

by Imam Zafrullah Domun

After reciting the *Tashahhud*, the *Ta'uz* and the first chapter *Al Fatiha* of the Holy Quran, Imam Zafrullah Domun said:

We are in the month of February. Throughout the world in mainstream Ahmadiyya mosques the members will be fed with speeches about the fulfillment of the grand prophecy concerning the Promised Reformer (*Musleh Maood*) that was made by Hazrat Mirza Ghulam Ahmad(as), the Promised Messiah and Mahdi on 20th February 1886. Most speeches will concentrate on how this prophecy has been fulfilled in the person of the second caliph (1889-1965), eldest son of the Promised Messiah who was caliph of the Jamaat from 1914 to 1965. Last year I delivered four Friday sermons concerning this important prophecy. These sermons were delivered on 8th, 15th, 22nd February and 1st March 2013. They are available on the net. Members should reread these sermons if they want to keep in mind the background of the prophecy and controversies that followed it and how Hazrat Ahmad (as) responded. In view of the fact that this prophecy is quite important in the history of Jamaat Ahmadiyya, I will speak about it again even if I have to repeat what I had said last year.

In order to put into perspective this prophecy one has to go to the early days when Hazrat Masih Maood (as) was unknown to the world. It was in the early years of 1880s. Hazrat Mirza Ghulam Ahmad (as) published the first volume of his book *Buraheen Ahmadiyya* in 1880. It was in two parts. The third volume was published in 1882 and the fourth volume in 1884. A fifth volume was published in 1905. By April 1879 Hazrat Masih Maood had already written the manuscript of the book. But because of lack of means he was not able to publish all at the same time. Anyhow the book was well received by all Muslims. They were really quite happy that someone should have come forward for the defense of Islam when it was under attack from several quarters. In the book he gave logical arguments concerning the veracity of Islam and the mission of the Holy Prophet Mohammad (saw). At the same time in 1882 he wrote:

“Until today there has not been any century in which Allah has not guided truth seeking people who followed the Holy Quran to the letter to perfect light. Even today the door to this perfect light is widely open. It is not sufficient just to make references to what happened in a previous century. Just as the true followers of a true religion and heavenly book should be graced with spiritual beneficence and should be privy to divine secrets through revelations, these same spiritual benefits can be witnessed today by anyone who wishes to provided he turns to God with determination and sees these benefits and set right his life in the hereafter. Allah willing each true seeker will get what he seeks. And everyman who is endowed with vision will witness the grandeur of this religion. But who can come in front of us to prove that this heavenly light is also found in our opponents who have rejected the prophethood and superiority of Hazrat Mohammad Mustapha (saw)

and who deny that the Holy Quran is from Allah but who declare that they are also recipients of spiritual blessings and heavenly help? Is there anyone from this end of the world to the other who can claim to compete with these shining lights of the Holy Quran? No such person exists! Not even one." (*Buraheen Ahmadiyya Vol 3 page 261- my rendering into English*)

By 1885 Hazrat Ahmad as was told by Allah that he has been made a *mamoor*, that is someone commissioned by Allah for a purpose and that he was also a Mujaddid. He then published a pamphlet and distributed it far and wide in India and abroad and he invited people who seek divine signs to come to Qadian. He invited his opponents among the Christians, the Aryas and others to come to Qadian and stay with him for at least one year and he would show them the power of following Islam. However he said that they should come with sincerity of purpose with the intention of seeking truth and nothing but the truth. He even declared that if they did not see any sign he would give them 200 rupees per month as a fine on his part. But no one came forward.

Eventually a group of about ten Hindus from Qadian came to him and told him that being his neighbors they had so to say a greater right to be shown divine signs. They agreed to publish any sign that they might see amongst their own groups. Hazrat Ahmad (as) accepted what they proposed and they even signed a sort of agreement on this matter.

Seeking a sign from Allah through a spiritual retreat was an intention of Hazrat Ahmad since 1884. But he delayed it until 22 January 1886. He left Qadian and went to Hoshiarpour where he concentrated on prayers and supplications for about 40 days. Eventually he published what Allah had revealed to him as follows:

"God the Merciful, the Noble, the High, the Exalted, Who has power to do all that He wills (glory be to Him and exalted be His name) has vouchsafed to me the following revelation: I confer upon thee a Sign of My mercy according to thy supplications. I have heard thy entreaties and have honored thy prayers with My acceptance through My mercy and have blessed this thy journey. A Sign of power, mercy, nearness to Me is bestowed on thee, a Sign of grace and beneficence is awarded to thee and thou art granted the key of success and victory. Peace on thee, O victorious one. Thus does God speak so that those who desire life may be rescued from the grip of death and those who are buried in the graves may emerge there from and so that the superiority of Islam and the dignity of God's word may become manifest unto the people and so that truth may arrive with all its blessings and falsehood may depart with all its ills, and so that people may understand that I am the Lord of Power, I do whatever I will, and so that they may believe that I am with thee, and so that those who do not believe in God and deny and reject His religion and His Book and His Holy Messenger Muhammad, the Chosen One (on whom be peace) may be confronted with a clear Sign and the way of the guilty ones may become manifest. Rejoice, therefore, that a handsome and pure boy will be bestowed on thee, thou wilt receive a bright youth who will be of thy seed and will be of thy progeny. A handsome and pure boy will come as your guest. His name is Emmanuel and Bashir. He has been invested with a holy spirit, and he will be free from all impurity. He is the light of Allah. Blessed is he who comes from heaven. He will be accompanied by grace which shall arrive with him. He will be characterized with grandeur, greatness and wealth. He will come into the world and will heal many of their disorders through his Messianic qualities and through the blessings of the Holy Spirit. He is the Word of Allah for Allah's mercy and honor have

