

"Mirza Ghulam Ahmad Qadiani's Concept of Imam Mahdi (A.S.) : A Research-Based, Critical, and Scholarly Analysis"

DOI: <https://doi.org/10.5281/zenodo.15163278>

*Prof. Dr. Syed Naeem Badshah

**Prof.Dr. Abdulhamit Birişik

***Prof.Dr. Mehmet Ümit

Abstract:

Mirza Ghulam Ahmad Qadiani, among his numerous assertions, also made the significant claim of being the "Mahdi," although his primary assertion was prophethood. However, Qadianis refrain from openly acknowledging Mirza's prophethood in the presence of general Muslims and instead attempt to create the impression that their disagreement is solely over the issue of Imam Mahdi. They recognize Mirza as Imam Mahdi. Mirza himself made various claims to Mahdi-hood, as he stated:

(a) "Indeed, I am the Promised Messiah and the Promised Mahdi."

(b) "I swear by the God who sent me and upon whom attributing falsehood is the act of the accursed, that He has sent me as the Promised Messiah."

Even if the Qadianis' claim is accepted, facts and events reveal that Mirza Ghulam Ahmad Qadiani's personality and character are inconsistent with the expected attributes. This is because none of the signs and descriptions of Imam Mahdi mentioned in the sayings of the Prophet Muhammad (peace be upon him) align with the person of Mirza.

In this article, first of all, the signs of the Mahdi mentioned in the hadiths - without entering into discussions on the authenticity of these hadiths - are compared with the claims of Mirza Ghulam Ahmad. Then, based on this comparison, an evaluation is made regarding Mirza Ghulam Ahmad's claim to be the Mahdi. In our article, we will not go into a theoretical discussion on the subject of Mahdi, such as the idea of a savior in world religions, the possibility of the coming of the Mahdi, the lifespan of the Mahdi and its possibility, etc.

Keywords: *Mirza, prophethood, Imam Mahdi, various claims, Messiah*

Introduction:

The appearance of Imam Mahdi is a pivotal sign of the Day of Judgment, as detailed in numerous blessed Hadiths that describe his name, lineage, physical characteristics, and

*Postdoc scholar, Marmara/Hakamer- Hint Alt Kıtası Arařtırmaları Merkezi , Turkey

**President, Hakamer- Hint Alt Kıtası Arařtırmaları Merkezi , Turkey

***Faculty of Theology, Marmara University, Turkey.Orcid No: [0000-0003-1964-1492](https://orcid.org/0000-0003-1964-1492)

the events surrounding his emergence. Imam Mahdi's name mirrors that of Prophet Muhammad ﷺ, and his father's name will be identical to that of the Prophet's father. His mother's name also resembles that of the Prophet's mother. He will be a descendant of Hazrat Fatimah (maybe Allah be pleased with her) and belongs to the Hasanī Sayyid lineage.

Imam Mahdi's face is radiant, and he possesses a thick beard. A distinguishing mole will appear on his right cheek, and between his shoulders, there will be a seal bearing the blessed name of Prophet Muhammad ﷺ. His appearance reflects strength, medium height, robust physique, and black hair. His prominent teeth emit light, and he wears a woolen cloak, a turban on his head, and a cloak draped over his shoulders. Imam Mahdi's title will be "Mahdi," and his kunya (nickname) will be Abu Abdullah or Abu al-Qasim. As affirmed by the authentic narration, he will be born in Medina. Several of these narrations are as follows.

1. The Prophet ﷺ said,

"The day and night will not end until a person from my family becomes the caliph. His name will be the same as mine, and his father's name will be the same as my father's. He will fill the earth with justice, just as it had been filled with oppression before."¹

2. Hazrat Umm al-Mu'minīn Umm Salamah (may Allah be pleased with her) said,

"I heard the Messenger of Allah ﷺ say that the Mahdi will be from my family and the descendants of Fatimah (may Allah be pleased with her)."²

As Syed Bar Ranjī (may Allah have mercy on him) explains: "His title will be Mahdi because Allah will guide him." (*Al-Ishā'ah*, p. 193) Imam Mahdi's kunya will be Abu Abdullah, and as mentioned in Qadi Iyad's *Ash-Shifa* (may Allah have mercy on him), his kunya will be Abu al-Qasim.³

