

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا اتَّقُوا اللّٰهَ وَ قُولُوْا قَوْلًا سَدِيْدًا

**O ye who believe! Fear Allah, and say the straightforward word
(Sura Al-Ahzab 33:71)**

With Reference to the Claim of Musleh Maoud (Zaki Ghulam)

**Mirza Bashiruddin Mahmud Ahmad's eccentric and harsh
statements**

(Readers - Decide for yourself the so-called Reformational deeds
(Musleh Maudi) of Mirza Bashiruddin Mahmud Ahmad)

Ahmadi sisters, brothers and elders and other readers, This humble one lists below some statements of Mirza Bashiruddin Mahmud Ahmad. All of should consider these statements with piety, justice and honesty and then decide for yourselves that they are indeed strange and harsh. Are the contradictory dreams and the claim as Musleh Maud not false and egotistical?

Khwaja Kamaluddin Sahib in his magazine (Reasons for Internal Disagreements in the Ahmadiyya Religious Order Page 72-73 December 1914) writes, I give an affidavit with references to the Claim of Promised Reformer. I also make the last request in the service of Hadhrat Mian Sahib. If they are divinely inspired, then by oath state that I have been raised and I am the one mentioned in the Will and I have been informed in revelation that I am the advisor of the Second Manifestation. (Chash e ma Roshan Dil e Mashad).

Who does not want those days to come near? At least I want to make a decision about myself. After this condition, it will be forbidden for me to write against the creed of Hadhrat Mian Sahib. I will accept or I will start praying. Anyway I will be silent.

If he is the Musleh Maud (Promised Reformer) then he should state whether he has been informed that he is the child that has been mentioned in the Green Announcement (Sabz Ishtiar). If it has not been revealed to him then he has a duty to inform his followers and stop them because they are under the false impression that he is the Promised Reformer or Promised Son. Why are you silent ? This silence is extremely perilous. One of your preachers wrote in a magazine and made you a Reformer.

1. In reply to an affidavit of Khwaja Kamaluddin Sahib, Mirza Bashiruddin Mahmud Ahmad Sahib in the year 1914 states ***“I do not make any claim to be the Promised Reformer, If I am (without claim) then All Praise be to Allah, there is no need to make a claim. If I am not then I will be protected from this misunderstanding). Many people understand me to be that Reformer. I do not reprimand those people, as everyone has their own thoughts or determination and not against the Sharia (Islamic Law)*** (History of Ahmadiyyat Vol 9 p486-487).

O My Ahmadi Brethren, Let it be known:

1a. According to the devotion or flattery by the people and their assumptions and announcements of him to be the Musleh Maud (Promised Reformer) (before he claims to be the mediator), is that not against Sharia (Islamic Law)?

1b. The fact that Mirza Bashiruddin Mahmud Ahmad Sahib did not stop his followers from making such written and oral announcements without proof indicates the fact that he had been encouraging them to make such oral announcements from the very beginning. Why Stop?

1c. The Revealed Prophecy of 20th February 1886 was so complex and divine that even the one on whom this prophecy was revealed could not determine its meaning, so how could the secular followers determine its meaning. The teaching of the recipient was, to believe

in the prophecies and quote the truth. As Hadhrat Masih e Maud (as) states in his book Azala-e-Auham :

1c(i) To make the Ummat-e-Muhammadiyah understand, Allah occasionally enables the occurrence of errors as a teaching, is it the case that this teaching of the Prophet (saw) is not glaring enough, do not create division in Muhammadiyah and adopt the way of piety. (Ruhani Khazain Vol 3 p310).

1c(ii) The pious predecessors have always preferred the method of believing in a brief prophecy and its description or the fact that how they will appear God willing (Ruhani Khazain Vol 3 p172).

