



AHMADDIYAH(ANALYSIS CRITICAL TO THEOLOGY AND ITS DEVELOPMENT)

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Abstract

Ahmadiyya is a religious movement that emerged in India in the late 19th century and claims to be part of Islam, but with some significant theological differences from the main teachings of Islam. One of them the most prominent aspect is the recognition of Mirza Ghulam Ahmad as reformer, messiah, and prophet, who became point difference main from perspective theology Islam current main. Study This aiming For analyze the theological concepts of Ahmadiyah and their influence on the views of Muslim society towards this group, and how the Ahmadiyah movement has developed in various parts of the world. This study uses a descriptive qualitative approach with a critical analysis method of Ahmadiyah doctrine and development in the historical, social, and cultural contexts. culture. Based on the analysis, it was found that Ahmadiyah teachings caused controversy among Muslims, which resulted in this group experiencing various forms of rejection, even discrimination. This conclusion is expected to provide a deeper understanding of the dynamics of Ahmadiyah theology and development, as well as the challenges faced in efforts to legitimize itself in the midst of Muslim society.

Keywords: Ahmadiyya, theology Islam, Mirza Ghulam Ahmad, development, criticism theology

1. INTRODUCTION

Ahmadiyya is a movement founded by Mirza Ghulam Ahmad in Qadian, India, in 1889. The movement claims to be a reformation of Islamic teachings, with a focus on the concepts of peace and tolerance, and a belief in the spiritual leadership of Mirza Ghulam Ahmad. One of the main differences between Ahmadiyya and mainstream Islam is the recognition of Mirza Ghulam Ahmad as a prophet or messiah, which is considered a form



of renewal of the Islamic religion. This is where the controversy begins to arise because mainstream Islam adheres to the doctrine of khatamun-nabiyyin (the closing of prophecy) by the Prophet Muhammad SAW.

In the context of historical development, Ahmadiyah has spread to various countries and formed communities. international Which strong, especially in Pakistan, India, And English. However, even though carry spirit of tolerance, teachings Ahmadiyya cause difference opinion the sharp one in among the people Islam. In In some Muslim-majority countries, this movement has even been declared non-Muslim, which has implications for their legal and social status.

This study attempts to critically analyze the main doctrines of Ahmadiyah, how these teachings influence connection Ahmadiyya with community Islam other, as well as development And challenge faced by the Ahmadiyah community in various regions.

2. RESEARCH METHOD

This study uses a descriptive qualitative approach with document and historical analysis methods. This method allows for a deep understanding of theological concepts in Ahmadiyah as well as perception public Muslim to teachings This. Technique collection data Which used is:

1. Document Analysis: Reviewing primary and secondary literature related to Ahmadiyah teachings, including writings the writings of Mirza Ghulam Ahmad, texts from the Ahmadiyya, and previous academic research.
2. Analysis Theological and Historical: Analyze historical roots and development of Ahmadiyah as well as criticism which emerged from various circles against the teachings of Ahmadiyah.

Methodology This expected can give perspective Which comprehensive in understand Ahmadiyya theology, its social impact, and its role in the dynamics of modern Islam.

3. RESULTS AND DISCUSSION

a. Doctrine Theology Ahmadiyya

Wrong One points controversial in theology Ahmadiyya is confession to Mirza Ghulam Ahmad as the Messiah and Mahdi. According to Ahmadiyah, Mirza Ghulam Ahmad was a reformer and upholder teachings Islam Which Actually. Besides That, Ahmadiyya claim that He is a prophet in context non-legislative, that is No bring sharia new, However sent For repair And renew Islam.

However, this concept on the contrary to the principle of khatamun-nabiyyin which is believed people Islam current as the closing of the prophethood of the Prophet Muhammad SAW. Many scholars from mainstream Islam consider this teaching as a deviation and denial of the basic teachings of Islam. Ahmadiyah Interpretation to the prophet's khatamun is "closing for prophet" in meaning prophet after Prophet Muhammad SAW still exists but does not bring new sharia. This perspective differs from the interpretation of the majority



of Muslims who view the Prophet Muhammad SAW as the last prophet without exception.