Hazrat Abu Sa'id Khudri (may Allah be pleased with him) narrated

that the Messenger of Allah ﷺ said, "The Mahdi (may Allah be pleased with him) will be from me (i.e., from my lineage). His face was radiant and glowing, and his nose was straight and high. He will fill the Earth with justice, just as it has been filled with oppression. He will rule for seven years."⁴

Conditions of the Time When Mahdi Will Appear

Numerous narrations indicate that, prior to the emergence of Imam Mahdi (peace be upon him), the world will experience widespread tribulations. These hardships severely affect the Muslim community, leading to immense oppression, the dishonor of women, the captivity of children, widespread fear, and cities left in ruins. The

suffering reaches its zenith when seven prominent scholars from across the globe arrive in Makkah in search of Imam Mahdi. These scholars, accompanied by more than 310 individuals who have pledged to fight for Allah, will seek Imam Mahdi. Upon recognizing him through the signs described in the hadiths, they requested him to accept their allegiance. Initially, Imam Mahdi politely refuses and chooses to travel to Madinah. However, scholars will follow him, and after three journeys, they will find him again in Makkah. It is then that Imam Mahdi will agree with their request, and he will sit between the Black Stone (Hajr-e-Aswad) and Maqam-e-Ibrahim to take their oath of allegiance.

On the night of Ashura, after the Isha prayer, Imam Mahdi will emerge, holding the banner, garment, and sword of Prophet Muhammad (peace be upon him). He will engage in numerous battles with the disbelievers, with the details of these battles described in various hadiths.

Relevant Narrations

1. Political Turmoil in Madinah:

Umm Salamah (may Allah be pleased with her) narrates that the Prophet (peace be upon him) said: "At the time of the death of a caliph, there will be discord among the Muslims regarding the appointment of a new leader. A man (Imam Mahdi), fearing that he may be made a caliph, will leave Madinah for Makkah. Some people from Makkah, recognizing him as Mahdi, approached him and brought him out of his residence. They pledge their allegiance to him between Black Stone and Maqam-e-Ibrahim. When this allegiance becomes widely known, an army from Syria marches against him. However, this army will be swallowed by the earth in a desert area between Makkah and Madinah known as Bayda. After this miraculous event, people from Syria and Iraq will pledge allegiance to him."⁵

2. Sufyani's Campaign:

Upon hearing Imam Mahdi's emergence, Sufyani dispatches an army from Kufa to Madinah. This army ravaged Madinah for three days before advancing toward Makkah to capture Imam Mahdi. However, as the army reaches Bayda, it will be swallowed by the earth, leaving only two survivors: one will carry the news to Sufyani and the other will inform Imam Mahdi. Upon receiving this news, Imam Mahdi proclaims, "The time for my emergence has come." He will then travel to Madinah, liberate prisoners from the Banu Hashim tribe, and swiftly conquer the entire Hejaz region.

3. The Conquest of Hejaz:

Hafsah (may Allah be pleased with her) narrates that the Prophet (peace be upon him) said:

"An army will march towards the Kaaba. When it reaches Bayda, the central part of the army sinks into earth. Seeing this, the front and rear sections will call out to one another but will meet the same fate, and none will survive except for a single informant."⁶

Some narrations mention the survival of two individuals who will serve as messengers: one will inform Sufyani, and the other will bring the good news to Imam Mahdi.

Results Derived from the Mentioned Hadiths:

The emergence of Imam Mahdi (may Allah be pleased with him) will take place at the Kaaba during the Hajj season, following the death of a caliph. Imam Mahdi (may Allah be pleased with him) will receive the pledge of allegiance (bay'ah) for the caliphate between the Hajr-e-Aswad (the Black Stone) and Maqam-e-Ibrahim (the Station of Ibrahim).

An army from Syria will march towards Imam Mahdi (may Allah be pleased with him), but the earth will swallow it at Bayda.

The first group to pledge allegiance to Imam Mahdi (may Allah be pleased with him) will consist of 313 people, mirroring the number of participants in the Battle of Badr. After the army at Bayda is destroyed, the pious individuals from Iraq and the spiritual saints of Syria will travel to Makkah to pledge allegiance to Imam Mahdi (may Allah be pleased with him).

