

MIRZA QADYANI

AS A

SCHOLAR

IN THE EYES OF HIS SON

MIRZA MEHMOOD AHMAD

WRITTEN BY:

MAULANA SOHAIL BAWA (DB)

KHATM-E-NUBUWWAT ACADEMY, LONDON

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Mirza Ghulam Ahmad as a scholar - in the eyes of his son Mirza Mehmood Ahmed

On YouTube, Facebook and Qadyani media, Qadyanis are struggling continuously and performing the duty to wayward their believers by cloaking absurd writings of Mirza Qadyani through interpretation and self-created dreams and visions (Kashoof). I appeal to all those Qadyanis: if you interpret/explain everything, you will never be able to find the truth. Million of lies have to be spoken to hide a lie but lie gets caught at last and nothing remains except regret and embarrassment. This is why Qadiyanis are requested not to be trapped in self-creating interpretations during reading. On the other hand, impartiality and courtesy demands that Qadyanis should pronounce abandonment instead of interpreting these fake, annoying and infuriating writings. Mirza Qadyani not only claimed to be prophet but he also claimed to be superior to all prophets (A.S) even to the Holy Prophet ﷺ. (Aik Ghalti Ka Azaala, Pg. 209/ Volume # 18)

His son Mirza Basheer Ahmed M.A, has written explaining this:

The promised Messiah (Maseeh e Maud) got prophethood when he achieved the excellence of the Muhammadi (ﷺ) Prophethood (Nabuwwat e Muhammadiya) and became worthy of being called 'Zilli Nabi'. Thus Zilli Nabuwwat didn't demote the Promised Messiah but supported and promoted him adequately to equalize him to the Prophet Muhammad ﷺ. (Kalima tul Fasl pg. 113)

These references prove that Mr. Mirza and his followers think Mirza Qadyani equal to Prophet Muhammad ﷺ (Na'oozu Billah).

Mirza Qadyani claimed:

I don't talk like a common person because I am not a common human being but I say what God tells me." (Paigham e Sulah Pg. 63 Roohani Khaza'in Volume 23 Pg. 485)

It is miserable that Qadyanis cannot answer this: how come a person who claims (I say what God tells me) doesn't even know the names of months of Islamic Calendar. (Vide: Tiryaaq e Quloob pg. 41 Roohani Khaza'in Volume 15 pg. 218)

Can Qadyanis answer this? And isn't it an open evidence for Mirza Qadiyani's absurdity and insanity as well as an affront to the Almighty? This is compulsory for a prophet to have a perfect wisdom, rather an excellent wisdom. Perfect wisdom is necessary for a prophet not to misunderstand the Divine revelation. It cannot be satisfactory until wisdom is perfect/ excellent. Prophethood cannot be paired with stupidity. Brainlessness of a prophet is hard to understand. This is totally insane to order an intelligent and wise person to believe in a stupid and brainless person. It is also against reason that a stupid and brainless person should be sent as a prophet to the stupid and brainless people/nation only. If both prophet and followers are brainless, then the religion will be a combination of foolishness and stupidity. Such a foolish religion can be expected to cause deterioration instead of reformation and betterment. The writer of these lines has presented just one example to prove stupidity of Mirza Qadyani. Knowledge and wisdom of a prophet should be as perfect and excellent that it must be superior to and exceeding the amplitude of people's (Ummat) understanding.

Mirza Qadyani did claim that he was the best in knowledge and skills in all the people; from the first to the last. But this claim is such an open and big lie that none can accept this claim but a foolish one. Islam gives great importance to the knowledge. Knowledge and scholars have a great status according to the Holy Qur'an and Hadith. Knowledge is light and awareness, and ignorance is darkness. Light and gloominess, brightness and darkness can never be identical. Just like this, a scholar and an ignoramus cannot be similar. Mirza Qadyani claimed that he was a great scholar and ALLAH S.W.T taught him all the knowledge and skills. He stated in his books that his knowledge was godly and he learned directly from ALLAH S.W.T. Mirza Qadyani said in his book "Revelation and Inspiration" (Wahi O Ilham),