Did Mirza Bashiruddin Mahmud Ahmad Sahib not remember the teachings of his respected father the Imam Mahdi, Hadhrat Masih e Maud (as) that one should believe in prophecies briefly? And their reality (how it will be fulfilled) should be cited. By doing so, the secular disciples of Mirza Bashiruddin Mahmud Ahmad were violating the teachings of Hadhrat Masih-e-Maud (as), were they serving Ahmadiyah or were they cutting the roots of Ahmadiyyat? The worldly discipleship of Mirza Bashiruddin Mahmud Ahmad Sahib were creating immense corruption in the Jamaat-e-Ahmadiyah (and didn't anticipate the extent of this corruption) creed of the Divine Revelation foretelling the Advent of the Musleh Maud (Promised Reformer) by enforcing the belief that Mirza Bashiruddin Mahmud Ahmad was the chosen one. (News Number 5 alghulam.com). But Khwaja Kamaluddin Sahib anticipated this tribulation in 1914 and stated I was the one that noticed, and that's why he stated to Mirza Bashiruddin Mahmud Ahmad to cease making speeches and announcements to that effect. But he would have reprimanded them if they were working against him, but they were doing all this in his favour.

My Ahmadi sisters, brothers and elders! Please tell me, is this the actions and behaviour of the Zaki Ghulams or Promised Reformers sent by Allah?

2. Mirza Bashiruddin Mahmud Ahmad Sahib writes in a letter to Chaudhary Muhammad Zafrullah Khan Sahib in June 1937 -

“I consider that the Promised Reformer must be one of the sons of the Promised Messiah rather than someone who will come in a later age. So far as I have reflected on these prophecies ninety percent of them are in accord to the achievements of the period of my Khilafat. As I do not consider that it is necessary for the person who is the subject of these prophecies to claim that the prophecies have been fulfilled in his person or refer to him. I do not deem it necessary to make such a claim. I understand that Allah has already to a significant extent fulfilled these prophecies through me. Yet I would not be surprised if Allah Almighty raises any of my brothers to achieve similar or even greater purposes than I have done.”

(Ahmadiyyat - The Renaissance of Islam p289 (English) Author Muhammad Zafrullah Khan.

Oh Ahmadi Sisters, Brothers and Elders !! Mirza Bashiruddin Mahmud Ahmad Sahib had practically claimed he is the Promised Reformer in 1944, but the above words are pointing to the fact that :

1. He was always thinking and contemplating about the Divine Prophecy of 20th February 1886.
2. He was under the impression that the meaning of this Divine Prophecy was a physical son of the Imam Mahdi and Promised Messiah (as). (Albeit the related glad tidings affirmations to the Zaki Ghulam (Promised Reformer) completely refute these.
3. If Mirza Bashiruddin Mahmud Ahmad Sahib had no interest in the Divine Prophecy of the Promised Reformer or before his dream did not consider himself to be the subject of the Divine Prophecy, then why did he state that the claimant does or does not need to make a claim?
4. From the above statement it is clear that he was afraid to make the claim knowing that to make a false claim he would come under the grip of Allah.

5. It is also clear from the words of the so-called Second Khalifa, those deeds which he continued to perform or which he was trying to perform. The purpose behind these deeds was to somehow make the Divine Prophecy of the Promised Reformer apply to him.
6. It is also clear from his words that before 1937 he considered himself to be the forerunner of the Divine prophecy but to keep his brethren happy and satisfied (in a political manner) he would say that maybe one of my brothers may do better than me to fulfil this prophecy.

Oh my dear brothers and other readers, all these facts are telling us that Mirza Bashiruddin Mahmud Ahmad Sahib had the Divine Prophecy of 20th February 1886 as his personal religious estate. And he was in fact giving out the message to the people of the Jamaat to consider that even if he does not fulfil the Divine Prophecy they are to still consider him Musleh Maud (Promised Reformer). However, the fact is that neither Mirza Bashiruddin Mahmud Ahmad or any of his brothers come under the gamut of the glad tidings of the Divine Prophecy.

If Mirza Bashiruddin Mahmud Ahmad did not want the prophecy to be the proof of the Promised Reformer, the question now arises that, why did he need to make all these speculations and estimates about the prophecy of Allah before his claim of the Promised Reformer?

