

Ahmadiyya in Islam: teachings and developments

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Abstract: Ahmadiyah has a different view regarding the concept of "khataman nabiyyin" for most Muslims it means the end of prophethood after the Prophet Muhammad. However, for Ahmadiyah it does not mean the end of prophethood, but the prophet sent is a prophet who still adheres to the teachings of the Prophet Muhammad. A prophet without sharia is the point of view of the Ahmadiyya.

This study seeks to understand the concepts of Ahmadiyah by using research methods based on literature review. Which uses materials written directly by Ahmadiyah followers and researchers who reveal the results of previous research.

Ahmadiyah experienced a fairly rapid development as well as brought a considerable impact with the splitting of the Ahmadiyya into two, namely the Qadian Ahmadiyya and the Lahore Ahmadiyya. One of the triggers for the split, regarding the successor to the first caliph, was to choose Mirza Ghulam Ahmad's biological son or Mirza Ghulam Ahmad's loyal disciple? Finally, the two schools of Ahmadiyah have differences in viewing the figure of Mirza Ghulam Ahmad between considering him as a prophet and mujaddid reformer.

Keywords: Ahmadiyah, literature review, Qadian, Lahore, Prophet, Mujaddid

A. Introduction

Muslims hold fast to the view of the completion of the prophet, who believes that after the death of the Prophet Muhammad. then no prophet will be sent after him. The problem of the prophet in Islamic teachings is one of the foundations of faith that must be believed to be true. However, the question arises whether after the Prophet Muhammad. no more prophets? Because in the pillars of faith believing in a prophet/apostle does not provide a limit (time of sending a prophet), will a prophet be sent back in the future?

The belief of Muslims that before the Day of Judgment with the appearance of the Dajjal, Allah Ta'alah will again send Prophet Isa (as) to fight the hegemony and superiority of the Dajjal. How to position the Prophet's khataman in the context of the re-sending of Prophet Isa a.s? If the teachings of Islam are consistent with the view of the completion of the prophet, then the return of Prophet Isa (as) should be rejected. If Prophet Isa (as) will be sent back, it means that the sending of the prophet is still valid and open until the end of time.

A chosen servant of the Qadian land of India, which is rich in culture and spiritual traditions from Krishna to Sidarta Gautama, inscribes the presence of the divine message. The clarity of the Ganges River and the height of the Himalayas bear witness to the acceptance of the prophecy that reaffirms the great teachings that have been preached by the Prophet Muhammad. His presence has fulfilled the divine message and mission.

Mirza Ghulam Ahmad is the chosen servant from the land of Qadian, his presence is like bringing holy water from the Ganges River to a thirsty ummah in running to catch up and from the Himalayas extending his hand to give confidence to the people that the glory of Islam will return at the peak of human civilization.

Qadian brings hope at the same time as the turmoil of Muslims' rejection of the recognition of Mirza Ghulam Ahmad who has received a mission from Allah Ta'alah. For the majority of Muslims, Mirza Ghulam Ahmad's confession cannot be accepted.

An interesting analysis by Graham E. Fuller (professor of history at Simon Fraser University Canada) regarding the attitude of Muslims to the presence of the new prophets is as follows:

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“In modern technical terms, we can view Judaism as a kind of word 2.0, a piece of software that worked flawlessly in its day, even still works today if you will. But emerging Christianity, say as word 5.0, greatly enhanced the sophistication of the software's understanding of God's message. And six hundred years later, Islam brings what is equivalent to word 8.0, the most advanced understanding of Allah and His message among all teachings. Every version works. However, by their own popular high-tech analogy, Muslims open the door to a logical follow-up question, which is truly heretical in Islam: if there is evolution, is there no possibility for another revelation at a later date, a word? 9.0 ? For Muslims, the Prophet Muhammad brought the final perfect revelation that cannot be added. This belief puts Islam in a strange position, namely that it is quite tolerant when looking back in history. This became a source of great tension between Islam and the Ahmadiyya, Sikh or Baha'I religions, which share some basic similarities with Islam, but update Islam by proclaiming new prophets.”²

Islam affirms the truth contained in Judaism and Christianity, respect for the Prophet Musa (as) and Prophet Isa (as) is part of the beliefs of Muslims. According to Islam, the truth conveyed by the Prophet Muhammad. as the next messenger found in the teachings of Judaism and Christianity. The signs of the prophethood of the young Muhammad were seen by Pastor Bukhaira when he and his uncle Abu Talib traded. Through the testimony of the priest, Abu Talib, the uncle of the Prophet Muhammad. canceled his trade trips worried that the Jews would recognize his prophetic signs and would take good care of the young Muhammad.

The proof of the truth of the prophethood of the Prophet Muhammad. believed (Muslims) are also found in previous teachings. Then, does Islam not provide space for the presence of a new prophet (supporting the argument) like the Prophet? It may be quite fearful if Muslims open up the arguments for their teachings to answer this question, before rejecting the claims of the emergence of new prophets such as Ahmadiyya, Sikhs and Baha'i.

The proof that shows the presence and re-sending of Prophet Isa a.s in Surah an-Nisa verse 159 which reads:

The translation:

There is none of the people of the Book except that they will believe in him (Isa) before his death and on the Day of Resurrection Jesus will be a witness against them.³

Another proof, contained in the Qur'an regarding the return of Prophet Isa a.s, is Surah az-Zukruf verse 61 which reads:

The translation:

And verily, Jesus did give knowledge of the Day of Resurrection. Therefore do not doubt about the apocalypse and follow me. This is the straight path.⁴

Surah an-Nisa verse 159 and Surah az-Zukruf verse 61 are strong arguments that provide information about the return of Prophet Isa as, even the commentators argue that (the two verses of the two surahs) are strong indications of the descent of Prophet Isa as in end of time. The description of the verse is a strong indication as well as providing space for the possibility of the presence of a prophet after the Prophet Muhammad.

