

Criterion of Truth

Part 1: Response to Munir Ahmad Azim's speech dated 17th June 2011

Dear Munir Ahmad Azim Sahib,

اسلام عليكم ورحمة الله وبركاته

I am in receipt of summary of your speech dated 17th June 2011, forward by one of your disciple Mr. Fazil Jamal Sahib. Thanking you both for giving me timely opportunity to reply to the questions posed. Your first question is,

1. He cites the strict 23 years as the time-limit for the keeping alive of a claimant of revelations. He mentions the sayings of Massih Maoud (as), but are the words of Massih Maoud (as) “**Quranic Law**” as he states in his refutation to Fazil Jamal Sahib?

Firstly, I do not say strict 23 year the time limit for keeping alive of a claimant of revelations. On the contrary, I say it is an established fact from the Holy Quran that anyone who forges and attributes sayings to Allah he is killed due to cutting-off his life artery within the period of twenty-three (23) year which is the period of prophet-hood of Anhadhrat. Impostor does not get respite for twenty-three (23) year or more. Bear in mind that twenty-three (23) year is a period established from Holy Quran Surat Al-Haaqa verse 45-48. Let us find out how this period of twenty-three year is established. Allah the most High says in the Holy Quran:

﴿٤٥﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٧﴾ فَمَا مِنْكُمْ مِّنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٨﴾

Translation: “**And if he (Aanhadhrat ﷺ) had forged and attributed any sayings to Us, We would surely have seized him by the right hand, and then surely We would have severed his life-artery, and not one of you could have held Us off from him.**” (Surat Al-Haaqa, 45-48)

In these holy verses, Allah Almighty has prescribed punishment of impostor for forging and attributing any sayings to Him. He has described the punishment for impostor as an example of Anhadhrat who is His most beloved. That is had he forged and attributed any sayings to Him then his life-artery would have cut-off and he would have been destroyed. If this was the punishment for His most beloved, had he forged and attributed any sayings to Him then who else can escape this punishment after forging and attributing any sayings to Him.

If we ponder over these four verses of Holy Qur'an, then we know that in the first verse Allah Almighty has described the offence (i.e. if he had forged and attributed any sayings to Us). Then in the second verse Allah Almighty describes his first action that He does not let impostor long to continuously spread his imposture and misguide His people. On the contrary, He comes in action, get hold of him, and seize him.

Then in the third verse, Allah Almighty describes that He then executes His punishment i.e. his life-artery is cut-off. Then in the fourth verse, Allah Almighty says that We will continue to punish him and you people do your best to safe him from Us but you never be able to safe him. We will continue to torture him and destroy him and remove him from the surface of the earth and set example for others.

All Muslim Scholars, Oliya-Allah, Khatamul-Kulafa Hadhrat Mahdi & Massih Maud', Hadhrat Mirza Bashiruddin Mahmud Ahmad[ؒ]Khalifatul Massih Al-Sani, Hadhrat Khalifatul-Masih the First[ؒ], Sahaba of Hadhur[ؒ], other Jamaat Ahmadiyya Khulafa including current head of Jama'at Ahmadiyya (Qadiani group) Mirza Masroor Ahmad and other scholars has agreed that Allah Almighty has presented these verses of Holy Quran in support of the truthfulness of Anhadhrat[ؒ] that if this prophet despite being Khatamun-Nabiyeen would have forged just a single lie on Allah then surely Allah would have killed him and he must not given this much respite that much he has been given i.e. twenty three (23) year. As a matter of proof, I present the following examples.

(1) Hadhrat Mahdi & Massih Maud'[ؒ]'s interpretation:

In the light of above mentioned verses of Holy Quran, Hadhrat Mahdi & Massih Maud'[ؒ] says;

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

(2) Interpretation of immediate followers of Hadhur[ؒ]:

Hadhrot Mahdi and Massih Maud'[ؒ] says, “Some people from my Jamaat presented this argument to Hafiz Sahib that in Holy Quran Allah the most High command this like a naked sword that if this prophet had forged lie on Me and tell lie in any matter so then I would have cut off his life artery and he would not have lived for this much long time. So now when we test our this Massih Maud on this criterion so by looking at the Baraheen-e-Ahmadiyya it is proved that this claim of being from Allah and of receiving divine revelation is since thirty year and from twenty one year Baraheen-e-ahmadiyya has published. If for this period, being remained in peace from being killed of this Massih is not the proof of his being truthful then it is certain that God forbid Aanhadhrat[ؒ] remaining secure from being killed until twenty-three year is not the proof of his truthfulness. (Ruhani Khazine, volume 17, page 42)

