that “**that boy will be of thy seed and will be of thy progeny**” and hence this Promised boy was to be born in the house of Hazrat Mirza Sahib (AS), either within the period of 9 years or after this period. This Promised son was born on 7th August 1887 in the form of Bashir-the first. After keeping this boy for fifteen months as a guest in the house of Hazoor (AS), Allah caused him (the boy) to pass away on 4th November 1888, and afterwards, gave the glad tiding of his substitute. Later on, this substitute was born in the form of Mirza Bashir-ud-din Mahmood to fulfil the fractional part of the divine Prophecy concerning the Promised boy. The actual embodiment of the Divine Prophecy of 20th February 1886 was Zaki Ghulam who was declared as Musleh Maud by Hazoor (AS). By writing the word ‘BOY’ within the brackets; after the revealed word ‘ZAKI GHULAM’, the Promised Messiah considered him his own biological son, but this was his own interpretation. When we ponder over all the revelations concerning the Zaki Ghulam, starting from 1881 to 6th and 7th November 1907, we conclude that this was not the design of Allah to cause the Promised Zaki Ghulam to be born in the house of Hazoor (AS) as his biological son. This proves that the Zaki Ghulam is Hazoor (AS)’s spiritual son, which has to appear in the later time. **This is the conclusive argument which confirms that no son of the founder of Jama’at Ahmaddiyya (AS) could be Zaki Ghulam i.e. Musleh Maud and therefore the Claim of Khalifa Sani to be Musleh Maud was**

completely false. Had Khalifa Sani kept his claim within the limits of Promised boy, it would have been true, but he transgressed from the fractional part of the Divine Prophecy and claimed to be the Zaki Ghulam (Musleh Maud), which is definitely against the Holy Quran and the glad tidings, revealed to Hazoor (AS). Promised Messiah and Mehdi (AS) explains, “let this be remembered that the tradition of Allah, which has been expressed in the form of Holy Quran, is the ultimate guideline and frame of reference for any revelation. Because it is impossible for any revelation to discard this tradition of Allah; as it results in the refutation of all the Holy Scriptures”.

(Ruhani Khazain, vol. 9, pp. 91)

Keep this also in mind that Hazoor (AS) was absolutely sure about his own divine revelation i.e. it is from Allah, the Exalted, exactly as he was sure about the divine revelation of the Holy Quran. He said about his divine revelation that:

وَإِنْ كَانَ الْأَمْرُ خِلَافَ ذَلِكَ عَلَىٰ فِرَاضِ الْمَحَالِّ فَنَبَذْنَا كَلِمَةً مِنَّا كَالْمَتَاعِ الرَّدِّيِّ وَمَادَّةِ السَّعَالِ

If my divine revelation was against the Quran, then I would have thrown it away as spit /rejected it.

(Ruhani Khazain, vol. 5, Aaina Kamalate Islam, pp. 21)

Respectable Readers: To settle a religious conflict, we have the Book of Allah i.e. Holy Quran. Furthermore, we are among those lucky ones who believe in Hazoor (AS) as Mehdi, Ummati Prophet and the last Mujaddid for thousand years. This means that we also believe in all the glad tidings, including the Divine Prophecy of 20th February 1886, which was revealed to Hazoor (AS). Now just like Quran, all these revelations are the

standards to judge the true claimant of Promised Reformer (Musleh Maud). Now in accordance with these both sources (the Holy Quran and the glad tidings relating to Zaki Ghulam) and in the light of these, no son of Hazrat Mehdi and Promised Messiah (AS) comes in the premises of Divine Revelation of Musleh Maud (Zaki Ghulam). Therefore, it is crystal clear that the claim of Khalifa Sani to be the Musleh Maud is definitely fabricated. He was not the true manifestation of the Prophecy. **Now I ask you humbly that; by accepting the Quran and all these revelations vouchsafed to Hazoor (AS), would you like to reconsider your belief about the Prophecy of Promised Reformer?**

The Reality of the verse about SUCCESSORSHIP (Istakhlaf): -

Allah the Almighty commands in surah Al-Nur:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ الَّذِي ارْتَضَى لَهُمْ وَلَيُبَدِّلَنَّهُمْ مِنْ بَعْدِ خَوْفِهِمْ أَمْنًا ۗ يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا ۗ وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَٰئِكَ هُمُ الْفَاسِقُونَ۔

Allah has promised to those among you who believe and do good works that he will, surely, make them Successors in the earth, as He made Successors from among those who were before them; and that He will, surely, establish for them their religion which He has chosen for them; and that He will, surely, give them in exchange security and peace after their fear; They will worship Me, and they will not associate anything with Me. Then whoso disbelieves after that, they will be the rebellious.

(Al-Nur, 24:56)

Dear readers, the kind of successorship (khilafat) blessed to the people of Moses (AS), has been promised to the people of Muhammad (PBUH) by Allah the Exalted, in the above mentioned verse. Concerning this successorship, the Promised Messiah and Mehdi (AS) describes:

(1) “...it is sad that such persons do not ponder over the word KHALIFA, which is derived from the word ISTAKHLAF (successorship); as the word KHALIFA is used for successor. And successor of prophet; in the true sense, is the person who possesses the same characters of his predecessor. That is the reason that Holy Prophet (sa) did not desire to use this word for tyrannical kings because khalifa is indeed a replica of a prophet”.

(Shahadatul Quran,1893, Ruhani Khazain, vol. 6 pp. 353)

(2) The meaning of the word KHALIFA is successor- the one who revives and refreshes the faith and beliefs. In order to illuminate the darkness which prevails after the demise of prophet, the person who takes the charge, in place of prophet, is called KHALIFA.

(Malfoozat, vol. 4, pp. 383)

(3) “...And among those strong and comprehensive arguments which point out that the Promised Messiah must be from among the people of Muhammad(SA) is this Quranic verse:

وَعَدَ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَعَمِلُوا الصَّالِحَاتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْأَرْضِ كَمَا
اسْتَخْلَفَ الَّذِينَ مِنْ قَبْلِهِمْ

i.e. For the people who are faithful and act upon accordingly, Allah the Exalted has promised to make them successors as He made successors on the earth before them.

In this verse, the words: successors before them, means the successors in the people of Moses (AS). To whom God sent one after another to establish the Law of Moses. Specially, no one centenary was devoid of these successors-who were the MUJADDID (reformers) of the Moses succession.

(Tohfa-e-Golarwiah; Rohani Khazain, Vol. 17, pp. 123)

(4) “Keep in mind that these Mujaddid do not make any change in the religion, rather they revive the forgotten path in the hearts of people. *And to say that to believe in these Mujaddid is not obligatory; is, in fact, denial of God’s commandment.*

Because, Allah the Exalted says:

وَمَنْ كَفَرَ بَعْدَ ذَلِكَ فَأُولَئِكَ هُمُ الْفَاسِقُونَ-

Then whoso disbelieves these successors, he will be among the rebellious”.

(Shahadatul Quran, 1893, Ruhani Khazain, vol. 6 pp. 344)

There are, generally, three kinds of successorships, which are stated in the above mentioned verse;

1. Successorship as prophethood (Nabuwat)
2. Successorship on the path of prophethood (divine successorship)
3. Elected or administrative successorship

The first kind is blessed directly to the prophets by the Allah the Exalted. After the Holy Prophet (PBUH), this was blessed

only to Hazrat Mirza Ghulam Ahmad (AS) among the people of Islam.

