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Mirza Ghulam Ahmad: Founder of the Ahmadiyya Muslim from Qadian, India

ABSTRACT: This writing discusses the background of Mirza Ghulam Ahmad founded Ahmadiyya and the response of Indian people at that time. Ahmadiyya was founded by Mirza Ghulam Ahmad in the city of Ludhiana, India, in 1889. He was born on 13th February 1835 in Qadian, India, and died in the city of Lahore, India, on 26th May 1908. At the end of 1890, Mirza Ghulam Ahmad claimed to be "Imam Mahdi" and "Al-Masih" (Messiah) promised by the Prophet Muhammad to revive Islam and enforcing Islamic law at the end of time. Recognition of Mirza Ghulam Ahmad as "Imam Mahdi" and Messiah is a revelation which he admits received from God, as well as the "Prophet" (for Qadianism) and "Mujaddid" (for Lahoreism) is the core ideology of Ahmadiyya. At the beginning of his activities in India, Mirza Ghulam Ahmad was accepted by the Muslims in general as "mujaddid". However, after he claimed to receive revelations and had been appointed by God as the "Mahdi" and Messiah, and even claimed to be a "Prophet", then, many Muslims opposed it. The ulemas in India also imposed infidel to Mirza Ghulam Ahmad and his followers. Mirza Ghulam Ahmad and his followers were downed on and isolated by the Muslims in general, because they were stipulated as astray and out of Islam. The conclusion of this writing is that although Ahmadiyya considered astray and infidel, but Ahmadiyya continues to grow and expands to all corners of the world, and now the movement is international.

KEY WORDS: Mirza Ghulam Ahmad, Islam, Ahmadiyya community, revelation, astray, and infidel.

INTRODUCTION

Mirza Ghulam Ahmad is a descendant of a noble family, namely Haji Barlas, king in the Qesh region, which constitutes uncle Amir Tuglak Timur. Timur is a well-known tribe of Barlas who controlled Qesh for 200 years (Dard, 1949:7). When Amir Tuglak Timur attacked Qesh, Haji Barlas family was forced to flee into Khorasan and Samarkan, and settled there (Mahmud Ahmad, 1948:4).

In the 16th century AD (*Anno Domini*), a descendant of Haji Barlas, namely Mirza Hadi

Beg along with 200 of his followers migrated from Khorasan to the Gurdaspur, Punjab, Hindustan; and living around the river Bias (nine miles away from the river) to establish a settlement named Islampur, a distance of about 70 miles from the Lahore city (Lavan, 1974:22). Because Mirza Hadi Beg constitutes an intellectual, therefore, he was appointed by the central government of Delhi as *Qazi* (judge) to Islampur area. In his capacity as the *Qazi*, the area where he lived was called *Islampur Qazi* (Lavan, 1974).

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As time goes by, the word Islampur lost, and left only word *Qazi*. Letters ض often pronounced with the letter “d”. Along with time, the mention became *Qadi*. Finally, the area was known as *Qadi*, and because the local dialect became *Qadian* (Dard, 1949:8). Mirza Hadi Beg as *Qazi* oversaw 70 villages around *Qadian*.

During the Moghul empire in power, Haji Barlas family occupied a good and respected position in the government state. After the fall of the Moghul empire, Haji Barlas family remained in control of *Qadian* and its surrounding area of 60 paal as an autonomous region. However, the Sikh nation gradually came to power and strong, then attacked the family of Haji Barlas. Actually, this family could last for several generations, but eventually during Ghulam Ahmad grandfather (Mirza Mohammad Ata) autonomous region was very weak and fell into enemy hands. The remaining area was limited in *Qadian* constitutes a fortress with defensive walls surrounding the area (Mahmud Ahmad, 1948:5).

Sikhs tried with various efforts, including holding a secret relationship with a few people in *Qadian*, then, finally *Qadian* could also be controlled by Sikhs. All family members were arrested. After several days, the family descendants of Haji Barlas allowed to leave *Qadian*. They went to the Sultanate Kapurtala and settled there for 16 years (Mahmud Ahmad, 1948).

In the reign of Maharaja Ranjit Singh, who had mastered all the little king, a part of Haji Barlas wealth was returned to the offspring, namely Ghulam Murtaza (father of Mirza Ghulam Ahmad). Ghulam Murtaza and his brothers worked as soldiers in the kingdom of Maharaja Ranjit Singh and performed their duties properly at the border of Kashmir and other areas. In the British colonial period, that could beat kingdoms in India, Murtaza family wealth confiscated and only left the *Qadian* area and several villages and its surroundings set for Ghulam Murtaza and his brothers. Britain did not want to admit five villages belonged to Murtaza family, which ever returned by Maharaja Ranjit Singh. In return, Ghulam Murtaza got rented money of 700 *Rupees* every year (Adamson, n.y.:21).

In the British colonial period, Mirza Ghulam Murtaza became the army and he put a lot of India people in the army, including his own son, namely Ghulam Qadir (brother of Mirza Ghulam Ahmad). He joined the army of General Nicholson in Trimughat, when defeating the rebels 46 Native Infantry who escaped from Sialkot. Based on this consideration, General Nicholson gave awards (citation) to Ghulam Qadir, stating that in 1857, his family in *Qadian* Gurdaspur district has really been helpful and loyal to the government exceeded the other families in the area (Adamson, n.y.:22).

Therefore, General Nicholson intended to reconsider his family fortune. However, a few months later General Nicholson died; and since that time, there was no British employees were keen to restore the property of Ghulam Murtaza family. For his services in putting down the rebellion, however, Ghulam Murtaza just received a pension of 200 *Rupees* each year (Adamson, n.y.:23).

Mirza Ghulam Murtaza had a wife named Charagh Bibi, who came from the village of Aima, Hoshiarpur district. Charagh Bibi comes from respected family and was a descendant of the Moghul dynasty. First son died when he was a baby, and then born daughter named Murad Bibi. Afterwards, born a boy named Mirza Ghulam Qadir. Then again two children were born, but died as an infant. With the incident, Charagh Bibi prayed in order to have children who live longer. Prayers had been answered with the birth of Ghulam Ahmad (Dard, 1949:27).

ABOUT MIRZA GHULAM AHMAD

Mirza Ghulam Ahmad was born at dawn on Friday, 13th February 1835, in *Qadian*, Punjab region of India (Lavan, 1974:39). He was born a twin with a baby girl (named Jannat), who died a few days later. With the birth of a healthy boy, the family of Mirza Ghulam Murtaza felt happy. Charagh Bibi felt proud and often brought Mirza Ghulam Ahmad, who was a child to his parents' house in the village of Aima, Hoshiarpur district. Apparently, the arrival of Mirza Ghulam Ahmad, who was still a child to the village attracted the attention of people. They liked the presence of Mirza

Ghulam Ahmad in the village (Lavan, 1974:39).

"Mirza" is the title name commonly given to the gentility of the Muslim kings of the Moghul dynasty. He came from a noble family Barlas tribe, Moghul dynasty, Persian origin who migrated to India in 1530 AD. "Ghulam" is a family name. He prefers, however, to use the name "Ahmad" for himself. Similarly, from revelation, Allah often called him by the name "Ahmad" (cited in Mahmud Ahmad, 1995:1).

At that time, there was no school in Qadian. Therefore, when Mirza Ghulam Ahmad was about six or seven years (1841) sent a teacher, namely Fazal Ilahi, a resident of Qadian who taught in the Hanafi School, to teach reading the Koran and several books in Persian. Then, when Mirza Ghulam Ahmad was about ten years (1845) sent a teacher namely Fazal Ahmad, who taught the basics of Arabic grammar (*saraf-nahu*). He was a teacher of *Ahl-i-Hadith* School and derived from Ferozewala, Gujranwala district. At the age of 16 years, in addition to studying the Koran, Mirza Ghulam Ahmad also studied the Bible and the Vedas. When Mirza Ghulam Ahmad was 17 or 18 years, then, sent again a teacher namely Gul Ali Shah of Batala, who taught Arabic grammar and logic of science (*mantiq*) more deeper (Adamson, n.y.:32).