Theology Ahmadiyya own a number of doctrine main Which differentiate it from Islam current main. A number of doctrine key This includes:

1) Draft Prophethood Mirza Ghulam Ahmad

Ahmadis hold the belief that Mirza Ghulam Ahmad was a 14th century reformer (mujaddid). Hijri, the Messiah Which promised, And Also a prophet. However, prophecy Which acknowledged by Ahmadiyah is not a prophethood with a new law, but rather a prophethood that is subject to and follows the law of the Prophet Muhammad SAW. This concept is known as "non-legislative prophethood" or "subordinate prophethood." For the majority of Muslims, this claim contradicts the teachings of khatamun-nabiyyin which is interpreted as "the closing of prophethood," where the Prophet Muhammad SAW is believed to be the last prophet.

2) Updates Religion And Interpretation Teachings

Mirza Ghulam Ahmad Also claim as the Messiah Which promised And Priest Mahdi, Which According to Ahmadiyah, it has a duty to improve the understanding of Islam, spread peace, and fight against teachings that are considered deviant. Ahmadiyah states that its mission is to revive the peaceful and tolerant teachings of Islam.

3) View Against Concept Jihad

Wrong One doctrine Which Enough stand out in Ahmadiyya is view they about jihad. Mirza Ghulam Ahmad taught that jihad in the form of war is no longer relevant in the modern era, except in defense situations. For Ahmadiyah, the most important jihad is jihad against lust and spreading Islam through preaching and writing.

b. Development Ahmadiyya in Various Country

Ahmadiyya own development significant in a number of country, especially in Pakistan, India, and English. In Pakistan, Ahmadis were officially declared non-Muslims through a constitutional amendment in 1974. This has led to discrimination and restrictions on civil and religious rights for Ahmadis.

In countries West, like English And American Union, Ahmadiyya grow with rapid and form active communities. They strive to introduce Islam as a religion of peace and fight for the rights of religious freedom. Here, Ahmadiyah has a relatively better acceptance, especially because the laws of these countries protect religious freedom.

Ahmadiyah initially grew rapidly in India, especially in the Qadian region of Punjab. However, after independence India And Pakistan on year 1947, community This experience migration And division. In the global context, the development of Ahmadiyah occurred in several regions as follows:

1) Pakistan

Pakistan is a country with the largest Ahmadiyya population, but Ahmadis face various forms of discrimination. In 1974, the government of Pakistan amended the constitution and declared Ahmadiyya as non-Muslim, Which Then reinforced with Ordinance Anti-Ahmadiyah in 1984. This law prohibits Ahmadiyah members from identifying themselves as Muslims and prohibits the use of Islamic symbols.



2) India

Although is origin start Ahmadiyya, development Ahmadiyya in India post-division the region still faces obstacles. However, India has granted greater religious freedom, so that the Ahmadiyya community in India can practice their religion without legal obstacles, although they still face social pressure.

3) English

Britain became the centre of the international Ahmadiyya community after their leader, Khalifatul Masih, move to there on year 1984 Because pressure in Pakistan. In English, Ahmadiyya develop rapidly and actively involved in various da'wah and humanitarian activities. They established the largest mosque in Europe, the Baitul Futuh Mosque in London, which became the center of their da'wah and community activities.

4) American Union And Europe West

In American Union And a number of country Europe West other, Ahmadiyya Also develop with support for broad religious freedom. The Ahmadiyya community in these areas is active in various humanitarian activities, such as blood donation campaigns, disaster relief, and interfaith dialogue.

c. Criticism to Theology Ahmadiyya

Ahmadiyya theology is often criticized by mainstream scholars for deviating from the basic teachings of Islam. The recognition of Mirza Ghulam Ahmad as a prophet is seen by most scholars as a bid'ah (innovation in religion) that can lead people astray. Much criticism has also been leveled at the way Ahmadiyya interprets Islamic teachings, which are considered too liberal and adapt to the modern context without a strong basis in the hadith or the consensus of scholars.