Comparison with Mirza Ghulam Ahmad Qadiani:

Mirza Ghulam Ahmad claimed to have performed Hajj, yet he never visited Makkah or Madinah during his lifetime. The sacredness of Makkah and Madinah stands in stark contrast to Qadian's place of origin.

- Did Islamic scholars recognize Mirza Ghulam Ahmad as the Mahdi?
- Did Mirza Ghulam Ahmad take the pledge of allegiance at Hajr-e-Aswad and Maqam-e-Ibrahim?
- Did spiritual saints pledge allegiance to Mirza Ghulam Ahmad?
- Did an opposing army emerge against Mirza Ghulam Ahmad, only to be destroyed in Bayda?

The absence of these signs regarding the emergence of the Mahdi in Mirza Ghulam Ahmad invalidates his claim.

The Caliphate of Imam Mahdi and Its Blessings:

The caliphate of Imam Mahdi (may Allah be pleased with him) is established during times of immense hardship. His rule lasted for at least seven years. Under his leadership, the Ummah experienced unparalleled prosperity and blessings. Some related hadiths are as follows:

Abu Sa'id Al-Khudri (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"In my final Ummah, there will be a Mahdi (may Allah be pleased with him), who will reign for seven or nine years. During his rule, my Ummah will witness blessings and prosperity beyond imagination. The Earth will yield its full bounty, leaving nothing hidden. Wealth will flow abundantly, piling up like heaps of grain. A person

will stand and ask, 'O Mahdi! Grant me something as well!' and the Mahdi will respond, 'Take whatever you wish!' ⁷

In Another Narration:

"People will gather around Imam Mahdi (may Allah be pleased with him) and adorn him like a bride; he will fill the earth with justice and fairness. During his time, the earth will yield its produce abundantly and the skies will rain profusely. The Ummah will experience unprecedented prosperity during his caliphate."⁸ Jabir (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"In my Ummah, there will be a caliph who will distribute wealth without measure. Allah revives Islam during his era."⁹

Abu Sa'id Al-Khudri (may Allah be pleased with him) also narrated: "Mahdi (may Allah be pleased with him) will appear in my last Ummah. Allah will shower abundant rain upon them, and the earth will produce crops generously. He also will distribute wealth equally. Livestock multiplies and Ummah regains its dignity. He will live for seven or eight years after the establishment of his caliphate."¹⁰

Abu Hurairah (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"If Mahdi's rule is short, it will be seven years, but if it extends, it will be eight or nine years. He will fill the earth with justice and fairness, just as it was filled with oppression and tyranny before him."¹¹

Abbas (may Allah be pleased with him) narrated that the Prophet (peace be upon him) said:

"Four individuals have ruled the entire world: two believers, Dhul-Qarnayn and Sulaiman (Solomon), and two disbelievers, Nimrod and Nebuchadnezzar. Soon, a fifth ruler from my progeny (Mahdi) will rule the entire world."¹²

Results Derived from the Mentioned Hadiths:

Mirza Ghulam Ahmad and His Claims:

1. Name of Imam Mahdi (peace be upon him):

The name of Imam Mahdi (peace be upon him) align with the name of Prophet Muhammad (peace be upon him), that is, Muhammad. However, Mirza Ghulam Ahmad's name does not match this prophecy.

2. Father's Name:

Imam Mahdi's father will be named Abdullah, aligning with Prophet Muhammad's (peace be upon him) father. By contrast, Mirza Ghulam Ahmad's father was named Mirza Ghulam Murtaza.

3. Lineage:

Imam Mahdi (peace be upon him) is a direct descendant of Fatimah (may Allah be pleased with her), making him a Sayyid. Mirza Ghulam Ahmad, however, belonged to the Mughal family, not the lineage of Fatimah.

4. **Title (Kunya):**

Imam Mahdi's title is Abu Abdullah. Mirza Ghulam Ahmad, however on, did not possess this title.

5. **Time of Appearance:**

Imam Mahdi (peace be upon him) will appear when the world is filled with oppression and injustice and he will establish justice and equity. The following question should be answered here: Was the world full of oppression and injustice before Mirza Ghulam Ahmad claimed to be the Mahdi? Did he eliminate this oppression and establish justice? In reality, during Mirza Ghulam Ahmad's era, various forms of wrongdoing and corruption such as oppression, injustice, theft, robbery, adultery, alcoholism, and unjust killings continued to rise.