(3) Khalifatul Massih the First[ؒ]'s interpretation:

Hadhrot Khalifatul Massih the First, Hadhrot Hakim Noruddin Sahib[ؒ] says on this subject;

﴿٤٥﴾ لَأَخَذْنَا مِنْهُ بِالْيَمِينِ ﴿٤٦﴾ ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ ﴿٤٧﴾ فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ ﴿٤٨﴾ ... In this attention has drawn to the prophecy that has written in the Bible in book Istasna, chapter 18 for Maseel-e-Musa. That this will be the proof of the truthfulness of this Prophet that if he will forge lie on Allah he would be killed. This is a proof of the truthfulness of Aanhadhrat[ؒ], that neither was he killed nor he was

unsuccessful and on this manner for time to come it is a sign for every Mamur that any impostor after forging lie on Allah can not live for 23 year. (Haqaiqul Furqan, volume 4, page 203)

(4) Mirza Bashiruddin Mahmud Ahmad khalifatul Massih Al-Sani[ؑ]'s interpretation:

Mirza Bashiruddin Mahmud Ahmad[ؑ] says in explanation of above-mentioned verses in his book Anwarul Aloom;

“In the Holy Quran Allah the most High has presented another proof of true prophet and that is: **وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ - لَأَخَذْنَا مِنْهُ بِالْيَمِينِ - ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِينَ (الحاقه ٤٥-٤٧)**. Allah the most High says about Rasool Allah peace and blessings of Allah be upon him that had he forged lie on Us so because We are Mighty that is why it is not ordinary thing to forge lie on Us. That is why We would have held his hand and would have severed his life artery. This is the proof of truthfulness of Rasool Allah peace and blessings of Allah be upon him that Allah presents. According to this, we see whether Hadhrat Mirza Sahib[ؑ] was truthful or not ... **if Hadhrat Mirza Sahib was not truthful then it was imminent that Allah the most High would not have let him lived for thirty (30) year after making his claim....**” (Anwarul Aloom, volume 5, page 118-119)

(5) Hadhrat Mirza Bashir Ahmad M. A[ؑ]'s interpretation:

Hadhrat Mirza Bashir Ahmad M. A son of Mirza Ghulam Ahmad[ؑ] has written a book titled “False claimant of Nabuwat and Sayyadna Hadhrat Massih Maud[ؑ] – the determining criterion of verse **وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْأَقَاوِيلِ**”. In this book he has proved from Holy Quran and from the statements of great Muslim Scholars that anyone who forges lie on Allah, he is killed and he does not get respite for twenty three (23) year. This book is in Urdu and it can be obtain from www.alghulam.co.uk.

Now the question is, when all Oliya-Allah, great Muslim Scholars before Hadhur[ؑ], Hadhur[ؑ] himself, Jamaat Ahmadiyya khulafa, Jamaat Ahmadiyya scholars until now have been believing this Quranic argument, that anyone who forges lie on Allah will be killed by cutting-off his life artery within the period of twenty-three (23) year so then why after fifteen hundred (1500) year Munir Ahmad Sahib or Jamaat Ahmadiyya Sahih al Islam need to change it? Just because Mirza Bashiruddin Mahmud Ahmad claimed to be Musleh Maud and his life-artery was cut-off just after ten (10) year and he died within the period of twenty-three year.

Secondly, I have not stated anywhere in my article that the words of Hadhrat Mahdi & Massih Maud[ؑ] are Quranic law. If the words of Rasool Allah peace and blessings of Allah be upon him cannot be called Allah's words or the words of the Holy Quran then how can we call Hadhur[ؑ]'s words as Quranic law. In fact I have called this Holy criterion a Quranic law, argument or principle; that if anyone who forges and attributes lie to Allah, will be killed due to cutting-off his life artery and he does not get respite for twenty three (23) year or more on the basis that it is an established and practically proven fact from the Holy Quran and Sunnah-tullah since ever. I have mentioned in my article that Hadhur[ؑ] was explaining the Holy Quran verse 45 of Surat Al-Haaqa to his friend. Once he finished explaining this Holy verse to his friend. On the same night or the next, Allah the most High confirmed to him through a revelation that the

meanings of this verse that he explained to his friend are correct. That is anyone who forges and attributes lie to Allah will be killed due to cutting-off his life artery and he will not get respite for twenty-three (23) year or more, which is the period of Prophet-hood of Holy Prophet. If Allah the most High confirmed through revelation these meanings of verse 45 of Surat Al-Haaqa then I ask you why we cannot call it Quranic Law or Quranic argument or Quranic belief etc. For argument sake if we assume that despite it we cannot call it Quranic Law then the question is whether this fact that anyone who forges lie on Allah is killed with in the period of twenty-three (23) year is right criterion or wrong criterion? If you say and as you do say that, it is not correct. It is just Hadhur's personal opinion. Then let us see what devastation it would cause. Hadhurat Mahdi & Massih says;

