

Friday Sermon: Prophecy of Musleh Maud - The Promised Reformer

20th February 2015

After greeting everyone with Assalamoalaikum wa Rahmatullah, and after tash-hud, ta'awwuz and recitation of Sura Al-Fatiha, Huzur Aqdas (may Allah strengthen him with His Mighty Help) said that:

Today is the 20th of February and this day is known in the Ahmadiyya Jama'at with reference to the Musleh Maud [Promised Reformer] Prophecy. The Promised Messiah (as) had sought a SIGN from Allah, the Exalted, in support of the truth of Islam, and this he did because the attacks on Islam by the non-Muslims had reached their very maximum of intensity. So he undertook a forty day effort of worship in solitude and Allah, the Exalted, informed him of an extraordinary sign in response to and accepting his prayers.

I will not be making mention of the details of this extraordinary sign. I have delivered several sermons about this already. Then many gatherings are held at this time of the year throughout all Jama'ats in which the scholars and speakers talk about this subject in detail. These details are brought to the fore in such meetings and many such jalsas will and indeed are taking place this year also.

Today I will present before you the things that Hazrat Musleh Maud (ra) himself said at various occasions about this prophecy at various occasion. All the related aspects can, of course, not be attended to but I will present a few such quotes.

In 1944, presenting the background of this prophecy, Hazrat Musleh Maud (ra) said: Fully 58 years ago, in 1886, in this city of Hoshiarpur, in this house that my finger is pointing at, an unknown, solitary, man from Qadian, not known fully even to the people of his own town Qadian, seeing the opposition that the people had towards Islam and its Founder, came to this humble place that was really a spare room of a much bigger house, to present himself in front of God, in solitude, to worship Him and seek his help and assistance. He stayed aloof from everyone and engaged in earnest prayers for forty days and God bestowed upon him a sign after these forty days of prayers. The sign was that not only would I fulfil these promises that I have made with you and make your name reach the corners of the earth but in order to fulfil this promise with even greater splendor, I shall bestow upon you a son who would be blessed with some special attributes and qualities. He would cause Islam to be spread to all parts of the earth. He would make the people understand the fine points of divine knowledge. He would be a manifestation of God's Mercy and Grace. And he would be bestowed the religious and worldly knowledge needed for the dissemination of Islam everywhere. And God would grant him a long life till he would attain fame the world over.

Then, at another place Hazrat Musleh Maud (ra) said: When this announcement was published, the enemies of the Movement began a long tirade of criticisms, and so on the 22th of March 1886 the Promised Messiah (as) published another announcement. The enemies had criticized that what confidence can one have in a prophecy that says I will be blessed with a son while it is known to all that sons are indeed born to people, it is rare indeed for there to be a person who does not have a son or has just daughters. Ordinarily we see that sons are indeed born to people all the time and no one declares the birth of sons to be a special sign of any type. So if a son is born to you how would this establish that in this way a special sign of God has been manifested to the world?

Answering this objection of the people the Promised Messiah (as) wrote in his announcement of March 22, 1886 that this is not just a prophecy but infact it is a grand heavenly sign which the Gracious God, Lord of

Majesty, has manifested in support of the truth and greatness of the Holy Prophet, the gracious and merciful Muhammad, the chosen one.

In this same announcement the Promised Messiah (as) also stated that by the Grace of Allah, the Exalted, and His Beneficence, and through the blessings of the Seal of the Prophets, may peace and blessings of Allah be upon him, the Gracious God has, by accepting the prayers of this humble one, promised to send such a blessed soul whose manifest and subtle blessings shall spread throughout the earth.

The fact of the matter is that if the Promised Messiah (as) had simply given the news of the birth of a son to him, even then this news on its own would have been a prophecy because there is a group of people in the world, no matter how small in number they may be, who are deprived of progeny. And secondly, when he made this announcement, he was more than fifty years of age and there are thousands of such people in the world for whom the birth of children stops after this age. Then there are those who have just daughters born to them and others who do have male offspring but whose male children die after a short period of their birth - and all these possibilities or doubts were present here in this case.

So first, to give the news of the birth of a son is not in the power of any man. But even assuming for the sake of the argument that the mere mention of the birth of a son is not anything worthy of being called a prophecy he says that when did I just give just the news that a boy would be born. I have not just said that a boy will be born to me. What I have said is that God, by accepting my prayers, has promised to send forth into the world such a blessed soul whose manifest and subtle blessings shall spread throughout the earth. So this was the summary of that revelation.