The arguments of the Qur'an also provide information regarding the presence of Prophet Isa (as) in addition, there are also hadith arguments that provide information. In the hadith narrated by Bukhari clearly mentions from the path of transmission of Abu Huraira, the path of transmission of Jabir bin Abdullah, the hadith of Abu Umamah, the hadith of Abu Daud, Abdullah bin Amr and the hadith of Muslim history.⁵

M. Quraish Shihab in his book Logic of Religion provides an explanation related to developments and changes in the context of Islam as follows:

² Graham E. Fuller, *A world Without Islam*, terj. T. Hermaya, *Apa Jadinya Dunia Tanpa Islam: Sebuah Narasi Sejarah Alternatif* (Cet. II, Bandung: Mizan, 2015), h. 49-50.

³ Al-Qur'an dan Terjemahannya Terbitan Toha Putra.

⁴ Al-Qur'an dan Terjemahannya terbitan Toha Putra.

⁵ Muhammad Ahmad al-Mubayyadh, *Al- Mausu'ah fi al-Fitan al-Malahim wa Asyrath as-Sa'ah*, terj. Ahmad Dzulfikar, *Ensiklopedi Akhir Zaman*, h. 930.

"We know that the Prophet Muhammad SAW. once stated that Allah will send for Muslims in the period of every hundred years who will renew their religion. So, what is meant by renewing the religion? Doesn't this indicate a change? (Narrated by Abu Daud through a friend of the Prophet Muhammad, Abu Huraira) who explained the hadith of the Prophet Muhammad. that *tajdid* does not mean changing the basic principles of religion, nor changing the texts or their text messages, but giving a new interpretation of the text without changing or leaving the text. Here is not a change that occurs, but a variety of meanings and interpretations. In addition, this *tajdid* can also mean renewing memories that have forgotten the true teachings of Islam, by providing new explanations and arguments so as to convince people who previously had doubts, and straighten out their mistakes or misunderstandings that were wrong and misunderstood."⁶

M. Quraish Shihab's explanation in the book *Logic of Religion* related to *tajdid* (renewal) in religion as stated by the Prophet Muhammad. has relevance in presenting the enrichment of interpretation, not changing the basic things in religion. So that the presence of a reformer does not invalidate the teachings that have been brought down by the Prophet Muhammad. only presents a point of view (among pre-existing understandings) regarding the meanings of religious teachings/texts.

The problem of Mirza Ghulam Ahmad who carries the message of Allah Ta'alah by accusing himself of being a reformer (*mujaddid*) who is awaited and expected to arrive at the end of time by cross-religious and cultural groups as *mahdi* and *al-Masih*.⁷ According to Mirza Ghulam Ahmad's confession that what God Almighty had bestowed upon him because of His Grace, was solely because of his upbringing and obedience to the Prophet Muhammad. absolutely. So Mirza Ghulam Ahmad is just a reflection (spiritual shadow) of the Prophet Muhammad SAW.⁸ Mirza Ghulam Ahmad's confession gives an indication that his task is only to reaffirm the messages of Allah Ta'alah previously taught by the Prophet Muhammad. for Mirza Ghulam Ahmad and his followers the figure of the Prophet Muhammad. highly respected and exalted.

B. Research Methodology

In this study, a literature review research method was used by using available materials, both those written by the Ahmadiyya congregation and those written by previous researchers. In addition, this study also reviews the biography of Mirza Ghulam Ahmad's life as the founder of Ahmadiyah teachings. This study also describes descriptively the life of Mirza Ghulam Ahmad.

Critical analysis is an important part that this research wants to present considering that the Ahmadiyya is experiencing divisions related to leadership issues. Even though the tradition of division in Islam has occurred since the early post-prophecy, Ahmadiyah as part of the continuation of Islam also experienced the same thing. So this research also looks at the continuity of the Islamic past which is quite complicated and also experienced by Ahmadiyah

C. Research Findings

I. Mirza Ghulam Ahmad Biography

Mirza Ghulam Ahmad was born on Friday at dawn on February 13, 1835 AD or 14 Shawwal 1250 H in Qadian.⁹ Born to a father named Mirza Ghulam Murtaza and a mother named *Ciraagh Bibi*. At birth Mirza Ghulam Ahmad had a twin sister, but died shortly after birth.

Born into a noble Moghal family who settled in the village of Qadian which is approximately 57 KM to the east of the Lahore area, it is about 824 KM from Amritsar City in Punjab Province, India. Mirza Ghulam Ahmad is a descendant of *Haji Barlas*, the King of the Qesh Region who is also *Tughlak Timur's* uncle. However, between *Haji Barlas* and *Tughlak Timur* there was a war that caused *Haji Barlas* to run for refuge in *Khorasan* and *Samarkand*.

⁶ M. Quraish Shihab, *Logika Agama: Kedudukan Wahyu & Batas-Batas Akal Dalam Islam* (Cet. III, Jakarta: Lentera Hati, 2006), h. 62-63.

⁷ M. A. Suryawan, *Bukan Sekedar Hitam Putih: Kontroversi Pemahaman Ahmadiyah* (Tangerang: Azzahrah Publishing, 2006), h. 1.

⁸ Iain Adamson, *Mirza Ghulam Ahmad of Qadian*, terj. H. Suhadi Madyohartono, *Mirza Ghulam Ahmad dari Qadian* (Yogyakarta: Pustaka Marwa, 2010), h. 41.