“God's all books give testimony that impostor is soon killed he certainly does not get that age that can be given to Truthful. The king of all Truthful is our Prophet ﷺ; he had given twenty-three (23) year period for receiving divine revelation. This period is the criterion for Truthful till the Day of Judgment.”

(Arba'een, Ruhani Khazine, volume 17, page 468)

First Devastation: that God forbid Hadhurat Massih Maud's such ignorant person who made this statement without reading or checking all Holy books that whether it is indeed established from these holy books that impostor is soon killed and he is not granted age that can be given to Truthful. I ask you whether God forbid this is a ridiculous ignorance or a plain lie of Hadhur? I tell you that certainly neither it is ignorance nor a lie; it is indeed an established fact exactly as Hadhur has stated.

After it, Hadhur continue to say;

“And thousands of curse of God and of angels and of God's pure people are on that person who includes any fraudulent liar in this pure criterion.” (Ditto, page 468)

Second Devastation: If the period of twenty three (23) year is just Hadhur's opinion and neither it is established from previous Holy books nor it is established from Holy Quran and nor it is correct as you do say then I ask you what Hadhur was doing with their opponents or other Muslims? Are you saying that he himself was mistaken on this issue and yet he is been sending thousands of curse of God and of angels and of God's pure people on the people who according to you were in fact correct in saying and advising him that this period of twenty three (23) is nothing. And there have been many impostors in the world who forges lie on Allah and lived more than twenty three (23) year and even they given him the name of prophets as you have given me in your question 4. Are Allah's Nabi, Massih, Mahdi, and Khatamul Khulafa come in the world to make God forbid ridiculous mistakes and to send thousands of curse on innocent people on the issue on which in fact they are themselves mistaken? Are these the deeds of prophets? Certainly not, I assure you, you will see with your own eyes that anyone who forges lie on Allah will be killed due to cutting-off his life artery in accordance with this Quranic verdict certainly with in the period of twenty-three (23) year and you will see curse on those who include any fraudulent liar in this pure criterion.

Hadhur[ؑ] further says;

“Then the way Holy Quran stated in very clear words that had this Prophet forged lie so then this criterion of age of receiving divine revelation would not have given to him. And Torah too testifies the very same and Bible too testifies the very same...” (Ditto, page 469)

No reasonable person can call this statement of Hadhur[ؑ] as his personal opinion. It clearly tells us that Hadhur[ؑ] is saying, it clearly stated in Holy Quran that had this Prophet forged any lie on Allah so then this criterion of age of receiving divine revelation would not have given to him and Holy book Torah and Bible both testify this Truth. Then how can you say that it is Hadhur[ؑ] personal opinion? If you ask, show us where it has written in Holy Quran, Holy Bible and Holy Torah. Then my question to you is God forbid had Hadhur[ؑ] told this lie and deceived whole Ummat-e-Musalma that it has stated in the Holy Quran in very clear words and Bible and Torah testify it too? Certainly, it is stated in Holy Quran but to see it you need to believe Hadhrat Mahdi & Massih Maud[ؑ] whom Allah the most High has sent as an Arbitrator. Otherwise, you will not be able to see it. Its further details will follow in the next section. Your second question is,

2. If this 23 years is mentioned in the Holy Quran, I want him to come forward and state in which chapter and verse this Quranic verse is found?—He is taking the absolute saying of Hazrat Massih Maoud (as) – the opinions he has on the subject -- as Quranic law, but...