Key Points of Comparison:

1. **Establishment of Justice:**

Imam Mahdi (peace be upon him) will fill the earth with justice and fairness. He distribute wealth generously, leaving no one in need. Under his leadership, the Ummah will experience unprecedented prosperity, with the Earth yielding its full produce and rainfall occurring as needed.

Contrasting Mirza Ghulam Ahmad's Era:

2. **Justice and Charity:**

Did Mirza Ghulam Ahmad establish the justice prophesied for Imam Mahdi? Rather than distributing wealth, he solicited donations under religious pretenses. Even today, the Qadiani community practices over 50 types of mandatory donations.

Instead of distributing wealth, he collected donations on religious grounds. Even today, the Qadiyani community practices more than 50 types of obligatory donations.

3. **Global Leadership:**

Imam Mahdi's rule is predicted to extend across the entire Earth. Did Mirza Ghulam Ahmad ever govern even a small region for a single day? His influence has never reached the level of leadership described in the hadiths, nor did he establish Islam as the Mahdi is said to do.

4. **Economic Prosperity:**

Imam Mahdi's era is expected to usher in unparalleled economic prosperity, surpassing even the times of Prophet Muhammad (peace be upon him) and the early caliphates, ending poverty and hunger.

Did Mirza Ghulam Ahmad bring such prosperity?

Even within the Qadiani community, financial appeals remain necessary to encourage contributions from its members.

5. **Natural Blessings:**

Imam Mahdi's time is believed to bring an end to floods, famines, and shortages, ensuring an abundance of livestock and resources to meet every need. Did such blessings manifest during Mirza Ghulam Ahmad's time? No significant natural changes or blessings occurred during his lifetime. Did such blessings manifest after Mirza Ghulam Ahmad's arrival? There were no significant changes in the natural world or blessings during his lifetime.

6. **Duration of Leadership:**

Imam Mahdi's caliphate will last for seven to nine years, during which Islam will dominate over disbelief worldwide. Did Mirza Ghulam Ahmad's era witness the dominance of Islam? The truth is that Islam did not prevail anywhere during his time, not even in a single city, town or village.

Impact on Qadian:

Mirza Qadiani, although born and residing in Qadian, failed to establish dominance of Islam in his hometown. How many Hindus or Sikhs in Qadian embraced Islam in the hands of Mirza Qadiani?

Self-Constructed Arguments of Mirza Qadiani Regarding His Claim to Mahdism:

In the preceding sections, we examined the real Imam Mahdi (pbuh) based on the hadiths and compared the signs of his coming with the circumstances surrounding Mirza Qadiyani. This comparison shows that the Mahdi indicated based on the hadiths and the issues raised within the framework of the Mahdship of Mirza Ghulam Ahmad Qadiyani do not coincide. Now we will present and evaluate some of the arguments he put forward regarding his own Mahdi status.

Mirza Ghulam Ahmad Qadiani's Arguments:

Mirza Qadiani proposed put several self-constructed arguments to substantiate his claim of being Mahdi. Let us critically assess some of these claims to definitively demonstrate that Qadiani's assertion of Mahdism is entirely without a foundation.

One of Mirza Qadiani's primary arguments is that the world will be filled with oppression and tyranny before the appearance of Mahdi. He writes:

"At that time, the earth will be filled with all kinds of oppression, sin, extremism, and immorality... This is the very period referred to in the Hadith, when every kind of sin, immorality, and misbelief will spread, and the banner of shirk (polytheism) will be raised forcefully. This Hadith clearly explains that the oppression and tyranny of

the current situation will be corrected by the coming of the awaited Mahdi."¹³ However, Mirza Qadiani selectively quotes Hadith, conveniently omitting key signs that do not align with his narrative: The full hadith, as narrated in *Musnad Ahmad*, states:

"The earth will be filled with oppression and tyranny, then one from my family will emerge and he will rule for seven or nine years, filling the earth with justice and fairness."¹⁴

This Hadith clearly outlines several key signs:

1. The earth will be filled with oppression and tyranny before Mahdi's appearance.
2. After Mahdi's appearance, the earth is filled with justice and fairness.
3. The Mahdi will be from the family of the Prophet (peace will be upon him).
4. The Mahdi will reign for seven years after his appearance.

