

Imam ^{عليه السلام} Mahdi & Qadiani Fitna

An introduction and description of
Imam Mahdi (عليه السلام) in the light of Hadith,
and the false claim of Mahdhood by
Mirza Ghulam Ahmad Qadiani.



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WRITTEN BY:

Usman Arif

DESIGNING BY:

Muhammad Kafeel

TRANSLATED BY:

Usman Javaid

REVIEWED BY:

Sheharyar Zahid

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Contents

<u>Imam Mahdi & Sedition (Fitnah) of Qadiyaniat</u>	<u>5</u>
<u>The Belief in the Day of Judgment and Imam Mahdi</u>	<u>5</u>
<u>The Physical Features, Name, and Lineage of Hazrat Imam Mahdi</u>	
<u>Alayh-al-Ridwan</u>	<u>6</u>
<u>Hadith 1:</u>	<u>7</u>
<u>Hadith 2:</u>	<u>7</u>
<u>Results Derived from the Blessed Hadiths and a Comparison</u>	<u>8</u>
<u>Physical Appearance:</u>	<u>9</u>
<u>The Narration of Hazrat Umm Salamah</u>	<u>10</u>
<u>The Narration of Hazrat Hafsa</u>	<u>12</u>
<u>Results Derived from the Aforementioned Hadiths:</u>	<u>13</u>
<u>The Caliphate of Mahdi and Its Blessings</u>	<u>13</u>
<u>Ruler of the World</u>	<u>16</u>
<u>Results Derived from the Aforementioned Hadiths:</u>	<u>16</u>
<u>Mirza Qadiani's Self-Fabricated Arguments Regarding the Claim</u>	
<u>of Being the Mahdi</u>	<u>17</u>
<u>Accordingly, he writes:</u>	<u>19</u>
<u>The Lies of Mirza Qadiani Against the Holy Prophet ﷺ</u>	<u>21</u>
<u>First Lie:</u>	<u>22</u>
<u>Second Lie:</u>	<u>23</u>
<u>The Contradictory Views of Mirza Qadiani Regarding the Hadiths</u>	



Imam Mahdi & Sedition (Fitnah)

of Qadiyaniat

The Belief in the Day of Judgment and Imam Mahdi

The belief in the Day of Judgment (Qiyamat) is an essential component of faith and a part of Islamic belief. However, it is a matter of the unseen (Ghaib), the true knowledge of whose occurrence belongs to God Almighty alone. As stated in the Holy Quran: Ayat "Indeed, Allah (alone) has knowledge of the Hour." Only Allah Almighty possesses the knowledge of the Day of Judgment.

However, our beloved Prophet Muhammad ﷺ, by way of prophecy, has described many signs regarding the Day of Judgment. Some of these signs are called "Minor" (Sughra) and others are called "Major" (Kubra). Both types of signs have been explained in various blessed Hadiths. The appearance of Imam Mahdi is also among the signs of the Day of Judgment.

In the blessed Hadiths, the name, lineage, physical features, and the circumstances both before and after the appearance of Hazrat Mahdi Alayh-al-Ridwan have been described in considerable detail.

Yet, because the status of being the Mahdi is a spiritual position, many individuals afflicted with the greed for status and wealth have made false claims to be the Mahdi; many people, by accepting them as the Mahdi, ruined their hereafter. Taking advantage of these false precedents, Mirza Qadiani also made a claim to be the "Mahdi."

Although Mirza Qadiani's actual claim is that of Prophethood, the

Ahmadis (Mirzais) do not initially admit to Mirza Qadiani's prophethood before the general Muslim public. Instead, they try to convince people that their disagreement with common Muslims is limited only to the issue of the Mahdi, stating, "We simply accept Mirza Qadiani as Imam Mahdi."

Even if only this assertion of the Ahmadis is taken into account, the facts, events, and Mirza Qadiani's own personality and character loudly proclaim him to be a liar. This is because, among the conditions and signs from the appearance about Imam Mahdi described by Holy Prophet ﷺ in the blessed Hadiths, not a single sign is found in Mirza Qadiani.

Below, the Hadiths related to Hazrat Imam Mahdi Alayh-al-Ridwan are recorded, and a comparison has been made between the signs of the Mahdi mentioned in the Hadiths and Mirza Qadiani. Through this, it becomes as clear as day that Mirza Qadiani is false in his claim of being the Mahdi.

The Physical Features, Name, and Lineage of Hazrat Imam Mahdi Alayh-al-Ridwan

The name of Hazrat Imam Mahdi Alayh-al-Ridwan will be the same as the name of the Holy Prophet ﷺ, and his father's name will be the same as the name of the Holy Prophet ﷺ's father. Hazrat Imam Mahdi Alayh-al-Ridwan will be a Hussaini Syed from the lineage of Hazrat Fatima رضي الله عنها.

The face and forehead of Hazrat Imam Mahdi Alayh-al-Ridwan will be extremely bright. He will have a thick beard and a mole on his right cheek. Between his shoulders, there will be the Seal of Prophethood like that of which was present between the shoulders of Holy Prophet ﷺ. He will be wrapped in two cloaks; he will be of medium height, with wide thighs and black tresses. His teeth will be sparkling and white. He will wear a turban on his head and a cloak over his shoulders.

The title of Hazrat Imam Mahdi Alayh-al-Ridwan will be "Mahdi," and his kunyat (epithet) will be "Abu Abdullah" or "Abul Qasim." His place of birth will be Madinah Munawwarah. Detailed descriptions of all these matters are present in authentic narrations. A few of these narrations are as follows:



Hadith 1:

عن النبي الله قال لا تذهب الأيام والليالي حتى يملك رجل من أهل بيتي يواطئ اسمه اسمي واسم أبيه اسم أبي فيملأ الأرض قسطاً وعدلاً كما ملئت ظلماً وجوراً -

It is narrated from the Prophet ﷺ that he said: "The days and nights shall not pass until a man from my household (Ahl al-Bayt) becomes the ruler. His name will match my name, and his father's name will match my father's name. He will fill the earth with equity and justice, just as it had been filled with oppression and tyranny."

(Mustadrak, Vol. 4, page. 442)

Hadith 2:

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ الْمَهْدِيُّ مِنْ عَتَرَتِي مِنْ وَلَدِ فَاطِمَةَ

It is narrated from Hazrat Umm Salama RA that she said: "I heard the Messenger of Allah ﷺ say: 'The Mahdi is from my lineage, from the progeny of Fatima.'"