Some people raise the objection that he was not the Musleh Maud. He says that some people say that the Musleh Maud would be born from some future progeny of the Promised Messiah after some three or four hundred years, cannot come in the present age. Does no one from among them have the fear of God and look at the words of the prophecy and ponder over them? The Promised Messiah (as) writes that at this time a criticism is levelled against Islam that it does not have the power to manifest any signs in its own support. Pandit Lekh Ram was one such person levelling this criticism that if Islam is indeed true then a sign should be shown. Indarman Muradabadi was also making the same demand. The Promised Messiah (as) prostrates in front of God and prays to Him and asks Him to show such a sign that may make those seeking such signs may become convinced of the truth of Islam. So the Promised Messiah prays thus and these people who say that Allah responded to his prayers by saying that He will grant him a son in three or four hundred years from now who will be a sign of the truth of Islam. Is there even one person in the world who can say that this is something sensible or reasonable? This is like the case of a very thirsty person who goes to the door of someone and says that I am extremely thirsty for God's sake give me water to drink and the person responds by saying that look Sir please do not be afraid I have written a letter to America and by the end of this year I will receive a very high quality essence from there and we will make a sherbet from it next year and give it to you to drink. Not even the most mad of mad men would attribute such a thing to God and His Messenger.

Pandit Lekh Ram, Munshi Indirman Muradabadi and the Hindus of Qadian are saying that the claim on behalf of Islam that its God has the power to show a sign in its support is totally false and without any basis and that if there is any truth to this claim then we should be shown a sign. And the Promised Messiah (as) prostrates in front of Allah, the Exalted, and says O God, I beseech you to show me a Sign of Thy Mercy, a Sign of Thy Nearness and Thy Power; so this sign should have been shown in such a nearby time and period as would have been seen by the people who had asked for such a sign, while they were alive to witness it. So this is exactly what happened in 1889 when I was born in accordance with the prophecy of Allah, the Exalted, while these people who had asked for the sign were alive to witness it and as I grew the signs of Allah, the Exalted, continued to manifest themselves.

Making mention of one of his own visions, and how it fits into the prophecy of Musleh Maud made by the Promised Messiah (as), Hazrat Musleh Maud (ra) says: I am going to mention the similarities that exist between my vision and the Musleh Maud prophecy made by the Promised Messiah (as). In my vision I saw that the following phrase was made to issue forth from my tongue, "*anal masihul maudo, maseelohoo wa khalifatoh.*" [I am the Promised Messiah, his like and his Successor].

For these words to issue forth from my mouth was so strange - if it had been something in real life it would have felt very strange, but it felt so strange even in my dream that I would almost have been woken up by its shock - what words have issued forth from my mouth!

Afterwards some friends drew my attention to the fact that mention of being a 'masihi nafs' [messianic soul] is found in the announcement of the Promised Messiah that was dated February 20, 1886. Even though I had read that announcement that day but when I was delivering the sermon at that time those words of the announcement were not in mind. A day or two after the sermon, I believe Maulvi Ghulam Sarwar Sahib drew my attention to the fact that it is written in the announcement of the Promised Messiah (as) that 'he will come into the world and with his messianic soul and the blessings of the spirit of truth will purify many of their ills.' In this prophecy too the word 'messiah' has been used.

Second, I saw in a vision that I have had idols broken. An indication of this is also found in the second part of the prophecy of the Promised Messiah (as), that he will, 'with the blessings of the spirit of truth purify many of their ills.' He says that by 'ruhul haq' [the spirit of truth] is meant the spirit of Unity of God and the truth is that in reality the only thing worthy of mention is the Being of God Himself and all other things are simply reflections and shadows. So by 'ruhul haq' is meant the spirit of the Unity of God about which it was said that he would, by its blessings, purify many of their ills.

Third, I also saw that I am running, so I had mentioned in my sermon that in the vision it is not just that I walk fast but that I run and the earth goes on shrinking beneath my feet.

The prophecy concerning the Musleh Maud also contains the words, 'that he would grow quicker and quicker.'

Similarly I saw in the vision that I have travelled to some foreign countries and there also I have not finished my work but am intending to go even farther ahead, as I said, 'O Abdus Shukoor [O Servant of the Most Appreciating God] now I shall go further ahead and when I shall come back from this journey, I shall see that in this period you have established the Unity of God and erased polytheism and established Islam and the teachings of the Promised Messiah (as) firmly in the hearts of the people.'

The revelation that Allah had caused to descend on the Promised Messiah (as) also makes mention of this as it is written that 'he shall attain fame to the very corners of the earth.' These words also convey the meaning of him going to the farthest reaches and of him going on and on farther and farther.