Oh my Ahmadi brothers!! the statements above confirm so far that the Prophecy about the Promised Reformer (Musleh Maud) does not apply to Mirza Bashiruddin Mahmud Ahmad Sahib. And although he was hesitant about applying it to himself and considered it an obstacle in the way of whatever his programs and goals were.

3. Mirza Bashiruddin Mahmud Ahmad Sahib stated in his Friday Sermon on 7th July 1939 :

The Divine Prophecy of the Musleh Maud (Promised Reformer) is not about a Divinely appointed person but someone not

Divinely commissioned, it is not necessary to make a formal claim. I do not mean this Prophecy doesn't apply to me (???). But I mean that if a prophecy is not about a specific divinely appointed person then there is no need to make a formal claim.
(Alfazi , 2nd August 1939).

O my Ahmadi brother ... The question that arises is

- (a) How did Mirza Bashiruddin Mahmud Ahmad Sahib come to decide that the Divine Prophecy of Musleh Maud is not about a Mamur (Divinely Appointed Reformer)? Was it revealed to him? And if there was no revelation, then why was he making assumptions and speculations about the Divine Prophecy of Musleh Maud?
- (b) How did Mirza Bashiruddin Mahmud Ahmad Sahib come to know that there is no need to make a formal claim to the Divine Prophecy of Musleh Maud?
- (c) He also stated that the Divine Prophecy of the Musleh Maud applied to him but he does not need to make a formal claim to it. This was a calculated deception on which basis he implied he was the fulfilment of the Divine Prophecy and then deceived the members of the Jamaat to believe that he was the rightful applicant to the status of Musleh Maud even without making a formal claim. Moreover his deception was a reflection of the fact that it was a Divine Prophecy of Musleh Maud and his conscience was blaming him for betraying it.

O my Ahmadi brothers!! Is this not adequate evidence for this deception, that Mirza Bashiruddin Mahmud Ahmad Sahib was obsessed with the Divine Prophecy of Musleh Maud.

4. On 7th July 1939 during a Friday Sermon, Mirza Bashiruddin Mahmud Ahmad Sahib stated....

If all the signs are being affixed on me and all the signs of the Promised Reformer (Musleh Maud) are being fulfilled in me... even if a million voices cry this is not the Musleh Maud, they will be ignored. (Alfazi 2nd August 1939).

O my Ahmadi brothers, If Mirza Bashiruddin Mahmud Ahmad Sahib had no interest in the Divine Prophecy of the Musleh Maud, then why did he act and speak so much nonsense about it beforehand? It is such speech and actions that prove that he had a concerted interest in the Divine Prophecy of Musleh Maud and before 1944, that is from July 1939 for all intents and purposes already assumed the role of Musleh Maud. rather I can state without a shadow of doubt, and it is no lie, that Mirza Bashiruddin Mahmud Ahmad had already assumed the role of Musleh Maud at the outset of his so-called Khilafat that he had so much pride in. In January 1944 he relates a dream to the members of the Jamaat to set the deception into motion.

5. Mirza Bashiruddin Mahmud Ahmad Sahib states in a Friday Sermon of 1940:

People have attempted to make me claim to be the Musleh Maud but I have not found this necessary. What am I to do if my followers believe me to be the Musleh Maud albeit I have made no such claim. I do not find it necessary to make any such claim. If indeed I am the Musleh Maud then it makes no difference whether I make the claim or not. I firmly believe that that individual who is not from Allah It is not necessary for him to make a claim as the commissioned one of Allah. How many of the Reformers who are on the list of Reformers published after the Approval of Hadhrat Masih-e-Maud (as), made such a claim?