⁹ Barsihannor, *Haruskah Membenci Ahmadiyah* (Yogyakarta: Kata Kembang, 2009), h. 96.

In the 10th century H or XVI century AD, a descendant of Haji Barlas named Mirza Hadi Beq along with about 200 of his loyal followers migrated to India. Together with his loyal followers Mirza Hadi Beq built a village in the Bias River area, the village they built was named Islampur.

Mirza Ghulam Murtaza along with his family have the power that they got from their ancestors. The role played by the Mirza Ghulam Murtaza family was great both during the reign of the Moghals and Hindu rulers until the arrival of the British Colonial Government. In 1859 General Nicholson sent a letter of appreciation addressed to Mirza Ghulam Qadir who was none other than Mirza Ghulam Ahmad's older brother. The British Colonial Government gave the letter of appreciation, because it was considered a loyal Qadian family. There are many Mirza Ghulam Ahmad's family who worked as soldiers during the British Colonial Government.

Mirza Ghulam Ahmad is unique compared to Islamic figures in the world of formal education (school). If the Islamic leaders who were born during the colonial period they usually studied in schools built by the Colonial. However, Mirza Ghulam Ahmad received non-formal education by his father and brought in teachers to teach various disciplines.

At the age of 6-7 years Mirza Ghulam Ahmad was taught by his father at home. In 1891 Mirza Ghulam Ahmad's father's love for education was brought in by a teacher to teach him lessons about the Koran and study Persian books taught by Fazal Divine. In addition to these lessons, Mirza Ghulam Ahmad at the age of 10 studied nahu sharof and at the age of 17 studied mantiq with Gul Ali Syah. Mirza Ghulam Ahmad's father not only encouraged his son to study religious matters, but his father also directly taught him about medicine (physician).¹⁰ Mirza Ghulam Ahmad even participated in studying the Bible and the Vedic books of Hinduism which made his understanding of religions outside Islam quite adequate.

Mirza Ghulam Ahmad started a household when he was 17 years old with Hurmat Bibi, who was none other than his mother's family. Mirza Ghulam Ahmad's wedding had been designed according to his family's wishes. The fruit of Mirza Ghulam Ahmad's marriage with Hurmat Bibi gave birth to two sons named Sultan Ahmad and Fadhil Ahmad. However, their dreams of building a sakinah, mawaddah and warahma household ran aground in the middle of the road.

At the time of Mirza Ghulam Ahmad's life, India was under the control of the British Colonial Government which was felt by many people to be very shackled to life. On the other hand, Indian Muslims witnessed the efforts to spread Christianity by missionaries, which were certainly supported by the British.¹¹ In general, Muslims are in the grip of colonialism causing Islam to experience a setback both in terms of science and politics. Moreover, in India the Moghal Empire fell under British rule. The condition of Indian Muslims under colonialism caused various unfavorable conditions to be experienced, another thing that also happened was the rise of Hindu power.

The conditions that befell India as well as Islam have caused Mirza Ghulam Ahmad to spend more of his time alone and withdrawn and rarely travel far from the Qadian area. Mirza Ghulam Ahmad is more visible as a pious person and likes to do charity for others. So it is not surprising that at the age of 28, Mirza Ghulam Ahmad has been respected by both Muslims and Hindus. Mirza Ghulam Ahmad had many discussions and debates with Christian priests. One of the priests who works at the Scoth Mission Sialkot, was so impressed with Mirza Ghulam Ahmad, namely Mr. Butler, M.A.¹²

Mirza Ghulam Ahmad was once listed as a civil servant in the British Colonial Government by working at the Sialkot Regent's Office.¹³ Undergoing a routine as a civil servant for 4 years before finally being called back by his father to Qadian. Mirza Ghulam Murtaza hoped that Mirza Ghulam Ahmad could grow crops, but he doesn't seem to fit the profession.

Mirza Ghulam Murtaza hopes that with Mirza Ghulam Ahmad's return he can help him in taking care of the return of the land inherited from his ancestors that had been confiscated by the Sikhs. However,

¹⁰Barsihannor, *Haruskah Membenci Ahmadiyah* (Yogyakarta: Kata Kembang, 2009), h. 97.

¹¹ Iskandar Zulkarnain, *Gerakan Islam Ahmadiyah di Indonesia* (Cet. II; Yogyakarta: LKiS, 2006), h. 45.

¹² Iain Adamson, *Mirza Ghulam Ahmad of Qadian*, terj. Suhadi Madyohartono, *Mirza Ghulam Ahmad dari Qadian* (Yogyakarta: Pustaka Marwa, 2010), h. 63.

¹³ Barsihannor, *Dialog Tiga Mahzab Besar Teologi Islam: Mencari Titik Temu Teologi Sunni, Syiah dan Ahmadiyah* (Makassar: Alauddin University Press, 2013), h. 85.

when the British Colonial Government always fought for this by his family, the British Government only gave up a few villages which belonged to his ancestors. The persistent struggle of Mirza Ghulam Ahmad's father never yielded satisfactory results. However, what happened was instead that much of his wealth was wasted by fighting for the return of his ancestral land. Because to open a case in court is not a little money is needed.

Mirza Ghulam Ahmad doesn't seem interested in the return of his parents' ancestral land. On the other hand, Mirza Ghulam Ahmad is more interested in the legacy of Islamic teachings which is amazing for him. Mirza Ghulam Ahmad's life takes up more of his time to contemplate the condition of Muslims. Efforts to find answers to the problems of Muslims are carried out by Mirza Ghulam Ahmad through worship such as fasting, always getting up at night and studying Islamic teachings and reducing the portion of food by only eating no more than 50 grams of bread.