I do not say that twenty-three (23) year has written in Holy Quran rather I say that twenty-three (23) year established from Holy Quran Surat Al-Haaqa verse 45 to 48. If it is not written or established from Holy Quran then why khalifatul Massih the First and Hadhur[ؑ] Sahaba including Mirza Bashiruddin Mahmud Ahmad said in explanation of Surat Al-Haaqa verse 45 to 48, that impostor is soon killed and he is not granted the age of prophet-hood of Anhadhrat[ؑ] i.e. twenty-three year after forging lie on Allah? If you do not believe Hadhrat Mahdi & Massih Maud[ؑ]'s words, his Sahba's words, and his khulafa's words including your lord Mirza Bashiruddin Mahmud Ahmad (khalifa Sani) then do you believe Allah's words? Will you reject Allah's words by saying it Allah's personal thoughts? If not then come and agree this issue by Allah's words. Allah Almighty says in Holy Qur'an:

“And if he had forged and attributed any sayings to Us, We would surely have seized him by the right hand, and then surely We would have severed his life-artery, and not one of you could have held Us off from him.” (Surat Al-Haaqa, 45-48)

In these verses Allah Almighty says, (1) Impostor is seized (2) Impostor life-artery is severed (cut-off) (3) No one can save impostor from Allah's wrath.

What happened in the case of Khalifa Sani? Was khalifa Sani not seized on 10th March 1954 only 10 year after his claim? Was his life-artery not severed (cut-off) on 10th March 1954? Despite every effort from around the world, no one could save him from Allah's wrath and after extreme continuous sufferings of 11

year and 8 month; he died due to cutting-off his life artery on 8th November 1965. Hence, in accordance with Allah's words he proved a fake claimant of Musleh Maud.

Your third question is,

3. Is he absolutely sure and certain that his leader, Janbah Sahib, or does Janbah Sahib himself has the absolute guarantee from Allah that he shall live for the strict time-limit of 23 years of the prophethood of the holy prophet of Islam? When specifically did Janbah Sahib (the date, time and year) proclaim himself to be Musleh Maud? Did the prophets mentioned in the Holy Quran lived only for 23 years? Is this a criterion for claiming divinely-sent Imamah? Or just claiming to receiving divine revelations?

Yes, I have complete trust on Allah the most High who has mentioned in Holy Quran this criterion that anyone who forges lie on Allah will be killed; such execution takes place within the period of twenty-three year. Because Abdul Ghaffar Janbah Sahib is the true Musleh Maud and he is raised by Allah the most High with Ruhul-Qudas and certainly he has guarantee from Allah the most High that he cannot die due to cutting off his life artery within the period of twenty-three year. As the Sign of truth from Allah, the world will see he would live much more than twenty-three year after his claim. This is the reason that Allah has called Musleh Maud by the name of Fazl-e-Umar. Where Allah the most High has given this general guarantee to all Mamur Minullah, He has given special guarantee to Abdul Ghaffar Janbah Sahib as being the true Musleh Maud as it is evident from the following part of prophecy Musleh Maud;

“We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.” (Tadhkira, page 86)

Allah the most High through His revelation appointed Abdul Ghaffar Janbah Sahib as Musleh Maud on Mid December 1983. On 2nd April 1993 and 22nd February 1997, he informed khalifatul Massih IV, Mirza Tahir Ahmad[ؑ] about his claim by writing letters. Then on 10th June 2002, he sent him his complete claim with supporting arguments in the form of a book. These letters and Hadhrat Mirza Tahir Ahmad khalifatul Massih IV[ؑ] responding letters published on www.alghulam.com since 2004. It has been 27 year and 06 month since he has received first revelation of appointment. It has been 17 year and 06 month since he has informed Hadhrat Mirza Tahir Ahmad[ؑ] Khalifatul Massih IV about his claim. Then you further ask, **“Did the prophets mentioned in the Holy Quran live only for 23 years?** When did I say that prophet or Mamur Minullah only live for 23 year? On the contrary, I say that it established from the Holy Quran that anyone who forges lie on Allah would be killed within the period of twenty-three (23) year due to cutting-off his life artery. In other words, anyone who claims to be Prophet or of being Mamur-Minullah must not die due to cutting-off his life artery within the period of twenty-three year. Twenty-three year is the criterion for deciding between Mamur Minullah and Impostor. Impostor cannot live twenty-three year after forging lie on Allah and Mamur-Minullah cannot die within the twenty-three year of his claim. All prophets mentioned in the Holy Quran none of them had died within the period of twenty-three year of

their claim due to cutting-off his life artery or whatever the punishment way was described in their Holy book for Impostor. For example in the Torah false prophet's punishment is that, he is killed on wooden cross. This is the reason that Jews tried to kill Hadhrat Essaؑ on the wooden cross to prove him an impostor. Had they succeeded in it? Hadhrat Essaؑ lived for 125 year. You will not find example of a single Mamur-Minullah who has died like impostor. You further say, ["Is this a criterion for claiming divinely-sent Imam? Or just claiming to receiving divine revelations?"](#)

Yes, it is for divinely sent Imam as Hadhurؑ says, ["anyone as an impostor claims of Nabuwat and of becoming God's appointed so then certainly he will not get life span similar to the period of Prophet-hood of Aanhadhrat ﷺ."](#) (Arba'een Number 4, Ruhani Khazine, volume 17, page 430).