Mirza Qadiani intentionally ignores these signs, invalidating his claim. In this case, the following questions can be asked:

- Did the Mahdi, adopted by the Qadiyanis, put an end to oppression and tyranny and fill the earth with justice and fairness?
- Has polytheism and sin been eradicated from the world?
- Was Mirza Qadiani a descendant of Prophet Muhammad (peace be upon him)?
- Did Mirza Qadiani ever lead the people to independence from British colonial rule?

Ruling the entire earth is a characteristic of true Mahdi. In this context, did Mirza Ghulam Ahmed Qadiani rule the entire world? When we look at his life, we see that this is not the case.

Mirza Qadiani's Misinterpretation of the Term "Mahdi":

Another argument Mirza Qadiani presents is the definition of the term *Mahdi*, which he claims means "the one who is guided." He infers from this that Mahdi will not be a disciple or follower of any human being with religious knowledge. He writes:

"The concept of Mahdi means that he will not be a disciple or follower of any human in religious knowledge."¹⁵

He further states:

"The name of the awaited one is Mahdi, which indicates that he will acquire religious knowledge directly from God and will not be a disciple of any teacher in the Quran or Hadith. I swear that this is my reality, and no one can prove that I have learned even a single lesson of the Quran, Hadith, or their interpretation from any human."
(REFERENCE SHOULD BE GIVEN)

Although we do not intend to discuss Mirza Qadiani's knowledge of the Quran and Hadith, his statement that he "did not have a teacher to acquire religious knowledge" contradicts his confessions in his writings. In this context, his following statements can be given as examples:

"In my childhood, my education progressed as follows: When I was six or seven years old, a Persian-reading teacher was hired for me... He taught me the Holy Quran and some Persian books. That teacher's name was Fazl-e-Ilahi." (REFERENCE SHOULD BE GIVEN)

Additionally, in his book *Tazkirah*, he writes:

"Around 1864 or 1865, at a time when this humble servant was still in the early stages of life and was actively engaged in acquiring knowledge."¹⁶

As can be seen, Mirza Qadiani admitted that he received education in his youth. The two statements above - one claiming that he did not receive education from anyone and the other admitting that he received lessons from a teacher - contradict each other. This renders his claim of being the Mahdi null and void.

In this context, the following question can also be asked:

Who came up with the interpretation that Mahdi should not be a disciple or student of anyone? If this interpretation were true, why did the Prophet Muhammad (peace be upon him) refer to the Rightly Guided Caliphs (Khulafa-e-Rashideen) as *Mahdi*, even though they were both students and disciples of the Prophet (peace be upon him)?

Hadith Evidence:

1. The Prophet Muhammad (peace be upon him) said:

"It is obligatory upon you to follow my Sunnah and the Sunnah of the Rightly Guided Caliphs (Khulafa-e-Rashideen)."¹⁷

Regarding Jarir bin Abdullah (maybe Allah be pleased with him), the Prophet Muhammad (peace be upon him) prayed:

"O Allah, make him a guide and rightly guided (Hadith and Mahdi)."¹⁸

Regarding Muawiyah bin Abi Sufyan (may Allah be pleased with him), the Prophet Muhammad (peace be upon him) said,

"O Allah, make him a guide and rightly guided, and guide others through him."¹⁹

These narrations indicate that Hazrat Jarir and Hazrat Muawiyah (maybe Allah be pleased with them) were referred to as *Mahdi*, even though they were students and disciples of the Prophet (peace be upon him). Therefore, Mirza Qadiani's claims contradict these hadiths.

Mirza Qadiani's False Claims About Prophet Muhammad (PBUH)

After the era of the Prophet Muhammad (PBUH) and the rightly guided Caliphs, certain groups emerged who fabricated sayings and attributed them to the Prophet (PBUH) in an attempt to gain sanctity and pursue their agendas. These groups, known as "fabricators of Hadith", tried to legitimize/prove their own teachings with these narrations. A similar situation is also the case with some of the narrations that Mirza

Ghulam Ahmad Qadiyani narrated by attributing them to the Prophet Muhammad in order to prove or legitimise his claim. In fact, the fact that we cannot find these narrations that Mirza Qadiyani mentioned in the Hadith literature supports this situation.