The second type of successorship was blessed to all the reformers (mujaddid) by Allah which came after the Holy Prophet (PBUH). These persons were not prophets but were blessed with the divine robe of successorship, by Allah. In other words; such persons were guided by divine revelations.

The third type is elected or administrative successorship. After the demise of the prophets, the leaders elected through votes are elected successors. These successors follow their prophets and guide the people to follow the same path. They take care of administrative matters. The (four) pious successors after the Holy Prophet (PBUH) are the examples of Elected Successorship. Keep in mind the verse no. 56 of the Chapter NUR, which is known as Verse of Successorship. I want to explain two matters relating to this verse;

(1) Hundreds of times, Hazoor (AS) has related this verse only to prophets and reformers (mujaddid); as it is clear from the above mentioned references. On the contrary, he (AS) referred this verse only once or twice for the Elected Successors by mentioning the name of Hazrat Abu Bakr. Now the question arises that why we ignore the clarifications of the verse which Hazoor (AS) mentioned on numerous occasions, and stick only to that meaning (as Elected Successor) used only a very few times by Hazoor (AS)? Is it just and honesty?

(2) Some persons, by using their cleverness, occupy the seat of the prophets after their (prophet's) demise and claim to be the

successor. But in fact they are not the true successors. Rather, they become kings and dictators. They force to be called as Successors. The question is; by doing so, can one become a true successor? Absolutely not. For example; besides the four true Elected Successors, namely Hazrat Abu Bakr, Hazrat Omar, Hazrat Usman and Hazrat Ali; the Umayyad and the Abbasid rulers used to be called as KHALIFA. Now, from the above mentioned decree of Hazoor (AS), this verse can never be applied to the kings and dictators. Who is true Successor and who is dictator? We become aware of this from the conducts and behaviours. As far as prophets and reformers are concerned, they are raised with the support of Divine Spirit, and this verse of Successorship conforms specially to such dignities.

WHAT IS MEANT BY *SECOND MANIFESTATION (Qudrat e Sania)*?

The Promised Messiah and Mehdi (AS) published a pamphlet; called AL-WASIYYAT, before his demise. He advised:

“ ... And let the righteous persons of the Jama’at who have pure souls accept Ba’it (Oath of Allegiance) in my name. God the Almighty desires to draw all those who live in various habitations of the world, be it Europe or Asia, and who have virtuous nature, to the Unity of God and unite His servants under one Faith. This indeed is purpose of God for which I have been sent to the World. You, too, therefore should pursue this end, but with kindness, moral probity and fervent prayers. ***And till that time when someone inspired by God with the Holy***

Spirit is raised by Him, all of you should work in harmony with one another.

(Ruhani Khazain, vol. 20, pp. 306-307)

“...such persons will be elected by consensus of the believers. Hence if forty believers agree that a person is competent to accept Ba’it in my name, he will be entitled to accept Ba’it. And such a person ought to make himself an example for others.

God has informed me, “I shall raise for thy Jama’at one from your followers (spiritual progeny) and shall honour him with My revelation and nearness. Truth will flourish through him and a large number of people accept him”. So wait for those days. And you should remember that one is recognised only when one’s time comes. And it is possible that before such a time, one may appear to be an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable; just as one who is destined to be perfect is at one time, only a drop of semen or clot of blood in the womb”.

(Ruhani Khazain, vol. 20, pp. 306-307; footnote)

From the above mentioned references of Hazoor (AS), it is clear that there are two types of leaders for the Jama’at,

- (1) Those who will be elected just after Hazoor’s demise as Imam or Ameer, to run the system of the Jama’at.
- (2) The person who will be raised with Holy Spirit, i.e. Promised Zaki Ghulam.

Now, Hazoor (AS) has mentioned about ***Second Manifestation*** in his book. Question is that who is meant by that? Either it is that Imam or leader elected by forty righteous believers or it is the person raised with the Holy Spirit after Hazoor’s death? Let

it be clear that the person raised with Holy Spirit is, in fact, the first and true embodiment of the Second Manifestation in the Jama'at, according to Hazoor's testimony. This was the belief of first successor after the death of Hazoor (AS), as well as the belief of all the prominent companions and the members of the Jama'at. One can raise the question about the proof of my point of view. Let me tell you that proof is not either from the history of Islam, Christianity or Jewish but from the Tarikh-e-Ahmadiyyat (History Of Ahmadiyyat); which was compiled under the supervision of second imam of the Jama'at. The truth is:

دروغ گو را حافظ نباشد۔

A liar has no memory

Congregational Pray for Second Manifestation: -

Hazrat Mir Nasir Nawab Sahib requested the first caliph that Promised Messiah had directed us for congregational prayer in every country for the Second Manifestation. There upon, Caliph the first, ordered Moulvi Muhammad Ali Sahib to publish the press release for the congregational prayer in the newspapers, and he acted upon it accordingly. Mir Sahib, himself, led the congregational prayer under a long period in Qadian.

(Tarikh-e-Ahmadiyyat, Vol. 3, pp. 212)

Matter of fact is that Caliph the first, considered the Zaki Ghulam (Promised Reformer) as the Second Manifestation which was bound to be raised, later on, with the support of the Holy Spirit. God has entitled him as FAKHR-e-RUSSUL (Pride of

the prophets) and Qamar-ul-Ambia (Moon of the prophets) in His revelations, while Hazoor (AS) designated him MUSLEH MAUD, (Promised Reformer). Caliph, the first, considered him as MUJADDID. Had the Elected Successorship, in the sight of Caliph the first, been the Second Manifestation, he must have replied to Mir Nasir Nawab Sahib that Second Manifestation is present, just in front of you, in the form of Caliph. So, for which Second Manifestation, do you want to pray? But he never replied so. On the contrary, he himself joined the congregation prayer for the coming of the Second Manifestation.

Late Master Nawabuddin Sahib, elder brother of Mr. Ghulam Fareed M.A. used to take notes regularly from the lectures of Quran explained by Caliph the first. Some words mentioned below are taken from the lecture given by the Caliph on 1st December 1912. Late Master Sahib writes that on 1st December 1912, Caliph the first said, "I hope that, by the will of God, the mujaddid i.e. Second Manifestation, will appear after 30 years". (Hayat-e-Noor, pp. 404, by Sheikh Abdul Qadir Sodagarmal)

The above statement clearly discloses that Caliph, the first, never considered the Elected Successorship as Second Manifestation. Rather he considered those Divine Successors; which are sent as mujaddid in the Islamic world, as the Second Manifestation. This is another issue, that the time period, which he estimated for the coming of the Second Manifestation was his own interpretation. But, in reality, the first embodiment of the Promised Second Manifestation, i.e.

Promised Reformer, has to come in the 15th Century, like the other Mujaddid (reformers) of Islam.

Narration of another dream: -

وَلَا الْمَهْدِيُّ إِلَّا عَيْسَى بْنُ مَرْيَمَ--

“And Mehdi is nothing else but Isa Bin Maryum (Jesus: son of Mary).” According to this tradition of Holy Prophet (SA), Jama’at Ahmadiyya has the belief that founder of Jama’at was embodiment of both Isa (AS) as well as of Mehdi; and that no JESUS will come after him. I have; in the light of divine knowledge, proved with strong arguments that this belief is absolutely wrong. Promised Messiah and Mehdi was certainly JESUS but this does not mean that no other JESUS will come after him. Leaving the details, I state, briefly, the traditions of the Holy Prophet (SA).