انك باعيننا سميتك المتوكل و علمنه من لدنا علما

"You are before Our eyes. We have named you Mutawakkal. We have granted you knowledge." (Azala-e-Ohaam Pg. 698 Roohani Khaza'in Vol. 3 Pg. 476)

Mirza Qadyani claimed that ALLAH S.W.T granted him the following glad tidings:

و هب لي علوم مقدسة نقيه و معارف صافية جليه و علمني ما لم يعلم غيري من المعاصرين

ALLAH Ta'ala granted me divine, holy knowledge and clear, bright awareness. HE taught me what nobody knew except me in that time period. (Anjaam-e-Atham Pg. 75, Roohani Khaza'in Vol. 11 Pg. 75)

On the other side, Mirza Qadyani writes:

Behold the history: that the Holy Prophet ﷺ was an orphan boy whose father died few days after his birth and his mother died leaving behind a few days old infant.”(Paghaam-e-Sulah, Roohani Khazain, Vol. 23/ Pg. 465)

The writer of these lines doesn't hold any personal grudge towards Qadyanis and Mirza Qadyani. But while reading their articles and pondering over their claims, it came to light that they don't follow the demands of truthfulness in their writings and speeches. They speak such big lies which make a person tremble. I feel like mourning over Qadyanis' (lack of) reason. The best in knowledge in all the people and claimant of getting knowledge directly from ALLAH Ta'ala, whom ALLAH Ta'ala taught what HE didn't teach any human in the world and no great intellectual would be compatible to him. But Alas!! Mirza Qadyani, the false Messiah, was not only a fraudster but he even didn't know the fundamentals about the divine righteous life of the Holy Prophet ﷺ, although he himself claimed to be Muhammad, the Messenger of ALLAH (Muhammadur Rasoolullah ﷺ)! Isn't it this outrageous?

A primary student knows more about the Holy Prophet ﷺ than Mirza Qadyani, who not even had the most rudimentary knowledge about him (ﷺ). ALLAH S.W.T says, “(ألم يجدك يتيماً فأوى) Did HE (ALLAH) not find you an orphan?” The word “يجد” (verb, imperfect tense/ Muzari) originates from the word “وجد”. The word “وجد” means knowledge or he has known/ he knew. The word “يتيماً” is the second object of the word “وجد” which is derived from the word “وجود” and “وجود” means to find. Now the word “يتيماً” describes the condition (حال) and there is negative-interrogative sentence which shows affirmation. This structure requires an assertion from listener. It means that ALLAH found you in the state of orphanhood. Your father had died, so ALLAH found you a poor child. Father didn't leave any wealth or shelter for you in inheritance. The phrase “فأوى” is giving emphasis to the meaning of “ما ودعك” in this sentence, “then gave you shelter.” It means that HE gave you shelter through your uncle Abu Talib and appointed him your guardian. Baghavi quoted the Hadith narrated by Ibn e Abbas, with the reference of Tirmizi Shareef that the Holy Prophet ﷺ articulated, “I requested ALLAH S.W.T for one thing. It would have been better for me, if I hadn't requested. I implored ALLAH that HE blessed Sulayman Bin Dawood, and that he was granted a dominion over the world, etc. ALLAH S.W.T replied, “Muhammad ﷺ! Did I not find you an orphan, then give you shelter?” The writer is privileged to describe more references from history, from the books of Tafseer and Hadith of Qadyanis. So they (Qadyanis) will be able to identify/understand the lie/falsehood of Mirza Qadyani impartially, logically and sensibly by using the wisdom and intelligence given by ALLAH S.W.T.

