

Selected extracts Translation from the book Seerat Masih Maoud

Translation of the Front cover

“Aao logo kay yaheen noor e khusa paa gay  
lo tumhain tour e tasulee kaa bataiya hum nay”

Duniyaa main aik nabi ayaa per duniya nay us ko kabool naa kiasa, laikin khudaa usay kaboor kary  
gaa aour baray zoar awar hamloon say uskee sachaa ko zahir ker day gaa. (ilham masih maoud)

TITLE” SEERAT MASIH MAOUD (alahi salato wa salam)

RECEIVED STAMP: July 1922

WRITER: Hazrat Sahibzada mirza bashir uddin mahmood ahmad sahib  
Khalifa tul masih sani ayada ullah ba nasarul aziz

Copied (manqool) from review of religions URDU, Sept, Nov and Dec 1916

PUBLISHED at Wazir e hind press Amritsar, organised by Bahi Bahadar Singh, Manager and  
printer sadar Anjuman ahmadiyya qadian

Right at the bottom: cannot read as the page is cut at the bottom as to how many were printed.  
I CAN READ IN THE MIDD OF PAGE THAT IT WAS FIRST EDITION.

detail at the front cover finished

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Next page: List of books already published. Top of next page give a description of the book and  
price as 5 Annas

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ALL DRAWN PURPLE STARS IN THE BOOK SAYS “ahmad aakhri zamana kaa rasool”

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**PAGE 8** (i have selected this page, here at the end it states that the education he recieved from his  
tutors was so “insignificant” that it was not any help in “the work he was destined to do in later life”)

“is kay baad dus saal kee umar main Fazal Ahmad, naam, aik ustaad mulazam rakhay gayia. Yah  
ustaad very naik and deendaar admi thaa. Aour jaisa kay mirza sahib khood tehreer fermatay  
hain, aapko nahaiyat (very) mehnat and muhabat say taaleem daytaa tha. Us ustaad say hazrat  
sahib nay siraf saraf o nehve (urdu for grammer i think i will che dictionary) kee baaz (some) kutab  
parheen. us kay baad 17-18 saal kee umar main Moulvi Gull Ali Shah Aapkee kee taaleem kay  
leeyay rakhay gayay. Un say nehve muntak aour hikmat kee chand kutab parheen aour  
**PAGE 9** fun e tabaabat kee chand kutab apnay walid sahib say jo aik nahayat (very) tajariba kaar  
tabeeb thay. Aour yay taaleem un dinon kay laihaaz (according) say, jinmain aap taaleem paa  
rayay thay, boht baree (huge) taaleem thee. Laikin der haqiqat us kaam kay muqabila main jo aap  
nay kerna thaa, kutch naa thee. Choonanchay hum nay baaz wo admi daykhay hain jo aap kay  
saath un ustaadon say pertahy thay, jin ko aap kay walid nay aapkee taaleem kay leeyay  
mulaazam rakhah thaa aour wo maamoolee liaqat kay log thay (other students) aour unko aik  
maamooly khuanda admee say ziaada wooqat (ability) naheen dee jaa sakti, aour jo ustaad aap  
kee taaleem kay leeyay rakhay gayay thay, wo bhi koe baray (big) aalim naa thay. Us waqat ilam  
bilkul mafqood thaa, aour farsi aour arabi kee chand kutab kaa parh (read) laynay waala baraa

aalam khiaal kiasa jaata tha. PUS JIN HALLAT KAY MAATAYHAT AOUR JIN USTADON KE MAARFAAT AAPKEE TAALEEM HOON, WO AYSAY THAY KAY UNKEE WAJAH SAY AAPKO KOEE AISEE TAALEEM NAHEEN MIL SAKTEE THEE JO IS KAAM KAY LEYIA AAPKO TAYAAR KER DAYTEE, JIS KAY KERNAY PER AAP NAY MABOOS (appointed) HONA THA. HAAN ISQADAR US TAALEEM KAA NATEEJA ZAROOR HOON, KAY FARSI AOUR ARBAI PERHNEE AA GAEE. AOUR FARSI MAIN ACHEE TARAHAH SAY AOUR ARABI MAIN QADRAY KALEEL (little) AAP BOLNAY BHEE LUG GAAY THAY. AOUR DEENEE TAALEEM TO BAQAIDA (regular) TOUR PER KISEE USTAAD SAY HASIL NAHEEN KEE. HAAN AAPKO MUTAALA KA SHOUC THAA AOUR AAP APNAY WALID SAHIB AKY KUTAB KHANA SAY MUTAALAA MAIN ISQADAR MASHGHOL REHTAY THAY KAY BAARHAA AAP KAY WALID KO, AIK TO IS WAJAH SAY KAY SEHAT KO NUQSAAN NA POHNCHAY, AOUR AIK IS WAJAH SAY KAY AAP US TARAF SAY HUT KER UNKAY KAMOON MAIN MADADGAAR HON, AAPKO ROKNA PERTA THAA.”

All purple stars are at (ahmad aakhri zamaana kaa rasool)

FROM PAGE 49 TO 51 WILL BE INCLUDED IN LECTURE LUDHIANA - YELLOW LINES ON PAGE 50 RELATES TO: during the lecture mirza was offered a cup of tea, it is saying that it was ramazan so there was lot of noise about not fasting. That was the month of ramazan. This happened in Amritsar stay. I thought there was same thing happened an other time.