(1) عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا قَالَ لَنْ تَهْلِكَ أُمَّةٌ أَنَا فِي أَوَّلِهَا وَعَيْسَى بْنُ مَرْيَمَ فِي آخِرِهَا وَالْمَهْدِيُّ وَسَطُهَا -

Ibne Abbas (Razi Allah-o-anho) narrates, “Holy Prophet (SA) said: That Ummah will never perish, which has me in the beginning, Jesus at the end and Mehdi in between”.

(Kanzul-amal 187/2, Jame-al-sagheer 104/2, Hadiqa-tul-Saleheen, pp. 402)

(2) عَنْ جَعْفَرٍ رَضِيَ اللَّهُ عَنْهُ عَنْ أَبِيهِ عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنبَشُرُوا أَنبَشُرُوا --- كَيْفَ تَهْلِكُ أُمَّةٌ أَنَا أَوَّلُهَا وَالْمَهْدِيُّ وَسَطُهَا وَالْمَسِيحُ آخِرُهَا وَلَكِنْ بَيْنَ ذَلِكَ فَيُحْ أَعْوَجَ لَيْسُوا مِنِّي وَلَا أَنَا مِنْهُمْ-- رواه رزين-

Hazrat Ja’afar narrates, “through his father, and he, via his grandfather (Hazrat Imam Hussain), that Holy Prophet (SA) said: Be happy! Be happy! That Ummah will never perish which

has me in the beginning, Mehdi in between and Messiah at the end. But there is a crooked Jama'at in between them; that has no link with me and I have no link with them.

(Mishkot Sharif, vol. 3, pp. 293)

Similarly, Muhammadi Maryum i.e. Promised Imam Mehdi and Messiah states:

(1) "Do remember that Messiah, which is from my followers (spiritual progeny), whose name is also Ibne Maryum (son of Mary), as I have been denominated Maryum (Mary) in Braheen".

(Rohani Khazain, vol. 3, pp. 318)

(2) God revealed to Muhammadi Maryum i.e. Promised Messiah and Imam Mehdi:

زدرگاهِ خدا مردے بصد اعزاز می آید مبارک باد تا اے مریم کہ عیسیٰ بازمی آید

From the House of the Lord, a man comes with great dignity. O Mary, bless on thee, that Jesus comes again. (Tazkirah, Page 684)

According to the above mentioned traditions of the Holy Prophet (SA), it is clear that Imam Mehdi and Messiah, i.e. Jesus: son of Mary, are two different persons, and the Zaki Ghulam, vouchsafed in the prophecy of 20th February 1886, and the Isa (Jesus), whose glad tidings was given to Muhammadi Maryum, is the same person, i.e. Jesus, son of Mary, about whom Holy Prophet (SA) foretold that he would come later. But the leaders and scholars of Jama'at Ahmadiyya are absolutely not willing to accept this reality that Imam Mehdi and Jesus son of Mary are two different persons, after the Holy Prophet (SA). Mind that it is a new heresy which has been

fashioned and introduced in the Jama'at after the Founder of Jama'at.

On the second day of the Annual Convention in U.K. on 23rd July 2011, Mirza Masroor Ahmad was narrating the dreams of Ahmadis. One of them was of newly converted Abdul Hameed of Jordan.

“I saw in a dream that there were three dignities in a mosque. The person sitting between the two others, introduced himself as Prophet Muhammad (SA). About two other, he told that one of them is Promised Messiah and the other is Jesus. The face of the Promised Messiah was same as shown on MTA.”

(ref. after 72 minutes of the address)

Respected Readers, the dream of Abdul Hameed; told by Mirza Masroor Ahmad, which you have listened as well. Abdul Hameed accepted the Ahmadiyyat and is indeed a pious, God-fearing and virtuous natured person. The dream shown to such a pious person by Allah would certainly be true.

According to the belief of the Jama'at; the founder is both Imam Mehdi as well as Jesus, and no other Jesus, son of Mary, would come after him, then the question arises that who is that Jesus; shown to Abdul Hameed in his dream along with the Holy Prophet (sa) and Promised Messiah? Let me inform you in response that he is the same Jesus, son of Mary, which was foretold by the Holy Prophet(sa) which was destined to appear among the people of Islam in the later days. He is the same Zaki Ghulam as well as Messiah- Jesus son of Mary whose glad

tiding was given to Imam Mehdi, which has been described in the above text.

Respected readers: Keep in mind that the Divine Revelation of the 20th February 1886 is not as simple and easy as understood by the Jama'at. The Jews and Christians were put in trial in the past about the prophecy of Muhammad (sa) described in the Bible. Similarly, Muslims were put in trial concerning the prophecy of Spiritual Son (Promised Messiah) of the Holy Prophet (sa). In the same manner, then, how could the Prophecy of Zaki Ghulam (Promised Reformer) be without any trial?

In the light of my research and guidance from Allah the Almighty, I state in clear words that the second khalifa was not Zaki Ghulam (Promised Reformer). His claim was based either on misunderstanding or it was a political issue, instead of spiritual matter. Allah can never make him Promised Reformer by declining His Own Traditions. We should never forget the advice of Promised Messiah (AS) who told us time and again that such prophecies are verified under the Quranic verse;

يُضِلُّ بِمِ كَثِيرًا وَ يَهْدِي بِمِ كَثِيرًا--(البقره-٢٤)

“Many does He adjudge by it to be erring, and many by it does He guide.”

(Al-Bakarah, 2:27)

Concerning such prophecies, he (AS) guides us:

(1) “Sometimes such secret matters are vouchsafed to the prophets and other inspired persons which are metaphorical. Prophets narrate these matters to their followers the way they

have heard or seen them. Such descriptions are not regarded as mistakes because revelation is given in such a way and fashion. It is not necessary that the thorough knowledge of such metaphorical prophecies is disclosed to the prophets because the hidden trial in such prophecies; which is destined in the later time, cannot be conceivable if they are published and explained. It is also possible that the prophets are informed about the secrets of the prophecies but they are told not to expose these secrets. In any case, these matters are not contrary to the dignity of prophethood, because the perfect and unlimited knowledge belongs to Allah alone.”

(Ayyam-e- Sullah - 1898, Ruhani Khazain, vol. 14, pp. 276)

(2) “For the sake of followers, Prophet Muhammad (sa) exposed his own mistakes in the understanding of some prophecies. Is this conduct of the prophet (sa) not sufficient for us as well as does this message not tell us loudly to believe in the prophecies in abridge and to consign their actual reality to God? Do not create dissensions in the people of Islam and follow the path of God-fearings.”

(Izala-e-oham - 1891, Ruhani Khazine, vol. 3, pp. 310)

(3) “To consider any prophecy as an open reality, like SALAT (pray) and to Fast, is a very big mistake and deception. These are those commandments which were thoroughly explained by the Holy Prophet (sa) through his own conducts and were exposed clearly. But concerning these prophecies, has Holy Prophet (sa) told that these are clearly disclosed and there is no secret or condition left hidden in them which can be understood at the time when these happen and occur. If there

is any correct Tradition, then why it is not presented? You; the whole Muslim world, are absolutely not more intelligent and have more insight than the Holy Prophet (sa).”