I have heard Hadhrat Masih-e-Maud (as) state that he thought that Aurangzeb was the Mujaddid (Reformer) of his Age. Did he put forward any claim? Umar bin Abdul Aziz is revered as a Mujaddid (Reformer). Did he make any claim? Thus it is not necessary for a non-commissioned one to make a claim. A claim is necessary only in the case of prophecies relating to a commissioned one. In the case of a non-commissioned one, even if he disclaims being the subject of the prophecy we would say that the prophecy has been fulfilled in his person... Thus I do not consider it necessary to make any claim that I am the Promised Reformer. (Ahmadiyyat- The Renaissance of Islam (English) Muhammad Zafrullah Khan p289).

O my Ahmadi Brothers, Mirza Bashiruddin Mahmud Ahmad explains in these words:

(1) If the claimant of any prophecy is commissioned then it is necessary for him to make a claim but a non-commissioned one does not need to make a claim. So the question that arises is that after the dream on the night of 7th-8th January 1944, why was it necessary for him to make a claim, is it that the terms of the Divine Prophecy of the Promised Reformer had changed and it became a prophecy for a commissioned one? If Mirza Bashiruddin Mahmud Ahmad did not have the nerve to apply this prophecy, then why did he use this style and speculate before having the dream and then making the claim that this Prophecy now applies to him?

(2) In these words, Mirza Bashiruddin Mahmud Ahmad Sahib is once again giving this message to the people of the Jamaat and convincing them. Trying to make sure that even if he doesn't claim to be the Promised Reformer, he still understands the meaning of this prophecy and they are to believe in him as the reformer. The use of this deliberate ambiguity in speech was to purposely create confusion and knew that if a claimant as the Promised Reformer was to come in the future then his claim would be a big mistake and look stupid. So his intention was to not have to formally make the claim but to be accepted as the Promised Reformer.

(3) He also says that in the Ummate Muhammadiyya no Mujaddid (Reformer) made any claim, so to whomever the Divine Prophecy of the Promised Reformer applies, he wouldn't need to make a formal claim, but he will be identified from his actions. Mirza Bashiruddin Mahmud Ahmad Sahib is also self-determined to be the embodiment of the prophecy that he will be recognised because of his deeds. The question that arises is that after having the dream why did he make a claim on oath that he is the Promised Reformer? All these contradictory statements are saying that Mirza Bashiruddin Mahmud Ahmad was very fond of this prophecy and wanted to allay his fears about the Promised Reformer. According to the idiom naa

rahay ga baans naa bajegi bansuri - to get rid of the root of the problem.

O my Ahmadi brothers!! The above statement of Mirza Bashiruddin Mahmud Ahmad Sahib shows that the Divine Revelation of the Promised Reformer had always attracted him and he used to cogitate on it. He knew that if anyone else became the proof of the Prophecy then his claim as the Promised Reformer would be a great error, however, on 28th January 1944 on the bedrock of the dream he settled the predicament and on its grounds established his claim. Mirza Bashiruddin Mahmud Ahmad Sahib On the night of 7th-8th January 1944, had a dream whilst staying in Lahore at the home of Sheikh Bashir Ahmad Sahib (His dream can be read in News Number 82) This gentleman's dream is a dream of the ego, because the following words of The Truthful and Just Imam Mahdi Hadhrat Mirza Ghulam Ahmad (as) are definite proof of this because Hazur in reference to his inspiration states that the :

Inspiration can be both merciful or satanic and when a man interferes with his nafs (the self) and thoughts, that he should hearken the seeking of Allah's counsel (Istikhara). Especially if the individual has in his heart a desire that is hidden , that if any good or evil word is known to him as inspiration , evil or good if he knows the inspiration, then Satan will interfere in his desire and declarations that are uttered by his tongue, in fact it is a satanic declaration. This interference sometimes happens during revelations to Prophets and Messengers but it is taken out without stopping. In this regard, Allah mentions in the Holy Qur'an Sura Al-Hajj (Ch 22:53)

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَسُولٍ وَلَا نَبِيٍّ إِلَّا إِذَا تَمَنَّى أَلْقَى الشَّيْطَانُ فِي أُمْنِيَّتِهِ

Never sent We a Messenger or a Prophet before thee, but when he sought to attain his object, Satan put obstacles in the way of what he sought after.