Your fourth question is,

4. [A homework for Mansoor Ahmad Sahib: After the prophets made their proclamations, for how long did they lived? 1. Hazrat Adam \(as\), 2.0 Hazrat Ibrahim \(as\), 3. Hazrat Musa \(as\), 4.0 Hazrat Issa \(as\), 5.0 Hazrat Nuh \(as\), 6. Hazrat Yaqoob \(as\), 7.0 Hazrat Yunus \(as\), 8.0 Hazrat Hud \(as\), 9. Hazrat Salih \(as\), 10. Hazrat Shuaib \(as\), 11. Hazrat Dawud \(as\), 12. Hazrat Suleiman \(as\), 13. Hazrat Ayuub \(as\). For the time being, only these prophets. We shall come again more concerning the *Kulafa-e-Rashiddeen and the Mujaddids later on.*](#)

Maulana Nabiullah Sahib! Why Hadhrat Mahdi & Massih Maudؑ decision is not acceptable to you? Had Allah not appointed him as Hakam-o-Adal ((the arbitrator)) to judge between the people? Had Hadhurؑ not said, "My Status is not of an ordinary Molvi on the contrary my status is like of Sunan-e-Anbiyya. Believe me a Heavenly person. Then these all disputes and disagreements that have occurred in Muslims can be resolved at once. Who has come as the Arbitrator after being appointed by God as a Mamur. **The meaning of Holy Quran he will do that very will be correct and the Hadith to which he will declare correct that very will be correct.**" (Malfozat, volume 1 of 5, page 399)? Had Hadhurؑ not resolved this issue in his time when his opponents and enemies brought forward the very same issue? Do you believe afore-said status of Hadhurؑ? If you do, then why Hadhurؑ decision is not acceptable to you? For those who are unaware of his decision I write below Hadhurؑ decision on this issue;

["Since this world begun a single human will not be found as an example who has given twenty three \(23\) year like our Sayyad -o- Sardar Nabi ﷺ and then appeared to be false in the claim of being recipient of Divine revelation. This is a special honour that Allah the most High has bestowed on our Nabi ﷺ that his period of Prophet-hood has also been fixed as the criterion of Truth"](#) (Arba'een Number 3, Ruhani Khazine, volume 17, page 409)

Further, I ask you why Allah the most High has said in Holy Quran (4:158) about Hadhrat Essaؑ:

وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ... وَمَا قَتَلُوهُ يَغِيْبًا Why Allah has not said this about any other prophet that neither he has killed and nor he has died on the cross? Why Allah has said this only about Hadhrat Essaؑ? Because no other prophet of God even alleged to die like an impostor. Except Hadhrat Essaؑ who had indeed alleged to

die like an impostor by his own followers (Christens). That is why we only find in Holy Quran about Hadhrat Essa[ؑ] that Allah the most High overruled this allegation of Christens that he had died like an impostor by saying *وَمَا قَتَلُوهُ وَمَا صَلَبُوهُ*. I hope this would be enough for any fair-minded person. Your next question is,

6. Massih Maud (as) went to Hosiarpur for 40 days, was it for Janbah Sahib? Was that why he published the green pamphlet?

Munir Ahmad Sahib! Yours this question as a claimant of Musleh Maud II clearly discloses your study and understanding of this subject that you even do not know for what reason Hadhur[ؑ] visited Hosiarpur for forty days. Although you as a criticism have mentioned that, was it for Janbah Sahib? Perhaps it is in your mind that indeed Hadhur[ؑ] went to Hosiarpur to request Allah for a son (khalifa Sani)? Hadhur[ؑ] first writing is Braheen-e-Ahmadiyya and all four parts of this book published by 1884. In this book, Hadhur[ؑ] presented great arguments in support of the truthfulness of Islam, Holy Quran and Anhadhrat[ؑ]. He[ؑ] called people of all nations and followers of all religions for contest, and given open invitation to show signs in support of his truthfulness. The purpose of this invitation was that those people who are unaware of the true path and are deviated from the true path they not only become certain on the existence of Allah Almighty rather become aware of the truthfulness of Islam and Holy Quran. He[ؑ] said the God who speaks before He also speaks now and if any one is in doubt then he can live with me and satisfy himself. He[ؑ] said in an announcement;