(Ruhani Khazain, Vol. 3, pp. 310)

(4) “This matter is worth remembering and I have described it many times before that the prophecies mentioned in the divine books have some hidden trials in them. **Had there been any evident and clear prophecy about any prophet, there is no doubt in that the most deserving of such prophecy was Of our Holy Prophet (sa).**”

(Izala-e-Oham - 1891; Ruhani Khazain, vol. 3, pp. 133-137)

Now the question arises that despite such very clear and non-ambiguous messages of the Promised Messiah (AS) concerning the prophecies, why almost all the scholars, judges and Murabbi of the third, fourth and the fifth Khilafat, unanimously describe in their speeches, writings and conducts that Khalifa Sani was true in his claim, come what may? He is the Promised Reformer and he is the embodiment of all the signs of the prophecy. There is no question that his claim is false and his interpretation is wrong. **(This means that we are giving very higher status to Khalifa Sani than Promised Messiah without pondering over it).** If we think and say such words under the feeling of devotions as he was the son of the founder of the Jama’at, as well as the second successor and give him the credit of many progresses, and many other positive issues (controversial and non-controversial), even then there is no matter of surprise and amazement in it. Rather, this can be natural response. Matters are changed in the feeling of love

and devotion. It becomes topsy-turvy state. This is not an unexpected matter. The truth is that I, myself, was also follower of such attitudes. Rather, the whole Jama'at does the same. Just like the revelation of the prophecy of Jesus (Promised Messiah) revealed to Hazrat Mirza Ghulam Ahmad, there is no matter of worry and fret and fume if God has revealed to me the reality of the Prophecy. This is a matter of *ذَلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ* *This is Allah's grace; He bestows it on whom He pleases; and Allah is the Master of immense grace.* (Al-Jumu'ah, 62:5)

Are we not willing to accept the Lord's decree?? When He bestows His mercy on an "Arab" then we say, Mashallah subhanallah and if he bestows on "non-Arab" then Nauzubillah Lanatullah; What kind of religious attitude is that?? One must keep in mind the fundamental difference while comparing Khalifa Sani and me that he himself (as the confidant of the house) interpreted the Prophecy of Promised Reformer and then applied it to himself. Whereas I never interpreted it rather it was revealed to me. And there is no intrusion of my efforts and neither have I ever been a traveler of such a path. Despite this our system of Jama'at declares me worthy of punishment but of reward to khalifa Sani. What is the tradition of Allah?? You have to ponder over this!!!

You have read the statements of the founder of the Jama'at regarding the prophecies. The directions of the Holy Prophet (sa) are before you. You are not unaware of previous history and the history of Jama'at. Then what is that which is

preventing you from moving forward on this path??? What is that which prevents you from reflecting and deliberation??” What is that which obstructs you to join the “men of wisdom”?? Everyone should ponder over it. I just want to raise one question here if we had spent all our lives under the influence of religious and spiritual values then was there any reason to be scared and afraid? What are we scared and afraid of? If it is of God then this humble one is the man of God, then why is there such a fearlessness in my case? This question needs your attention.

The purpose of the coming of Ghulam Messiah-uz-zamman: -

According to the Covenant of Prophets, the prime responsibility of any reformer is to test the faith of the followers of the predecessor if they are true in their claim of faith or just faithful by name. Besides this, when the messenger of God appears, the followers have gone astray at that time and it is the design of God to reform them. For example, before the appearance of the Promised Messiah (AS), the beliefs and social values of Muslims were so deteriorated and miserable that the Poet of the East (Dr. Allama Iqbal) had described it with the following words:

شور ہے ہو گئے دنیا سے مسلمان نا بود ہم یہ کہتے ہیں کہ تھے بھی کہیں مسلم موجود؟
 وضع میں تم ہو نصاریٰ تو تمدن میں ہنود یہ مسلمان ہیں! جنہیں دیکھ کر شرمائیں یہود
 یوں تو سید بھی ہو، مرزا بھی ہو، افغان بھی ہو تم سبھی کچھ ہو، بتاؤ تو مسلمان بھی ہو

There is uproar that the Muslims have been perished from the Globe.

I say, "Were there any Muslims in the world".

In appearance, you are Christian while Hindu socially.

By seeing you, the Jews feel ashamed.

You claim to be Syed, Mirza and Afghan.

You are all these but are you Muslims?

Dear readers: About a century ago, if there were some short comings in copying the Jews completely, these have been removed by the Qadiani Jama'at after hundred years. If one compares the two thousand years old Jewish community (***Then your hearts became hardened*** **ثُمَّ قَسَتْ قُلُوبُكُمْ** -*Al-Baqrah:75*) with the Qadiani Jama'at, he would certainly find the Qadiani Jama'at as carbon copy of the Jews. The same compulsive methods, the same styles and manners, the same discipline, the same Jewish tampering and distortion in the meanings of scriptures, the same denial of the prophets and aggressive opposition, the slavery of the people, and the same expulsion and boycott etc. Be clear that neither a single Muslim like to be called Christian, Hindu or Jew; nor these titles are written on the foreheads of the Muslims. The truth is that none becomes Jew, Hindu or Christian just by being called by the others. Instead, the attitudes and the way of thinking of the people and nation which make them Jews, Hindu or Christians. Nowadays, such Jewish characteristics are strongly found in the Qadiani Jama'at. These are not found with same intensity in any other sect of Islam. When we reflect thoroughly over the Divine Prophecy of the 20th February 1886, we find that the Promised Zaki Ghulam (Muhammadi Messiah-Jesus, son of Mary) is the copy of the Zaki Ghulam (mosaic Messiah, Jesus-

son of Mary) of the Jewish succession and there are similarities in the events and circumstances. According to the Persian idiom *می توان شد یهودی می توان شد مسیح* when a nation or group adopts the Jewish life-style then Allah, the Exalted, raises a person of messianic soul among them. The Divine Prophecy about Zaki Ghulam discloses that the Jama'at, to whom he was destined to be sent as Messiah, was converted to Jews-like by some people.

After learning about the Zaki Ghulam, who was blessed in the Divine Prophecy of 20th February 1886, when we study the Holy Quran; especially Surah Maryum, we find that the Zaki Ghulam of the Promised Messiah has very close resemblance with the Jesus Christ (son of Mary). This similarity guides us to the view that the Promised Zaki Ghulam would have to face the same persecution and opposition which was faced by the Jesus Christ. When we study the biography of the mosaic Zaki Ghulam, we come to know that his twelve disciples left him alone at the time of crucifixion. Following the same track, during the time of Zaki Ghulam, the adversity of some followers will overcome and they will leave him. Is there any memorable performance of Jesus Christ? What to speak of any heroic deed, that poor misfortunate one, by becoming the prey of the ire and fury of Jews, could not save himself from the cross. Nowadays, Muhammadi Zaki Ghulam is also suffering the same miseries and persecutions from the hands of Jewish-like Qadiani group (Their hearts have become hardened like Jews'). It is the same situation suffered by mosaic Zaki Ghulam.

The difference is only that he was crucified on the wooden cross while, on the contrary, I have been crucified by not giving me the right of freedom of speech and expressions.