(Sunan Abi Dawood, Vol. 2, page. 588)

According to the Hadiths, the name of Hazrat Imam Mahdi Alayh-al-Ridwan will be Muhammad, while "Mahdi" will not be his name but rather his title, and his Kuniyat (epithet) will be Abul Qasim. Regarding this, Syed Barzanji رحمته الله states:

وَلَقَبَةُ الْمَهْدِيِّ لِأَنَّ اللَّهَ هَذَا لِيُحَقِّقَ

"His title will be 'The Mahdi' because he will be guided to the Truth by Allah."

(Al-Isha'ah, page. 193)

His title will be Mahdi because he will be granted guidance from Allah Almighty.

وَكُنْيَتُهُ أَبُو عَبْدِ اللَّهِ فِي الشِّفَاءِ لِلْقَاضِي أَنَّ كُنْيَتَهُ أَبُو الْقَاسِمِ

"His Kuniyat will be Abu Abdullah, and it is mentioned in 'Ash-Shifa' written by Qadi Ayyad that his Kuniyat will be Abul Qasim." (Al-Isha'ah, page. 193)

The Kunyat of Imam Mahdi will be Abu Abdullah, and it is recorded in the book Ash-Shifa by Qadi Ayyad RH that his Kunyat (epithet/ title) will be Abul Qasim.

Hadith:

It is narrated by Hazrat Abu Saeed al-Khudri RA that the Messenger of Allah ﷺ said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ الْمَهْدِيُّ مِنِّي أَجَلُ الْجَبَّةِ أَقْنَى

الْأَنْفِ يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا كَمَا مَلَأَتْ ظُلُمًا وَجُورًا وَيَمْلِكُ سَبْعَ سِنِينَ... الخ

"The Mahdi is from me (meaning from my lineage); he will have a broad, bright forehead and a prominent, high-arched nose. He will fill the earth with equity and justice, just as it was previously filled with oppression and tyranny, and he will rule for seven years."

(Sunan Abi Dawood, Vol. 2, page. 588)

Results Derived from the Blessed Hadiths and a Comparison

Name:

The name of Hazrat Imam Mahdi Alayh-al-Ridwan will be the same as the name of the Holy Prophet ﷺ, which is Muhammad; whereas, Mirza Qadiani's name was Mirza Ghulam Ahmad Qadiani.

Father's Name:

His father's name will be Abdullah, after the name of the father of the Holy Prophet ﷺ, whereas, the name of Mirza Qadiani's father was Mirza Ghulam Murtaza.

Lineage:

Hazrat Mahdi Alayh-al-Ridwan will be from the progeny of Hazrat Fatima رضي الله عنها, meaning he will be a Syed; whereas, Mirza Qadiani belonged to a Mughal family.

Kunyat (Epithet):

The Kunyat of Hazrat Imam Mahdi Alayh-al-Ridwan will be Abu Abdullah; whereas, Mirza Qadiani had no such Kunyat.

State of the World: The appearance of Mahdi Alayh-al-Ridwan will occur at a time when the world is filled with oppression and tyranny,

and Hazrat Mahdi Alayh-al-Ridwan will fill the world with equity and justice. Let the Ahmadis (Mirzais) explain: had the earth been filled with oppression and tyranny before Mirza Qadiani's claim to be the Mahdi? And did Mirza Qadiani replace it with equity and justice? The reality is that since Mirza Qadiani's cursed arrival, all forms of oppression, sin, theft, robbery, adultery, alcohol consumption and wrongful killing have increased and continue to do so.

Caliphate:

The Caliphate of Hazrat Mahdi Alayh-al-Ridwan will encompass the entire world, and he will be the ruler of the whole world for a period between seven (7) to nine (9) years. Was Mirza Qadiani blessed with even a single day of rule? Not only Mirza Qadiani, but even his offspring to this day has not attained a single day of governance. They were slaves of the British in United India (slaves of the Government of Pakistan in Pakistan) and are now once again slaves of the British in London.

Physical Appearance:

Was the physical appearance of Mirza Qadiani anything like the blessed features of Hazrat Imam Mahdi Alayh-al-Ridwan described in the aforementioned Hadiths? On the contrary, Mirza Qadiani's appearance was completely opposite, which stands as a vocal evidence to his falsehood.

Conditions After the Appearance of Hazrat Mahdi Alayh-al-Ridwan

According to many narrations, trials and seditions (fitnah) will spread extensively before the appearance of Hazrat Mahdi Alayh-al-Ridwan. In the light of these narrations, it can be said that before the appearance of Imam Mahdi, Muslims will be in severe distress and will face great oppression; women will be violated, children will be taken as prisoners, fear and terror will spread and cities will be ruined.

When these seditions multiply and oppression and tyranny against Muslims shall reach their peak, seven great scholars from around the world will arrive in Makkah al-Mukarramah in search of Imam Mahdi Alayh-al-Ridwan. These scholars will have slightly more than three hundred and ten individuals who have already taken an oath of Jihad

(Bait-e-Jihad) at their hands.

When these scholars search for Imam Mahdi Alayh-al-Ridwan, they will find the signs of the Mahdi in a certain individual and request him to accept their oath of allegiance (Bait). Imam Mahdi Alayh-al-Ridwan will decline in a very polite manner and depart for Madinah Munawwarah. When these scholars follow him there, Imam Mahdi Alayh-al-Ridwan will return to Makkah al-Mukarramah.

In short, this cycle will occur three times, and finally, these scholars will find Hazrat Imam Mahdi Alayh-al-Ridwan again in Makkah al-Mukarramah. Following the insistence of the scholars, he will accept the oath of allegiance while seated between the Hajar-al-Aswad and the Maqam-e-Ibrahim. Then, on that day—which will be the night of Ashura—he will make his appearance after the Isha prayer, carrying the flag, shirt, and sword of the Holy Prophet ﷺ. He will fight many battles against the disbelievers, the details of which have been described in the Hadiths. Accordingly, the blessed Hadith states:

The Narration of Hazrat Umm Salama رضي الله عنها

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا زَوْجِ النَّبِيِّ ﷺ قَالَ يَكُونُ اخْتِلَافٌ عِنْدَ مَوْتِ خَلِيفَةٍ فَيَخْرُجُ رَجُلٌ مِنْ أَهْلِ الْمَدِينَةِ هَارِبًا إِلَى مَكَّةَ فَيَأْتِيهِ النَّاسُ مِنْ أَهْلِ مَكَّةَ فَيَخِرُّونَهُ وَهُوَ كَارِهَةٌ فَيُبَايِعُونَهُ بَيْنَ الرُّكْنِ وَالْمَقَامِ وَيَبْعَثُ إِلَيْهِ بَعْثٌ مِنَ الشَّامِ فَيَخْشَفُ بِهِمْ بِالْبَيْدَاءِ بَيْنَ مَكَّةَ وَالْمَدِينَةِ فَإِذَا رَأَى النَّاسُ ذَلِكَ آتَاهُ إِبْدَالُ الشَّامِ وَعَصَائِبُ أَهْلِ الْعِرَاقِ فَيُبَايِعُونَهُ ثُمَّ يَنْشَاءُ رَجُلٌ مِنْ قُرَيْشٍ اخْوَالَ كُلِّ فَيَبْعَثُ إِلَيْهِمْ بَعْثًا فَيُظْهِرُونَ عَلَيْهِمْ وَذَلِكَ كُلُّبٌ وَالحَيَبَةُ لِمَنْ لَمْ يَشْهَدْ غَنِيْمَةٌ كُلُّبٌ فَيَقْسِمُ الْمَالُ وَيَعْمَلُ فِي النَّاسِ بِسَنَةِ نَبِيِّهِ الْإِسْلَامَ بِحِزَانِهِ إِلَى الْأَرْضِ فَيَلْبَثُ سَبْعَ سِنِينَ ثُمَّ يُتَوَفَّى وَيُصَلَّى عَلَيْهِ الْمُسْلِمُونَ

Hazrat Umm Salama RA narrates the saying of the Messenger of Allah ﷺ that at the time of a Caliph's death, there will be a disagreement (among the Muslims of Madinah regarding the selection of a new Caliph). A man (namely Mahdi Alayh-al-Ridwan), fearing that the people might appoint him as the Caliph, will travel from Madinah to Makkah.

Some people of Makkah (who will recognize him as the Mahdi) will come to him, bring him out (from his residence), and pledge their

allegiance (Bait) of Caliphate to him between the Hajar-al-Aswad and the Maqam-e-Ibrahim.

(When the news of his Caliphate becomes public), an army from Syria will be dispatched to fight him. (Before reaching him), this army will be swallowed by the earth at a place called Baida (a desert area) between Makkah and Madinah. (After this exemplary destruction), the Abdal (saints) of Syria and the Awliya (pious elders) of Iraq will come and pledge their allegiance of Caliphate to him.

Afterward, a man of Quraishi descent (the Sufyani), whose maternal ties are with the tribe of Kalb, will send an army to fight Caliph Mahdi and his supporters and helpers. These people (the Mahdi's forces) will prevail over this invading army; this is the (Battle of) Kalb, and loss is for the one who does not participate in war obtained from Kalb.

(After this victory and success), Caliph Mahdi Alayh-al-Ridwan will distribute wealth generously and lead the people according to the Sunnah of their Prophet ﷺ. Islam will become firmly established in the earth (meaning the practice of Islam will prevail completely throughout the world). (Islam will be) dominant. In the state of Caliphate, Mahdi Alayh-al-Ridwan will remain in the world for seven years—and according to other narrations, nine years—before passing away, and the Muslims will offer his funeral prayer.

Hadith:

ذَكَرَ رَحِمَهُ اللَّهُ تَعَالَى بِإِسْنَادِهِ أَنَّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ يُبَايِعُ رَجُلٌ مِنْ

أُمَّتِي بَيْنَ الرُّكْنِ وَالْمَقَامِ كَعِدَةِ أَهْلِ بَدْرٍ فَيَأْتِيهِ عَصَبُ الْعِرَاقِ وَابْدَالُ الشَّامِ

Hazrat Umm Salama رضي الله عنها narrates that the Messenger of Allah ﷺ said: "A man from my Ummah (the Mahdi) will be pledged allegiance between the Rukn (Hajar-al-Aswad) and the Maqam (Ibrahim) by a number of people equal to the people of Badr (313 individuals). Afterward, the pious elders (Asaba) of Iraq and the Abdal (saints) of Syria will come to this Caliph."

(Al-Mustadrak, Vol. 2, page 431)

Hazrat Umm Salama رضي الله عنها narrates that the Messenger of Allah ﷺ said: "A man from my Ummah (the Mahdi) will have an oath of alle-

giance for the Caliphate pledged to him between the corner of the Black Stone and the Station of Abraham by 313 individuals, similar to the number of the people of Badr. Afterward, the saints of Iraq and the Abdal of Syria will come to this Caliph (once the news of the pledge of Caliphate becomes famous)."

When the Sufyani receives news of the appearance of Hazrat Mahdi Alayh-al-Ridwan, he will dispatch an army from Kufa toward Medina. For three days, this army will engage in intense looting and bloodshed in Medina Munawwarah, and then it will depart from Medina in search of Imam Mahdi. However, when they reach the place called Baida, the entire army will be swallowed by the earth.

Only two men will survive: one will return to the Sufyani to deliver the news, and the other will go to Hazrat Mahdi Alayh-al-Ridwan to give him the glad tidings. When Imam Mahdi Alayh-al-Ridwan hears this, he will say: "Yes! Now is the time for the emergence."

Hence, he will depart from there to reach Madinah Munawwarah, where he will liberate the people of Banu Hashim who had been imprisoned, and in a very short time, he will conquer the entire land of Hijaz.

The Narration of Hazrat Hafsa رضي الله عنها

عَنْ حَفْصَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّهَا سَمِعَتْ النَّبِيَّ ﷺ يَقُولُ لِيَوْمٍ مِنْ هَذَا الْبَيْتِ جَيْشٌ يَغْزُوهُ حَتَّى إِذَا
كَانُوا بَيْدَاءَ مِنَ الْأَرْضِ يُخْسَفُ بِأَوْسَطِهِمْ وَيُنَادِي أَوْلَهُمْ أَخْرَهُمْ ثُمَّ يُخْسَفُ بِهِمْ فَلَا يَبْقَى إِلَّا
الشَّرِيدُ الَّذِي يُخْبِرُ عَنْهُمْ

Hazrat Hafsa رضي الله عنها narrates that she heard the Messenger of Allah ﷺ saying: "An army will certainly intend to attack this House of Allah (the Kaaba). When they reach the place called Baida, the middle portion of the army will be swallowed by the earth. Seeing this, the people at the front of the army will call out to those at the back, but they too will be swallowed, and no one will survive except a messenger (to tell what happened)."

(Muslim Sharif Hadith no 7246)

In some narrations, there is a mention of two men surviving whose names will be Wabra and Wubayra.