Then it is also mentioned in the prophecy that he would be filled with knowledge of subtleties and realities. There is an indication towards this also in my vision. So in my dream I am found saying very loudly that 'I am the one who has been given the knowledge of Islam and Arabic and the philosophy of this language in the very lap of his mother while being breastfed by her.'

Then it was written that he would be the cause of the manifestation of the Glory of God. This is also clarified in the vision. As I have stated in the vision my tongue was taken control of and God began to speak through my tongue and then the Holy Prophet (sa) arrived and then he spoke through my tongue and then the Promised Messiah(as) came and then he spoke through my tongue. This was a strange and wonderful manifestation of the

Glory of God which is also found mentioned in the prophecy. So this is another similarity found in the two, the prophecy and my vision.

Then it was written that he would be a person of majesty, and grandeur and wealth. These are the words of the prophecy and in the vision it was shown that there is a nation from among which I appoint a person as its leader and say to him, in these words, like a powerful king addresses his subordinate, that, 'O Abdus Shukoor, you shall be answerable to me for this that your country in the shortest time possible should believe in the Unity of God and abandon polytheism, start to practice the teachings of the Holy Prophet and keep in mind the sayings of the Promised MESSIAH (as).' These words which were made to issue forth from my tongue in the vision can only come from one possessed of majesty and grandeur.

And this that is mentioned in the prophecy that 'We shall pour our spirit into him' is an indication that the word of God shall descend upon him and this is also found in the vision. So under Divine influence I believe, in the vision, that it is not I who is speaking but that through the Divine command it is God Whose words are being revealed upon my tongue. So these words of the prophecy refer to this very thing that We shall pour our spirit into him.

Then when in the vision I think that every step I take is being undertaken under some previous revelation and this also relates to these same words of the prophecy.

While addressing the 1936 Majlis Shoora, when a large number of the Companions of the Promised Messiah (as) was also present and 'there were present also a large majority of the 'tabay'een' [those who came after the Companions], Hazrat Musleh Maud (ra) said [Huzur Aqdas explains that this was six years before Hazrat Musleh Maud (ra) had made the claim that he himself was indeed the Musleh Maud, so eight years before this date in 1944 he is saying]: At this time for our Jama'at the question is not only of Khilafat, there are two other questions, one has to do with the nearness to the time of prophethood and the second has to do with the promised khilafat. Both of these are such as every one who believes in a khalifa can encounter. [Huzur Aqdas says that I have previously perhaps made mention of this in a sermon]

Hazrat Musleh Maud (ra) said that a hundred or two hundred years hence those who enter into the bai'at will not encounter these things..will not be the recipients of these things. The ordinary believers of that age aside, even the Khulafa of that time will be in need of seeking guidance from our words and our actions and our directives. Indeed, what to talk of us, they will be in need of seeking guidance from your words and your actions and your directives. [Huzur Aqdas explains that here mention is being made of the Companions who were present] Hazrat Musleh Maud (ra) said that they would be Khulafa of their time but they would say that such and such a person of that Khilafat said or did such and such a thing, so we too should act on this. So this is not just a question of Khilafat and the Nizam [Administrative System] of the Jama'at but rather is a question that has to do with the very nature of our faith.

Then it needs to be said that it is not just a question that relates to khilafat per se, but rather it has to do with a khilafat that is a promised khilafat, a khilafat that has been established based on revelation and prophecy. One type of khilafat is that which Allah gets established through the people electing a khalifa and then He accepts him, but this is not that type of a khilafat. Huzur Aqdas explains that Hazrat Musleh Maud stated with regard to his own khilafat that he is not a khalifa because people of the Jama'at united on him being the khalifa the second day after the passing away of Hazrat Khalifatul Masih I (ra) - but, he said, I am khalifa also because even before the Khilafat of Hazrat Khalifatul Masih I (ra) the Promised Messiah (as) had stated based on revelation from God Almighty that I would be khalifa. So I am not just a khalifa but rather I am the Promised Khalifa. I am not one raised or appointed by God as is a prophet of God, but my voice is the voice of God because God Almighty had given such tidings through the Promised Messiah (as). So the stature of this khilafat is in between that of

prophethood and khilafat and this opportunity is not such as the Jama'at should let go waste and still manage to be victorious in the sight of God.

Just as it is true that prophets of God do not appear every day it is similarly true that promised khalifas also do not appear every day. Similarly being able to recount that the messenger of God said a thing to us in this manner 25 or 30 years ago is also not available to everyone always. The spirituality and feeling of nearness to God that can develop in the person who can say that thirty years ago the one raised by God, His Messenger, had said this; how can the same feeling of nearness to God, and spirituality arise in the heart of that person who says that some 200 years before the one raised by God had said something in this particular way - because the one who says this 200 years later cannot confirm the authenticity of this but the one who says this 20, or 30 years later can attest to its veracity. [Huzur Aqdas explains that on this basis Hazrat Musleh Maud (ra) had said that the khulafa who will come later will seek guidance from the words and deeds of the Companions (ra) of the Promised Messiah (as) and those who came after them.]