We can give the following two examples of narrations that Mirza Ghulam Ahmad Qadiyani narrated to prove his teachings by attributing them to the Prophet Muhammad (pbuh), but we cannot find any similar expressions in the hadith sources.:

The first one:

Mirza Qadiani claimed that the Mahdi would appear in the 14th century, since he lived in the 14th century according to the Hijri calendar. He then claimed that he was the Mahdi. However: "*It is important to note that the Prophet (PBUH) himself declared that the time for the Mahdi's appearance is during the era in which we live, and the 14th century has been declared the time of the reformer.*"²⁰

However, we could not find such a hadith in the Hadith literature, nor could we detect any information/statement in any authentic hadith that the Mahdi would appear in the 14th century.

The Second One:

Mirza Qadiani also asserting: "*And in the prophetic traditions, it was also stated that the Mahdi would be declared a kafir (infidel).*"²¹

He further wrote: "*It was already stated in the authentic Hadiths that this Mahdi would be called a kafir.*"²²

Mirza claimed that the Promised Messiah would also be declared a kafir, stating: "*Hadiths clearly state that the Promised Messiah will also be declared a kafir, and the scholars of the time will say, 'What kind of Messiah is this who has undermined our religion?'*"²³

In this context, in authentic hadiths, we cannot find any statement from Prophet Muhammad (PBUH) that the scholars will declare Mahdi an infidel, but it is stated that the first people to pay allegiance to Imam Mahdi will be the scholars.

Contradictions in Mirza Qhulam Ahmad Qadiani's Views on Mahdi:

Mirza Qadiyani exhibited contradictory views regarding hadiths related to the Mahdi:

- "My belief, and that of my community, is that all such Hadiths about the coming of the Mahdi are not trustworthy and credible."²⁴
- "As for these Hadiths regarding the Mahdi's coming, it is well known that all of them are weak and fabricated, and they contradict each other."²⁵
- "There is not just one Mahdi, but several Mahdis."²⁶
- "The Prophet (PBUH) foretells the coming of several Mahdis, among them is one named 'Sultan-e-Mashriq' in the Hadith."²⁷

Multiple Mahdi's are mentioned in authentic hadiths. Mirza Qadiani's views on the lineage of Imam Mahdi (PBUH) also contradict Islamic traditions. When he claimed

to be Mahdi, scholars pointed out that the authentic Hadiths clearly state that Mahdi was from the lineage of Hazrat Fatima (RA). However, Mirza Qadiani of Mughal descent attempted to downplay this by later denying Mahdi's claim.

He wrote, "I do not claim to be the Mahdi from the descendants of Fatima (RA). My claim is to be the Promised Messiah, and no scholar has said that the Messiah will be from the family of Fatima." ²⁸

However, Mirza contradicted himself by claiming that no Mahdi would come from the lineage of Fatima (RA) and called such hadiths as fabrications.

He wrote: "*The truth is that no Mahdi will come from the descendants of Fatima, and all such Hadiths are fabricated and baseless.*" ²⁹

Conflicting Claims About His Ancestry:

Despite these contradictions, Mirza attempted to prove his connection with the descendants of Fatima (RA) through conflicting claims about his ancestry. For instance, he wrote: "Some of my grandmothers were from the well-known Sayyid (descendants of the Prophet)." ³⁰

Later, he claimed that one of his grandmothers was from the Sayyid family and, therefore, a descendant of Fatima (RA). However, he failed to provide any solid evidence for this. Furthermore, lineage is traditionally traced through the paternal side, not the maternal side, unless the lineage is traced through the family Hazrat Fatima (RA).

Mirza wrote, "In a state of spiritual revelation, I placed my head on the lap of Hazrat Fatimah, and she showed me that I am among her descendants." ³¹

In an attempt to bolster his claim, Mirza referenced his marriage to a Sayyid woman as evidence: "Being from the family of Fatima (RA) is a divine revelation, meaning all praise and thanks be to Allah, who has granted you the honor of being the son-in-law of the Sayyids and the distinction of noble lineage, both of which are similar and parallel, meaning He has granted you the privilege of being a son-in-law to the Sayyids." ³²

Shifting Ancestral Claims:

Mirza continued to change his ancestry claims. In his 1888 publication, *Al-Bariyyah*, he stated that his ancestors were of Mughal Barlas descent, originating from Samarkand. He wrote: "*Our tribe is Mughal Barlas, and it is known from the old documents of my ancestors that they came from Samarkand to this land.*" ³³