Mirza Ghulam Ahmad's days are more spent exploring the teachings of Islam by cultivating spirituality through worship and sharpening the mind through deepening the Koran in order to answer the various difficulties that befall Muslims. Mirza Ghulam Ahmad's reflections on various issues finally paid off, in 1880 AD his writings were published in English media. Mirza Ghulam Ahmad's writings, which have received a lot of attention from Muslims, contain the superiority of Islamic teachings and the Koran compared to other religions. In addition to getting attention from Muslims, also getting attention from non-Muslims even Mirza Ghulam Ahmad gave a challenge to non-Islamic religions, which were able to match the beauty of Islam described by Mirza Ghulam Ahmad, either half or a quarter, would be awarded 10,000 rupees.

The book by Mirza Ghulam Ahmad which contains the beauty of Islamic teachings includes several volumes published from 1880 to 1884. It is as if the works written by Mirza Ghulam Ahmad are the answer to his various concerns over the condition of Muslims. In 1883 there was a desire from his students to make him a mujaddid, but by Mirza Ghulam Ahmad it was rejected on the grounds that there was no guidance from Allah Ta'alah.

A new controversy hit Mirza Ghulam Ahmad after receiving inspiration or a signal to allow allegiance. On March 23, 1889, Nuruddin, along with 40 other people, officially took the oath of allegiance in Ludhiana. The process of allegiance includes 10 items of provisions as follows:

1. In living life always stay away from polytheism
2. Avoiding lying, adultery, lustful views of non-mahrams, fasiq actions, crime, persecution, betrayal, rah-rah, rebellion and lust.
3. Pray as ordered by Allah Ta'alah and the Prophet Muhammad. strive for tahajjud prayer and always do shalawat.
4. Does not cause distress to Allah's creatures in general and the poor in particular.
5. Loyal to Allah whether in difficult or happy conditions, willing to his decision and always willing to accept all humiliations and difficulties in the way of Allah Ta'alah.
6. Stopping from bad customs, from following your lusts and upholding the Qur'an.
7. Leaving arrogance and arrogance, but living humbly, gentle, virtuous and polite.
8. Appreciate religion and love Islam more than his soul.
9. Putting compassion on the creatures of Allah Ta'alah.
10. Binding ties of brotherhood with the servant of Allah Ta'alah solely because of Him, being obedient in terms of ma'ruf to keep this agreement until death picks up.¹⁴

The betrayal made by Mirza Ghulam Ahmad's students for his recognition as the promised mujaddid al-Masih al-Mau'ud has shocked various circles. Mirza Ghulam Ahmad's acknowledgment has received revelation and declared Prophet Isa a.s. did not die on the cross or be taken up to heaven, but died a natural death in Indian Cashmere.¹⁵

Statement from Mirza Ghulam Ahmad regarding Prophet Isa a.s. has given rise to reactions and polemics from both Muslim and Christian circles. Muhammad Husain Batalwi from the Muslim community responded to this statement, which originally supported Mirza Ghulam Ahmad for his works that illustrate

¹⁴ Barsihannor, *Haruskah Membenci Ahmadiyah* (Yogyakarta: Kata Kembang, 2009), h. 104.

¹⁵ Kunto Sofianto, *Tinjauan Kritis Jemaat Ahmadiyah Indonesia* (Jakarta: Neratja Press, 2014), h. 77.

the beauty of Islamic teachings. However, Mirza Ghulam Ahmad's admission that he had received revelations and gave views regarding Prophet Isa (as) caused Muhammad Husain Batalwi to turn against him.

Two things that became the main issue regarding the Mirza Ghulam Ahmad controversy, namely his recognition as a prophet contradicts the understanding of Muslims that after the Prophet Muhammad SAW. there is no more prophet after him and the understanding of Christians that Prophet Isa a.s. died on the Cross and in the view of Muslims Prophet Isa (as) ascend to the sky then at the end of time will return. However, Mirza Ghulam Ahmad admitted that he was spiritually sent by Allah Ta'alah to have qualities like Prophet Isa a.s.¹⁶

Mirza Ghulam Ahmad openly accepted Muhammad Husein Batalwi's challenge in an open debate which lasted for 12 days. The debate between the two revolves around the issue of the belief that Prophet Isa (as) still alive, but Mirza Ghulam Ahmad denied that it has no supporting evidence in the Qur'an and hadith.

Mirza Ghulam Ahmad's ability and skill in expounding his views on Islam has long been recognized by the public. Moreover, a conference that was held by bringing together various groups of interfaith and beliefs. At the conference, the paper written by Mirza Ghulam Ahmad which was read by Abdul Karim has fascinated many people and the audience asked for it to be translated into various languages.

Mirza Ghulam Ahmad's busyness in writing has taken up a lot of his time, apart from serving the challenges of debate from various circles over his claim to have received revelations from God. Despite being challenged, Mirza Ghulam Ahmad has the optimism of inviting interfaiths to live a peaceful life, as the last book he wrote entitled "A Message of Peace" invites Muslims and Hindus to respect each other. One day after Mirza Ghulam Ahmad submitted his writings to the publisher, on May 26, 1908, the Messiah al-Mau'ud returned to the Divine.

Mirza Ghulam Ahmad's departure to the Divine whom he loved the most, not only left a wife from his second marriage, but left 86 works of thought. Leaving sons and daughters from their first and second marriages, at the same time leaving their Ahmadi-Ahmadi ideological children to continue their struggle to spread peace.

Mirza Ghulam Ahmad's body was taken to his final resting place in Qadian. News of the death of the Messiah al-Mau'ud has spread so quickly to Qadian, but there are those who do not believe it. Because, during his life has often circulated the news of his death. It was only when Mirza Ghulam Ahmad's body arrived in Qadian that the local people believed in his death. Mirza Ghulam Ahmad's second wife, Nusrat Jahan Begum, advised Mirza Ghulam Ahmad's family and followers not to be too sad, because Mirza Ghulam Ahmad has built the foundation for the future glory of Muslims.