“The actual object script for the conveying of which, I have been appointed Mamur. It is that the true religion, which is in accord with the will of God is only Islam and divine book that is from God is preserved and necessary to be act upon is only the Quran. Other than scientific arguments, there exist Heavenly signs (miracles and prophecies) on the holiness of this religion and on the truthfulness of the Quran. Which, a true seeker can clearly see with eyes by following the love and patience of this humble (writer Braheen-e-Ahmadiyya). If you doubt the holiness of this religion or the truthfulness of those Heavenly signs then having being the true seeker you should come to Qadian. And by living in the company of this humble for one year, you can see those Heavenly signs with your own eyes... This matter has been promised from God in which there is no chance for change. (Majmua Ishtaharat, volume 1, page 21)

After this open announcement, Hindus of Qadian wrote a letter to Hadhrat Mirza Sahib[ؑ] requesting for showing sign. In this letter they write;

“That the terms in which you have sent registered letter as for as London and America that provided that seeker be true and stay with us for one year in Qadian then God the most High must show him such signs with regard to the proof of the truth of Islam that are beyond human power. So we people who are yours neighbour, are more rightful than people of London and America. And we say on oath to you that we are the true seeker... We write this agreement with complete truthfulness and honesty by considering our

Permashar present and seeing and from it want to stand our pure intention. And year, which is fixed, for showing signs that will be counted for from beginning of September 1885 which will end at the end of September 1886. (Ditto, page 92-94)

In reply, to this request of Hindus of Qadian, Hadhur[ؒ] writes;

“Yours favoured letter in which you people have requested to see Heavenly signs, I have received. Because this letter is completely based on, honesty and seeking after truth and a Jamaat seeker of truth that is total of ten have written it, therefore with all thanks accept its subject. And covenant with you that if you people remained affirmed on the covenants that you people have made in your letter then from the support and help of God Almighty Jallashana any such sign will be shown to you which to be beyond human power.” (Ditto, page 95)

From a long time, Hadhur[ؒ] had this intention to spent somewhere in lonesomeness consecutive forty days in the worship and praying to Allah Almighty. Initially Hadhur[ؒ] intention was to go to Sojan-Pur.

Afterwards Allah the most High revealed to him through revelation that,

“Your knot-opening (resolve of enigma) will be in Hoshiarpur” (Sirratul Mahdi, volume 1, page No. 55 – tradition no. 86)

Therefore, for the reason of this Chilla (forty days worship in lonesomeness) Hadhur[ؒ] went to Hoshiarpur with his three disciples (Molvi Abdullah Sahib Sanori, Hadhrat Sheikh Hamid Ali Sahib and Miyan Fatah Khan Sahib). In Hoshiarpur Hadhur[ؒ] stayed in the residence of Sheikh Rais Ahmad Sahib. During these forty days, one day when Molvi Abdullah Sanori[ؒ] went up to deliver him his meal then Hadhur[ؒ] said; “Miyan Abdullah! In these days, the doors of very big blessings of God are opened to me and some times until late Allah the most High continue to talk with me. If I write these all then it would be many pages.” (Ditto 56 to 57)

Therefore, after forty days on the day of 20th February 1886, Hadhur[ؒ] published an announcement and in this announcement with other prophecies, a magnificent prophecy Musleh Maud published. Now that we knew that Hadhur[ؒ] had gone to Hoshiarpur for forty days Allah’s worship in loneliness, and to urge Allah Almighty for Heavenly sign for those people who accepted his challenge. Because of this Chilla Allah Almighty not only bestowed on him the signs for those people rather, He bestowed great sign of his ultimate victory. The Heavenly sign shown to those people is not relevant here that is why I leave it aside. But the question here is the prophecy Musleh Maud that was bestowed on Hadhur[ؒ] as a result of this Chilla, was it a sign for those people who accepted Hadhur[ؒ] challenge or was it a sign for his ultimate victory and manifestation of his Truth? If this prophecy was as a sign for them then it should have fulfilled during the agreed period for showing off Heavenly signs i.e. from 1/09/1885 to 30/09/1886 as mentioned above. Was Khalifa Sani born within this period? No, he was born on 12/01/1889. Hadhur[ؒ] all sons were born after this period. If this prophecy Musleh Maud was about khalifa Sani then why Hadhur[ؒ] stated the following at the birth of Khalifa Sani?

“Accordingly to-day Saturday Jan. 12, 1889, a son has been born named Bashir and Mahmud by way of good omen. An announcement will be made after full disclosure as I have not yet been given to understand whether this son will grow up and be the promised Reformer or whether there is some other one.”