Results Derived from the Aforementioned Hadiths:

- The appearance of Hazrat Imam Mahdi Alayh-al-Ridwan will occur at the time of a Caliph's passing, during the occasion of Hajj, at the Holy House of Allah (Makkah).
- Hazrat Mahdi Alayh-al-Ridwan will accept the oath of allegiance (Bait) for the Caliphate between the Hajar-al-Aswad and the Maqam-e-Ibrahim.
- An army from Syria will come to fight Hazrat Mahdi Alayh-al-Ridwan, but it will be swallowed by the earth at the place called Baida.
- The number of individuals who will initially pledge allegiance to Hazrat Imam Mahdi Alayh-al-Ridwan will be equal to the number of the people of Badr, which is 313.
- Following the event of the army being swallowed at the site of Baida, the pious elders (Awliya) of Iraq and the saints (Abdal) of Syria will come to Makkah to pledge allegiance to Hazrat Mahdi Alayh-al-Ridwan.
- In contrast, Mirza Qadiani—let alone performing Hajj—could not even visit Makkah or Medina during his entire life, despite constantly claiming he would go for Hajj.

Questions for the Ahmadis (Qadianis)

I want to ask the following questions to the Ahmadis:

- Did the esteemed scholars recognize Mirza Qadiani as the Mahdi, and was the oath of allegiance (Bait) for Mirza Qadiani taken between the Hajar-al-Aswad and the Maqam-e-Ibrahim?
- Did the Aqtab (spiritual personalities) and Abdal (saints) pledge allegiance at the hand of Mirza Qadiani?
- Did any army set out to oppose Mirza Qadiani and then get swallowed by the earth at the place called Baida?

No, not a single of these signs are found in Mirza Qadiani, which is a proof about his falsehood.

The Caliphate of Mahdi and Its Blessings

After extremely difficult circumstances, the Caliphate of Hazrat Imam Mahdi Alayh-al-Ridwan will be established, the duration of which will be at least seven years. During the era of his Caliphate, the

Ummah will experience such an abundance of blessings and prosperity that such prosperity will never have been achieved before. Please observe a few Hadiths:

Hadith:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ يَكُونُ فِي أُمَّتِي الْمَهْدِيُّ إِنْ قَضَرَ فَسَبْعٌ وَإِلَّا فِتْسَعٌ تَنْعَمُ فِيهِ أُمَّتِي نِعْمَةً لَمْ يَسْمَعُوا بِمِثْلِهَا قَطُّ تُؤْتِي أَكْلَهَا وَلَا تَتْرَكَ مِنْهُمْ شَيْئًا وَالْمَالُ يَوْمَئِذٍ كَدُوْسٍ فَيَقُولُ الرَّجُلُ فَيَقُولُ يَا مَهْدِي أَعْطِنِي فَيَقُولُ خُذْ

It is narrated by Hazrat Abu Saeed al-Khudri RA that the Messenger of Allah ﷺ said: "The Mahdi Alayh-al-Ridwan will be in the latter part of my Ummah; he will be Caliph, for seven or nine years. During his time, my Ummah will be in such a state of blessings and abundance the likes of which they have never heard before. The earth will bring forth all its produce and withhold nothing. In those days, wealth will be like a heap (of grain in a threshing floor). A man will stand up and say, 'O Mahdi! Give to me,' and he will reply, 'Take it as much you want!'"

(Al-Tadhkirah, page. 299)

Hadith

فَإِنِّي النَّاسَ الْمَهْدِيَّ فَرَفَوْهُ كَمَا تَرَفُّ الْعُرُوسُ إِلَى زَوْجِهَا لَيْلَةَ عَرَسِهَا وَهُوَ يَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا وَيَخْرِجُ الْأَرْضَ نَبَاتِهَا وَتَمُطِرُ السَّمَاءُ مَطَرَهَا وَتُنْعَمُ أُمَّتِي فِي وَلَا يَبْرُكُ نِعْمَةً لَمْ يُنْعَمَ بِهَا قَطُّ "Afterward, the people will come to Mahdi Alayh-al-Ridwan and will adorn and prepare him like a bride. He will fill my earth with equity and justice. (During his era of Caliphate), the earth will spill out its produce, and the sky will rain abundantly. During his reign, the Ummah will be so prosperous that they will never have attained such prosperity before."

(Musanif Ibne abi Sheeba Vol 5 page 199)

Hadith:

وَعَنْ جَابِرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ لَا قَالَ يَكُونُ فِي أُمَّتِي خَلِيفَةٌ تُجِشِي الْمَالَ فِي النَّاسِ لَا يَعْدُلُ عَدْلًا

ثُمَّ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ لَيَعُودَنَّ

Hazrat Jabir رضي الله عنه narrates that the Messenger of Allah ﷺ said: "There will be a Caliph in my Ummah who will distribute wealth to the people by the handful; he will not count it (meaning, due to his generosity and open-heartedness, he will grant and distribute in great abundance without counting). And I swear by that Pure Being in whose power is my life, it will certainly return (meaning, after Islam becomes marginalized, it will once again flourish and gain prominence during his era)."

(Majma al-Zawa'id, page 317)

وَبِإِسْنَادٍ عَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ مَرْفُوعًا يُخْرَجُ فِي أُخْرِ أَمْرِي الْمَهْدِيُّ يُسْقِيهِ اللَّهُ الْغَيْثَ وَيُخْرِجُ الْأَرْضَ تَبَاتُهَا وَيُعْطِي الْمَالَ صَحَاحًا وَتَكْثُرُ الْمَاشِيَةُ وَتَعْظُمُ الْأُمَّةُ يَعْبِشُ سَبْعًا أَوْ ثَمَانِيًا يَعْنِي حَجًّا

Hazrat Abu Saeed al-Khudri RA narrates that the Messenger of Allah ﷺ said: "In the final period of my Ummah, Mahdi Alayh-al-Ridwan will be born. Allah Almighty will send down abundant rain upon him, and the earth will bring out its produce, and he will give wealth to the people equally. In his era (of Caliphate), there will be an abundance of livestock and greatness within the Ummah. He will live for seven or eight years (after the start of his Caliphate)."

(Al-Mustadrak, Vol. 2, page 558)

Hadith

It is narrated by Hazrat Abu Huraira رضي الله عنه that the Holy Prophet ﷺ spoke about the Mahdi and said:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ ذَكَرَ رَسُولُ اللَّهِ وَاللَّهُ الْمَهْدِيُّ قَالَ إِنْ قَصَرَ فَسَبْعٌ وَإِلَّا لَا فَيَسَعُ وَبِمَلَأَ الْأَرْضَ قِسْطًا كَمَا مِلَّتْ ظُلُمًا وَجُورًا

"His Caliphate will last for seven, eight, or nine years. He will bring justice and fairness to the world, replacing the cruelty and injustice that existed before him."