Then upon the people saying that if you are the Musleh Maud why do you not announce it - and the announcement he made in 1944 - Hazrat Musleh Maud (ra) said that people have tried that I should make the claim that I am the Musleh Maud but I have never understood the need for this. The opponents say that your followers call you the Musleh Maud but you do not yourself make the claim. But I say what need have I to make the claim? If I am the Musleh Maud then my not making the claim will not change my status of being the Musleh Maud at all. When my stand is that a prophecy concerning one who is not commissioned by God as a Messenger, does not necessitate a claim being made [Huzur Aqdas explains that a mujaddid [reformer] also falls into this non-commissioned one category] so where is the need for me to make a claim? The Holy Prophet (sa) had made a prophecy concerning the railways, is it necessary that the railways make a claim? Then there is the prophecy concerning the dajjal - the anti-christ; but is it necessary for the dajjal to make the claim? But yes, in the case of one commissioned by God there is the need for the person to make the claim. So far as the non-commissioned one is concerned it may even happen that he may not even be aware that the relevant prophecy came to be fulfilled in his person. There is nothing to be concerned about this.

The list of mujaddids who came among the Muslim umma which came to be published after having been shown to the Promised Messiah (as), how many were there among them who made the claim? I have heard this directly from the Promised Messiah (as) himself that he said that 'I see Aurangzaib as the mujaddid of his time.' But did he make any such claim? Umar bin Abdul Aziz is referred to as a mujaddid. Did he make any such claim? So it is not necessary for a non-commissioned one to make any claim. It is only necessary for those commissioned by God to make the claim that they are the ones referred to in the prophecies. In the case of a non-commissioned one we need only to look at the work they do and if the work done by them meets the criteria then what need is there for his claim, indeed in such a case even if the person keeps on rejecting the status we would go on saying that he is the one in whose person the prophecy has been fulfilled.

Even if Umar bin Abdul Aziz had rejected being a mujaddid, we could still have said that he was the mujaddid of his age because for a mujaddid there is no need for a claim to be made. The need for there to be a claim is only necessary where such a one has been commissioned by God. But yes, those non-commissioned ones, who make stand up the Islam that was found falling in their own age, and who broke the advancing attacks of the enemies, then even though such persons may not even be aware, yet we can say that they were the mujaddids of their time.

Huzur Aqdas explains that the work of a mujaddid is therefore to stop Islam from falling down and to raise it, meaning its teachings, up anew and to oppose, blunt and break the attack of enemies of Islam.

He goes on to say that yes, a commissioned mujaddid can only be that one who makes a claim as was the case with the Promised Messiah (as). So as far as I am concerned there is no need for the claim to being the Musleh

Maud. And there is no need to become worried from such talk of the opponents. There is no fear of any disrespect associated with this. The real honor is only that which is received from Allah, the Exalted, even though in the eyes of the people he may be held in dishonour and disgrace. If he walks on the path of God then in His court he would be certainly held in honor. But if a person establishes his own false claim by making use of falsehood and attain prevalence among the people with his connivance and machinations he will still not be able to attain to honor in the court of God. And the one who has no honor in the court of God such a one, regardless of how much of an honorable position he may seem to occupy in the eyes of the world, he has nevertheless suffered a loss not gained anything and in the end will one day be humiliated.

Then, in 1944 when Hazrat Musleh Maud (ra) made the claim and announced being the Musleh Maud, he said: The members of our Jama'at repeatedly placed this and other such prophecies in front of me again and again and insisted that I should declare being the one in whose person these have been fulfilled. But I always said to them that the prophecy itself manifests the person in whom it has been fulfilled and if these prophecies are about me then the age shall itself attest to it that I am the one whom these prophecies relate to. And if they do not relate to me then the age itself shall attest against me. In both cases there is no need for me to say anything. If these prophecies do not relate to me then why should I become a sinner by saying that they relate to me. And if they are indeed concerning me then where is the need for me to act hastily. Time will manifest things on its own.