مجھ کو سولی دی گئی آواز کی میں شہید وقت ہوں تحریر کا

Some major reforms, with the annunciation of the Promised Reformer in Jama'at Ahmadiyya, are as follow: -

- (1) By using the name of Islam, the beautiful face of Ahmadiyyat has been blemished. To clean and purify these spots from Ahmadiyyat.
- (2) With false claim, Mirza Bashir Uddin Mahmood created a misunderstanding. To unveil this fallacy by describing the reality of the Divine Prophecy Musleh Maud.
- (3) By bringing the conflicts of all the religions in the field of knowledge and then to establish the reality and dominance of Islam with the power of knowledge.
- (4) To enforce and execute the Khilafat-e-Rashda elected by Majlis-e-Shura, instead of Khilafat-Committee comprises of paid and favourite employees.
- (5) To culminate the deception in the name of Second Manifestation.
- (6) To remove some false beliefs which have been added in the religion, for example, End of Revivalism (Khatam-e-Mujadidiyyat).
- (7) To establish the real democratic system of election, based upon the fear of God, in place of the so called ostentatious elections in the Jama'at Ahmadiyya.

(8) By demolishing the present ostentatious system of justice (Qaza) of Jama'at Ahmadiyya, and by establishing a powerful court system whose administrators can call the Khalifa of the time to the court on a complaint by an Ahmadi, just like in the time of Khulafa-e Rashdeen.

(9) To get rid of the compulsive system and its place to commence an Islamic system.

(10) To give back to Ahmadis their usurp right of freedom of speech and conscience and its expression; according to Quranic message لَا إِكْرَاهَ فِي الدِّينِ In religion (Al-Bakarah, 2:257)

(11) To give life (spiritually) to Ahmadis, who are buried in the graves.

(12) To liberate members from oppressive and non- religious punishment such as boycott and expulsion.

(13) To give freedom to the Ahmadis which have been made slaves by misusing the name of Islam.

(14) Under the name of donations, almost fifty different taxes have been imposed on the Ahmadis. By terminating completely all these taxes, and then to re-introduce the donations started by the Founder of Jama'at, and ultimately execute the Zakat system in place of these donations.

(15) To establish the path of victory and dominance of Islam with the help of the Divine Theory (Supreme-Ultimate-Universal-Truth) i.e. Virtue is God.

(16) To gather the whole Muslim world on one hand, etc.

The Promised Messiah and Mehdi (AS) states in relation to his Promised Zaki Ghulam "God has informed me, "I shall raise

from thy Jama'at one from your followers (Spiritual progeny) and shall honour him with My revelation and nearness. Truth will flourish through him and a large number of people accept him. So wait for those days. And you should remember that one is recognised only when one's time comes. And it is possible that before such a time one may appear to be an ordinary person; or because of some deceptive thoughts, one may even be regarded as objectionable, just as one who is destined to be perfect, is at one time, only a drop of semen or a clot of blood in the womb”.

(Ruhani Khazain, vol. 20, pp. 306)

Few Faith-Increasing Virtuous Dreams: -

Dear readers: God Almighty reveals numerous hidden matters through true dreams to some of his obedient persons. In relation to dreams, Holy Prophet (peace be upon him) said:

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُؤْيَا الْمُسْلِمِ يَرَاهَا
أَوْ تُرَى لَهُ - (صحيح مسلم 4189)

“A true Muslim sometimes sees visions himself and sometimes visions are shown to others about him.” The same way, Prophet Muhammad (Peace be upon him) in another one of his narrations said:

مَنْ رَأَانِي فِي الْمَنَامِ فَقَدَرَانِي فَإِنَّ الشَّيْطَانَ لَا يَتِمَّتُّلُ فِي صُورَتِي --- (منفق عليه)

Hadhrrat Abu Harera (rz) narrated that Holy Prophet (peace be upon him) said the person who saw me in a dream did indeed saw me because the devil does not come in my appearance.

A few dreams of Dr. Muhammad Aamir Sahib: -

(1) 25th February 2012:

Before going to bed, I recited the Darood Sharif as well as some prayers of Promised Messiah (AS) repeatedly and then slept. I saw Hadhrat Muhammad (Peace be upon him) was standing with glory and grandeur and his forehead was glowing. He looked like a young man. His blessed beard was small and black and he greeted me. I said, "Assalam o Alaikum". All of sudden, the picture of Prophet Muhammad (Peace be upon him) turned in to the picture of Hadhrat Abdul Ghaffar Janbah (AS). Prophet Muhammad (peace be upon him) wore the Jinnah Cap, same as Hadhrat Abdul Ghaffar wears. I had a long conversation with Abdul Ghaffar Janbah (AS). Prophet Muhammad's (peace be on him) whole body changed into Abdul Ghaffar (AS). Every corner became brightly illuminated. I wake up in this situation. In the morning, I noted this dream.

(2) 25th December 2012:

I see myself in chak no. 70 ML district Bhakar in a dream at 2 o'clock at night. Our Imam, Muhammad Yaseen-secretary finance of the Jama'at, and his brother, Muhammad Afzal is also there. Afzal Sahib indicates me to preach Yaseen Sahib. I started to converse. Yaseen Sahib told that he had taken pledge. I said "Lets embrace". We embraced each other and wept a lot. I said this to Yaseen Sahib, "He is prophet of Allah". Muhammad Mustafa (peace be upon him) is standing in front with great grandeur. Hadhrat Imam Mahdi (AS) is standing behind Hazoor (peace be upon him). Hadhrat Abdul Ghaffar Janbah Sahib is standing behind Hadhrat Imam Mahdi (AS). I point with my index finger and say that Jesus Christ, son

of Mary is standing at the end and we both cried. We cried so much in the dream that when I woke up I was sighing like a baby and I carried on sighing for quite some time.

(3) 18th July 2013:

It was eighth fast of Ramadan. After fasting I performed ablution and sat down on bed thinking to offer Fajar Prayer after some time. While reciting the Darood, I became drowsy. I saw a vision. Hazoor (peace be upon him) is standing where I offer my prayers in my room. I step forward and say Assalamo alaikum wa rahmatulla wa barakatullah. Hazoor (peace and blessings be on him) asked, "Aamir, the dilemma is prophethood? I said, yes. Hazoor (Peace be upon him" said, "Both Hadhrat Mirza Ghulam Ahmad Qadiani and Hadhrat Abdul Ghaffar Janbah are ummati prophets and are my spiritual sons. I arrange a chair for Hazoor in my dream while Hazoor (sa) said, "Assalamo alaikum" and left. I woke up.

(4) 18th July 2013:

Wadood Ahmad Sahib said, "I saw in a vision at 2:45. I was feeding milk to my son and that I felt that I and my son Hamadan Ahmad started flying and went out from the window. We were flying towards east. There is also an angel with us who is telling us that we are passing over Germany now. Now you are in this country. Then came a sea. Then we passed over Baitul Muqaddas in Israel –then Makkah Makramah. We went over this seven times. We came down at the mausoleum of Prophet Muhammad (peace be upon him). The angel stopped by the door and he sent us forward.