(Majma al-Zawa'id, Vol. 7, page. 317)

Ruler of the World

Hadith:

عَنْ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ أَمَلَكَ الْأَرْضَ أَرْبَعَةُ مُؤْمِنَانِ وَكَافِرَانِ فَأَلْفُؤْمِنَانِ
ذُو الْقُرْنَيْنِ وَسُلَيْمَانُ وَالْكَافِرَانِ نَمْرُودُ وَبَعَثْتُ نَصْرِي وَسَيَمْلِكُهَا خَامِسٌ مِنْ أَهْلِ بَيْتِي

Narrated by Hazrat Abbas رضي الله عنه that the Holy Prophet ﷺ, said:

"There have been four men who ruled over the entire world, two of whom were believers and two were disbelievers. The believers were Dhul-Qarnayn عليه السلام and Solomon عليه السلام, and the disbelievers were Nimrod and Nebuchadnezzar. Soon, a fifth person from my progeny will become its master (whose name will be the Mahdi)."

(Al-Hawi, Vol. 2, page 97)

Results Derived from the Aforementioned Hadiths:

- **Mahdi Alayh-al-Ridwan** will fill the earth with equity and justice.
- He will distribute wealth among the people, giving it by the handful without counting it.
- The Ummah will be amidst such blessings that it will never have experienced such a state before.
- The earth will vomit out all its produce, and rains will fall abundantly as needed.
- Islam will achieve global dominance.
- The Caliphate of Imam Mahdi Alayh-al-Ridwan will encompass the entire world, and he will be the ruler of the whole world.

Was Mirza Qadiani able to achieve rule over even a single day or even the smallest territory? And was he able to enforce the religion of Islam? No; instead, he spent his entire life under the miserable and illegal rule of the British.

Did Mirza Qadiani distribute wealth? On the contrary, the matter here is the opposite: even before announcing his claim to be the Mahdi, Mirza Qadiani began appealing to people for donations under the cover of various religious works. He published several advertisements for

promotion and continued to ask for donations from people through various advertisements and letters until his death. Even now, in the Ahmadi (Mirzai) community, there are more than 50 types of (donations currently in practice, which are being used to cover the expenses of Mirza Qadiani's "Royal Family."

Has the Muslim Ummah been able to achieve such economic prosperity since the arrival of Mirza Qadiani—the likes of which were not found even in the Prophetic era, the Caliphate, or the past thirteen centuries? Has poverty been eliminated? Have hunger and poverty ended? Has a sense of fulfillment (Istighna) entered people's hearts? No; rather, the Ahmadi (Mirzai) community itself has to resort to persuasion and intimidation just to extract donations from their own members.

Were these blessings attained by the Ummah after the arrival of Mirza Qadiani? Have floods and famines ended? Has there been such an abundance of livestock that all the necessities of life are easily fulfilled?

Was Islam able to achieve dominance over disbelief during the time of Mirza Qadiani? The truth is that because of Mirza Qadiani, Islam did not become dominant in a single country, city, town, or even a village—let alone the world. Mirza Qadiani was born in Qadian and spent his entire life in Qadian, but was he able to make Islam dominant even in Qadian? Which Hindus or Sikhs of Qadian converted to Islam at the hand of Mirza?

Mirza Qadiani's Self-Fabricated Arguments Regarding the Claim of Being the Mahdi

Respected Readers!

In previous pages, you have read the details regarding the true Imam Mahdi Alayh-al-Ridwan in the light of the Hadiths. You have also compared the signs of the Mahdi Alayh-al-Ridwan described in the Hadiths with the circumstances of Mirza Qadiani, which makes it as clear as day that Mirza Qadiani is a liar in his claim to be the Mahdi, just as he is in his other claims.

Honorable Readers! Mirza Qadiani himself offered a few self-fabricated arguments for his claim of being the Mahdi. We shall also examine a few arguments presented by Mirza so that no stone is left unturned

to bring this claim of Mirza Qadiani to the ground.

One argument Mirza Qadiani wrote for his being the Mahdi is that before the appearance of the Mahdi, the earth would be filled with oppression and tyranny. Accordingly, Mirza Qadiani writes:

"In this era, the earth is filled with every type of oppression, namely sin, excess (ifrat), negligence (tafrit), and immorality (fisq-o-fujoor) So, in reality, this is the very era that corresponds to the intent of the Hadith; that is, the one in which every type of sin, every type of vice, and every type of false belief has spread. And Shirk (polytheism), which is the greatest oppression, has hoisted its flag with extreme force. This Hadith clearly states that for the reformation of the current style of oppression and tyranny, that Promised Mahdi will come."

(Kitab-ul-Bariya: Ruhani Khazain, Vol. 6, pages 306-307)

Mirza Qadiani has employed extreme deception in narrating the Hadith; for this Hadith is from Musnad Ahmad, in which the Holy Prophet ﷺ, while mentioning the filling of the earth with oppression and tyranny as a sign of the appearance of Mahdi Alayh-al-Ridwan, also described other signs which Mirza Qadiani failed to mention. It is the same old tactic: extract whatever part serves a purpose and remain silent about the rest as if he knows nothing of it. The words of the blessed Hadith in Musnad Ahmad are as follows:

Hadith:

It is narrated by Hazrat Abu Saeed al-Khudri RA that the Messenger of Allah ﷺ said:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ إِنَّهُ مُلَأَ الْأَرْضُ جُورًا وَظُلْمًا فَيَخْرُجُ رَجُلٌ مِنْ عِزَّتِي يَمْلِكُ سَبْعًا أَوْ تِسْعًا فَيَمْلَأُ الْأَرْضَ قِسْطًا وَعَدْلًا

"The earth will be filled with oppression and transgression; then a man from my progeny will emerge. He will rule for seven or nine years and will fill the earth with equity and justice."

(Musnad Ahmad Hadith no 11665 Mistidraq e Hakim)



Key Points from the Narration:

1. The earth being filled with oppression and tyranny prior to the appearance of Mahdi Alayh-al-Ridwan.
2. The earth being filled with equity and justice after the appearance of Mahdi Alayh-al-Ridwan.
3. Hazrat Mahdi Alayh-al-Ridwan being from the lineage (Ahl al-Bayt) of the Prophet ﷺ.
4. The reign of Hazrat Mahdi Alayh-al-Ridwan will rule for seven years after his appearance.

However, since these simple and clear signs completely negate Mirza Qadiani's claim to be Mahdi, hence Mirza Qadiani did not mention these signs at all.

In any case, if this Hadith is accepted, let the Ahmadis (Mirzaïs) point out: where did the "Promised Mahdi" appear and liberate the world from oppression and tyranny, and filled the earth with equity and justice? Has polytheism (Shirk) and sin been eradicated? Was Mirza Qadiani from the Ahl al-Bayt? Did Mirza Qadiani gain liberation from British slavery for even a single day? To rule is the task of the Mahdi; however, not a single one of these specific signs is found in Mirza Qadiani. Can there now be any doubt regarding Mirza Qadiani being a liar?