Thus just as it was said in the revelation from God, 'they said that the one awaited is this one indeed or should we look for another.' The world asked this question so many times, so very many times ..and a long time passed over it ..and there is mention of the elapse of this long period in the prophecy of the Promised Messiah (as). For example about Hazrat Yaqub (as) the brothers of Hazrat Yusuf (as) had said that you will keep talking like this about Yusuf till you will go close to death doing so. This very revelation also came to the Promised Messiah (as) and similarly this revelation coming to him that, 'I smell the fragrance of Yusuf' informed that in accord with the will of God Almighty this matter will manifest itself after the passing of a long period of time. I am still established on the belief that if I had not been informed about these prophecies even till close to the time of my death, that they relate to me, or even if I had not been so informed till my death, and the happenings had themselves manifested that because these prophecies have been fulfilled in my age and through my own hands so I was indeed the one to whom they referred - so there was nothing wrong in that having happened. For a vision or revelation to have happened is an additional matter. But Allah, the Exalted, has manifested this matter and given me knowledge of it Himself that the Musleh Maud prophecies relate to me and so I asked for the first time that all those prophecies be brought to me and looked at them with this intention that I should understand the reality of these prophecies and see what Allah, the Exalted, has stated therein.

Because the members of our Jama'at always used to relate these prophecies to me I used to avoid reading them deeply and pondering on them intensely for fear that I may not establish a wrong thought about them in my mind. But today for the first time I read all those prophecies and now after reading these prophecies I can, by the Grace of God Almighty, say with full certainty and authority that Allah, the Exalted, has indeed fulfilled this prophecy through my person.

So there was the time when he had said that there is no need for me to make any announcement and then the time came when Allah made it clear to him and disclosed to him that he was indeed Musleh Maud so go ahead and make the announcement ..then at that time he gave an open challenge to those who used to criticize and those who did not believe. He said, "I say, and I say so, swearing in the name of God Almighty, that I am the one in whose person the prophecy of the Musleh Maud has been fulfilled and I am the one whom Allah has made the target of those prophecies which the Promised Messiah (as) made about the coming of one who was to Promised come. The person who thinks that I am guilty of fabrication or who thinks that I have made use of lying or falsehood in this matter, he should come and engage in mubahila [prayer duel] with me - or swearing in the name of Allah, the Exalted, and invoking the wrath of God on the liar, announce that God has told him that I

am making use of falsehood. Then Allah, the Exalted, would deliver His verdict by heavenly signs as to who is a liar and who is truthful.

Let me now mention some of his remarks that relate to other parts of the prophecy. One of these related to this that 'he would be filled with the knowledge of the 'manifest.' This is one part of the prophecy that said he would be filled with secular and spiritual knowledge...manifest and subtle knowledge..Hazrat Musleh Maud (ra) is dealing here with the secular, manifest part.

He says, what this means is that he will not go and learn secular knowledge but rather he will be taught such knowledge by God Almighty. It needs to be remembered here that it is not said here that he will be an expert in secular knowledge but the words are that 'he will be filled with secular knowledge.' What this means is that some other power will teach him this secular knowledge. His own effort and concentration and struggle will not have anything to do with it. Here by secular knowledge is not meant mathematics and science etc. because it is said here that he will be 'filled' with such knowledge which indicate that he will be taught these by God Almighty. And when this is said that God Almighty will teach, then it is not meant that God Almighty will teach maths, science and geography etc. but rather what is taught by God Almighty has to do with knowledge of the faith and of the Holy Quran. The manner in which I was taught shows itself that there was not involved any human endeavor in it. From among my teachers some are alive and some have passed away and the greatest favor upon me from among them all is that of Hazrat Khalifatul Masih I (ra).

Then he says that Allah, the Exalted, taught me the knowledge of the Holy Quran through an angel. And He has developed such an ability within me as if a person is granted the key to a vast treasure. There is no scholar in the world who can come in front of me and upon whom I will not be able to establish the supremacy of the Holy Quran.

He was speaking at Lahore and he said that there is a university here and there are all kinds of scholars and I say that no scholar of any discipline can come in front of me and make any kind of attack based on his specialty of knowledge and I shall be able to refute him and the world will see that I have overcome his objection. I make the claim that I will answer him based on the holy word of God and I will refute his attack by use of the very verses of the Holy Quran.

In the book entitled, 'The Message of Ahmadiyyat,' he states that he has been taught many things by angles. At one place he stated that an angel taught him the meaning of Sura Fatiha and since then so many meanings of Sura Fatiha have been disclosed to me, have been opened up to me, that there is no limit to them. And it is my claim that the amount of spiritual knowledge and verities that anyone from any faith or people can derive from their holy scriptures, I shall be able to show them far more than that just from Sura Fatiha. I have been giving the world this challenge for the longest period of time but till today no one has accepted this challenge.

Proof of the existence of God, proof of the Unity of God, the need of prophethood and truth, the signs of perfect sharia and its need for humanity, prayer, decree/destiny, resurrection and day of judgement, heaven and hell, prophethood and its need - Sura Fatiha sheds such an amazing light on all these topics that hundreds of pages of other sacred texts cannot provide mankind with such illumination.