In addition, he also studied ancient books on medicine from his father. Ghulam Murtaza was renowned as a skillful physician. He learned the medicine from Roohulla in Baghbanpura and family Sharif Khan in Delhi. His father often helped people without being any paid. He helped without asking for reward, both the rich and the poor. Ever King Teja Singh of Batala offered some money and two villages, namely Shitabkot and Hasanpur to Ghulam Murtaza as a reward for his services in therapy. However, he rejected by saying that it will make a mess when he receives the reward.

With the lessons he received from his teachers, so Mirza Ghulam Ahmad could read and speak Arabic and Persian a little bit. He did not get another lesson outside it. More than that, Mirza Ghulam Ahmad finally enjoyed reading the Koran and examined the books of knowledge and religious studies, especially Islam. Religious studies, especially he studied himself from various books. Day

and night, Mirza Ghulam Ahmad spent a lot of time to read a book in the library of his father, so that his father often warned Mirza Ghulam Ahmad not too much to read in order his health indisturbable (Lavan, 1974:10).

In addition, in order that Mirza Ghulam Ahmad could provide time to assist his father in working of the land. Since childhood, Mirza Ghulam Ahmad lived simply, different from other children. Simplicity and honesty were practiced gives a good effect towards adults. He did not like to play sports of sword, as usually done by a teenager at that time. Even so, he often became the referee in a variety of sports games. His favorite sport was swimming and horseback riding (Lavan, 1974).

At the age of about 16 years, Mirza Ghulam Ahmad was married to her cousin (daughter of Jamiat Mirza Beg), namely Hurmat Bibi (Dard, 1949:31). The marriage occurred, because they were matchmade by her parents. Of marriage, they had two sons, namely Mirza Sultan Ahmad, who lived in longevity; and Fadhal Mirza Ahmad, who died at a young age. Although Mirza Ghulam Ahmad was married, but he was often alone and always a keen worshiper. His father wanted Mirza Ghulam Ahmad to work to supplement the family income. However, he was not interested in worldly affairs. To please his father, he took care of his family's land for a while. Mirza Ghulam Ahmad divorced his wife, Hurmat Bibi, in 1891. The divorce is likely to occur, because of Mirza Ghulam Ahmad less time to take care of his family and in addition, the marriage was not based on love, but matchmade by his parents (Ahmad Cheema, 1987:24).

After the British controlled India, the youth of the various families began working at the offices of the British government. His father wanted Mirza Ghulam Ahmad works as a clerk in the office of the British government, which is about three or four miles away. However, Mirza Ghulam Ahmad rejected for the reason that the work was not fit his ideal. Therefore, his father was disappointed and feel alienated by the presence of Mirza Ghulam Ahmad in his home. Even his father often criticized or scolded for being lazy. In this case, only the mother who often defended Mirza Ghulam Ahmad. The pique of his father was fearing the

life of Mirza Ghulam Ahmad in the future. In 1863, his father helped Mirza Ghulam Ahmad to get a job as a secretary at the Court of Sialkot with salary 15 *Rupees*/month (Phoenix, 1970:4).

Actually, Mirza Ghulam Ahmad did not like the job. However, to please his father and looking for experience, finally Mirza Ghulam Ahmad underwent the job well. When Mirza Ghulam Ahmad was in Sialkot, most of the time used to examine the books, teaching others, or exchanging thoughts about religion. Although at that time, the age of Mirza Ghulam Ahmad relatively young, around 28 years, but because of his faith and charity chastity, then, the senior of Islam, Hinduism, and Christianity greatly respected him (Phoenix, 1970).

During his work in Sialkot, Mir Hasan Sayyad Maulvi advised Mirza Ghulam Ahmad to apply for a job in Punjab University as a Professor of Arabic. Mir Hasan Sayyad Maulvi knew that Mirza Ghulam Ahmad had the ability in Arabic. At that time, the Punjab University was in need of people to teach Arabic. However, Mirza Ghulam Ahmad rejected because he did not want to work in a worldly institution (Dard, 1949:41).

After Mirza Ghulam Ahmad worked almost four years in Sialkot city, he was called by his father to return to Qadian. Mirza Ghulam Ahmad also actually being sick and wanted to stop working. However, the main reason for calling of his father because her mother, Charagh Bibi, was seriously ill and later died. His mother died in 1868, when Mirza Ghulam Ahmad was on his way home. Thus, Mirza Ghulam Ahmad did not witness the death of his beloved mother. His mother was buried in the family cemetery called Abdullah Shah Ghazi.

After Mirza Ghulam Ahmad was in Qadian, his father told Mirza Ghulam Ahmad to take care of his family's land, which he never did before working in Sialkot and followed those cases of his inheritance in court. Despite the fact he was not interested in such things, but to please his father, he obeyed the orders of his father. His father had spent 70,000 *Rupees* to regain his fortune through the courts, but never succeeded (Dard, 1949:41).

Around 1876, before his father died, Mirza Ghulam Ahmad dreamed the arrival of Angel

and advised him to fasting in accordance with the *Sunnah* of Allah messenger and the holy people to allow himself receive divine grace (Ghulam Ahmad, 2014:20). By then, he was running fast without much known by people. He stayed in a room on the top floor and arranged himself, so that the food could be delivered to his room. At that time, secretly he liked to invite orphans to eat together. After two or three weeks later, he decided to reduce food little by little, and fasting for nine months. In the days of fasting, there were a lot of inspiration and dreams that he saw and met with the previous Prophets (Ghulam Ahmad, 2014).

When Mirza Ghulam Ahmad was staying in Lahore, in 1876, he received the revelation that his father would die. Therefore, he soon returned to Qadian and found his father was ill. He was told again by Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) that his father would die after sunset. He was grieved, because he would loss of a beloved one and someone to rely on. In the sad state of the heart, following the subsequent revelation that reads "*Alaisallaahu bikaafin abdahu*" (is not Allah sufficient for His servant). After the revelation, he was relieved and according to the news of the supernatural, his father died after sunset (cited in JAI, 1980:21).

After his father died in 1876, he broke off all ties with worldly affairs. Later, he was more closer to Allah SWT. His heart felt annoyed at the Hindus, Christians, and Sikhs, so free insulting Islam and the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him). Meanwhile, the Muslims in general, in India, were powerless against the insults. Therefore, he felt compelled to hold a renewal in society. He rose alone to defend preaching of Islam in writing and orally. Furthermore, Mirza Ghulam Ahmad increasingly devoted himself to Islam by making the book contained descriptions against Christianity and Hinduism (JAI, 1980).

Essays were widely published in various newspapers. Because of the essay, Mirza Ghulam Ahmad increasingly popular in public, eventhough he was rarely out of the small and quiet room in Qadian. By publishing essays, the opponents insulted Islam greaterly and the Muslims were generally not able to responds

the insults. The heart of Mirza Ghulam Ahmad flared up increasingly to defend Islam. Based on the inspiration and divine revelation, he rose to write a book titled *Barahiyn Ahmadiyya*, which explained about the truth of Islam that really could not be answered by the opponents of Islam forever (Burhanudin, 2005:62).

The first part of the book was printed in 1880, the second part printed in 1881, the third section printed in 1882, the fourth section printed in 1884, and the fifth section printed in 1905 (Burhanudin, 2005:63). After the spread of the books, both friend and foe alike praised and confident his prowess. No one of the Islam opponents could refute that book. The Muslims were very excited and began to assume Mirza Ghulam Ahmad as *mujaddid* or reformer (Burhanudin, 2005).