II. Ahmadiyya Teachings

Ahmadi circles (as Mirza Ghulam Ahmad's followers are called) have a belief that after the death of the Prophet Muhammad. there are no more tasyri'I prophets (who carry the Shari'a) there are only prophets without Shari'a. According to Mirza Ghulam Ahmad's confession in his Tadhkirah which contains revelations, revelations and dreams he has described as follows:

"In my early teens, I saw (in a dream) that I was in a magnificent building which was very clean and tidy. People are talking about Prophet Muhammad SAW. I asked them where the Prophet Muhammad was. were and they pointed to a room. I entered with the others. When I introduced myself to the Prophet Muhammad. he looked happy and answered my greetings with a better greeting. I can still remember and will not be able to let go of her grace and beauty and the look of love and care shown to me. He said without me: "Ahmad, what are you holding in your right hand?", when I looked at my right hand, I saw in my right hand a book and I felt that I wrote the book myself. He asked: "What is the title of your book?". I was astonished and looked at the book once again and felt that it resembled a book in my library called Qutbi, so I replied: "O Messenger of Allah, this book is entitled Qutbi". He said: "Show me the book of Qutbi". When he held it in his hand, the book immediately turned into a delicious and attractive fruit. He cut it like cutting fruit. Pure honey started dripping like water and I saw the right hand and arm of the Prophet Muhammad. from finger

¹⁶ Lembaran Tablig Ahmadiyah, *Nabi Isa Ibnu Maryam AS Sudah Wafat*, Sektab PB-JAI.

to elbow, wet with drops of honey. And I also feel that the Prophet Muhammad. showed all this to me to amaze me. Then, I realized there was a body of a person outside the door who was destined by Allah Most High to be brought to life with that fruit by the Prophet Muhammad.”¹⁷

The dream event experienced by Mirza Ghulam Ahmad when he met the Prophet Muhammad. believed to be a sign that Mirza Ghulam Ahmad would carry out the mandate to revive the teachings of Islam which had been under the Prophet Muhammad. For followers of Mirza Ghulam Ahmad Prophet Muhammad SAW. is the holder of the prophetic seal, which is of course highly exalted and respected as the last prophet carrying the Shari'a.

The Ahmadi belief that prophethood never ends, is different from the Muslim belief that after the Prophet Muhammad saw. no more prophets. This belief is based on a verse that explains that the Prophet Muhammad. is the khataman nabi, which is defined as the closing prophet. So that Muslims conclude that the Prophet Muhammad. the last prophet sent by Allah Ta'alah.

The evidence referred to by Muslims is surah al-Ahzab verse 40 as follows:

The translation:

Muhammad is by no means the father of any man among you, but He is the Messenger of Allah and the final "khataman nabiyyin" of the prophets. And Allah is Knower of all things.¹⁸

For Muslims in general, interpret and believe in the completion of the prophet as the Prophet Muhammad. closing prophet. However, the Ahmadi have different interpretations and views from most Muslims. According to the Ahmadiyya Community as described by Mirza Bashiruddin Mahmud Ahmad as follows:

"Allah Ta'alah calls khataman nabiyyin with a fatah mark above the letter and not with a kasrah mark under the letter ta. While the word khatama with a fatah sign above the letter ta means a stamp and does not mean a cover, a stamp is used to validate something. So, this verse means Prophet Muhammad SAW. is the seal of the prophets."¹⁹

The problem of interpreting the prophet's khataman which the Ahmadiyya Congregation interprets as a prophetic seal/crown. So for the Ahmadiyya Community, the presence and recognition of Mirza Ghulam Ahmad as a messenger prophet is something that can be accepted. However, when referring to several commentaries that explain the explanation of Surah al-Ahzab verse 40, especially the prophet's khataman, then in the book of Tafsir Jalalain explains according to qiraat it is read khataman nabiyyiina, the same as a tool for stamping or a ring, which means after him (Prophet Muhammad Saw) no more prophets were sent.²⁰ The commentators interpret the khataman prophet as the closing of the prophets, a different understanding only emerged when Mirza Ghulam Ahmad claimed to have received a revelation on April 18, 1901.²¹

The Ahmadiyya Congregation provides evidence that the word khataman used in Islamic literature and in the Arabic language does not mean closing. As Ali r.a., Imam Shafi'I r.h. and Shaykh Ibn Arabi r.h. who received the title of khataman auliya (cover of the guardians), the Ahmadiyya questioned whether after the death of those who were dubbed khataman auliya there were no more guardians after them? Another evidence, expressed by the Ahmadiyya community, is related to the use of the word khataman in Arabic culture. Abu Tamam who was dubbed khataman syu'ara (poet) in Egypt, Abu al-Tayyib also had the same title from Egypt, Abu al-Alaa al-Ma'ari the exact title came from Egypt and Shaykh Ali Hazeen the title khataman syu'ara from Hindustan.²²

¹⁷ Hadrat Mirza Ghulam Ahmad, *Tadhkirah*, terj. Munawar Ahmed Saeed, *Tadhkirah: Wahyu, Mimpi dan Kasyaf Hadrat Mirza Ghulam Ahmad* (Jakarta: Neratja Press, 2014), h. 3.

¹⁸ Al-Qur'an dan Terjemahan Terbitan Toha Putra.