Then he said that after taking on the responsibilities of Khilafat, Allah, the Exalted, disclosed the verities and knowledge of the Holy Quran in such abundance that now the Muslim umma is obliged till the Day of Judgement to study my books and derive benefit from them. What Islamic issue is there which Allah, the Exalted, has not made clear with all its details through me? The issue of prophethood, disbelief, Khilafat, destiny/decreed, the disclosure of the needed Quranic teachings, Islamic Economics, Islamic Politics, Islamic Sociology etc. nothing substantive was available on these topics for the last 1,300 years.

I was the one whom Allah blessed to perform this service of the faith and it was through me that Allah, the Exalted, opened the doors to the knowledge of the Quranic verities regarding these topics which friends and foes alike are copying these days. No matter if anyone abuses me a hundred-thousand times and says all manner of good or bad things to me in similar number, whichever person will desire to spread the teachings of Islam in the world he will have to seek my help and he will never be able to remain outside the pale of being beholden to me whether they are paighami [those Ahmadis who reneged on Khilafat at the passing away of Hazrat Khalifatul Masih I (ra)] or from Egypt, their progenies whenever they will desire to be of service to the faith they will have to read my books and try to derive benefit from them. Indeed I can say without any shadow of arrogance that from among the khulafa, the most material that has been gathered regarding these topics has been gotten together through me. So no matter what these people may say about me, and no matter how much they abuse me, if they will be the recipients of the knowledge of the Holy Quran it will be due to and through me and the world will be obliged to say to them that O foolish ones, whatever it is that you have been bestowed you have gotten from him so with what guise are you opposing him.

Then he said that I delivered my first public address in 1907. It was the time of the Jalsa. Many people were gathered and Hazrat Khalifatul Masih I (ra) also was present. I read the second ruku of Sura Luqman and then presented its commentary. My own condition at that time was that because this was my first time and I was only 18 years old and there were so many high placed officials at it that upon beginning everything became dark to me and I had no idea of who was sitting in front of me and who was not..The speech lasted half an hour to forty-five minutes and when I sat down after making the speech, I recall that Hazrat Khalifatul Masih I (ra) stood up and said, "Mian I give you congratulations, you have made such an excellent speech. I am not saying this to you to make you happy. I want to assure you that I am one who reads much and I have studied many great commentaries but even I have learned from your speech such points as not only have I never read in any previous commentaries but which I did not know of before today. Now this was the sheer Grace of Allah, the Exalted, otherwise the reality is that up till that time neither was my reading extensive nor had I spent a large amount of time in pondering over the meanings of the Holy Quran. Despite this Allah, the Exalted, caused to issue forth from my tongue such subtleties and verities which had not been mentioned ever before.

Then there is the phrase in the prophecy that 'he would be filled with the 'baatnee uloom,' spiritual or subtle and hidden knowledge. He says that by this phrase are meant subtleties and verities that relate specifically to God as, for example, knowledge of the unseen, which He reveals upon such of His servants as are given some special service to perform in the world so that their connection with God Almighty may be manifested and they may thus be able to refresh rejuvenate and re-establish the faith of the people. So in this also Allah, the Exalted, has blessed me in a most special way and I have been bestowed hundreds of dreams and revelations which have to do with the knowledge of the unseen.

He says even during the very life of the Promised Messiah (as) when there was no question whatsoever of the idea even of khilafat occurring in one's mind, I received this revelation from Allah, the Exalted, that *in-nal-lazeenat-tabaooka fauqal-lazeena kafaroo ila yaumal qiyamatay*, meaning those people who will believe in you will prevail over those who will oppose you till the Day of Judgement. I conveyed this revelation to the Promised Messiah (as) and he noted it down. This is the same verse that comes in the Holy QURan about Hazrat Isa (as) but there the words are [\(3:56\)](#) *wa jayalul-lazeenat-tabaooka fauqal-lazeena kafaroo ila yaumal qiyamatay*

Meaning that I am the one Who will place those who follow thee above those who disbelieve, until the Day of Resurrection. But the revelation that I was bestowed is more forceful than this.

I have been conveying this revelation since a very long time to friends. Look how I was opposed but how I was always bestowed victory. Those who refused to perform bai'at did immense propaganda saying that for the sake of a child the entire Jama'at is being destroyed but their entire efforts proved without effect. I was so

unacquainted with these things in those days that when I heard such talk I wondered which child these people were talking about. But despite the fact those who opposed me at that time occupied immense influence yet all their propaganda came to naught and Allah bestowed victory and success upon me.