(Tadhkirah (Urdu, 6th edition 2006) page 132, with ref. to English edition 2004, page 211)

If this prophecy was about khalifa Sani then why Hadhur[ؑ] declared his fourth son (Sahibzada Mirza Mubarak Ahmad) the title of prophecy Musleh Maud? As Hadhur[ؑ] says;

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

If this prophecy was about khalifa Sani then why Hadhur[ؑ] applied this prophecy on the son of Khalifa Sani Mirza Naseer Ahmad who was then died in his young age?

If this prophecy was about khalifa Sani then why khalifa Sani prescribed this prophecy for any spiritual son of future generation? As he says;

“Therefore, when from Quran & Hadith it is proved so then why objection is raised on Hadhrat Aqdas[ؑ] that he was given promise of a son which was not fulfilled. The promises of God never postponed and these must be fulfilled, similarly would also happen here. From these revelations, it was not meant that son will be born from Hadhrat Aqdas[ؑ] himself. On the contrary, it was meant that in the future a such person will be born from his progeny who in the sight of God will be as if his son and other than his four sons he will be declared his fifth son such as Hadhrat Essa[ؑ] is called son of Daud, in the same way he will be called his son.” (Rasala Tashezul-Azhan, William 3, 6-7, page 302-303, dated June-July 1908)

The purpose of the writing of “Green Announcement” was to remove this allegation that he has categorically declared any of his sons the title of prophecy Musleh Maud. As it is evident from the following statements;

(1) “It (Green Announcement-copyist) has written by the Promised Messiah[ؑ] to remove the doubts and misgivings that had arisen out of the death of his son Bashir, the First.” (Green Announcement, (introduction) page iii)

(2) I did not make any categorical statement on the basis of Divine revelation that this was the [promised] boy who would grow to maturity. I also delayed the publication of Siraj-e-Munir in expectation of some Divine revelation that would reveal the truth about this boy, for only then could I write about it confidently and comprehensively. Since I never expressed any definite opinion about the deceased boy on the basis of revelation, and never published a single revelation in this connection, I am only left to wonder who whispered all these things into the ears of my opponents? (Ditto, page 6)

From Hadhur[ؑ] these statements of “Green Announcement”, it is clear that at the time of writing of this book Allah had not revealed to him[ؑ] as to who will be promised son and when and where he will be born. As he mentioned, he had delayed the publication of his book Siraj-e-Munir in expectation of Divine revelation confirming the details of the promised son that who will be he and when and where he will be

born etc. Hadhur[ؑ] published his book “**Siraj-e-Munir**” in May 1897. Despite the fact, he has mentioned the birth of Mirza Bashiruddin Mahmud Ahmad and Mirza Sharif Ahmad on page 36-37 of this book but he has not declared any of them as the title of Prophecy Musleh Maud. Instead, he has declared his fourth son Mubarak Ahmad the title of Prophecy Musleh Maud in his book “Taryaq-ul-Qalub” which was published in October 1902. As it is evident from the following statement of Hadhur[ؑ]:

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

Maulana Munir Ahmad Sahib! Is announcement of 20th February 1886 not about Musleh Maud?

However, what happened after it? Afterwards Mubarak Ahmad died on 16th September 1907 at the age of 8 year. But on the day of his death Hadhur[ؑ] received revelation; **”إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ”**. **We give you good news of a meek Ghulam.**”(Al-Hakam, volume 11, number 33, dated 17th September 1907, page 1, with reference to Tadhkira, (Urdu, 6th edition 2006) page 619) Now to be meek indeed is a sign of Musleh Maud, such as Allah the most High says about him; **”He will be extremely intelligent and understanding and will be meek of heart”** Therefore this meek Ghulam whose glad tidings was given on the day Mubarak Ahmad died, was indeed Musleh Maud.

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

“But to be sacrificed to God’s powers that when Mubarak Ahmad died, immediately God the most High sent this revelation. **”إِنَّا نُبَشِّرُكَ بِغُلَامٍ حَلِيمٍ - يَنْزِلُ مِنْزِلَ الْمُبَارَكِ -”** i.e. **We give you good news of a meek Ghulam. He will descend in place of Mubarak Ahmad and will be his representative and will be his image**, thus God did not wished that enemy to celebrate. Therefore at the time of death of Mubarak Ahmad gave the glad tidings of another son so that it to be deemed that Mubarak Ahmad is not died rather he is alive.” (Tadhkira page 622 (Urdu, 6th edition 2006), with reference to Majmua Ishtaharat, volume 3, page 587)

Because after the birth of Sahibzada Mubarak Ahmad i.e. after 14th June 1899 no son was born to Hadhur[ؑ] as the image of Mubarak Ahmad and in this way this Divine prophecy was deviated from his physical sons and transferred further on to his spiritual progeny.