We heard a voice, "Assalam-o-alaikum wa rahmatullah-e-wabarakatohu" as we reached the fence of mausoleum. Prophet Muhammad (peace be upon him) was standing with us. I replied, "Wa alaikum salam". He (sa) said, "I have called you, Wadood Ahmed. I am not the Last Prophet in the sense the way people have understood. I have brought the Last Shari'at but you need prophets to explain this Shari'at to people. To whom, Allah will teach its meaning through revelations. That prophet would convey the true meaning of my teachings to my people. Hadhrat Mirza Ghulam Ahmad Qadiani and Hadhrat Abdul Ghaffar Janbah are my special prophets among those. Then Muhammad Rasulullah (peace be upon him) took my son, Hamadan Ahmed, from me in to his arms and kissed him on his face and forehead. Hamadan Ahmed did not feel any unfamiliarity. He played with him just like he plays with me. Hazoor (Peace be upon him) said, "He is my Hussain. Take care of him. I know, Wadood Ahmed, you love him more than me. There were pictures of Hazrat Mirza Ghulam Ahmad (AS) and Hazrat Abdul Ghaffar Janbah (AS) on the wall. Hazoor (peace be upon him) pointed towards them and said, "I love them as much as you love your children". Then he said, "You can go now". He kissed Dawood Hamadan and gave back to me. He put his hand on my shoulder and said, "You are also my Hussain and I shall live in your heart from now. "Allah Hafiz". Then I woke up. I saw the time and it was 3:15.

Now, I describe the dream of a very sincere fellow from Peace Village, Toronto, Canada, whose name is Syed Maulood

Ahmad. He studied my articles on my website impartially and with fear of God and kept a telephonic contact with me for period of almost three years. He asked many questions and I explained every issue in reply. Then he told me that he had no more questions but wanted to pray at Mecca through seeking the guidance from Almighty Allah, before taking any decision. I said to him, "While praying to God there, ask about me from the Lord". Syed Maulood travelled to Mecca for Umrah and he himself described as follow,

"After my thorough research and argumentations, when I found Abdul Ghaffar Sahib truthful in every respect, then; having immense fear of God, I decided to visit the mausoleum of Holy Prophet (sa) and House of God (Mecca) to pray there. I have no words to express the joy and the favours which my Lord bestowed on me. This was a unique and strange experience in my life. In almost every prostration before God, I begged for a clear guidance about Abdul Ghaffar Janbah whether he was true in his claim or not. If he was among the God's loved ones or an evil genius, leading to the wrong path. By swearing of God; whose omnipotence controls every fibre of my being, I state that I saw in a dream that night that I am standing at a place where few minarets are before me (about four to six in number) but all are dark - deprived of any light and look like an image. But one minaret which is in front of me and nearest to me, is very beautiful and well-illuminated. I have never seen such a minaret in my life. Extremely beautiful and bright. I feel astonished as well as delighted when I watch it from bottom to top. I become more surprised when I notice

that, on the top part of minaret, there are written two words, i.e. "ABDUL GHAFAR". They are written in an extremely fine hand writing, which looks like Arabic. Then I was taught the verses 82 and 83 of Chapter Al-Imran of the Holy Quran. Then I woke up. This dream is of April 2011. I consider myself very weak and Ummi. With fear of God, I am narrating this blessing. I have no desire of any fame, worldly elegance or to get any spiritual authority. Although, these dreams and some revealed visions were my personal experiences but by narrating to you, I desire only that it may help other seekers to find the truth. I swear that all these dreams which I saw after prayers in Mecca and Medina are true. May, Allah give all of you the ability to accept the Zaki Ghulam of Promised Messiah as well as the Mujaddid of this century. May Allah guide everyone. Even, if all the members of the Jama'at Ahmadiyya, my family members and my friends leave me alone, even then who cares of this.-- رَبِّ لَا تَذَرْنِي فَرْدًا وَأَنْتَ خَيْرُ الْوَارِثِينَ--

Lord, do not leave me alone and Thou art the Best of Heirs.

(2) 19th July 2011:

I saw in a dream. I am in a big house, big in a sense that the length of the house is extra ordinary long but breadth is normal. I feel myself as a guest in the house. There are many children and elders in the house. I am on the way to the bathroom with a towel on my shoulder and I observe that Abdul Ghaffar Sahib is seated on a sofa with a large numbers of children sitting around him. Abdul Ghaffar Sahib is teaching them the Quran e Kareem. In the meantime, his son comes there and greets me with great affection and enquires and asks

me if I know him. I say in reply that he is the son of Abdul Ghaffar Sahib. At this he expresses joy. I say to everyone that I would take a bath and after that would join them. Exactly when I enter the bathroom, I look back and see that Abdul Ghaffar Sahib is seated on a sofa and his arms (both) are shorter as compared to his body and he is teaching the Quran with great affection and resilience. I enter the bathroom with the intention to take a bath and then I wake up.

(3) 31st August 2012:

Few days ago, at time of dawn in the last part of Ramadhan month (do not remember the date), I saw a dream. "I am wearing a brown bag which is made of cotton and I am in a very beautiful and well-constructed building and all its rooms are next to each other and the courtyard is in the centre. I am sitting in this courtyard and thinking that what a great and nice building is it. It requires five hundred (do not remember the currency) to get a room in it but I only have four hundred and eighty-one (481) or four hundred and ninety-one (491). So it is difficult to get any room but may be on the ground floor, as I have not enough money. (this building has only two floors). Shortly, a very well dressed and well-mannered lady comes there and ask me to come to the upper floor. So, when I get there she gives me keys to one of the rooms. These keys are old fashioned but beautiful and very long keys. I put my hand in my bag (that is completely full of books and a few clothes) and inform the lady that I have not five hundred but a bit less than that. She replies me not to worry as it is already paid. There is no need to count the money which I have. I am very

amazed and ask her again to take some money. She smiles and replies that my matter has been solved and that room is reserved for me. She informs me also to ask if I need something and she will try to provide it as soon as possible. After saying that, she goes away. When I look at the entrance door of my room, I notice that with a very fine hand writing, a figure "53" is written on a small number plate.

I open the door and enter in my room. Through the window, one can view the beautiful trees and greenery. I put my heavy bag in my room and then a thought comes to my mind to find the other people in the hotel, as there was silence there. I come out on to the road from the building and find a big stadium over there. There is a big entrance gate. As I approach it, the door is opened all of sudden and I become surprised to watch that the same lady is standing there. She informs me to hurry up as everyone is waiting for me. I observe a huge number of people sitting in the stadium but there is pin drop silence. There is a beautiful ground in the centre of the stadium and only three people are standing there and I am told that one is Hadhrat Muhammad (peace be upon him), the other is Mahdi(AS) and the third one is Hadhrat Abdul Ghaffar Janbah and that the proceeding has been adjourned as I was not there. I regretfully say that I have not any prominence to be awaited for, especially in the presence of such great celebrities and the audience. I woke up after that.

Two Blessed Dreams of Shafqat ur Rahman Sahib: -

(1) I visited Pakistan in October 2006 and came back to Germany on 25th November 2006. After my return from Pakistan I was constantly engaged in prayers to ask Allah to disclose to me openly if Abdul Ghaffar Janbah was true or false. Because I am illiterate and I do not possess a great deal of religious knowledge, so please assist me. After coming back from Pakistan, “I saw in a dream in 2007. There is a big grassy ground and I am standing at one end of the ground. I see that in the middle of the ground, one person is making something on a canvas stand. In order to see the picture, I walked towards it and when I reached very near to it I saw that the picture on the stand was of Hadhrat Imam Mahdi and Massih Maud (AS) and the person standing next to it was Abdul Ghaffar Janbah. Then I woke up.”