However, in his later book *Haqiqatul Wahy*, Mirza contradicted this claim, asserting: "Our family is Persian, not Mughal." ³⁴

By 1901, Mirza's claims had further evolved, asserting multiple lineages, including Mughal, Persian, Israeli, and Fatimah's descendants. He even claimed to be of Chinese origin at one point, stating: "Most of our mothers and grandmothers are from the Mughal family, and they are of Chinese origin, meaning they were from China." ³⁵

Mirza Ghulam Ahmad claimed diverse and conflicting lineages: he asserted that his paternal side was of Mughal origin, his maternal side was Sayyid, and he even claimed ancestry from Chinese and Israeli forebears. However, this was not sufficient enough. Tired of constantly altering his lineage, he wrote, 'I am sometimes Adam, sometimes Musa, sometimes Ya'qub, and I am also Ibrahim; I have innumerable lineages'." ³⁶

In reality, it is impossible for individuals to possess a broad and conflicting array of ancestral origins. The only true lineage was established through family traditions. Mirza's son, Mirza Mahmud rightly pointed out: "There is only one proof of being the descendant of a particular tribe, and that proof is the traditions of that tribe." ³⁷

Furthermore, Mirza Mahmud interpreted the Quranic term *Zanim* (meaning a person who falsely claims lineage) about his father's contradictory assertions. He explained, In the Holy Quran, the term *Zanim* refers to someone who claims to belong to a particular nation but is not actually part of it." ³⁸

This raises an important question: How can a person make such claims, break ties with his own society and establish ties with other societies, claiming to be their descendants? Here are two of the various explanations:

1. Mirza Qadiani wrote these statements in a state of confusion.
2. Driven by the desire to be everything to everyone, he pragmatically resorted to these expressions to achieve his goals.

Both explanations probably hold. Mirza Qadiani, in his confused state, sought to fulfill his mission and become all things to all people, resulting in deliberate distortions of the truth.

In fact, Mirza Ghulam Ahmed Qadiyani, in a sense, explains the contradictory statements above with his own words which we quote below:

"Two contradictory statements cannot come from one heart, for in such a case, the person is either mad or a hypocrite." (REFERENCE SHOULD BE GIVEN)

He also states, "There is never contradiction in the speech of a wise and sincere person; however, if a madman or a hypocrite, as a form of flattery, agrees with everything, his speech will indeed become contradictory'." (REFERENCE SHOULD BE GIVEN)

Consequently, according to Mirza Qadiani, contradictory speech is a sign of madness, hypocrisy or insincerity.

The Qadianis have attempted to use numerous traditions from both Shia and Sunni sources to support their claim that Mirza Ghulam Ahmad was Imam Mahdi. For centuries, these hadiths were applied to Mahdi, who was believed to be a descendant of Fatima. However, Qadianis misinterpreted and distorted these traditions to align with their claims. Since it was evident that Mirza was not a Sayyid (descendant of the Prophet), he twisted these hadiths to argue that the Mahdi would not be from the Prophet's lineage, but instead a follower and spiritual son.

Moreover, numerous hadiths speak of Mahdi's role in establishing justice and engaging in jihad against the enemies. Since the Qadianis failed to establish a government, they

manipulated these hadiths as well. Additionally, numerous hadiths clearly distinguish between Hazrat Isa (AS) and Imam Mahdi (AJ), reinforcing the idea that they are two separate individuals. Therefore, the Qadiyanis rejected this large number of authentic hadiths based on a weak and isolated tradition.

Hadith scholars have categorized the signs of the Day of Judgment into two types: common signs, such as the disappearance of knowledge, the prevalence of ignorance, the increase in immoral behavior, and the consumption of alcohol; and extraordinary signs, including the appearance of the Dajjal (Antichrist), the descent of Hazrat Isa (AS), the emergence of Yajuj and Majuj, the appearance of Dabbatul Ardh (the Beast), and the rise of the sun from the west. Among these extraordinary signs, scholars have mentioned the conquest of Constantinople and the appearance of Mahdi. This is affirmed by Allama Abul Maliki in his commentary on Sahih Muslim, "Ikmal al-Mu'allim" (1/70).³⁹

The appearance of Imam Mahdi (AJ) is a fundamental event in Islamic eschatology. The belief in the Mahdi's arrival in the last days is firmly upheld by Ahl al-Sunnah wa al-Jama'ah, supported by authentic hadiths and the unanimous consensus of the Muslim Ummah. From the time of the companions to the present day, Muslim religious scholars and the general public in both the East and West have consistently affirmed this belief.⁴⁰

The traditions regarding Imam Mahdi (AJ) are so numerous that they form a consistent and unbroken chain of transmission. Nearly thirty-seven companions of the Prophet (PBUH) narrated these hadiths, including three of the four caliphs, five of the Mothers of the Believers, and many other companions.