From PAGE 55 trip to lahore - SLIGHTLY DIFFERENT DETAILS OF DEATH OF MIRZA GHULAM

Some of the narrative from page 55 we already know from other books. I will only give the summery.

On 24 May (this date seems wrong as it is only 2 days before he dies) 1908 they planned go to Lahore for illness of mother (Mirza mahmood being the author) The day they were to travell, mirza had an ilham “mubaash aimen az baaziee a rozgaar” means “hawaadas a zamaana say bay khouf mut ho”-

they thought something bad is to happn, same night mirza sharif got ill, so they postpone their travelling.

the next say some other people of house hold got ill, somehow they managed to depart, and arrived in Batala station (at the time Batala was the nearest railway station to qadian) - they arrived only to find that, due to some issues at the border there were not enough trains for them to RESERVE space for their travel. They had to wait in Batala for 2-3 days. He told his household that here i got a bad ilham and now there are obstruction in their travel. It seems a good idea that we can stay in Bataala for some time, for change of air/envronment, we can find/ask for a lady doctor here, but she (his wife nusrat) insissted to go to Lahore. After the wait of 2-3 days they arrived in Lahore.

As he arrived Lahore, there was much noise and Moulvi got together in his (mirza) opposition.

The house he (mirza) was staying, there was an open area (maidaan) nearby. Where they (moulvis) got together for lectures against him, starting at Asr and carried on till 9-10 o'clock at night. Dirtier than dirty slander (gaalian) were spoken, this was the only route to get to his house, jamaat was greatly distressed. He (Mirza) advised them not to look, go pass them quietly, abseen language cannot do us any harm. As the plan was to stay in lahore for some time, jamaat followers congregated from all 4 directions, and there was huge gathering all the time.

PAGE 56

Most raeeses of Hind, or let me say, most raeeses of Deen, of the world are comparitively ignorant of the religion, one raees (talking in a sense of a rich man) who was Moatqid (not opponant) for mirza but, not ahmadi, suggested to invite people for food and arrange a lecture by Mirza. Lecture lasted 2 to 2 and half hour. Because of this lecture, news got around that he (mirza) has retracted

his CLAIM OF NABWUAT, urdu paper “akhbaar e aam” published in the paper, HE PUT THAT RIGHT STRAIGHT AWAY SAYING “i have claimed nabwuat and i have never taken it back. I refuse that i have brought a new shariaat, shariaat is the same which brought by AnHazrat SAW.

#### PAGE 56 (yellow lines)

“it is the same as we have read in other books that, he always (hamaisha) suffered from diaria (daast loose motions like water) and in Lahore it exasabated. contineous visitation of people, could not rest and had another ilham “the time has come to go”, walida sahiba (nusrat) said to go back to qadian, he (mirza) replied, it is not in our power to go back, will go when God want us to go back, regardless he carried on with his mission, and wrote a LECTURE about BRINGING PEACE AND FRIENDSHIP BETWEEN MUSLIMS AND HINDO, “Paigham e Sulah”. Because of the work, writting that lecture, his health was weakened, illness of daast got worse. the day lecture finished and given for publication, he had another Ilhaam,

#### PAGE 57 (yellow lines)

“raat ko aap ko daast aaya, aour sakhat zooaf (weakness) ho giaa, walida sahiba ko jagaaia, wo utheen to aap kee hallat boht kumzoar thee, unhon nay ghabraah ker poocha, aap ko kiya hooa hai, fermayaa, wohee jo main kaha kerta tha (yaani beemaree e mout), us kay baad aik aour daast aaya, us say boht hee zooaf ho giaa, fermayaa moulvi noor uddin to bulwaa, (moulvi sahib was a very good tabeeb), phir fermayaa kay mahmood aour mir sahib (his father in law) ko jagaa, MAIREE CHAARPAEE AAP KEE CHAARPAEE KAY NEEYCHAY THORI HEE DOOR THEE, mujhay jagaaia giaa, uth (to get up from chaarpae) ker daikha to aap ko karab (excruciating pain) boht thaa, doctor bhee aa gayaa thay, unhon nay ilaag shoora kiya, laikin araam naa hooa, aakhir injection kay zariyaa baaz adwiaat (medicines) dee gaieen, uskay baad aap so gaya. Jub subah kaa waqar hooa, uthay aour udth ker namaz parhee, galla bilkul baith (could not speak, no sound from larynx) giyaa tha, then he asked for pen and ink, but could not write as the pen fell out of his hand, after a little while he lay down, shortly after he was overtaken by ghanoodgi (not fully conscious), approx 10.30 in the day, his soul showed its presence in the court of the Lord.

#### PAGE 58 (yellow lines)

News of his death spread with the speed of electricity, Various Jammats were informed by telegrams, Death news of this grand man was received by ALL hindustan people, printed in newspapers, same day or the next day. WHERE IT WILL ALWAYS BE REMEMBERED HOW HE TREATED HIS OPPONENTS WITH RESPECT/GENTLEMANLY (sharafat). At the same time, WE JUST CANNOT FORGET THE HAPPINESS SHOWN BY HIS OPPONENTS, PERFORMED AT THE OCCASION OF HIS DEATH. A GROUP FROM THE LAHORE PUBLIC, GATHER IN FRONT OF THAT HOUSE WITHIN HALF AN HOUR, IN WHICH HIS BODY LAID. THEY DISPLAYED THEIR IGNORANCE (koar batnee) BY RECITED THE SONGS OF HAPPINESS.