¹⁹ Hadrat Mirza Bashiruddin Mahmud Ahmad, *Da'watul Amir*, ter. Sayyid Syah Muhammad al-Jaelani dan R. Ahmad Anwar, *Seruan Kepada Kebenaran* (Bogor: Jemaat Ahmadiyah Indonesia, 2007), h. 47.

²⁰ Tafsir Jalalain Versi 16. 1. 9 Jalaluddin as-Syuyuti dan Jalaluddin al-Mahalli.

²¹ Hadrat Mirza Ghulam Ahmad, *Tadhkirah*, terj. Munawar Ahmed Saeed, *Tadhkirah: Wahyu, Mimpi dan Kasyaf Hadrat Mirza Ghulam Ahmad* (Jakarta: Neratja Press, 2014), h. 375.

²² M. A. Suryawan, *Bukan Sekedar Hitam Putih: Kontroversi Pemahaman Ahmadiyah* (Tangerang: Azzahrah Publishing, 2006), h. 42.

The examples expressed by the Ahmadiyya community became the basis they used to show that the word khataman does not mean closing.

The Ahmadiyya faith case which is no less controversial than the understanding of the Prophet's khataman, namely the matter of Prophet Isa a.s. who did not die on the Cross nor did he ascend to heaven. According to the Ahmadiyah understanding of Prophet Isa a.s. After the crucifixion, Prophet Isa a.s. or Jesus is still alive and continuing his preaching in Kasmir, India. Jesus is so respected and valued in Kasmir as a great prophet, the word Jesus is called Yus Asaph and the word Yus/Yuyu in ancient Persian means Jesus, while the word Asaph is the name used by the Bible which means gatherers and gatherers (gathering the tribes of the Children of Israel who is lost). So according to Mirza Ghulam Ahmad Jesus has lived in Kasmir and was buried in the Khan Yar cemetery in Srinagar City.²³

Mirza Ghulam Ahmad's understanding of Prophet Isa a.s. has generated strong reactions and opposition, not only from Muslims, but also from Christians. It has become a belief for Christians that Jesus died on the Cross as an atonement for the sins of mankind and on the third day rose from the dead, and was taken up to Heaven. Of course, Mirza Ghulam Ahmad's views have caused reactions, especially regarding Jesus, who has become part of the Christian faith.

Mirza Ghulam Ahmad received a prophecy from Allah Ta'alah to straighten out the beliefs of Christians and show the wrong Islamic creed which still considers Prophet Isa a.s. not dead, still alive and in the sky. The purpose of sending Mirza Ghulam Ahmad was very clear to spread information and the truth that Prophet Isa a.s. or Jesus of Nazareth had died, so it is impossible for the dead to come and be sent back into the world.

The belief that Prophet Isa a.s. to be sent back has become part of the teachings of Islam and Christianity. The issue of the descent of Prophet Isa a.s. has been described both in the Qur'an and hadith, especially among Christians this understanding has been deeply rooted. However, Mirza Ghulam Ahmad denies this view, instead believing that Prophet Isa (as) those who are meant to be sent back, are not Prophet Isa a.s. physically but someone who comes from the people of the Prophet Muhammad. who has the same degree of spiritual quality as Prophet Isa a.s.

The presence of Mirza Ghulam Ahmad who brought revelations from the Divine has fulfilled the prophecy that has been believed among Muslims and Christians. The Coming of Prophet Isa a.s. what was meant by both Islam and Christianity has been fulfilled after the sending of Mirza Ghulam Ahmad as al-Masih al-Mau'ud at the end of time whose arrival has been awaited.²⁴

For Ahmadiyah followers, they no longer wait for the return of Prophet Isa a.s. like most Muslims and Christians. Because, the figure who was meant to have been present in Qadian brought teachings that purify Islamic views regarding Prophet Isa a.s. and breaking the Cross which means refuting the arguments that Christians believe are wrong.²⁵

The Ahmadiyah view that the sun will rise from the West does not mean the sun in the real sense, but that Islam will thrive and prosper from the West. One hundred years after the death of al-Masih al-Mau'ud since the first oath, millions of people have joined the Ahmadiyya Community and have introduced Islam in the West and have demonstrated the greatness of Islam.

III. The Development of Ahmadiyah After Mirza Ghulam Ahmad

After Mirza Ghulam Ahmad's death the Ahmadiyya Jamaat gathered and appointed the caliph as the successor of the Ahmadiyya movement. The first caliph who was appointed was Maulana al-Hajj Hakim Nuruddin, the person who first took allegiance to Mirza Ghulam Ahmad and became a fairly loyal friend in his struggle.²⁶

²³ Iain Adamson, *Mirza Ghulam Ahmad of Qadian*, terj. H. Suhadi Madyohartono, *Mirza Ghulam Ahmad dari Qadian* (Yogyakarta: Pustaka Marwa, 2010), h. 116.

²⁴ Moh. Rosyid, *Mendialogkan Ahmadiyah Belajar dari Cikeusik dan Kudus* (Jakarta: Neratja Press, 2015), h. 60.

²⁵ Hadrat Mirza Bashiruddin Mahmud Ahmad, *Da'watul Amir*, ter. Sayyid Syah Muhammad al-Jaelani dan R. Ahmad Anwar, *Seruan Kepada Kebenaran* (Bogor: Jemaat Ahmadiyah Indonesia, 2007), h. 154.

²⁶ Iain Adamson, *Mirza Ghulam Ahmad of Qadian*, terj. H. Suhadi Madyohartono, *Mirza Ghulam Ahmad dari Qadian* (Yogyakarta: Pustaka Marwa, 2010), h. 151.