As a result, it can be stated from the results obtained from this research that the signs/signs related to Mahdiism have nothing to do with Mirza Ghulam Ahmad Qadiyani.

References

-
- ¹ (*Mustadrak*, Vol. 4, p. 442)
 - ² (*Sunan Abu Dawood*, Vol. 2, p. 588)
 - ³ (*Al-Ishā'ah*, p. 193)
 - ⁴ (*Sunan Abu Dawood*, Vol. 2, p. 588)
 - ⁵ (*Musnad Ahmad and Sunan Abi Dawood*)
 - ⁶ (*Sahih Muslim*, Hadith 7246)
 - ⁷ (*Al-Tadhkira*, 299)."
 - ⁸ (*Musannaf Ibn Abi Shaybah*, Vol. 15, p. 199)
 - ⁹ (*Majma al-Zawaid*, Vol. 7, p. 317)
 - ¹⁰ (*Al-Mustadrak* Vol. 2, p. 558)
 - ¹¹ (*Majma al-Zawaid*, Vol. 7, p. 317)
 - ¹² (*Al-Hawi*, Vol. 2, p. 97)
 - ¹³ (*Al-Bariyah: Ruhani Khaza'in*, Vol. 6, pp. 307-306)

-
- ¹⁴ (*Musnad Ahmad, Hadith 11625; Mustadrak al-Hakim*)
¹⁵ (*Ruhani Khaza'in, Vol. 17, p. 360, Arba'in 2, Vol. 13*)
¹⁶ (*Tazkirah, p. 3, Fourth Edition*)
¹⁷ (*Sahih Bukhari, Hadith No. 3020*)
¹⁸ (*Sahih Bukhari, Hadith No. 3020*)
¹⁹ (*Sunan Tirmidhi, Hadith No. 3842*)
²⁰ (*Nishan Asmani, Ruhani Khazain, Vol. 4, p. 370*)
²¹ (*Siraj Munir, Ruhani Khazain, Vol. 12, p. 75*)
²² (*Zamima Anjam Atham and Ruhani Khazain, Vol. 11, p. 322*)
²³ (*Tuhfa Golraviya and Ruhani Khazain, Vol. 17, p. 213*)
²⁴ (*Haqeeqat al-Mahdi and Ruhani Khazain, Vol. 14, p. 429*)
²⁵ (*Ibid.*)
²⁶ (*Hamaamat al-Bashra and Ruhani Khazain, Vol. 7, p. 314*)
²⁷ (*Nishan Asmani, Ruhani Khazain, Vol. 4, p. 370*)
²⁸ (*Zamima Bara A'een Ahmadiyya, Ruhani Khazain, Vol. 21, p. 356*)
²⁹ (*Ibid.*)
³⁰ (*Arbaeen No. 2, Ruhani Khazain Vol. 17, p. 365*)
³¹ (*Correction of a Mistake: Khazain Volume 18, p. 213*)
³² (*Tuhfah Golraviya: Khazain Volume 17, p. 117*)
³³ (*Al-Bariyyah: Khazain Volume 13, Pages 163–162*)
³⁴ (*Haqiqatul Wahy: Khazain Volume 22, page 81*).
³⁵ (*Haqiqatul Wahy: Khazain Volume 22, p. 209*).
³⁶ (*Brahine Ahmadiyyah, Part 5: Khazain Volume 21, Page 133*).
³⁷ (*Al-Fazl Qadian, September 25, 1924*).
³⁸ (*Mufradat: Tafseer Saghir, Mirza Bashir-ud-Din Mahmud, p. 763*).
³⁹ "*Ikmal al-Mu'allim*" (1/70).
⁴⁰ (*Aqeedat al-Islam by Kandhalwi, p.64; Zamzam Publishers*).