I saw in a dream that Abdul Ghaffar Janbah was drawing the picture of Hadhrat Imam Mahdi and Massih Maud (AS) and he himself was standing next to Hazoor (AS)’s picture. What was the meaning of this dream? Can I interpret that Abdul Ghaffar Janbah’s claim of Musleh Maud is true? It was difficult for me to make a definite decision. I continued praying to Allah the Almighty for a clear sign which could reveal if Abdul Ghaffar Janbah was true or false in his claim of Musleh Maud?

(2) I saw a dream after a while in 2007. “I see in a dream that I and Abdul Ghaffar Janbah are going somewhere together. All of a sudden, a man appears in front of us and he points towards Abdul Ghaffar Janbah and says to me, “ Shafqat, this person is

Musleh Maud". In reply I say that I have believed Hadhrat Khalifa the Second to be Musleh Maud. At this, the person points to Abdul Ghaffar Janbah with his index finger and says twice that this person is Musleh Maud, this person is Musleh Maud. At this, I looked at Abdul Ghaffar Janbah Sahib who stood beside me. He appeared very tall in height. At this moment I woke up and I felt that I was sweating". After seeing this dream, I had no doubt about the truthfulness of Abdul Ghaffar Janbah.

The dreams of the daughter of my niece and nephew: -

(1) April 2004:

I saw in a dream that I with Amma Jan were in an unfamiliar house in Daver. The rest of the family members were also there but I could not see them properly. Our faces were towards north. In this direction, I saw a big colourful picture of Uncle Ghaffar in the sky. My eyes filled with tears. Uncle's picture disappeared after a short while and then the picture of Promised Messiah and Imam Mahdi appeared as a flash and then disappeared.

(2) "In the name of Allah, Most Gracious, Ever Merciful.

I saw in a dream, I am sitting in one of the rooms in my house and my cousins are seated there as well. We are all busy with our chores and one of my cousins, Naeema, comes to me and says that Hadhrat Mirza Tahir Ahmad Sahib is standing outside our house. We are very surprised to hear this and say that how can this be possible as he has passed away. She says that if we do not believe her then we can go and see outside. We all go

outside and found Mirza Tahir there. There are also many people standing outside in amazement. There is a strange silence and no one has the courage to ask him anything. Everyone is amazed and all of a sudden I go forward and ask him if his father (khalifa second) was true or my grandfather (Abdul Ghaffar Janbah) is true. He replies in disappointment that this is what he has come to tell that it is not my father but this person is true. At that moment, my grandfather is also standing near me and he says, addressing to people, "I told you that I was true but you did not believe me. Now it is proven that he (khalifa fourth) confirmed it that I was true and was on right path while he was wrong." Misbah February 2010."

Dear readers: After such clear disclosures about the reality of the prophecy of the Promised Reformer, what does your silence indicate??? If the prophecy of Promised Messiah can be reconsidered in the Muslim world, what hinder us that we can not give another thought to the prophecy of Promised Reformer in Ahmadiyya Jama'at??? If you are afraid of expulsion, boycott or for fear of being deprived from your jobs (respect).... then according to Hadhrat Imam Mahdi and Massih Maud (AS)!

"Step forward in the time of troubles and misfortunes, as your progress is hidden in it. Do not be afraid of the worldly curses because they disappear like the worldly smoke and they can't turn day into night, but you should fear the curse of God that comes down from the heaven and exterminates the person in both the worlds, on which it falls.

He that is in fire because of Him (God) he will be saved from that fire, he who cries for Him will laugh--- it is necessary that you will be tried by various trials and anguish, like those truthful before you. So be careful rather you stumble, the world cannot destroy you if you have strong band with the Heaven. if you lose all your earthly respect, God will give you an everlasting respect in the heaven. So do not leave Him. It is necessary that you suffer the torment and are forced to be deprived of all your hopes. In this situation you should never mourn because your God tests you if you are steadfast in his way or not. If you desire that angels in the heaven should praise you then be beaten and suffered but stay happy; and be abused but show gratefulness; and suffer the failures but do not break ties”.

(Kashti-e-Noh, Ruhani Khazine, vol 19, pp. 11-15)

Dear readers- Whenever Allah the Almighty sends a prophet for the reformation of a nation or community then this prophet always faces three types of people in a nation.

(1) First type of people are those who by inculcating wrong beliefs in a nation or community for their personal interests, make nation and themselves followers of these self-made beliefs. These people do not want, at any cost, the reformation of their self-made beliefs and idol worship because their personal interests are dependant of such beliefs. Whenever a prophet comes from God for reformation, then this category shows the strongest opposition. This category does not even abstain from taking the life of the prophet.

(2) The second category consists of ordinary people. About them Allah says in Holy Quran (إِنَّ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا) They are only like cattles- nay, they are worst astray from the path. (Al-Furqan, 25:45). These people are like animals rather worse in their behaviours.

There is no effect on these people of truth and neither do these people get fed up of falsehood. They are prisoners of their own worldly objectives. If you carefully cast your eyes, you will find that the majority of the Ahmadis consists of such category. Whenever Allah, the Almighty, sends a prophet for the reformation, then these ordinary people think that this is a conflict of leadership between the rivals and our leaders and we have nothing to do with it.

(3) The third category of people who are right minded, pious, wise, influential and are men of opinion. These people come to understand that our leaders are mistaken and are following the falsehood. These people are few in numbers. When a messenger comes, these people listen to him with attention and most of them accept his message and guidance. The messenger is strengthened with such pious, influential and wise people. By looking at these people, other people also start to become a part of this religious group. As a result, the group of God becomes stronger and stronger and the group of devil weakens. Holy Prophet (peace be upon him) who is mercy for the whole mankind, was sent by Allah, the Almighty, as a messenger for the reformation of the whole mankind and he

was also the promised prophet for the Jews and Christians. He (sa) said:

لَوْ أَمَّنَ بِيْ عَشْرَةَ مِنْ الْيَهُودِ لَأَمَّنَ بِيْ الْيَهُودُ (بخارى)

Would that only ten Jews have accepted me, it would have eased the path for other Jews to accept me and the path of guidance.

A Compassionate Request: -

According to our faith, the Holy Quran is the deciding standard for all the religious disputes. The Divine Prophecy of 20th February 1886 is a disputed issue in the Jama'at Ahmadiyya. The Promised Reformer is either Mirza Bashir Uddin or he is still expected to come in the Jama'at. In the light of the Holy Quran, regarding the Prophecy about Promised Reformer, I have thoroughly and categorically proved that the claim of Mirza Bashir Uddin was a false claim. What to speak of corporal embodiment of the Promised Reformer, he does not even come in the premises of the prophecy. This is not a decision of any person rather the decision of the Holy Quran as well as the Divine Revelations of the Promised Messiah. Just like the trial of the Muslims regarding the prophecy of Promised Messiah, foretold by Holy Prophet (sa) in accordance with the Covenant of the Prophets, the denial of the Promised Messiah was in fact the denial of the Holy Prophet (sa); in the same way, the Divine Prophecy of 20th February 1886 was revealed to Hazrat Mirza Ghulam Ahmad (AS) under the Covenant of the Prophets. The denial of the Promised Reformer is in fact the denial of the Promised Messiah.