The new leadership period experienced problems when the first Khalifa died. The Ahmadiyya Jama'at was split into two, some wanted Mirza Bashiruddin Mahmud Ahmad (Second Son of Mirza Ghulam Ahmad) and some wanted Muhammad Ali as the second Caliph. However, the majority of the Ahmadiyya Community prefers Mirza Bashiruddin Ahmad than Muhammad Ali, a senior figure of the Ahmadiyya Community.

The majority of the Ahmadiyya Community wants Mirza Bashiruddin Mahmud Ahmad as the second Caliph. As a result of these leadership problems, Muhammad Ali preferred to develop Ahmadiyah from Lahore, Pakistan. The election of the second Caliph caused a split within the Ahmadiyya Community into two, namely the Qadian Ahmadiyya and the Lahore Ahmadiyya.

The Ahmadiyah split internally gave birth to differences of opinion between the two. For Ahmadiyah Qadian consider Mirza Ghulam Ahmad a prophet, while for Ahmadiyah Lahore only consider Mirza Ghulam Ahmad as mujaddid. For the Lahore Ahmadis only consider Mirza Ghulam Ahmad as a mujaddid, there are those who think that the Lahore Ahmadiyya view this view because of too much pressure from the Pakistani Islamic community.

The striking difference between the Ahmadiyya Qadian and Lahore lies in whether or not the caliphate institution is necessary. The Qadian Ahmadiyya community considers it necessary as has been willed by Mirza Ghulam Ahmad, on the other hand Lahore considers it unnecessary. The development of the Ahmadiyya Qadian has more control over the headquarters of the Ahmadiyya, even by the Caliph II Mirza Bashiruddin Mahmud Ahmad the Ahmadiyya center was moved to London, England.

Although they have differences between the Ahmadiyya Qadian and Lahore, they have two things in common, namely agreeing on the end of the Prophet Muhammad SAW. and agree on the use of revelations other than the Qur'an that Allah revealed to anyone.²⁷ In addition, the differences between the two are quite striking regarding the promotion of the themes that are echoed for the Lahore Ahmadiyah, issues of Islamic modernism, which are the focus of the study. On the other hand, the Qadian Ahmadiyya is more concerned with issues of spirituality and the message of peace.

Mirza Bashiruddin Mahmud Ahmad moved the center of Ahmadiyah activities from Qadian to London. Calls for peace between various disputes in the name of religion are getting louder and louder by the Ahmadiyah caliphs.²⁸

Starting from Mirza Bashiruddin Mahmud Ahmad who concentrated Ahmadiyah in London, the later caliphs carried out more da'wah and social activities in Europe and the more active and massive Europeans converted to Islam through the Ahmadiyya Community.

Since the death of Mirza Ghulam Ahmad, the leadership or caliph who has held the mandate has been five caliphs. Caliph I Maulana al-Hajj Hakim Nuruddin, Caliph II Mirza Bashiruddin Mahmud Ahmad, Caliph III Mirza Nasir Ahmad, Caliph IV Mirza Tahir Ahmad and Caliph V Mirza Masrur Ahmad.

The rapid development of Ahmadiyah is based in London, which some critics of Ahmadiyah consider to have justified the accusations so far, that Mirza Ghulam Ahmad is an accomplice of the British. For Ahmadiyah, this accusation is completely unfounded because there were many Muslim circles, including Indian clerics at that time who also gave praise to the British Colonial Government. One of the prominent Islamic clerics who criticized Mirza Ghulam Ahmad who was so harsh, Muhammad Husein Batalwi, had also praised the kindness of the British Colonial Government. For Ahmadis, the accusation of being an accomplice to the British Colonial Government should not only be addressed to Mirza Ghulam Ahmad, because there are also many Islamic figures who clearly give praise to the British.²⁹

The spread of Ahmadiyah which has reached the heart of Tel Aviv, the capital of Israel, has increasingly made criticism of Ahmadiyah so strong that its presence within the Muslim community is believed (among critics of Ahmadiyah) to be part of the scenario of destroying Islam from within. However, the Ahmadiyya defending their existence in Israel does not mean a betrayal of the struggle for the liberation of Palestine. Ahmadiyah revealed the fact that one of the figures of the Pakistani Foreign Minister Muhammad Zafrullah Khan on October 9, 1947 gave a speech at the UN General Assembly against the

²⁷ Soraya Rasyid, *Ahmadiyah Dalam Sorotan* (Makassar: Alauddin University Press, 2012), h. 180.

²⁸ Lembaran Tablig Ahmadiyah, *Ahmadiyah Islam Damai*, Sektab PB-JAI.

²⁹ M. A. Suryawan, *Bukan Sekedar Hitam Putih: Kontroversi Pemahaman Ahmadiyah* (Tangerang: Azzahrah Publishing, 2006), h. 89.

establishment of the State of Israel. The activity of the Ahmadiyya Community against the establishment of the State of Israel was no less fierce, coming from the Second Caliph Mirza Bashiruddin Mahmud Ahmad who explicitly called for Muslims to reject the plan to establish the State of Israel.