Another argument that Mirza Qadiani wrote in proof of his claim to be the Mahdi has the opinion : since the meaning of "Mahdi" is "one who is guided," it implies that the Mahdi will not be the student of any person.

Accordingly, he writes:

"Included in the meaning of 'Mahdi' is that he should not be a student or disciple of any human in the knowledge of religion."

(Khazain, Vol. 17, page. 390; Arba'een No. 2, Vol. 13)

In another place, he writes:

"The reason his name has been kept 'Mahdi' contains this allusion: that the one to come will receive the knowledge of religion from God, and he will not be a student of any teacher in (the study of) Quran and

Hadith. So I can say with certainty that no one can prove regarding my condition that I studied even a single lesson of the Quran, Hadith, or Tafsir from any human."

We do not debate whether Mirza Qadiani possessed knowledge of Quran and Hadith or not; however, Mirza Qadiani's claim that "I have no teacher in the acquisition of Quran and Hadith" is a pure and absolute lie.

This is because the rejection of Mirza Qadiani's statement comes from the writings of Mirza Qadiani himself, in which he wrote about acquiring religious knowledge through teachers. Accordingly, he writes:

"In the period of my childhood, my education occurred in this manner: when I was six or seven years old, a Persian-speaking teacher was employed for me who taught me the Holy Quran and several Persian books, and the name of that elderly man was Fazl Ilahi."

While mentioning a dream, Mirza Qadiani writes:

"This humble being one was around 1823 or 1825—a time near that—when this weak one was in the early part of his youth and was still occupied in the detailed acquisition of knowledge."

(Tadhkirah, page 3, 4th Edition)

In the Tadhkirah, while explaining the background of this dream, it is written:

"This date is probably a rough estimate; it refers to the time when this dream occurred at the beginning of His Holiness's (Mirza's) youth, when he was still occupied in the detailed acquisition of knowledge."

Here, Mirza Qadiani and his offspring themselves admit that Mirza Qadiani acquired knowledge during his early youth.

Honorable Readers! In the first statement of Mirza Qadiani, his claim that "I say with certainty that I did not study even a single lesson of Quran, Hadith, or Tafsir from any human" and then in the second statement saying that "a teacher named Fazl Ilahi was employed for me who taught me the Quran and several Persian books"—one of these two statements is certainly a lie. And a liar cannot be the Mahdi.

My question to the Ahmadis is: Where is this definition of "Mahdi" mentioned that Mirza Qadiani has stated? If the definition of Mahdi were that he must not be a student or disciple of any human, then why



did the Holy Prophet ﷺ refer to the Rightly Guided Caliphs (Khulafa-e-Rashideen) as "Mahdi," despite the fact they were both students and disciples? The Hadith of the Messenger of Allah ﷺ states:

Hadith:

"Follow my Sunnah and the Sunnah of the Rightly Guided and Guided Caliphs (Khulafa-e-Rashideen Mahdi-een)."

(Sunan Abi Dawood, Hadith No. 4607)

Regarding Hazrat Jarir bin Abdullah رضي الله عنه, the Holy Prophet ﷺ prayed:

اللَّهُمَّ ثَبِّتْهُ وَاجْعَلْهُ هَادِيًا مَهْدِيًا-

"O Allah, keep him firm and make him a guide and one who is guided."

(Sahih Bukhari, Hadith No. 3020).

Regarding Hazrat Muawiyah bin Abi Sufyan رضي الله عنه, the saying of the Messenger of Allah ﷺ is:

اللَّهُمَّ اجْعَلْهُ هَادِيًا مَهْدِيًا وَاهْدِيهِ-

"O Allah, make him a guide, one who is guided and guide others through him."

(Sunan Tirmidhi, Hadith No. 3842)

In these Hadiths, Hazrat Jarir bin Abdullah RA and Hazrat Muawiyah bin Abi Sufyan RA have also been called "Mahdi," despite the fact they were the students and disciples of the Holy Prophet ﷺ.

Kind Readers! Mirza Qadiani has woven such a web of lies to prove his claim of being the Mahdi that it has no connection with truth. It can be said with absolute certainty that if Ahmadi community examines the personality and character of Mirza Qadiani with complete honesty on the scales of truth and falsehood, reaching the truth will not be a difficult task. May Allah grant us true understanding.

The Lies of Mirza Qadiani Against the Holy Prophet ﷺ

After the era of the Holy Prophet ﷺ and the Rightly Guided Caliphs, a group emerged that, in order to manifest their "holiness" and achieve their goals, would fabricate statements and spread them among

the people as Hadiths. In Islamic history, this group is known as the Wadi'een-e-Hadith (Fabricators of Hadith).

When the decree of disbelief (Fatwa of Kufr) was issued against Mirza Qadiani by the eminent scholars of the Arab and non-Arab world, Mirza Qadiani—to maintain his false sense of holiness and to satisfy his followers—began to present sayings which were not actually Hadiths.

Now we shall read a few examples of the lies fabricated against the Holy Prophet ﷺ. The Holy Prophet ﷺ stated:

"Whoever intentionally tells a lie against me, let him seek his place in the Hellfire."

In accordance with this warning, because Mirza Qadiani intentionally fabricated lies, he has become a dweller of the Fire.

First Lie:

To trap simple-hearted Muslims in his net of deception, Mirza Qadiani fabricated Hadiths, claiming that according to the Hadiths, the time for the appearance of Hazrat Mahdi is the 14th century, and since "my era is also the 14th century, I am therefore the Mahdi." Fabricating against the Hadith, he writes:

"But the point worth paying attention to is that the Holy Prophet ﷺ himself designated the time for the appearance of the Mahdi—the one who appears in the latter days—as the 14th century."

(Nishan-e-Asmani: Khazain, Vol. 4, page. 370)

He fabricated "Hadiths" and presented them to the people, the mention of which is not found even among the Mawdu (fabricated/invented) Hadiths. Mirza Qadiani committed all these Lies solely to prove his claims. We place some of Mirza Qadiani's fabrications before you so that identifying his lies becomes easy.

This is a pure fabrication by Mirza Qadiani against the Holy Prophet ﷺ. In the entire records of Hadiths, there is not a single Hadith in which the Prophet ﷺ prophesied the appearance of Imam Mahdi specifically in the 14th century. We challenge the Ahmadis (Qadianis) to present even one Sahih (authentic) Hadith on this subject; and if not

Sahih, then present even a Da'if (weak) one. Otherwise, they should admit to the world that they are the heirs of falsehood and Lie.