With the spread of the book *Barahiyn Ahmadiyya*, Muslims in particular began to sympathize with Mirza Ghulam Ahmad. Qadian which is far and remote area began visited by guests from distant places. Scholars, such as Maulvi Hakeem Nuruddin was respected, both by friends and foes alike, very interested in the book *Bahariyn Ahmadiyya*. Maulvi Hakeem Nuruddin, as well as scholars, also a famous physician. He has been a special physician Maharaja of Jammu and Kashmir. Another famous book written by Mirza Ghulam Ahmad is *Philosophy of Islamic Teachings*.¹

Barahiyn Ahmadiyya increasingly attracted the attention of the Ahmadiyya Muslim community in particular, and even many people requested that Mirza Ghulam Ahmad take a pledge of allegiance (*bai'at*). However, the request was turned down, because he had not received orders from God (Mahmud Ahmad, 1995:25). On 17th November 1884, Mirza Ghulam Ahmad (around age 50) married again with Sayyidah Nusrat Jahan Begum.

She is a daughter of Hazrat Mir Nasir Nawab, who was 18 years old. The marriage had been in doubt because of the age difference so far, i.e. 32 years. In addition, also Mirza Ghulam Ahmad suffered from diabetes and migraine (severe headache). In fact, many men who had proposed to her, but it was rejected by the mother of Sayyidah Nusrat Jahan Begum, because there was no suitable.

Finally, her mother said that Mirza Ghulam Ahmad was better than other applicants. Marriage was successful and they were happy. Of marriage, they had 10 children. Five of them died. Children who received longevity was Mirza Bashiruddin Mahmud Ahmad (in 1914 was installed as Khalifatul Masih II), Mirza Bashir Ahmad, Mirza Sharif Ahmad, Nawab Begum Mubarakah, and Hafiz Amatul Nawab Begum (Ahmad Khan, 2000:15).

In December 1888, Mirza Ghulam Ahmad openly declared that he received divine inspiration to accept the allegiance (*bai'at*) of his followers. Revelation in Arabic that he received as follows:

"If you have taken a decision, put your trust in Allah; and build the ark under Our eyes as instructed by Our revelation. Actually, they who take a pledge of allegiance to you, they have allegiance to Allah. The hand of Allah is above their hands" (cited in Zafrullah Khan, 1976:105).

Based on revelations, Mirza Ghulam Ahmad had to do two things. Firstly, accept the allegiance of his followers; and secondly, make an ark to raise a force that will support the mission and his *Imam Mahdi* idea to call for Islam to the whole world. On 1st January 1889, as directed by the God, Mirza Ghulam Ahmad spread pamphlet which contained an invitation to a pledge of allegiance in his hand. On 12nd January 1889, he again spread leaflets containing 10 terms of allegiance (Ghulam Ahmad, 1997). Those who took allegiance was obliged to take a pledge surrendering completely to every command of Allah SWT (*Subhanahu Wa-Ta'ala* or God Almighty) and His Messenger.

Then, on 4th March 1889, once again Mirza Ghulam Ahmad spread pamphlet form of notice that he would travel to Jadid Mohalla in Ludhiana. He would stay there from 4th March

¹In 26th – 29th December 1896 was held conference of the major religions in the city of Lahore, India. At the conference were attended by representatives of the Arya Samaj Hinduism, Christianity, and Islam. Representatives of Islam represented by Mirza Ghulam Ahmad by presenting a paper titled "Philosophy of Islamic Teachings (*Islamic Ushul ki Filasafi*)". This paper is the best paper of all religious representatives and received a good response from the conference participants. This paper made a book entitled *Philosophy of Islamic Teachings*. This book is the famous book after book *Barahiyn Ahmadiyya*, written by Mirza Ghulam Ahmad. See, for further information, Mirza Ghulam Ahmad (2016).

until 25th March 1889. Therefore, for anyone who wanted to take a pledge of allegiance had to be in Ludhiana after 20th March 1889 (Orchard, 1994:48).

In the city of Ludhiana, on 23rd March 1889, the implementation of the first allegiance was done, namely in his home of a pious and very loyal follower, namely Mia Ahmad Jan. A man who earned the honor of first doing allegiance was Maulvi Hakeem Nuruddin, followed by 40 others. The prominent person, among others, were Abdullah Maulwi Sinnauri, Ali Rustam Chaudry, Munshi Zafar Ahmad, Arooray Munshi Khan, Munshi Abdul Rahman, Qazi Zia-u-Din, and Inayat Ali Mir (Muneer, 1988:23-24).

After the allegiance was held in 1889, then, be born a new stream which was part of a new movement in Islam with the name of the *Ahmadiyya*. According to Ahmadiyya Qadian, that year was the year of the establishment of *Ahmadiyya* (Zulkarnain, 2005:64-65). In 1900, in Hindustan was held statistical calculations, where each sect felt the need to have their own names to be selected by the adherents.

To fulfill this purpose, on 4th November 1901, Mirza Ghulam Ahmad spread pamphlet and set his followers by the name of Islam, *Firkah Ahmadiyya* congregation. Since that time, the name Ahmadiyya was commonly used by the followers of Mirza Ghulam Ahmad. Followers of Ahmadiyya individually called *Ahmadi*. The name was used to distinguish the Ahmadiyya Muslims and other Muslims (Mahmud Ahmad, 1961:1).

In 1891, when Mirza Ghulam Ahmad was in Qadian, he was inspired by God that the Prophet Isa – the long-awaited for a second tour – had died in natural death and will not come again to this world. The arrival of the second Prophet Jesus was someone else who will come with the nature and manner of the Prophet Isa, namely Mirza Ghulam Ahmad himself. After it was stated in revelation repeatedly towards Mirza Ghulam Ahmad in order to announce to the public, then, he began to perform the new duties and holy. The first people who were informed about the inspiration, i.e. the members of his family. Then, he went to Ludhiana city and announced a statement by pamphlet in 1891, that he was as *Masih Mau'ud* or Promised Messiah

(Mahmud Ahmad, 1961).

Mirza Ghulam Ahmad struggle in defending Islam, mainly realized by debate, polemic, sermons, or speeches, spreading various writing by mail, pamphlets, and books. During his life, Mirza Ghulam Ahmad had published approximately 86 books (Sulaeman & Ekky, 2011:6-13). Moreover, Mirza Ghulam Ahmad strongly advocated *jihad* to defend Islam by way of non-physical, i.e. *jihad kabir* (big *jihad*) and *jihad akbar* (the biggest *jihad*). Mirza Ghulam Ahmad explicitly rejected *jihad ashghar* (the lesser *jihad*) in the form of physical war, because it would lead to bloodshed and, consequently, will tarnish the good name of Islam as a religion that upholds the values of compassion, justice, and peace (Burhanudin, 2005:62-63).

In 1900, the Ahmadiyya followers openly declared Mirza Ghulam Ahmad as a “Prophet” and honored him as an apostle of God. Mirza Ghulam Ahmad confirmed the statement, even though he did not claim himself to be a Prophet declared by his followers (Ali Nadwi, 1967:51-53).

In 1905, Mirza Ghulam Ahmad received a revelation through repetitive dream that soon he will be called by the God (to be dead). In the dream, he saw himself being drinking two or three vessels of water from an earthen vessel. From the dream, he interpreted that he will live for two or three years more. Revelation was confirmed again by the subsequent revelation that reads “You ‘ve been close to dying day” (Ghulam Ahmad, 2004).

After obtaining the revelation, Mirza Ghulam Ahmad wrote a book entitled *Al-Wasiyat*, which contains the last message addressed to the members of the Ahmadiyya. In the will, Mirza Ghulam Ahmad told about his death and convince again to the Ahmadiyya members that after he died, God would reveal “the second sign”, i.e. Ahmadiyya members will be gathered in the bond direction of a Caliph who will continue Mirza Ghulam Ahmad mission. It is also mentioned in the will to build *Baheshti Maqbarah* (heavenly cemetery) for Ahmadiyya members (Ghulam Ahmad, 2004). There are three requirements to be buried in that place, namely:

Firstly, each person who will be buried in the cemetery should give *chandah* (charity) for

certain purposes. For a while *chandah* must be submitted to Maulvi Sahib Din and will be governed by *anjuman* (body) to spread Islam.