(Azala Auham - Ruhani Khazain Vol 3, p439)

(1) If you read the statements declared by Mirza Bashiruddin

Mahmud Ahmad Sahib about his status before the dream and then investigate the dream in the light of Hadhur (as) above mentioned statement, then you would have absolutely no doubt that the dream of Mirza Bashiruddin Mahmud Ahmad was a satanic suggestion of his inner self.

(2) Mirza Bashiruddin Mahmud Ahmad Sahib was obsessed with being the Promised Reformer (Musleh Maud) and the evidence of that was his multitude of statements prior to the dream.

How Mirza Bashiruddin Mahmud Ahmad Sahib deviate from his previous statements while observing the dream and making his claim to be the Musleh Maud (Promised Reformer)??

After seeing the dream between the night of 7th and 8th of January 1944, Mirza Bashiruddin Mahmud Ahmad Sahib states in a Friday Sermon in Qadian on the 28th January 1944 that :

1. People have stated and asked me repeatedly that what is your advice relating to these Prophecies, but my state is as such that I didn't even try to read these prophecies seriously thinking that my ego (nafs) would not deceive me and I'm not lead to say or think anything that is against the incident. (Alfazi 1st February 1944, p5 column 2).

O my Ahmadi sisters, brothers, elders and readers, This humble one has stated at the outset of this lecture that the statements Mirza Bashiruddin Mahmud Ahmad Sahib has documented regarding his Nafs (inner self), that he is talking about after the dream is the self absorbed desire of the so called Second Khalifa. It had instilled in him a strong desire that the people should somehow be able to associate the 20th February 1886 Divine Prophecy of the Promised Reformer - Musleh Maud (the Promised Zaki Ghulam - Masih-uz-Zaman) and to that effect, he made various statements and presented all sorts of material to the naive Ahmadis so that they would not feel any difficulty in relating this prophecy to him. In the same Friday Sermon he states:

2. Today I have asked for the first time that these prophecies be brought to me and then investigate the reality of them and establish what Allah the Almighty had intended in these prophecies. (Alfazi 1st February 1944, p5 column 2).

O my Ahmadi brothers and other readers, in June 1937, Mirza Bashiruddin Mahmud Ahmad Sahib writes in a letter to Chaudhry Zafrullah Khan Sahib “As far as I have come to realise that the content of this prophecy is 90% connected to the achievements of my Khilafat.”

This gentleman in January 1944, presented a self absorbed dream after which he made the false claim of the Promised Reformer (Musleh Maud) (False claim because that Promised Zaki Ghulam as a physical son was not even born in the Household of the Muhammadi Maryam Hadhrat Mirza Ghulam Ahmad (as). (See News Number 170 alghulam.com) states in a Friday sermon:

“Today for the first time I have requested the Prophecies be presented to me and then investigate the reality of them and establish what Allah the Almighty had intended in these prophecies.”

O my Ahmadi sisters, brothers, elders and readers :

1. Please tell me for yourself and decide that which of the two contradictory statements of Mirza Bashiruddin Mahmud Ahmad Sahib should be considered as true and which one false?
2. According to me both of these statements of Mirza Bashiruddin Mahmud Ahmad Sahib are lies. The truth is Don't lie.
3. O my Ahmadi brothers, the claimant that makes such contradictory statements, how can his claim of being Musleh Maud be true? Can Allah make such a corrupt and deceptive person subject of the Divine Prophecy regarding the Nishane Rehmat the Promised Zaki Ghulam (even if he is the so the recipient of the Divine Revelation)?

Prayer of the Man of Truth (Lion of Allah)

Abdul Ghaffar Janbah - Kiel, Germany

Maud Zaki Ghulam Masih-uz-Zaman
Maud Mujaddid 15th Century AH

Freedom for All, Slavery for None

5th December 2020

Translation by Syed Aqeel Zakria