Second Lie:

When decrees of disbelief (Fatwas of Kufr) were issued from all sides due to Mirza Qadiani's blasphemous beliefs, Mirza Qadiani with the intent to weaken this movement against his disbelief fabricated Lies against the Hadith of Prophet ﷺ by writing:

"And it was also mentioned in the traditions (Athar) that a Fatwa of disbelief (Kufr) would be issued against this Promised Mahdi."

(Mirat-e-Munir: Ruhani Khazain, Vol. 12, page 75)

In another place, he writes:

"It was already stated in the Sahih (authentic) Hadiths that this Mahdi would be declared a Kafir (disbeliever)."

(Anjam-e-Atham: Ruhani Khazain, Vol. 11, page 322)

To further weaken the movement of the Fatwa of disbelief, he writes another lie:

"It is also clearly stated in the Hadiths that the Promised Messiah will be charged with Kufr, and the scholars of the time will declare him a Kafir and will desire to kill him; this has brought comfort to our hearts."

(Tohfa-e-Golarhviyya: Ruhani Khazain, Vol. 17, page 213)

Our demand to the Ahmadis (Mirzais) is: Show us just one Sahih Hadith in which the Holy Prophet ﷺ said that the eminent scholars would call Mahdi Alayh-al-Ridwan a Kafir. According to authentic Hadiths, the first people to pledge allegiance to Hazrat Imam Mahdi Alayh-al-Ridwan will be the eminent scholars themselves.

Certainly, Mirza Qadiani will face the consequences of his fabrications. Ahmadis should recognize this deceiver and liar and accept the true teachings of Islam so that they may be saved from the painful punishment.

The Contradictory Views of Mirza Qadiani Regarding the Hadiths about Hazrat Mahdi Alayh-al-Ridwan

All Hadiths of the Mahdi are fabricated:

"The belief of myself and my community is this: all such Hadiths concerning the appearance of the Mahdi are absolutely not worthy of trust or reliance."

(Mirat-e-Munir: Ruhani Khazain, Vol. 12, page 75)

"And it was also mentioned in the traditions (Athar) that a Fatwa of Kufr would be issued against this Promised Mahdi."

(Haqiqat-ul-Mahdi: Ruhani Khazain, Vol. 14, pages 429-430)

"As far as those Hadiths are concerned in which there is mention of the coming of the Mahdi, the one with insight knows that all those Hadiths are weak, fabricated, and contradict and oppose one another."

(Hamamat-ul-Bushra: Ruhani Khazain, Vol. 7, page 314)

The Mahdi is not one, but many:

"There are several types of 'Mahdis' mentioned by Holy Prophet ﷺ, among them is the Mahdi who has been named 'Sultan-e-Sharq' (King of the East) in Hadith."

(Nishan-e-Asmani: Ruhani Khazain, Vol. 4, pages 370)

"This matter is completely proven and certain that in our traditions, there is mention of several Mahdis."

(Nishan-e-Asmani: Ruhani Khazain, Vol. 4, pages 370)

When Mirza Qadiani claimed to be the Mahdi, an objection was raised by the scholars that Hazrat Imam Mahdi Alayh-al-Ridwan will belong from the family (Aal) of Hazrat Fatima RA, which was proven through authentic Hadiths, whereas his claim is to be the Mahdi but he is a Mughal. To divert people's attention, Mirza Qadiani denied his own claim of being the Mahdi.

Mirza Qadiani writes:

"My claim is not that I am that Mahdi who is the manifestation of 'from the children of Fatima' (Min waladi Fatima wa min 'itrati). My claim is that I am the Promised Messiah and regarding the Promised Messiah, there is no saying of any



scholar of Hadith (Muhaddith) that he will be from the children of Fatima."

(Supplement to Brahine-Ahmadiyya: Ruhani Khazain, Vol. 21, pages 356)

But as time passed, he totally denied that Hazrat Mahdi Alayh-al-Ridwan will belong from the lineage of Hazrat Fatima RA.

Mirza Qadiani writes:

"It is not written anywhere that any Mahdi will come from the children of Fatima, and all such Hadiths are fabricated, baseless, and self-invented."

But since the descent of Hazrat Mahdi Alayh-al-Ridwan from the lineage of Hazrat Fatima RA is proven through numerous narrations and Hadiths, Mirza Qadiani also made attempts to prove himself as being from the progeny of Hazrat Fatima عليها السلام. For this purpose, he presented such contradictory claims and illogical ideas that the intellect is left baffled.

Mirza writes:

"Some of our grandmothers were from the noble and famous Sadat (descendants of the Prophet ﷺ)."

(Arba'een No. 2: Ruhani Khazain, Vol. 17, page 365)

In another place, he writes:

"This matter is proven from the traditions of my ancestors: that one grandmother of ours was from a noble family of the Sadat (descendants of the Prophet ﷺ) and Bani Fatima."

(Ek Ghalati Ka Izala: Ruhani Khazain, Vol. 18, page 212)

Firstly, Mirza Qadiani told a lie that "some" or "one" of his grandmothers was a Syeda (a female descendant of the Prophet ﷺ). If this was actually the case, why did Mirza not present any proof? Regardless, the burden of proof still lies upon the Qadianis. Furthermore, Mirza's "wisdom and foresight" should be questioned as he claims a lineage through his grandmother, whereas lineage is traced through the grandfather (the privilege of lineage continuing through a woman was granted exclusively to Hazrat Fatima RA only).

In an blasphemous and disrespectful attempt to prove he was from the children of Hazrat Fatima عليها السلام Mirza writes while describing a vision

(Kashf):

"In a state of vision, I placed my head on the thighs of Hazrat Fatima, and she showed me that I one of them (Her descendants) "

(Ek Ghalati Ka Izala: Ruhani Khazain, Vol. 18, page 213)

Mirza Qadiani also tried to use his marriage into the Sadat family (being a son-in-law of the descendants of Fatima) as an argument for being from the progeny of Fatima.

Mirza writes:

Being from the family of Fatima ﷺ was through a revelation—meaning all praise and thanks are for that God. Who granted me the pride of being a son-in-law of the Sadat and the Ali's lineage, both of which are similar and comparable, meaning He granted me the excellence of the status of being from the Sadat."

(Tohfa-e-Golarhviyya: Ruhani Khazain, Vol. 17, page 117)

In short, Mirza Qadiani spent his entire life in failed attempts to prove himself as the Mahdi. When Mirza Qadiani published the book Kitab-ul-Bariyya in 1888, he wrote about his lineage as follows:

"My tribe is Mughal Barlas. My ancestors came to this country from Samarkand. Now for my biography: my name is Ghulam Ahmad, my father's name was Ghulam Murtaza, my grandfather's name was Ata Muhammad, and my great-grandfather's name was Gul Muhammad. And as it has been stated, our tribe is Mughal Barlas, and from the old papers of my ancestors which are still preserved, it is known that they came here from the country of Samarkand."