The loud voices of Muslims were defeated by the pro-establishment movement of the State of Israel which was organized and supported by Western countries through UN legitimacy. The Ahmadiyya considers that the establishment of the State of Israel legally requires Muslims to move to save Muslims who are in the State of Israel. This is the reason why the Ahmadiyya Jama'at is present in Israel to provide services to the people as well as to speak up from within demanding the rights of Muslims and humanity.³⁰

Calls for peace have been encouraged by Caliph V Mirza Masrur Ahmad both through conferences and through news reports and sending letters to heads of state to always move together to create peace. Caliph V Mirza Masrur Ahmad has sent a letter to the leaders of countries containing an invitation to spread world peace starting from His Holiness Pope Benedict XVI, Prime Minister of Israel, President of the Islamic Republic of Iran, President of the United States, Prime Minister of Canada, Custodian of the Two Holy Places of the King of the Kingdom Saudi Arabia, Leaders of the State Council of the People's Republic of China to British Prime Minister, Chancellor of Germany, President of the French Republic, Her Majesty the Queen of England and Leader of the Commonwealth and Supreme Leader of the Islamic Republic of Iran. Ahmadiyah's efforts and involvement in calling for peace are inspired by Mirza Ghulam Ahmad's teachings which emphasize love for all, hatred for none.³¹

D. Conclusion

Mirza Ghulam Ahmad was born in Qadian, India with a family background of Moghal aristocracy. The social status of Mirza Ghulam Ahmad's family is highly respected, his great-grandfather was the builder of a village area called Islampur. The role and position achieved by his family makes Mirza Ghulam Murtaza have a land inheritance that spreads from various villages. However, the Sikh rulers seized some of his inherited lands in several villages and the presence of the British Colonial Government was expected to return the lands, when they took control of India. However, the British Colonial Government only returned some land which included several villages.

Mirza Ghulam Ahmad's brother, Mirza Ghulam Qadir, was in the British army. The British general once paid tribute to Mirza Ghulam Qadir as a loyal person in Qadian. Although since childhood Mirza Ghulam Ahmad has been educated in religious knowledge, his father and family hope that Mirza Ghulam Ahmad can work properly. At the age of 29, Mirza Ghulam Ahmad works at the Sialkot Regent's Office, Mirza Ghulam Ahmad's presence in Sialkot allows him to meet with various groups including Christian missionaries. There was an intense dialogue between Mirza Ghulam Ahmad and the Christians.

Since Mirza Ghulam Ahmad is back in Qadian, most of his time is spent doing worship and contemplating the condition of Muslims. The presence of the British Colonial Government on the one hand has encouraged the spread of Christianity by missionaries. Mirza Ghulam Ahmad felt called to stem the spread of Christianity, through Mirza Ghulam Ahmad's writings showing the height and majesty of Islamic teachings.

Mirza Ghulam Ahmad's confession that he had received a revelation from Allah Ta'alah shocked Muslims. The swearing-in process involving 40 people was carried out in one of the homes of the loyal student Mirza Ghulam Ahmad. The understanding of the majority of Muslims is through the argument of the completion of the prophet which closes the possibility of the presence of a prophet after the Prophet Muhammad. The problem of khataman prophet according to the Ahmadiyah interpretation which ended only as a prophet carrying the Shari'a, but the presence of a prophet without a Shari'a who reaffirmed the teachings of the Prophet Muhammad. In addition, the Ahmadiyya also believe in Prophet Isa a.s. has died and it is impossible for the dead to come back. For Ahmadiyah it is not Prophet Isa a.s. physically who will be present, but the figure of the people of the Prophet Muhammad. who has the same degree of spiritual

³⁰ Lembaran Tablik Jemaat Ahmadiyah, *Jihad di Zaman ini*, Sektab PB-JAI.

³¹ Mirza Masrur Ahmad, *World Crisis and Pathway to Peace*, terj. Ekky O. Sabandi, *Krisis Dunia dan Jalan Menuju Perdamaian* (Jakarta: Neratja Press, 2013), h. 145.

quality as Prophet Isa a.s. However, Mirza Ghulam Ahmad's confession has given rise to opposition from Muslims and Christians.

E. Implication

Muslims and Christians have something in common about waiting for the return of Prophet Isa a.s. This belief has become part of religious teachings supported by the arguments of the two holy books of the Bible and Christianity. The return of Prophet Isa a.s. to be the hope that is believed by Christianity and Islam to free from the shackles of the Antichrist.

Ahmadiyya is the argument for the return of Prophet Isa a.s. as a foothold that legitimizes the existence of Mirza Ghulam Ahmad. The Ahmadiyya's conflict with the majority of Muslims and Christians concerns the interpretation of the prophet's khataman among Muslims and Mirza Ghulam Ahmad's confession that Prophet Isa a.s. have died in Cashmere. So it is impossible for someone who has died to come back.

Socially Mirza Ghulam Ahmad was in a condition of the British Colonial Government which caused Christian missionaries to freely spread religion. Mirza Ghulam Ahmad's position as a devout Muslim felt compelled to stem the rate of the spread of Christianity, the efforts he made started by conducting debates to stemming it by writing.

Mirza Ghulam Ahmad wants to stir up Islamic teachings in the midst of the conditions of Muslims in colonized India. Islam which is in a slump in need of rescue efforts, Mirza Ghulam Ahmad brings hope with the revelations he receives in order to revive the glory of Islam. Prophet Isa a.s. become a symbol of liberation when Muslims approach the Day of Judgment, for Ahmadiyah the figure of Mirza Ghulam Ahmad has a degree of spiritual quality as Prophet Isa a.s. So that the promised Ahmadiyah (Prophet Isa a.s.) has come to liberate, it is no longer the time to be afraid to face the situation.

Ahmadiyah as a religious movement experienced internal tests through the succession of caliph leadership. The majority of the Ahmadiyya Jama'at want Mirza Bashiruddin Mahmud Ahmad to be Mirza Ghulam Ahmad's second son and some expect Muhammad Ali to be a senior figure within the Ahmadiyya community. The effect of the succession event gave birth to two Ahmadiyya sects, namely the Qadian and Lahore sects.

The birth of the Qadian and Lahore sects has implications for different views on the figure of Mirza Ghulam Ahmad. The Qadian Ahmadiyya sect places Mirza Ghulam Ahmad as a prophet, but for the Lahore Ahmadiyya sect, the figure of Mirza Ghulam Ahmad is only considered a mujaddid

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