الم يجدك يتيماً فأوى: فيه مسائل وذكروا في تفسير اليتيم امرين: الأول: ان عبد الله بن عبد المطلب فيما ذكره اهل الأخبار توفي وأم رسول الله ﷺ حامل به، ثم ولد رسول الله ﷺ فكان مع جده عبد المطلب ومع أمه آمنه- التفسير الثاني لليتيم: أنه من قولهم درة يتيمة، والمعنى الم يدؤجدك واحدا في قرينش عديم النظير فأواك؟ التفسير الكبير، مفاتيح الغيب، ج ١٦، ص ١٩٤)

[ألم يجدك يتيماً فأوى] يعلمك [يتيماً] يوفى أبوه عليه الصلوة والسلام وهو جنين (بحر المحيط، ج ٨)

قال سماحة الأستاذ الامام الشيخ محمد الطاهر ابن عاشور في التفسير التحرير والتنوير: واليتيم: الصبي الذي مات أبوه وقد كان ابو النبي ﷺ توفى وهو جنين (ج ١٢، الاجزاء ٢٩-٣٠)

واختلف في وفاة ابيه عبد الله، هل توفى و رسول الله ﷺ حمل، أو توفى بعد ولادة؟ على قولين: أحدهما: أنه توفى و رسول الله ﷺ حمل- والثاني: أنه توفى بعد ولادته بسبعة أشهر (إد المعاد في هدى خير العباد، ج ١، ص ٢٦)

وأخرجه البيهقي في الدلائل عن ابن شهاب رضى الله عنه قال: بعث عبد المطلب ابنه عبدالله يتماراله تمرا من يثرب فتوفى عبد الله و ولدت أمنة رسول الله ﷺ، فكان في حجر جده عبد المطلب (الدر المنثور في التفسير المأثور، ج ١٦، ص ٦١١)

Ibn Ishaq narrated that a little time passed when Abdullah Bin Abdul Mutalib died during the pregnancy of Hazrat Aamna. The scholars have the same opinion (that Hazrat Abdullah passed away before the birth of the Holy Prophet ﷺ). Few such narrations are also there which inform us that Hazrat Abdullah died after the birth of the Holy Prophet ﷺ. Some narrations tell us that ancient books have information about the arrival of the Holy Prophet ﷺ. In those books, this is one of the signs of Prophethood of the Holy Prophet ﷺ that his father would die before his birth and the Holy Prophet ﷺ would arrive as an absolute orphan.) (Seerat-e-Halbiya Urdu Vol. One, first half, Fourth Chapter, Pg. # 170)

The Holy Prophet ﷺ was in his mother's womb when Hazrat Abdullah passed away in the age of twenty five. Muhammad Bin Omar al Waqidi states: "In our opinion, this is the most accurate narration in the narrations about the age and death of Hazrat Abdullah Bin Mutalib."

Muhammad Bin Sa'ad states: "The first narration is perfect which says that Hazrat Abdullah passed away when the Holy Prophet (S.A.W) was in mother's womb." (Tabqaat Ibn e Sa'ad, First Part, Pg.# 142) Then during the pregnancy of Hazrat Aamna, father of the Holy Prophet ﷺ, Hazrat Abdullah travelled to Syria and died in the same journey before the birth of the Holy Prophet ﷺ. (Seerat Ibn-e-Hisham First Vol. Urdu Pg.# 106)