In addition, differences in Islamic worship practices and laws are also highlighted. Ahmadis often have their own views on several fiqh rules that differ from the majority of Muslims, thus triggering distrust among other Muslims. Ahmadiyya theology has received various criticisms, especially regarding the claim of the prophethood of Mirza Ghulam Ahmad. The main criticisms that often arise include:

1) The Last Prophet and Closure Prophethood

Majority cleric Islam current main interpret say "khatamun-nabiyyin" in QS. Al-Ahzab: 40 as "the seal of the prophets," which means there were no more prophets after the Prophet Muhammad SAW. These interpretations are contradictory with interpretation Ahmadiyya Which look at that the prophet Still Possible appear as long as it doesn't bring new sharia. For mainstream Muslims, the concept of prophethood in Ahmadiyya is considered a form of perversion of the creed that tarnishes the basic principles of Islam.

2) Perception Related Jihad

Ahmadiyah teachings emphasize peaceful jihad considered by some people Islam as efforts to limit meaning jihad only on aspect non-violence. Although Lots Muslim support peaceful approach, some consider that Ahmadiyah places too much emphasis on the peaceful aspect of jihad, so that it is considered to be loosening the principle of



jihad in the context of self-defense.

3) View about Books Hadith and Interpretation The Quran

Ahmadiyya own interpretation alone to a number of paragraph Al-Qur'an And hadith, Which often differs from the understanding of mainstream scholars. This liberal approach in interpreting the books of hadith and the Qur'an is considered an attitude that lacks respect for traditional Islamic understanding.

d. Reaction And Reception Public Muslim

Reactions to Ahmadiyah have varied, from rejection to attempts at dialogue. In some countries with a majority Muslim population, the Ahmadiyah community often experiences oppression and marginalization. On the other hand, there are also countries that accommodate Ahmadiyah on the grounds of human rights and religious freedom, so that Ahmadiyah can develop more freely in these places.

The reactions of Muslim communities towards Ahmadis vary widely, depending on the social and political context in each country:

1) Rejection in Country Majority Muslim

In countries like Pakistan, Indonesia, And Bangladesh, Ahmadiyya often time facing social and legal pressures. In Pakistan, for example, the Ahmadiyah's status as non-Muslims has been legalized and they face many restrictions. In Indonesia, the Ahmadiyah also face resistance from several group Islam conservative, Which consider teachings they deviate from teachings Islam which are actually.

2) Protection in Country West

In Western countries, Ahmadis enjoy legal protection and religious freedom. In Britain and the United States, Ahmadis have developed and built their own religious centers, and are active in social activities aimed at promoting the peaceful image of Islam.

3) Effort Dialog Interfaith

Ahmadiyah is very active in the campaign for interfaith dialogue and cooperation between religious communities. Many figure Ahmadiyya Which in a way routine involved in activity dialog with objective build good relations with other religious communities. This approach allows Ahmadis to gain better acceptance in Western countries.

4. CONCLUSION

Ahmadiyya theology, especially the concept of the prophethood of Mirza Ghulam Ahmad, is the most widely discussed aspect. cause controversy And difference view in between people Islam. Teachings This resulting in the Ahmadiyah being viewed as a different group by mainstream Muslims, which has led to reactions ranging from rejection to marginalization. Nevertheless, the Ahmadiyah have significant influence in the global context, especially in their efforts to introduce Islam with a peaceful and inclusive approach in several Western countries. The development of the Ahmadiyah reflects the challenges in face pluralism And freedom religious in era modern, However Also demonstrates the difficulty in bridging fundamental theological differences within the Muslim community.



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