(Kitab-ul-Bariyya: Ruhani Khazain, Vol. 13, pages 162-163)

However, later in the book Haqiqat-ul-Wahi, he writes while describing his tribe as Persian:

"From all these words of God, it is proven that this humble one's (Mirza referring to himself) family is actually Persian, not Mughal. I do not know how they became famously known as a Mughal family by mistake."

(Haqiqat-ul-Wahi: Ruhani Khazain, Vol. 22, page 81)



To further strengthen the claim that he was Persian, he writes:

"In any case, that which God has manifested is the truth. Human can fall into error by a slight mistake, but God is All-Knowing and free from error."

(Haqiqat-ul-Wahi: Ruhani Khazain, Vol. 22, page 81)

And after this, until 1900, he insisted on this very idea that he was of Persian origin, and in the treatise (Arba'een) No. 2, he wrote:

"The family of this humble one is apparently a Mughal family, and in some records of our family history, it was seen that it was a family of the children of Persia... but now it has become known to me through the Word of God that our family is a Persian family; so we bring faith and conviction to this with full certainty."

And after this, until 1900, he insisted on this very idea that he was of Persian origin, and in his magazine (Arba'een) No. 2, he wrote that "the family of this humble one is apparently a Mughal family, and in some records of our family history, it was seen that it was a family of the children of Persia... but now it has become known to me through the Word of God that our family is a Persian family; so we bring faith and conviction to this with full certainty."

(Arba'een No. 2: Ruhani Khazain, Vol. 17, page 365)

But this claim of having faith with full certainty lasted for only one year. Then, in the book Ek Ghalati Ka Izala, on page 9, he also stated his lineage belonging from the Israelites.

Mirza writes:

"I say this by receiving revelation from God: that I am from the children of Persia, and according to that Hadith which is recorded in Kanz al-Ummal that the children of Persia are also Israelites and are from the Ahl al-Bayt (People of the House)."

(Ek Ghalati Ka Izala: Ruhani Khazain, Vol. 18, page 213)

Honorable Readers! The meaning of these Qadiani writings up to this point is that Mirza Qadiani was from the progeny of Hazrat Ishaq AS as well as the progeny of his brother Hazrat Ismail AS and his be-

longing to a Mughal family was based on family traditions, whereas his "God" told him through revelations that he was Persian. Until 1901, Mirza Qadiani continued to describe his connection to four families: Mughal, Persian, Israelite, and Chinese. But this lineage did not remain limited to these four families; one year later, he also stated his being of Chinese origin. Now, in his attempt to prove himself as the "Seal of the Caliphs," using the reference of Sheikh Ibn Arabi, he writes:

"Most of our mothers and grandmothers are from Mughal families and they are of Chinese origin"

(Haqiqat-ul-Wahi: Ruhani Khazain, Vol. 22, page 209)

In short, Mirza Qadiani (claimed to be) Mughal from the side of his father and grandfather, Syed from the side of some grandmothers, Chinese from the side of most mothers and grandmothers and Israelite from the side of some other grandmothers and God's perspective he has Persian lineage.

Meaning, at one and the same time, Mirza Qadiani was Mughal, Persian, Israelite, Syed and Chinese. But he did not stop at this; he changed his lineage so many times that he finally reached the peak and wrote:

"I am sometimes Adam, Sometimes Musa, Sometimes Ya-qoob, thus I am Abraham, I have countless race"

(Barahin-e-Ahmadiyya, Part 5 — Khazain Vol. 21, Page 133)

Honorable Readers!

A person with a respectful family background and lineage cannot belong to so many races and nations at one time. So all of these false and ridiculous claims of Mirza Qadiani have been presented. In these fabrications, the noteworthy statement is that which is presented to family sources. Regarding this, Mirza Qadiani's son, Mirza Mahmud, writes:

"Every specific nation is a living proof of a specific person's lineage, and he belongs to that nation".

(Al-Fazl Qadian, 30 September 1923)

And the traditions of Mirza Qadiani's tribe are that Mirza Qadiani was Mughal. Regarding the person who falsely changes his / her lin-



eage, Mirza Qadiani's son, Mirza Mahmud, writes while interpreting the Quranic word Zanim:

"In the Holy Quran, the word Zanim is used, which means a person who is not actually a member of a tribe but attributes himself to it." (Mufradat)

(Tafsir-e-Saghir, Mirza Bashiruddin Mahmud, page 73)

But the question is: when a person having sanity, can't commit such huge misinterpretations regarding his origin and family. So how did Mirza Qadiani break ties with his own people and establish links with other tribes and families? There can only be two clear answers to this:

1. Mirza Qadiani wrote all this in a state of having lost his senses.
2. In his eagerness to become "Everything," Mirza Qadiani turned his pen in every possible direction for his own interests. And both of these points are entirely true; Mirza Qadiani, having lost his senses, merely for the sake of his mission, turned himself from Mughal

Honorable Readers!

Can a person who is a combination of lies, fabrications, and distortions—hiding behind such a cloak—be the Mahdi? A person whose "God" (according to his own claims) mistakenly issues contradictory revelations and claims? No, never! Such a person cannot even be included in the list of decent human beings, let alone be the Mahdi or a Wali (saint).

Furthermore, observe the audacity and stubbornness of Mirza Qadiani: on one hand, he takes the name of God, but when his stance changes, he utters something completely contradictory and then attributes these contradictory statements to God, saying, "This is the decree of God." However, regarding a person with such contradictory views, Mirza Qadiani's own saying is:

"Two different directions cannot emerge from one heart at the same time, because by having such approach, a person is either called mad or a hypocrite. the speech of any wise and pure-hearted person never contains contradictions. Yes, if someone is mad or a lunatic, or such a hypocrite that he flatters someone by adding 'yes' to their 'yes' (agrees to everything), his speech will certainly become contradictory."

According to these writings of Mirza Qadiani himself, contradicto-

ry speech can only emerge from the tongue of a madman, a hypocrite, a lunatic, a flatterer, a fool, or an evil person.

Now, the decision is for the Ahmadis (Mirzais) to make: Were these contradictory theories and revelations truly from Allah, or were they the mental fabrications of Mirza Qadiani? The choice is left to the Ahmadis to decide which of the aforementioned labels from Mirza's own criteria they would apply to him: Was he mad or a hypocrite? Was he a lunatic or a flatterer? Was he a fool or an evil person?