والمقصود أن أمه حين حملت به توفى أبوه عبد الله و هو حمل في بطن أمه على المشهور- قال محمد بن سعد: حدثنا محمد بن عمر، هو الواقدي، قال خرج عبد الله بن عبد المطلب الى الشام الى غزوة في غير من عيران قريش يحملونه تجارات، ففرغوا تجارتهم ثم انصرفوا بالمدينة و عبد الله بن عبد المطلب يومئذ مريض، فقال: اتخلف عند أخوالي بني عندي بن نجار، فأقام عندهم مريضاً شهراً و مضى أصحابه فقدموا مكة فسألهم عبد المطلب عن ابنه عبد الله فقالوا خلفناه عند أخواله بني عند التجار و هو مريض- فبعث اليه عبد المطلب أكبر ولده الحارث فوجده قد توفى و دفن فيدار النابغة فرجع اليه فأخبره- فوجد عليه عبد المطلب و أخوته وجدا شديدا، و رسول الله ﷺ يومئذ حمل- و لعبد الله بن عبد المطلب يوم توفى خمس و عشرون سنة- قال الواقدي: هذا هو أثبت الأقاويل في وفاة عبد الله و سنه عندنا- قال الواقدي و حدثني معمر ان الزهري أن عبد المطلب بعث عبد الله الى المدينة يتمارا لهم تمرا فمات- قال محمد بن سعد و قد أنبأنا هشام بن محمد بن السائب الكلابي عن أبيه و عن عوانة بن الحكم قالا: وفي عبد الله بن عبد المطلب بعد ما اتى على رسول الله ﷺ ثمانية و عشرون شهراً، و قيل سبعة أشهر- و قال محمد بن سعد و الأول أثبت، أنه توفى و رسول الله ﷺ حمل- و قال الزبير بن بكار: حدثني محمد بن حسن عن عبد السلام عن ابد خربوذ قال توفى عبد الله و رسول الله ﷺ بن شهرين، و مات أمه و هو أربع سنين، و مات جده و هو ابن ثمان سنين، فواضح به الي عمه ابي طالب- و الذي رجحه و كاتبه الحافظ محمد بن سعد أنه عليه الصلاة و السلام توفى ابوه و هو جنين في بطن امه و هذا أبلغ اليتيم على مراتبه (البداية و النهاية، ج ٢، ص ٣٤١-٣٤٢)

All the historians, experts in the field of Seerah, interpreters of the Holy Qur'an and scholars have the same opinion about the narrations quoted by the writer that the father of the Holy Prophet ﷺ passed away when he ﷺ was in mother's womb. According to these scholars, these narrations are the most renowned, perfect, accurate and reliable. There is also a consensus among scholars on this. Al-Bidayah wan Nihayah states that Waqidi has narrated that father of the Holy Prophet ﷺ died when the Holy Prophet ﷺ was still in his mother's womb. His age was twenty five at the time of death. All those authentic narrations which we have found yet proved and verified this incident. Waqidi gave priority to his this statement with proof that the Holy Prophet ﷺ was in his mother's womb at the time of death of his honourable father Hazrat Abdullah Bin Abdul Muttalib. This last narration is the most accurate and authentic to all other narrations. Mohammad Bin Sa'ad says in Al Bidaya wan Nihaya that this narration has been proved with the valid evidence that when Hazrat Abdullah Bin Abdul Muttalib passed away, the Messenger ﷺ of ALLAH S.W.T was in his mother's womb. Muhammad Bin Sa'ad verified this narration by stating valid evidence. Addition to this, Allama Hafiz Abul-Fida Imad-ud-deen Ibn-e-Kaseer presents proof of this narration by writing an authentic and genuine Hadith-e-Nabwi ﷺ and states that reason of presenting this Hadith specifically is that this is well-known that the father of the Holy Prophet ﷺ Hazrat Abdullah died in the same period when the Holy Prophet ﷺ was in mother's womb.

The author has extracted numerous authentic, genuine and the most popular proofs from the Holy Qur'an and Sunnah.

Now, our question to Qadyanis is: Why did Mirza Qadyani leave the most genuine, authentic and reliable narration and acquired extremely weak, fake and unauthentic narrations instead? Only one example of his lies has been written so that you could ponder over this. I have a long list of his lies and I will present all those, in sha ALLAH. A great number of lies of Mirza Qadyanis are on record and no importance should be given to them. If the whole Qadyani cult strive hard to prove Mirza Qadyani truthful, even then only one servant, soldier of Khatm-e-Nabuwat is enough to prove Mirza Qadyani a rascal, dishonest and untruthful. Don't forget! This was the last article of Mirza which he wrote to eliminate hypocrisy and disunity from this country. This article was the outcome of research and analysis of sixty nine years. Then the article is about that great personality who is known to every person and who is discussed in every home. Our hundred of thousand orators have been describing the incident on every nook and corner for fourteen hundred years. Even our little children know about this incident. This is shocking that Mirza Qadyani remained ignorant about this incident. This is not only the evidence of ignorance of Mirza Qadyani but a great proof of his insensibility too. Qadyanis are requested to comprehend Qur'an and Hadith as the honourable companions (R.A) related them, and not to spoil their faith (Eemaan) by false interpretations made by Mirza Qadyani. If Qadyanis knew Mirza Qadyani completely and fully, they wouldn't spoil their Eemaan. This is to inform you that a person who claims to be taught directly from God and he swears upon God that he has been granted the best intelligence to comprehend the facts and knowledge of Qur'an.