Secondly, among all the members of the Ahmadiyya which may be buried in a place that only those who makes a will that after death, at least 1/10 of his wealth will be used for the symbols of Islam and the *Al-Qur'an* lecture laws. From the property, there is also the right of orphans, the poor, and those who are new to be Muslim (Ahmadiyya members), which do not have sufficient livelihood.

Thirdly, people who will be buried in that place should stay away from all unclean, do not make *syirik* (belief in more than one God) and *bid'ah* (heresy), corrected Muslims and clean. Each of the righteous without possessions and can not contribute treasure. If it is proven that he always donating his life to religion, then, it can be buried in that place (Ghulam Ahmad, 2004:37-40).

In 1906, Mirza Ghulam Ahmad founded an organization called the *Sadr Anjuman Ahmadiyya*, located in Qadian. The task of the agency is taking care of the school, the magazine, the agency will, *Behishti Maqbarah* (Heavenly Cemetery), the magazine of *Review of Religion*, and other affairs. The institution had 15 members, of whom 14 were elected directly by Mirza Ghulam Ahmad and one person appointed by the Caliph I. At that time, Maulana Hakeem Nuruddin had been appointed as the first Caliph to replace Mirza Ghulam Ahmad (Kurniawan, 2006:18).

On 27th April 1908, Mirza Ghulam Ahmad and his family visited Lahore. When he was in the city, he suffered from diarrhea. He always suffered the disease. At the time he was in Lahore, however, a disease that attacked him more powerful. Many people came to see, so there was no enough time to take a rest. In his sickness, he received inspiration as follows: "*The time has arrived to leave, then time to leave has come*" (cited in Kurniawan, 2006).

Although Mirza Ghulam Ahmad had received inspiration and in sickness, but he continued to write for a speech titled *Peygham-e-Suluh* (Appeal to the Direction of the Peace). The speech was expected to lead to love and peace between Muslims and Hindus. Apparently, the work of writing the

speech was further weakened his body and diarrheal diseases were increasingly excessive. The speech had not been spoken, because on 26th May 1908, at 10:30 A.M. (*Ante Meridiem*), Mirza Ghulam Ahmad died. After the death of Mirza Ghulam Ahmad, Ahmadiyya had a membership of about 400 thousand people (Kurniawan, 2006).

After the death of Mirza Ghulam Ahmad in 1908, the opponents thought that the Ahmadiyya movement will end. But is not true, as has been written by Ghulam Ahmad in *al-Wasiyat*, before he died, that this movement will give birth "second mark", namely the emergence of *Khilafat* institution. *Khalifatul Masih I*, as successor mission, was Hakeem Nuruddin Ghulam Ahmad (1908-1914);² *Khalifatul Masih II* was Bashiruddin Mirza Mahmood Ahmad (1914-1965); *Khalifatul Masih III* was Mirza Nasir Ahmad (1965-1982); *Khalifatul Masih IV* was Mirza Tahir Ahmad (1982-2003); and now *Khalifatul Masih V* is Mirza Masroor Ahmad (2003 to date).

Mirza Ghulam Ahmad was fully aware that the ideology which he spread need settled organization that ideologies which he had implanted, especially to his followers would be increasingly implanted well. After he claimed to have been the inspiration of God, he did not hesitate anymore to establish the Ahmadiyya organization. Apparently, the organization he founded received good response from people who believed that Mirza Ghulam Ahmad as the Messiah and Mahdi, finally even his followers also believed that Mirza Ghulam Ahmad was also a Prophet (Kurniawan, 2006).

AHMADIYYA IDEOLOGY

Ahmadiyya movement is based on some ideologies, which are primarily about the death of the Prophet Isa, the Messiah and Imam Mahdi, revelation, and prophetic (Ahmad Cheema, 2007). According to Ahmadiyya, the ideology of Al-Mahdi and

²After Hakeem Nuruddin Ghulam Ahmad (Caliph I) died in 1914, Ahmadiyah split into two: the Ahmadiyya Qadian (*Qadianism*) and Ahmadiyya Lahore (*Lahoreism*). *Qadianism* which acknowledges the Prophethood of Mirza Ghulam Ahmad and Caliph institution of Ahmadiyya have more developed than *Lahoreism*, which does not acknowledge the Prophethood of Mirza Ghulam Ahmad and Caliph institution of Ahmadiyya. See, for more information, Mirza Bashiruddin Mahmud Ahmad (2007).

Messiah appears, when Mirza Ghulam Ahmad received the revelation of God at the end of 1890, that Jesus son of Mary as had died as happened to previous Prophets. Muslims who generally believe that the Prophet Isa is still living in the sky is not true (Muneer, 1988:27).

Mirza Ghulam Ahmad statement of the death of the Prophet Isa is one of *tajdid* (understanding renewal) of Muslims at the time. The belief that Jesus is still living physically in the sky actually pollute the beauty of Islam face. The belief that has been accepted by the Muslims in general, until now, is only based on the dogmatic teaching of erroneous interpretation of the *Al-Qur'an* verses (JAI, n.y.a:2). In the *Al-Qur'an, surah An-Nisa:157*, it means:

And also (because) their claim by saying: "Verily we have killed the Messiah, Isa son of Mary, the Messenger of Allah". Though they did not kill him nor did they crucify him (on the cross), but it is looked like for them (people they killed it as the Prophet Isa). And indeed those who have quarreled about the Prophet Isa, in fact they are in a quandary about determining (murder). There is nothing else for their knowledge about it other than merely followed prejudices; and they did not kill him for sure (cited in JAKIM, 1980:233-234).

Ahmadiyya interprets the same verse as follows:

[...] they don't killed him (to the death) and they don't crucify (to the death), but disguised (the state) to them, and they were disputing about it and are in a state of doubt about it, they do not have knowledge about it and just follow a conjecture, and (alleged) was not converted them into certainty (Ghulam Ahmad, 1997:46-48).

According to Mirza Ghulam Ahmad, the Prophet Isa AS (*Alaihi Salam* or peace be upon him) is the common man who died a natural death and was buried in Srinagar, Kashmir (JAI, n.y.b). Thus, Jesus as did not die on the cross as a Christian belief that Prophet Isa died at the top of the cross. The basis used by Mirza Ghulam Ahmad, among others, is the words of God in *surah Al-Ma'idah:117*, *surah Ali Imran:54* and *143*, and *surah ash-Shaff:6* (Ghulam Ahmad, 1997).

Crucifixion incident of Jesus understood by the Ahmadiyya that the man who was crucified

was not Judas Eskariot, but the Prophet Isa himself. In general outlines that when Jesus as was crucified, he was not dead but only being faint. Then, people who took down the Prophet Isa as from the cross were two of his disciples, namely Joseph and Nicodemus. He was treated by embedding about three pounds a mixture of myrrh and aloes, then they wrapped the body of the Prophet Isa with the shroud and wrapped him with spices. After his wounds healed and strong enough to walk, he and his mother along with some of his disciples went to Syria, Pakistan, and Persian (Ghulam Ahmad, 1997).

In northern Pakistan, Maryam, the mother of Prophet Isa, died and was buried in Muree city. The place was until now known as *Mai Mari da Asthan*, it means resting place of mother Maryam. Meawhlie, when Prophet Isa died, he was buried in Mohalla Khan Yar, Srinagar nearby Kashmir (Batuah, 1993:24-31). Beforehand, nobody knew where the grave of Prophet Isa. However, eventually Mirza Ghulam Ahmad received a revelation from God that Isa was already dead and had been buried in Srinagar. Beforehand, Mirza Ghulam Ahmad also believe that Prophet Isa lives in the sky as the belief of the Muslims in general (Muneer, 1988).