Dear readers: Allah the Almighty, by making me the Sign of His mercy, has chosen me as Promised Reformer. I have repeatedly requested the scholars of the Jama'at and the Khalifas that if they find me wrong in this claim, they can convince me. I am ready for this. I do not feel any disgrace in it. But

حضرت ناصح گر آئیں دیدہ و دل فرس راہ کوئی جھکو یہ تو سمجھائے کہ سمجھائیں گے کیا

I cordially welcome the advisor but somebody must counsel me what he will advise me.

I have not any doubt in my claim and I am standing firmly on truth. I bear Allah my witness and tell you the truth that I am the same Promised Reformer; the same Promised Sign of Mercy, whose glad tidings was vouchsafed to Hazrat Mirza Ghulam Ahmad (AS) on 20th February 1886, as a result of acceptance of his prayer. I have explained that the Holy Quran as well as the glad tidings given to Promised Messiah are proving Mirza Bashir Uddin wrong in his claim. Therefore, you are requested to leave this false belief and join the ANSAAR (helpers) of the Zaki Ghulam of Promised Messiah.

Respected readers, now you cannot reply to the Almighty Allah on the Day of Judgement that none has informed you about the false claim of Mirza Bashir Uddin. On the Day of Judgement, I will be there standing under the superiority of the Holy Prophet (sa) and the Promised Messiah and will bear witness that I explained you thoroughly about the false claim of Mirza Bashir Uddin in the light of the Holy Quran as well as the glad tidings of Zaki Ghulam.

If you truly believe in the truthfulness of Holy Prophet (sa) and Promised Messiah; if you truly believe in the Holy Quran and the Divine Revelations about Zaki Ghulam; if you are not believers just by name but, contrarily, are sincere and true Ahmadi as well as are deeply concerned and loyal to the Jama'at of Promised Messiah, then the Promised Zaki Ghulam of the Muhammadi Maryum; like the Zaki Ghulam (Jesus-son of Mary) of the Moses succession, ask you **مَنْ أَنْصَارِي إِلَى اللَّهِ** *who are my helpers in the cause of Allah? (Al-Saff, 61:15)*. I hope that you will definitely respond with the words **نَحْنُ أَنْصَارُ اللَّهِ** *we are helpers in the cause of Allah*.

Promised Messiah (AS) describes:

“In fact, the person commissioned by God does not ask for help from others, rather, by saying **مَنْ أَنْصَارِي إِلَى اللَّهِ** -he desires to welcome that help as well as like a restless heart is in search for such persons with great longing. Ignorant and short-sighted persons think that he asks for help from people”.

(Malfoozat, vol. 1, pp. 169)

I pray that Allah, the Almighty, gives you the ability to understand so that you not only understand the reality but also, by accepting it, you become a source of guidance for other members of the Jama'at. I hope that after pondering over my mission and objectives you will not delay in having the honour of joining the helpers of this humble one. Promised Messiah (AS) says:

“His strange manifestations come into existence in such a way that he grants respect to the poors and inferiors, and He brings

to nought all those honourable and high rank people. The learned ones and the high-ranked scholars get nothing from His “House of Bounty”. On the contrary, a mean, an inferior, an illiterate and non-competent person is given the honour to enter in the community of the accepted ones. So is His nature and He has always been like this **وَذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَّشَاءُ** and He bestows on whom He pleases”

(Ruhani Khazain, Vol. 3, pp. 141)

وَ آخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

The Humble One

Abdul Ghaffar Janbah

Kiel, Germany

Promised Zaki Ghulam

(Mujaddid of the 15th century)

February, the 18th 2014

An Open Challenge to Worldwide Jamaat Ahmadiyya

فَأَلْفَىٰ مُوسَىٰ عَصَاهُ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ فَأَلْقَى السَّحَرَةَ سَاجِدِينَ

Then Moses threw down his rod, and lo! It swallowed up that which they have fabricated. Thereupon the magicians were impelled to fall down prostrate. (Al-Shu'ara, 26: 46-47)

O my captive Ahmadi brothers, sisters and the seniors: -
Jama'at Ahmadiyya has a firm belief that:

- (1) Mirza Bashir Uddin Mahmood was Promised Reformer, according to the Divine Revelation of 20th February 1886.
- (2) According to "Al-Wasiyyat", the elected khilafat, after the demise of Promised Messiah, is not only the righteous one (khilafat-e-rashda) but also the Second Manifestation (Quadrat-e-sania).

The fact is that neither Mirza Bashir Uddin Mahmood was Promised Reformer nor the elected khalifa is the Second Manifestation of God. Till the death of Hazrat Hakim Noor Uddin, however, khilafat was on right path, but after him, Mirza Bashir uddin took over the command and converted it to his own family office (بلائے دمشق) whose warning was already revealed to Promised Messiah by Allah on 7th April 1907.

This is my open challenge to Mirza Masroor Ahmad; head of Jama'at Ahmadiyya International, and all his scholars for an open debate on the following four issues:

- (1) Prophecy about Promised Reformer (Musleh Maud) (2) Reality of Second Manifestation (Quadrat-e-Sania) (3) Reality of

Khilafat (4) What was meant **ثُمَّ سَكَتَ** (and then he (sa) became quiet)

The debate shall be conducted according to the following rules:

(1) This debate should not be held in a locked closet, but must be fully open. All the Ahmadiyya members shall be entitled to attend and listen to the debate.

(2) The debate shall be live telecasted on MTA TV Channel.

(3) The debate shall be carried on until the absolute victory or defeat is determined. The party who leaves the premises before final achievement shall be deemed to be defeated.

(4) After the mutual agreement, both parties shall appoint a jury, consisting of five judges.

(5) The party which is declared defeated by the jury; this must be considered as defeat of the whole Jama'at.

I, as a representative of Jama'at Ahmadiyya Islah Pasand, am ready to debate with Mirza Masroor Ahmad; head of Jama'at Ahmadiyya, and with his scholars at any time and at any place. Are they ready for this? If so, then I am waiting for a "yes" from them. If they do not dare so, after this open challenge, then is it not an acceptance of a clear defeat? Think on it, O all the captive Ahmadi sisters, brothers and seniors!!! Has the subject of the couplet of the fourth successor not fulfilled?

یہ دُعا ہی کا تھا، معجزہ کہ عصا سحر کے مقابل بنا اُڑ دھا
آج بھی دیکھنا مردِ حق کی دُعا سحر کی ناگنوں کو نکل جائے گی

It was the miracle of the prayer which transformed the staff into python. Even now, the pray of the man of God shall engulf the magical serpents.

Wa-Salam

The Humble One



Abdul Ghaffar Janbah

Promised Zaki Ghulam Messiah-uz-Zamman

(Mujaddid of the 15th Century)

Kiel, Germany.

February, the 18th 2014



“God has informed me: “I shall raise for thy Jama’at one from your followers (spiritual progeny) and shall honour him with My revelation and nearness. Truth will flourish through him and a large number of people accept him.” So wait for those days. And you should remember that one is recognized only when one's time comes. And it is possible that before such a time one may appear to be an **ordinary person**; or because of some deceptive thoughts, one may even be regarded as **objectionable**; just as one who is destined to be perfect, is at one time, only a drop of semen or clot of blood in the womb.”

[Tadhkra, pp. 497, Ruhani Khazain, Vol. 20, pp. 306 -footnote]