"And if any opposing Molvi (scholar) had competed me (as I called them again and again for interpretation of Qur'an (Tafseer of Quran)), God would have disgraced and humiliated him. I have been granted the comprehension of Qur'an which is a sign of ALLAH S.W.T. I hope with the blessing of God that the world will see soon that I am true." (Roohani Khaza'in Vol. 12 Pg. # 41)

But this is so sad that instead of granting him the best intelligence to comprehend the facts and knowledge of Qur'an, ALLAH S.W.T disgraced and humiliated Mirza Qadyani through Mirza Mehmood Ahmed who is Mirza Qadyani's own son and God's appointed Caliph according to Qadyanis. Mirza Mehmood Ahmed says that the Holy Prophet (S.A.W) was in mother's womb when his father passed away. When he ﷺ was born, ALLAH S.W.T filled heart of his grandfather, Abdul Muttalib, with immense love for him. (Tafseer e Kabere by Mirza Basheer ud Din Mehmood Ahmed Vol. 9 Pg. # 97)

Mirza Mehmood Ahmed condemns his father's views and says, "Father, though you would be the promised Messiah but I don't rely on you because you are not right. You are wrong and fake." On other hand, Mirza Qadyani says,

"I truly say that God has granted me the knowledge of the Unseen (Ghaib) abundantly and absolutely with His special will. If anybody shares this abundance and absolute disclosure with me in this world then I am a liar." (Roohani Khaza'in Vol. 15 Pg. # 297)

Mirza Mehmood Qadyani shares this total disclosure regarding the issue under discussion and declares Mirza Qadyani a liar. At the same time, Mirza Mehmood Ahmed says about his father that whoever considers a single word of the Promised Messiah a lie will be dishonored in the court of God because God doesn't let His prophet remain in mistake till death. (Badr 19th January 1911, Pg. # 7, Anwaar-ul-Uloom Vol. 6, Pg. # 124) According to his pronouncement (Fatwa), Mirza Mehmood Ahmed became dishonoured in the court of God by rejecting Mirza Qadyani's view (The Holy Prophet (ﷺ) was the orphan boy whose father passed away few days after his birth.) And Mirza Qadyani, according to his Fatwa, also became a liar and fraud by sharing absolute disclosure with his son. The father and the son are confronting each other.

Now decision is in the hand of Qadyanis whether they are going to listen to their Murabbis, or to Mirza Qadyani or to Mr. Caliph Mirza Mehmood Ahmed??? The above described specifications explain that the Holy Prophet ﷺ was in mother's womb when his father passed away. On the contrary, Mirza Qadyani could not know this important aspect of Seerah in spite of claiming to surpass the Holy Prophet ﷺ in the knowledge of the Holy Qur'an. When Qadyanis failed to prove Mirza Qadyani as truthful, they tried to prove the other prophets and scholars liars so that they could say that telling a lie doesn't affect prophethood. Ma'az-ALLAH!! They mean to say that Mirza Qadyani is not the only liar but some other prophets were also liars. In fact Mirza Qadyani is the greatest liar, the king of liars. Mirzai Murabbis are also liars, their caliphate is fake, and this cult is false. It is narrated in a Hadith that the Holy Prophet ﷺ states, "When a person tells a lie, the angel flees one mile from him because of the stink of lie. May ALLAH S.W.T guide Qadyanis to stop telling lies! Aameen

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