However, after receiving the revelation and occult news from Allah, Mirza Ghulam Ahmad claimed that Prophet Isa was not raised to the sky, but died and he was buried, like common people, in Srinagar (JAI, n.y.b). Furthermore, Mirza Ghulam Ahmad told the crowd that *nubuwwah* (predictions) about the coming of Jesus the Messiah for the second time and the coming of Al-Mahdi (*Imam Mahdi*) had to be perfect in Mirza Ghulam Ahmad himself. He admitted that he had been raised to improve the world and restore the real glory of Islam (cited in Muneer, 1988:27).

According to Ahmadiyya, the arrival of Imam Mahdi cannot be separated from the coming of Jesus the Messiah at the end of time. Al-Mahdi and Messiah is one figure and one person whose arrival has been promised by God (Mahmud Ahmad, 1996:28). The arrival for the second time of the Prophet Isa, it means that the other person who will come in the nature and manner of the Prophet

Isa, namely Mirza Ghulam Ahmad himself (Fathoni, 1994:14). Regarding the signs of the coming of the Messiah and the Al-Mahdi, Ahmadiyya refers to *surah Al-Jumu'ah*: 2 and 3, in the *Al-Qur'an*, which means:

He who has sent in the people (Arabs) who are *ummiyin*, a Messenger (Prophet Muhammad) from their own people, who read to them the verses of Allah (which proves the oneness of God and His power), and cleans them (of faith false), as well as teach them the Book of Allah (*Qur'an*) and wisdom (in-depth knowledge of the *syara* laws of personality). And indeed they were before (the coming of the Prophet Muhammad) that is in manifest of error. And also (have delegated to the Prophet Muhammad) persons other than those, who still have not (come again and still to come) to contact them; and (remember), God, the Almighty, and the Wise One (cited in JAKIM, 1980:1507-1508).

Mirza Ghulam Ahmad task entrusted by *Ahmadis* as the Mahdi and Promised Messiah, among others, are to kill the *Dajjal*, break the cross, and kill the pigs. *Dajjal* has a blind right eye, while the left eye is very good (Jamaluddin, 2003). So, it can be said that *Dajjal* is the lifestyle of materialism that is not in line with spiritualistic of Islamic teachings. "Breaking the cross" means to break the creed of penance which became the foundation of Christianity that the resurrection of Prophet Isa to atone for the sins of mankind. One creed reinforces Christian belief is Jesus still alive (until now) in the sky, and will come down to the world at a later time. "Killing pigs" means killing traits dirty, greedy, and the importance of "obesity" worldly. Pigs are animals that are greedy and dirty. Therefore, killing the pigs meant eliminating properties of dirty, greedy (immoral), and more importantly away from goods and unlawful acts (Ghulam Ahmad, 1998:90-91).

In essence, Mirza Ghulam Ahmad did not restrict admission to the Messiah and *Imam Mahdi* to Muslims and Christians only, but also for the prophet Zoroaster, and Krishna for the Hindus. Shri Krishna is the *Avatar* (the Prophet), the largest of all the *Avatars* of Hinduism (Madsen, 1986:54-55). In addition, also the arrival of Mirza Ghulam Ahmad as the Messiah and Imam Mahdi expected by the Buddhists and Sikhs. God's revelation

mentions that Mirza Ghulam Ahmad is the messenger of God with "cloak" of all Prophets. Moreover, the coming of Mirza Ghulam Ahmad as a messenger of God is to unite all religions under the banner of Islam (Adamson, n.y.:11).

Regarding the revelation, Ahmadiyya found that God's revelation was always open and never interrupted after the death of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him). Revelation is broken off is only law in the form of scriptural revelation of the *Al-Qur'an*, while the revelation itself does not end because living religion characterized by continuity of revelation pedigree. Religion where revelation pedigree does not continue means dead and God is not with it (Ghulam Ahmad, 1998:39).

According to Ahmadiyya, revelations including providing inspiration constitutes instinct to the animal as quoted by *Al-Qur'an*, *surah An-Nahl*:68 (cited in JAKIM, 1980:649); to the earth in the form of natural law as quoted by *Al-Qur'an*, *surah Az-Zalzalah*:5 (cited in JAKIM, 1980:1713); to the skies as quoted by *Al-Qur'an*, *surah Fussilat*:12 (cited by JAKIM, 1980:1266-1267); to the the angel as quoted by *Al-Qur'an*, *surah Al-Anfal*:12 (cited by JAKIM, 1980:404); and to men and women as quoted by *Al-Qur'an*, *surah Al-Maidah*:111 (cited by JAKIM, 1980:283).

Ahmadiyya teaching also refers to the *Al-Qur'an*, *surah Ash-Shura*:51, which explains the presence of communication between God and man, namely:

And it is not proper for a man that God spoke to him except through revelation (with given inspiration or dream), or from behind a wall (with hearing voices only), or to delegate his messenger (angel) and the messenger conveys revelation to him by permission God what He wanted. Actually, Allah is Most High and the Wise One (cited in Madsen, 1986:27).

The above verse mentions three ways God spoke to men, namely: the *first*, He spoke directly to someone without any assistance or intermediary. *Second*, from behind the curtain. The second type of revelation has three kinds, namely: through *Mubasyarah*, it means good dream in the form of divine guidance received by a person in a state of half-sleep like a dream. For example, *Isra* (night journey)

Prophet Muhammad as quoted by *Al-Qur'an, surah Al-Isra:50* (cited in JAKIM, 1980:689); through vision, i.e. the divine instructions received by a person in a conscious state, seeing with the spiritual eye. For example, Siti Maryam sees Gabriel as a man as quoted by *Al-Qur'an, surah Ali-Imran:41-44* (cited in JAKIM, 1980:129-130); and through inspiration, which received divine instructions in the waking state, hearing with spiritual ears. For example, the words of God to the mother of Moses as quoted by *Al-Qur'an, surah Al-Qasash:7* (cited by JAKIM, 1980:1002).

Third, God sends a Prophet and an Angel who delivered the message to him (JAKIM, 1980:1002). Revelation of the first and the second type constitute lower level and remain open forever until the day of Judgement. Revelation of the first and the second type are called revelation *khafiy* (inner revelation) or revelation *ghairu matluw* (revelation not read or spoken) can also be given to those who are appointed to the degree of genuine Prophetic. Revelation third type is the highest level of revelation, which is only given to the Prophet Muhammad by intermediary of the Angel Gabriel. Revelation of this kind is called revelation *matluw*, i.e. revelation that was read or spoken; or revelation *nubuwwah*, i.e. Prophetic revelation (cited in JAKIM, 1980:116).

Related to the above, in 1900, Mirza Ghulam Ahmad declared himself a "Prophet *zilli*" or "Prophet shadow". Mirza Ghulam Ahmad himself did not claim to be "the ultimate Prophet" (Zulkarnain, 2005:116). This issue had caused a stir among his followers (Fathoni, 1994:62). On 5th November 1901, Mirza Ghulam Ahmad confirmed through pamphlets that God had called him a Prophet. He said that God had given revelation which contains the words of the apostle, *mursal*, and the Prophet spoken hundreds of times. Among his confession is:

Truly, Allah has named the Prophet with His revelation to me, so He has named the (Prophets) beforehand through word of our apostle *Al-Mushthofa* Muhammad SAW (cited in JAI, n.y.a:5-6).

Ahmadiyya teachings mention that prophetic or apostolic of Mirza Ghulam

Ahmad was prophetic *ghoiru tasyri* (prophetic without law) and *ghoiru mustaqil* (engaged to the Prophet Muhammad). From the ideology phases propounded by Mirza Ghulam Ahmad seems that from the beginning he received the revelation and the followers received gradually recognition of Mirza Ghulam Ahmad. Thus, after many Ahmadiyya followers, Mirza Ghulam Ahmad was no longer doubt to declare his prophethood. It is true, after Mirza Ghulam Ahmad claimed prophethood openly, his followers did not mind to accept it (Mahmud Ahmad, 1995:51).