You further say; **is Janbah Sahib from the very own seed (sperm) of Hazrat Massih Maoud (as)?**

From your statement it appears that, you believe that Musleh Maud has said to be born from the seed (sperm) of Hadhur[ؑ]. Munir Ahmad Sahib! Hadhur[ؑ] had applied prophecy Musleh Maud on Mirza Naseer Ahmad son of Mirza Bashiruddin Mahmud Ahmad (khalifa Sani) who then died at very young age. Was this son (God forbid) born from the seed (sperm) of Hadhur[ؑ]? **شرم آپ کو مگر نہیں آتی** For details please read the following statement of Mirza Bashiruddin Mahmud Ahmad Khalifatul Massih Al-Sani[ؑ];

“From these revelations it was not meant that son will be born from Hadhrat Aqdas himself. On the contrary, it was meant that in the future a such person will be born from his progeny who in the sight of God will be as if his son and other than his four sons he will be declared his fifth son such as Hadhrat Essa is called son of Daud, in the same way he will be called his son. And Hadhrat Aqdas revelation themselves also support my words that I have written above i.e. كفىٰ هذا whose meaning was this that now no male offspring will be born to Hadhrat Aqdas, therefore after it, two girls were born and no boy was born. And this was also the view of Hadhrat Aqdas himself, because **he also applied a revelation to his grandson in which the glad tidings of son was given, otherwise if he was of the view that indeed he would have son then why he would apply it to grandson.** He should have interpreted it as son will be born in the days to come and revelation will be fulfilled. **Therefore it is clearly evident that those revelations were about the son of future generation,** though be grandson or the son of grandson or be after some time.” (Rasala Tashezul-Azhan, William-3, no. 6-7 pages 302-303 dated June July 1908)

Your next question is,

7. For how long will Janbah Sahib hide behind his disciple Mansoor Sahib and come forward to accept my challenge. Is a “Zaki Ghulam” likely to hide that much and not come forward to prove his veracity. From my challenge, he got a golden opportunity to prove his veracity that he is that true Musleh Maoud and the real progeny of Hadhrat Massih Maoud (as)? Let him come forward!!!

My brief answer to this question is due to very busy schedule of Abdul Ghaffar Janbah Sahib and for the reason that your claim is baseless (it is without any proof) he has not responded to you but be patient he will respond to your crackles as soon as possible.

Your next and last question is,

8. He has proclaimed that he is the real Musleh Maoud, can he cite the revelation he got. Did he come only for Mansoor Ahmad Sahib and the Ahmadi people or the whole world (all religions)?

As for as the revelations of Abdul Ghaffar Janbah Sahib is concerned I had responded to this question in my article, “**Lion of God**” please refer to it. Abdul Ghaffar Janbah Sahib is working day and night to respond to the questions he is receiving from around the world and it is evident from his web site alghulam.com. He has successfully lightened the candles of truth in United Kingdom, Pakistan, Germany and Canada etc. He has made all Ahmadiyya Sects speechless. He has removed the rust from the brains of Ahmadis. Ahmadis brain is now effectively working. Ahmadis are now getting on their feet. They are raising questions to their leaders and their leaders are worried. They are now almost ready for a big reform. Wait and see!

When it comes to you to reply to the questions that I posed on you in my article “**Lion of God**” you made an excuse that when Janbah Sahib will come forward then you will talk on this subject. Are you only come for Janbah Sahib? Why have you not responded to my questions to date? Without answering to our questions, you have jumped to Mubahilla? Is it not to deceit your own followers and to remove from their

minds doubt that in fact you are speechless against those questions? Is this the tradition on which Hadhur^{*} issued Mubahilla challenges? Despite many time answering the questions and allegations of opponents and enemies at the time of issuing Mubahilla, Hadhur^{*} yet again responded to their questions and allegations with the Mubahilla challenge. But you are totally speechless and to deceit your own followers you have raised Mubahilla challenge. You have raised this Mubahilla challenge to Abdul Ghaffar Janbah Sahib that is why I do not want to say any thing further on this subject as I have just come to know that Abdul Ghaffar Janbah Sahib has decided to respond to you. In the end, I pray may Allah open your eyes before things become irreversible.

Yours sincerely,
Mansoor Ahmed
18/07/11