Then explaining the part of the prophecy that says that 'he will convert three into four' Hazrat Musleh Maud (ra) says that it is not true that this does not fit upon me. I am the one who made three into four in many ways. First in this way that before me, Mirza Sultan Ahmad Sahib, Mirza Fazal Ahmad Sahib and Bashir, the First were born and I was the fourth.

Second in this way that after me three sons were born to the Promised Messiah (as) and in this way I made those three into four. Mirza Mubarak Ahmad, Mirza Shareef Ahmad and Mirza Bashir Ahmad and the fourth being myself.

Third I was able to make three into four in this way that from among the surviving progeny of the Promised Messiah (as) only we three brothers, that is to say myself, Mirza Bashir Ahmad Sahib and Mirza Shareef Ahmad Sahib by virtue of having accepted the Promised Messiah (as) were among his spiritual sons. Mirza Sultan Ahmad Sahib was not among his spiritual progeny. He had great faith in Hazrat Khalifatul Masih I (ra) but despite this in his period of Khilafat he did not accept Ahmadiyyat. It did however appear from a vision of the Promised Messiah (as) that Allah, the Exalted, had destined guidance for him. But he did not embrace Ahmadiyyat in the time of the Promised Messiah (as) or the time of the Khilafat of Hazrat Khalifatul Masih I (ra). But when my time came Allah, the Exalted, arranged for thing in such a way that he entered Ahmadiyyat through me.

In this way Allah, the Exalted, bestowed upon a son of the Promised Messiah (as) the ability to perform the bai'at at my hand in an extraordinary manner despite the fact that he was my elder brother and it is extremely difficult for an elder brother to perform bai'at at the hands of his younger brother. So after having performed the bai'at he himself said that I remained away from doing the bai'at for a long time thinking that if I should have done bai'at I should have done it at the hands of the Promised Messiah (as) or that of Hazrat Khalifatul Masih I (ra) upon whom I had great faith, how can I do bai'at at the hands of my younger brother? But he said in the end that it seems I will have to drink this cup and so he did the bai'at at my hand and thus Allah made me the one who made three into four. Because before this from the point of view of the spiritual progeny of the Promised Messiah we were just three brothers but then we became from three into four.

Then I am the one to make three into four from this point of view also that

I was born in the fourth year of the prophecy. The prophecy was made by the Promised Messiah (as) in 1886 and I was born in 1889. Thus 1886, was one, 1887 two. 1888 three and 1889, four. Thus in the prophecy it was also intimated that my birth would occur in the fourth year of the prophecy and thus in this way also I would be the one to make three into four.

Hazrat Musleh Maud (ra) says that the fifth news that was given was that his descent would be the cause of the manifestation of the Glory of God. This was also fulfilled in my time. Thus as soon as I was bestowed the robe of Khilafat the First World War happened and now the Second is underway through which the Glory of God is being manifested in the world. Perhaps some might say that there are alive millions of people in whose lives these wars are taking place so can they also say that these wars are in support of their truth. My reply is that if those millions have been given the news of the unseen about these wars then they can claim that these wars are a sign in support of their truth but if they have not been given the details of these wars then only the one to whom such details have been provided would be the one in whose favor these wars can be cited to support his truth.

He shall grow faster and faster. Hazrat Musleh Maud (ra) says that when I became Khalifa the treasury has just 14 aanas [One Rupee, the currency in use in India in those days was made of 16 aanas] and there was a debt of Rs 18,000. So much so that when I wrote the first announcement, the topic of which was "Who is that Can Stop the Work of God" I did not have money to even get it printed. Our maternal grandfather had at that time collected some funds for the building of a mosque and from that money he lent us Rs 200 for the printing of this announcement and said that when the treasury will begin to receive funds this money would be repaid.

When there was a debt of Rs 18,000 and when the majority of the Anjuman was against me, and when the Secretary of the Anjuman was against me, and when the headmaster of the Madrassa was against me, these were my words that I wrote and published in this announcement at that time. "God desires that the unity of the Jama'at should happen at my very hands. And there is no one who can stop this desire of God. Do they not see that there are only two ways open to them. Either they perform bai'at at my hand and thus refrain from creating division in the Jama'at or by following their own evil desires make barren the garden that was watered by the blood of those holy people who came before us. That which has happened has happened but now their remains no doubt that the unity of the Jama'at can only happen in one way and that is that bai'at should be taken at the hand of the one whom God has made Khalifa otherwise every single person who shall move in opposition to him shall be the cause of division.