The difference between Ahmadiyya and the Muslims in general is in the interpretation of the *Al-Qur'an* contained in *surah Al-Ahzab:40*, namely:

Doesn't the Prophet Muhammad (because there are adoptive children) become the true father for someone of your men, but he is the messenger of God and the end of all the prophets (*khataman nabiyyin*). And (remember) Allah knows all of the things (cited in JAKIM, 1980:1112).

In that verse, there is the word "*khataman nabiyyin*" (the end of the Prophets). The Muslims in general stated that the verse means "there will be no Prophet after Prophet Muhammad". For Ahmadiyya, the verse does not mean "the end of the Prophets", but rather that the Prophet Muhammad is "the noblest Prophet of all the Prophets". *Khatama* has no always meaning "the end", but it may also mean the noblest or it has the highest degree (Madsen, 1986:38-42).

According to Ahmadiyya, the truth recognition of Mirza Ghulam Ahmad is very closely linked to Mirza Ghulam Ahmad recognition as the Mahdi and Promised Messiah.³ There are 13 arguments presented by the Ahmadiyya, i.e. the *first* that man who claims as a Prophet and apostle must be saint man. In this case, Mirza Ghulam Ahmad including the holy man. *Second*, the man who claims to have received revelation from Allah, whereas he lies therefore God will destroy him and his age will not be long. In this case, Mirza Ghulam Ahmad got a long age up to 73

³There is a Dissertation about the Prophetic related to the construction of meaning and communication. See, for example, Pitoyo (2015).

years. *Third*, in 1902, in the India, outbreak epidemic disease caused by mouse (plague), which claimed many victims. Mirza Ghulam Ahmad received the revelation that people who were in his house would survive. In this case, it is true that people who were in the house of Mirza Ghulam Ahmad was saved from the plague. *Fourth*, God told that his message will spread throughout the world. In this case, the Ahmadiyya organization has been spread in almost all the countries in the world. *Fifth*, although many opponents, but Ahmadiyya will get the victory. *Sixth*, people who will spread Islam in the future, then, is another person who has not been associated with the Prophet Muhammad. In this case, Mirza Ghulam Ahmad is a descendant of the Persian. *Seventh*, in the future will come a messenger named "Ahmad" as quoted by *Al-Qur'an, surah As-Saff:6*, and in this case is Mirza Ghulam "Ahmad". *Eighth*, to prove the truth of Mirza Ghulam Ahmad, the people who do not acknowledge the recognition of Mirza Ghulam Ahmad able to pray to God in a way of *mubalah* (prayer to God and then God will show you what is right and wrong). *Ninth*, the emergence of Imam Mahdi will be followed by a lunar and solar eclipses. In this case, Mirza Ghulam Ahmad who claimed to be the Mahdi in 1890, followed by solar and lunar eclipses. In the same day of the month of *Ramadan* or fasting month in 1894. *Tenth*, Mirza Ghulam Ahmad has declared himself as *mujaddid* at the end of the 13th century. Since then until now, no one who claimed to be *mujaddid*. Promised *Mahdi* and *Messiah* do not consist of two persons, but one person with two names. In this case, Mirza Ghulam Ahmad has declared himself as Promised *Messiah* (*Masih Mau'ud*) as well as the Mahdi. *Twelfth*, everyone should know the *Imam* of the Age. In this case, Mirza Ghulam Ahmad is the *Imam* of the Age. Finally, *thirteenth*, allegiance (*bai'at*) to the *Imam Mahdi* is required for all Muslims, and those who do not fit in the *bai'at*, then, they are not real Muslims (cf Umar Darul Qutni, n.y.; JAKIM, 1980; and Ahmad Cheema, 2007:31-48).

Aside from the ideology above, the other Ahmadiyya ideology is also very important with regard to the concept of the caliphate (*khilafah*). In 1905, when Mirza Ghulam

Ahmad was going to die, so he wrote a book named *Al-Wasiyat* or Testament (Ghulam Ahmad, 2004). In that book, which was the last testament intended for the Ahmadiyya followers, Mirza Ghulam Ahmad assured that Allah Almighty will reveal "the second signal", when he dies. In this case that the Ahmadiyya followers will be gathered in a single bond, led by a Caliph who will carry on the mission of Mirza Ghulam Ahmad. In *Al-Wasiyat*, he wrote, among others, as follows:

Therefore , O brothers! Because long ago so the laws that Allah *Ta'ala* show that two of His signal to be shown how to eliminate two of His nonsensical joy of the enemy, then it is not possible Allah will abandon His *Sunnah* that does not change it. Then, do not grieve because my blessings that I have explained this in your face. Let your heart be matted, because you need also to look at the second signal. His arrival to you is to bring good, because He will stay forever with you till doomsday genealogy and will not falter. The second signal could not come before I go; but, if I go, God will send the second signal to you, which it will stay with you forever (Ghulam Ahmad, 2004:14-15).

According to Ahmadiyya, second signal means Ahmadiyya will be gathered in a single bond leadership of a Caliph who will continue the mission of Mirza Ghulam Ahmad. Therefore, after the death of Mirza Ghulam Ahmad in 1908, the Caliph then erected *Khalifah al-Masih*, where Hakeem Nuruddin Ghulam Ahmad elected as *Khalifatul Masih I*. *Khilafat* is *'Ala Minhaj-Nubuwwah* (based on the Prophetic pattern), because Ahmadiyya *khilafat* continues the work of Mirza Ghulam Ahmad as the Promised Messiah (*Masih Mau'ud*) and *Imam Mahdi*, who held the rank of a Prophet (Ahmad, 2008).

The difference between the Caliphate at the time of Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) and upon the death of Mirza Ghulam Ahmad was the Caliphate at the time of the Prophet Muhammad SAW had two functions, namely the Caliph Muhammad SAW as a spiritual leader and the government; while the Caliphate in Ahmadiyya Qadian was a spiritual leader only to spread the propagation of Islam throughout the world (Kurniawan, 2006:74-81). Ahmadiyya Caliphates struggle

to “combat” ignorance, disease, hunger, and unscrupulous dealings. Ahmadiyya Caliphate of Qadian called Messiah Caliphate (*Khilafah al-Masih*) as a continuation of the ideology of Mirza Ghulam Ahmad as the Messiah and *Imam Mahdi* who held the rank of a Prophet (Kurniawan, 2006:74-81).

With the ideology above, Ahmadiyya followers increasingly strong and confident that the Ahmadiyya has been going according to God’s instructions. Therefore, the Ahmadiyya assumes that the obstacles that prevented as a trial from God to further strengthening the faith and belief. It has been proven that Ahmadiyya teaching has spread throughout the world, despite getting tremendous barriers (JAI, 2005).

REACTION OF INDIA PEOPLE

Mirza Ghulam Ahmad recognition as the *Al-Mahdi* and embodiment as the Messiah, who received ongoing revelation from God, raised the pros and cons respons from the people of India, especially the Muslims.⁴ The Muslim scholars, who formerly sympathy and praised, then turned against Mirza Ghulam Ahmad hard. The scholars among them are Maulvi Muhammad Hussein Batalwi and Abdul Haq Ghaznawi from Amritsar, India. From this fact, Mirza Ghulam Ahmad should face against three “enemies” as well, namely: the Muslims, Christians, and Hindu Arya Samaj, who had been opposed to before the founding of Ahmadiyya.

For the Muslims, various Mirza Ghulam Ahmad recognition with its argument was very difficult accepted by the majority of Muslims at that time. As a result, Nazir Hussain issued a *fatwa* (a binding ruling in Islamic religious matters) that imposed infidel to Mirza Ghulam Ahmad and his followers as astray and out of Islam (cited in Ghulam Ahmad, 1992:8).