equipped him with the Word of Majesty. He will be extremely intelligent and understanding and will be meek of heart and will be filled with secular and spiritual knowledge. He will convert three into four (of this the meaning is not clear). It is Monday a blessed Monday. Son, delight of the heart, high ranking, noble; a manifestation of the First and the Last, a manifestation of the True and the High; as if Allah has descended from heaven. His advent will be greatly blessed and will be a source of manifestation of Divine Majesty. Behold a light cometh, a light anointed by God with the perfume of His pleasure. We shall pour Our spirit into him and he will be sheltered under the shadow of God. He will grow rapidly in stature and will be the means of procuring the release of those held in bondage. His fame will spread to the ends of the earth and peoples will be blessed through him. He will then be raised to his spiritual station in heaven. This is a matter decreed.

At many other places Hazrat Masih Maood (as) has commented upon this prophecy in order to help us to understand it well. For example he said:

“The words beginning with: A handsome and pure boy; and ending with: He who comes from heaven; indicate a short life, for a guest is one who stays for a few days and then departs before one's eyes. The succeeding sentence refers to the Promised Reformer who was named Fazal in the revelation (**Green announcement p. 21 footnote, *Tableegh Risalat* Vol. I p. 141**).

Again he said:

“This is not only a prophecy it is a grand heavenly Sign which Almighty God has shown for demonstrating the truth and greatness of the gentle and compassionate Prophet, Mohammed, the Chosen One, peace and blessings of Allah be on him and his people. This Sign is a hundred times greater and better and more perfect and more exalted and more complete than bringing a dead person back to life. Such an event, the possibility of which many critics question, merely means to bring a spirit back to life by supplication to God. In this instance God, the Almighty has, through His great grace and benevolence and through the blessings of the Seal of the Prophets, peace and blessings of Allah be upon him and his people, by accepting the supplications of this humble one, promised to send such a blessed spirit whose manifest and hidden blessings will spread throughout the earth. It might on the surface appear like bringing to life a dead person but reflection would show that it is a far better sign than reviving a dead person. Reviving a dead person means to win back a soul through supplication but what tremendous difference there is between those souls and this soul (*Announcement of March 22, 1886*).

Furthermore he said:

“Grace will arrive with his coming. He is light and is blessed and holy and is of the righteous. He will spread blessings and will nurture people on pure food and will be a helper of the faith. He will be one of our Signs and will be the banner of My supports so that those who deny thee should know that I am with thee through My open grace. He will be understanding and intelligent and handsome. His heart will be filled with knowledge, his interior will be gentle and his breast will be filled with security. He will be bestowed the Messianic spirit and will be blessed with the trustworthy spirit. Monday, blessed Monday, blessed spirits will arrive on that day” (*Ayena Kamalat-i-Islam* pp. 577-578).

So much about the prophecy. Around the year 1935 the second caliph declared that through him many of the elements of the prophecy have been accomplished but he did not think it at all necessary to make a declaration that he was the accomplisher of the prophecy. But in the beginning of 1944 he saw a strange dream while he was in Lahore which would convince him that he was definitely the one in whose person the prophecy has been fulfilled. The first time that he would make this declaration was in a Friday sermon on 28th January 1944 in Qadian. Throughout that year the caliph would talk about different aspects of the prophecy and what were the responsibilities of the members of the Jamaat following the accomplishment of the prophecy. Eventually despite opposition from opponents conferences were held in Lahore, Hoshiarpour, Ludhiana and Delhi where the second caliph was present and he would explain how he was the one in whose person the prophecy of Musleh Maood was accomplished.

In Qadian when the caliph made the announcement on 28th January 1944, all the Ahmadis present were very happy. After the prayer they congratulated one another for seeing the era of the Promised One. The next day the first day of Musleh Maood was held. A function was held from 3 to 6 pm in which many well known missionaries of the Jamaat made speeches about this prophecy. At the end they voted a resolution which I have rendered into English as follows:

"We, the members of Jamaat Ahmadiyya Qadian, who are present in this function, as true servants, present to Hazur our congratulations on the occasion of the complete explanation of the prophecy of Musleh Maood that he has received from Allah. On this auspicious occasion we, worthless servants, being thankful to Allah reaffirm our faith in Hazur and promise that at any moment we are ready to sacrifice our life, our belongings and our honour at Hazur's behest. May Allah grant us the opportunity to do so. We, servants, request Hazur to pray for us through the newly received holy capacity that Allah has given him that Allah removes our weaknesses and that He grants us the opportunity to help religion by following Hazur's directives."

Next week *incha* Allah some more historical notes.