He goes on to say that I further wrote that if the entire world were to accept me, my Khilafat cannot become greater and if they all, God forbid, abandon me even then my Khilafat will not be affected in any way. Just as a prophet is a prophet even all alone, similarly a Khalifa all alone is still a Khalifa. So blessed is he who accepts the decision and determination of God. The load that God has placed on me is immense and if His Help were not available to me I would be unable to do anything but I have firm faith in that Holy Being that He shall certainly Help me. Suffice it to say that all manner of oppositions came into being, political as well as religious, internal and external, but God Almighty enabled me to take the Jama'at always to greater and greater progress and advancement.

He shall be the cause of the release of those enslaved. This also was prophesied. Allah, the Exalted, also fulfilled this through me. First in this way that he gave those nations guidance, towards whom the Muslims had paid no attention and they were before in entirely lowly and miserable state of existence. They were living lives of slaves. They had no education available to them, nor was their culture and civilization at all advanced, nor was their any arrangement for their training as are some areas in Africa and the world had thrown them away and abandoned them. Their only use was as menial labor and service to others. Thousands of people from such countries entered into the fold of Islam through me. In these countries the Christianity had been spreading with great speed and even now in many such areas there is the domination of the Christians but under my instructions our missionaries went to such areas and they were successful in making thousands of erstwhile polytheists into Muslims and brought thousands from Christianity into Islam.

This has had such immense effect on the Christians that in a very big organization of the Christians in England, which has Royal patronage and is ascribed by the government the duty to preach Christianity, it had set up a commission with the intent to discovering why the progress of Christianity has stopped in West Africa. The report that this commission presented before the organization had more than a dozen mentions of the Ahmadiyya Muslim Community and it stated that this Jama'at has brought the progress of Christianity to a halt. Suffice it to say that in West Africa and America, in both these countries the peoples of African descent are embracing Islam in large numbers. This is the way in which by spreading Islam among these nations Allah has made me the means of the release from bondage of these nations and has bestowed upon me the ability to help increase the level of their means of living.

Then in this same context the case of the people of Kashmir is a powerful testament to the truth of this prophecy in my favor. And anyone who ponders on these events with sincerity will not fail but to arrive at the conclusion

that it was through me indeed that Allah furnished the means for the release of the Kashmiri people from the bondage and caused their enemies to lose.

There are two great parts of this prophecy. The first has to do with the promise of Allah that I will cause thy name to reach the corners of the earth. Now by just being the son does not guarantee that his name would reach the corners of the earth. Soon after my birth the Promised Messiah (as) started to take bai'at and thus the Movement was established in the world. Then I established in various parts of the world missions of the Community. At the time of the death of the Promised Messiah (as) the Jama'at was established in India and to some extent in Afghanistan. Allah blessed me, as had been prophesied, that I would establish the missions of the Ahmadiyya Jama'at in many different countries.

So in the early days of my Khilafat I established missions in England, Ceylon and Mauritius. Then this movement kept growing and growing. Missions were established in this way in Iran, Russia, Iraq, Egypt, Syria, Palestine, Lagos, Nigeria, Gold Coast (now Ghana), Sierra Leone, East Africa, Europe, England, Spain, Italy, Czechoslovakia, Hungary, Poland, Yugoslavia, Albania, Germany, USA, Argentina, China, Japan, Malaysia, State Settlements, Java, Sumatra, Solovia, and Kashgar. From among the missionaries sent some are in jail in the hands of our enemies while others are busy carrying out their work and some missions have been closed due to the war that is ongoing. Suffice it to say that there is no nation that is not familiar with the Ahmadiyya Movement in Islam. There is no nation in the world which does not feel that Ahmadiyyat is a growing flood which is coming towards their countries.

The governments are feeling the effect of its activities and indeed some governments are trying to subdue it also. [Huzur Aqdas says that this is not only true of that age it is true today also] Thus when our missionary went to Russia he was subjected to great tortures and he was beaten and kept jailed for a long period of time but because it was the promise of God that He would cause this Movement to spread and would give it fame through me to the very corners of the earth so He caused Ahmadiyyat to reach to all these places by His Grace and indeed in some places caused very sizeable Jama'ats to become established.

There are many parts of the prophecy which became fulfilled in the person of Hazrat Musleh Maud (ra) and indeed were fulfilled many a times and at different places and they kept manifesting the truth of the Promised Messiah (as) and kept increasing the honor and esteem in which the Holy Prophet Muhammad (sa) is held.

May Allah keep raining His Mercy upon Hazrat Musleh Maud (ra) and grant us also the ability to discharge our duties. Aameen.

After the prayers Huzur Aqdas led the janaza in absentia of Mukarram Maulana Muhammad Siddique Shahid Sahib Gurdaspuri, a missionary of the Jama'at.