⁴Until now, Muslim countries (among others are Kingdom of Saudi Arabia, Pakistan, Malaysia, Brunei Darussalam, and Indonesia) deny the existence of Ahmadiyya, because they consider that Ahmadiyya is as heretical and out of Islam. See, for example, “Fatwa MUI about Ahmadiyah”, available online also at: <http://www.ahmadiyah.20m.com/fatwa/MUI.HTM> [accessed in Bandung, Indonesia: March 2, 2016]; and “Fatwa Ulama Rabithah Alam Islami”, available online also at: <http://www.mui.or.id/konten/fatwa-mui/ahmadiyah-qadiyan> [accessed in Bandung, Indonesia: March 2, 2016]. See also Qasim Rashid (2011); and Karman (2013).

The *fatwa* was strongly supported by most of ulemas in India. Through speeches and pamphlets which were distributed widely by Nazir Hussain disciples who stated that Ghulam Ahmad as infidel, atheist, the anti-Christ (*Dajjal*), not faith, and disobey to God and the Prophet Muhammad SAW, *Salallahu Alaihi Wassalam* or peace be upon him (cited in Ghulam Ahmad, 1992:3).

Besides Nazir Hussain, also a strong reaction came from Maulvi Muhammad Hussein Batalwi, a disciple of Nazir Hussain. Beforehand, Maulvi Muhammad Hussein Batalwi was a friend, who was very supportive and praised the works of Mirza Ghulam Ahmad in defending Islam from Christianity and the Hindu Arya Samaj. However, eventually he turned violently against Mirza Ghulam Ahmad. In *Isyaatus Sunnah* magazine, Maulvi Muhammad Hussein Batalwi highly praised Mirza Ghulam Ahmad, but then with all his strength against Mirza Ghulam Ahmad. The statement disclosed violently as follows:

At first I have promoted this person, but now I also want to bring him down. Namely, beforehand because of my help and praise this person got the honor, and now I will oppose him strongly that this person will be hated and despised by the people (cited in Mahmud Ahmad, 1995:26).

The influence of infidel *fatwa* (a binding ruling in Islamic religious matters) and strong reactions from both ulemas as teacher and student, then, simultaneously almost all Muslims in India hated Mirza Ghulam Ahmad and Ahmadiyya. According to Mirza Ghulam Ahmad (1992), a strong reaction from the majority of Muslims in India, mainly from the *fatwa* of Nazir Hussain who imposed infidel law towards Mirza Ghulam Ahmad and his followers. Nazir Hussain, who was well-known at the time as a broad-minded scholar in India, had a very strong influence on the Muslims. Therefore, almost all Muslims in India berated, cursed, and taunted Mirza Ghulam Ahmad and his followers. Even in Delhi, at that time where muslims were about 60 or 70 thousand people, in general, joined to hate Mirza Ghulam Ahmad as a person who should be damned (Ghulam Ahmad, 1992:3).

Only a small part, especially his followers,

who defended Mirza Ghulam Ahmad from insulting of people who hated him. Due to enormous differences between Ahmadiyya and the opponents, especially concerning the death of the Prophet Isa, therefore emerged hostility and slander, so finally the Ahmadiyya was called as infidel sect. This hostility was followed by termination of the family relationship between Ahmadiyya and non-Ahmadiyya. In addition, the Ahmadiyya were isolated from most other Muslim societies, marriage between Ahmadiyya and non-Ahmadiyya were considered invalid, even frequently deprivation of property of Ahmadiyya followers without any prosecution in the court (Fathoni, 1994:64).

Mirza Ghulam Ahmad defended himself against ulemas *fatwa* by distributing pamphlets, while he was in Delhi, India. In a leaflet addressed to Nazir Hussain, Mirza Ghulam Ahmad wrote that he was not an infidel and cling to the phrase "*Lailah hailallah, Muhammad Rasulullah*" (there is no god but Allah, and Muhammad is messenger of Allah); establish prayer in the direction of the *Qiblah* (direction of Mecca); and not the Prophet who brought law (Ghulam Ahmad, 1992).

In addition, Mirza Ghulam Ahmad sent writing repeatedly and directly to Nazir Hussain with regard to the death of the Prophet Isa. Mirza Ghulam Ahmad claimed that the Prophet Isa had died and he did not stay in the sky, while Nazir Hussain argued that the Prophet Isa was still living in the sky and at a time will go down again to the world. Ghulam Ahmad was ready to argue with Nazir Hussain on the death of Prophet Isa. The debate was to be held in Masjid Jami in Delhi, India with the audience of about 5,000 people. Unfortunately, the debate was not implemented, due to the commotion and chaos, therefore Mirza Ghulam Ahmad along with 12 of his followers fled, because the atmosphere was uncontrolled (cited in Lavan, 1974:51).

After failing to argue with Nazir Hussain, Mirza Ghulam Ahmad conducted a debate versus Nazir Hussain pupil, Muhammad Hussein Batalwi in Ludhiana, India, which began on 20th July 1891. The theme of the debate, which lasted for 12 days, was the

recognition of Mirza Ghulam Ahmad as the *Al-Mahdi* and Promised Messiah, and the death of the Prophet Isa. Mirza Ghulam Ahmad was willing to annul his recognition as the Promised Messiah if Muhammad Hussein Batalwi could prove that Prophet Isa was still alive in the sky. Both sides maintained their own opinion and each other blamed the opponent opinion (Lavan, 1974).

Finally, Mirza Ghulam Ahmad attracted people to swear in the name of Allah that the way out to find out who is right, Muhammad Hussein Batalwi must seclude for 40 days, as it would be done by Mirza Ghulam Ahmad, so God's truth would be visible. If he could do it, then Mirza Ghulam Ahmad would not mind cut his neck with a weapon favored by Muhammad Hussein Batalwi and willing to pay a fine of as much as he requested (Saifi ed., 1983:8). Mirza Ghulam Ahmad, further, said as follows:

A warner came to the world, but the world does not accept it. However, God will accept it and prove it with great attack (cited in Saifi ed., 1983:9).

In September 1891, in Delhi, India held a debate between Mirza Ghulam Ahmad versus Mian Nazir Hussain. In the same year, in Lahore, held a debate between Mirza Ghulam Ahmad versus Maulvi Abdul Hakim Kalanauri. The main problem discussed was about the death of Prophet Isa. When Mirza Ghulam Ahmad was in Delhi, Muhammad Hussain Batalwi spread leaflets, which contain as follows:

This is my hunt prey, bad fate, had come to Delhi and got into my grip. I was excited, because of getting back my hunt (cited in Mahmud Ahmad, 1948:29).

Mirza Ghulam Ahmad gave answers to the leaflet that he had come to Delhi to "catch" Mian Nazir Hussain, who had been spreading slander throughout Hindustan, so many Muslims hated Mirza Ghulam Ahmad (Ghulam Ahmad, 1992:13-14).

As it is known that the resistance against Mirza Ghulam Ahmad not only came from the Muslims, but also from the Christian and Hindu Arya Samaj (Madsen, 1986). Mirza

Ghulam Ahmad blamed Christianity, which considers the Prophet Isa was as God and penance by the Prophet Isa (Zafrullah Khan ed., 2004:46-47). Christians also called Mirza Ghulam Ahmad as devil and heretic. Of course, this is very painful heart. The Christians also strongly opposed to the recognition of Mirza Ghulam Ahmad as the embodiment of the Prophet Isa (Dard, 1949).

Therefore, in April 1893, it was happened a debate between Mirza Ghulam Ahmad versus Abdullah Atham, who represented Christian side (Dard, 1949:386). The debate was held in Amritsar, India, and lasted for 15 days. Basic debate was the recognition of Mirza Ghulam Ahmad as the promised Messiah and about the death of the Prophet Isa. In the debate event, the Christians carrying three people, namely the blind, lame, and dumb. Christian party challenging Mirza Ghulam Ahmad to heal them. Mirza Ghulam Ahmad replied that to heal the three men is the Christian faith, while he did not believe it. It is precisely the Christian who had to heal them. Similarly, in the Gospel states that if you have faith even a mustard seed once, you can do the job more magical than this. So, the Christian who had to prove his teachings (cited in Dard, 1949:399-400).

The answer of Mirza Ghulam Ahmad made Christians speechless and could not answer any more, and turned the conversation to other things. The end result of the debate was won by Mirza Ghulam Ahmad as Abdullah Atham could not give satisfied answer that the Prophet Jesus was still alive in the sky as the son of God (Adamson, n.y.:133-134).

Religious belief of Mirza Ghulam Ahmad, from the beginning had to face Hindu Arya Samaj movement that was trying to maintain the old belief that has been existing from thousands of years, with the idea of returning to the Vedas (Zulkarnain, 2005:80). It is easy to understand, because India is the birthplace of the Hindu religion. The general population adhere to Hinduism and this is already hereditary fused with tradition; and it is so difficult to be influenced by another ideology, because it is entrenched in their hearts and minds (Zulkarnain, 2005:81).

Similarly, when Mirza Ghulam Ahmad only praised the truth of Islam, they were against

it. Hindu Arya Samaj movement even insulted the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) as a lot of crimes in order to gain publicity with no clear ideology (cited in Saifi ed., 1983:29). Hindu Arya Samaj figure who very hard against Ghulam Ahmad was Pandit Lekhram. In 1892, Pandit Lekhram once wrote in a pamphlet *Jehad or the Basis of Mohammedi Religion*, who insulted Islam in general. In his pamphlet, Pandit Lekhram wrote as follows:

To prove unnecessarily and wrongly that Islam never indulged in *Jehad* and the people were never converted to Islam forcibly. Temple were (not) demolished nor were cows ever slaughtered in the temples. Women and children belonging to other religious sects were never forcibly converted to Islam nor did they ever commit any sexual acts with them as could have been done with slaves – males and females both (cited in Mahmud Ahmad, 1995:41).

With the pamphlet that all Muslims were very offended, including Mirza Ghulam Ahmad. He tried to defend his belief and strongly condemned the doctrine of *Niyug*,⁵ performed by Hindu Arya Samaj movement (Dard, 1949:445). Hostilities between Ahmadiyah and Hindu Arya Samaj was difficult to reconcile, because each party maintaining mutual belief in their teaching. With the variety of negative reactions from Muslims, Christians, Hindu Arya Samaj in India, then, Mirza Ghulam Ahmad became more eager to fight for his belief. With all of the negative reaction from the Islamic ulemas, then, Mirza Ghulam Ahmad distributed leaflet with the title *Ash-Shuluh Khair* or Beautiful Torch (cited in Mahmud Ahmad, 1995).

The leaflet was addressed to the Islamic ulemas that within ten years ulemas do not opposed and hold him back, and let him face the opponents of Islam first, i.e. Christian and the Hindu Arya Samaj first. After that, Mirza Ghulam Ahmad was willing to exchange ideas with the Islamic community itself. However, the Islamic scholars did not care about the petition of Mirza Ghulam Ahmad.

⁵*Niyug* is a doctrine that allows a wife, who did not have children (from infertile husband), to have sex with other men in order to have a child without being married. The child is regarded as the son of her infertile husband.

They preferred to oppose than to defend Islam, where India at that time was in a state of decline (Mahmud Ahmad, 1995:41).

Finally, Mirza Ghulam Ahmad struggling with his followers in defending Islam (Bashiruddin Mahmud Ahmad, 1995: 41). Since then, Mirza Ghulam Ahmad continued to fight to defend Islam by writing the books until he died in 1908. Mirza Ghulam Ahmad struggle continued by his successors with the name of the Caliph. At the time of Caliph II, Bashiruddin Mirza Mahmood Ahmad (1914-1965), Ahmadiyya began to spread to Europe and Indonesia.⁶

Ahmadiyya continues to grow and expands to all corners of the world, and now the movement is international. The number of his followers now around 150 million people are spread in almost 200 countries, led by *Khalifatul Masih V*, Mirza Masroor Ahmad (2003 to date). He presided over Ahmadiyya around the world from the Central Headquarters in London, England.

CONCLUSION

The birth of Ahmadiyya sect in 1889, in India, is inseparable from its founder, Mirza Ghulam Ahmad, who was born in Qadian, India, in 1835 and died in 1908. The spirit of Mirza Ghulam Ahmad to devote to Islam, in addition to the death of his father, he also saw Islam setbacks in India on the one hand, and the emergence of anti-Islam people, namely Christians and Hindus Arya Samaj on the other hand. At that time, the spread of Christianity in India became stronger done by Christian missionaries. In addition to the spread of Christianity, the Hindu Arya Samaj movement also increased the defense to defend Hinduism as a "genuine" religion of India people. At that time, Muslims in India were not only pressured by the strength of Christianity and Hinduism, but the internal life of Islam in India was going down, especially in terms of religious affair, social-politics, and economic.

By seeing the situation, Mirza Ghulam Ahmad rose up to defend Islam from its

enemies insult. He was summoned to hold a renewal in society. To realize the struggle in defending Islam, he was trying to spread its ideology to establish *Ahmadiyya*. After Mirza Ghulam Ahmad died in 1908, the mission was continued by his successors, called *Khalifatul Masih*.

At the beginning of its activities, Mirza Ghulam Ahmad was accepted by the Muslims in general as *mujaddid* (defender of the Islamic faith and thinking). However, after he claimed to receive revelations and appointed by God as the *Messiah* and *Mahdi* (messianic guide who will come just before the end of the world to lead the faithful), and even claimed to be a Prophet, therefore, many Muslims against him.

In general, the reason of the Muslims against Mirza Ghulam Ahmad, because they believe that Prophet Isa was alive in the sky; and besides, they did not believe in Mirza Ghulam Ahmad as the *Mahdi*, because they were still awaiting the arrival of the Mahdi. About the prophetic, they believe that the Prophet Muhammad SAW (*Salallahu Alaihi Wassalam* or peace be upon him) is the last Prophet and, therefore, they also strongly opposed to the recognition of Mirza Ghulam Ahmad as a Prophet. The ulemas in India also stated illegal believe in Mirza Ghulam Ahmad and his followers. Mirza Ghulam Ahmad and his followers were isolated by the Muslims in general, because Ahmadiyya was considered as infidel sect.⁷

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⁷**Statement:** I, hereby, declare that this article is my original work and has not been submitted, either to a variety of media (newspapers, magazines, bulletins, etc.) as well as to other scholarly journals. This article is purely my own ideas, not plagiarism work of others. For the opinions of others (experts) of various papers, I listed as references (both in a note or footnote) in this article. All references completely as the bibliography, I include in the list of References. This statement I make with the real purpose for scientific writing that will be published in *TAWARIKH: International Journal for Historical Studies*, issue of April 2016.

⁶To find out dissemination of Ahmadiyah in Europe, see for example, a book written by Gerdien Jonker (2016). And to find out dissemination of Ahmadiyah in Indonesia, see a book written by Munawar Ahmad (2013); and Kunto Sofianto (2014).

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Mirza Ghulam Ahmad

(Source: <http://crosswords911.com>, 2/3/2016)

“Mirza” is the title name commonly given to the gentility of the Muslim kings of the Moghul dynasty. He came from a noble family Barlas tribe, Moghul dynasty, Persian origin who migrated to India in 1530 AD (*Anno Domini*). “Ghulam” is a family name. He prefers, however, to use the name “Ahmad” for himself. Similarly, from revelation, Allah often called him by the name “Ahmad”.