

Multicultural and Universal Freedom Awareness Effort to Reduce Polarization of Islamic Understanding Between the Ahmadiyah and Mainstream Islam in Indonesia

Ishomuddin

Professor of Sociology of Islamic Society Postgraduate Program
University of Muhammadiyah Malang, Jl. Bandung No. 1 Malang 65113, Indonesia
Email : ishom_umm@yahoo.com

Abstract

Ahmadiyah is one stream of Islam, as well as other groups in Indonesia who preach faith and fought on the basis of the figure of Mirza Ghulam Ahmad as a prophet and apostle who did not take the Shari'a. Such faith is sustained by Ahmadiyah despite numerous attacks both of science and the authenticity of the sources and well referenced history written by Mirza Ghulam Ahmad himself and the lawyers are pros and sympathy for him. Understandable that as a Islamic minority Ahmadiyah is the ideology that will never be accepted by the Sunni, even if it is removed from the diversity of Islamic schools in Indonesia. As a minority group, in addition to trying to prosecute his understanding, more severe than it is to maintain its existence and commitment of followers to practice their faith in the midst of the mainstream Islamic circles (Muhammadiyah [Modern Islamic Movement], NU [Islamic traditional Movement], Persis [Islamic organization], and so on) in Indonesia.

Keywords: Ahmadiyah, Mainstream Islam, Polarization

1. Introduction

Belief in God is a central doctrine in Islam and this is recognized by all Muslims everywhere. But one thing is urgent in this context is that the discussion of human rights focuses on the problem of human existence on earth after being born, developing into adults with minds that deemed sufficient to determine the choice of actions. In this way decisions are made and actions are selected are the result of thinking and reasoning to determine the way of life, including whether he was a man or a godless atheist, a religion and certain streams or have no religion.¹ In fact, every religious person chooses one believed the correct flow like *Sunny*, *Shi'ah*, *Ahmadis* and others. Choosing a belief is a form of God-given human rights.

It seems that freedom of choice in religious belief in general has not been addressed by the wise people in religious life, including in Indonesia. Proved the existence of threats to some of the minority sect in Islam by the majority in Indonesia. Ahmadiyah and followed Shi'ah recently suffered the tragic and heartbreaking result of an attack by a group calling themselves as sunny. Compared to the Shi'ah, Ahmadiyah had enough face attacks both physical and academic in every region in Indonesia.

Ahmadiyah is one stream of Islam, as well as other groups in Indonesia who preach faith and fought on the basis of the figure of Mirza Ghulam Ahmad as a prophet and apostle who did not take the Shari'a. Such faith is sustained by Ahmadiyah despite numerous attacks both of science and the authenticity of the sources and well referenced history written by Mirza Ghulam Ahmad himself and the lawyers are pros and sympathy for him. Attacks and strikes from the outside did not dampen their faith, even no matter what happens he is willing to defend the faith. The sacrifice of a theological beliefs of this kind ever put forward by sociologists such as Bellah (1964), Yinger (1970), and Durkheim (1965). For Bellah religion as a set of symbolic forms and acts that connect people with the condition of the end of existence. Facing the consequences of religion in a group of people fighting tooth and nail as it is said Yinger, that religion as a system of beliefs and practices in which a group of people struggling with the problems of late life. In that context, an important characteristic according to Durkheim religion is that religion was oriented to a human as defined by the holy / sacred object references that are appreciated and even devastating. With so keep the faith often demanded sacrifice, even an 'end suffering' (ultimate concerns) for human being,² a terrible series of events last ten years, ranging from Mataram (city in Lombok), Tasikmalaya, Cikeusik, Bogor (cities in West Java), to Sampang (a city in east Java), involves groups Islamic sects, such as the Ahmadis, Shi'ah and other splinter sects, each of which justify another theological

¹ Zakiyuddin Baidhawi, *Kredo Kebebasan Beragama*, Jakarta, Pusat Studi Agama dan Peradaban (PSAP), Jakarta, 2005, p. 23.

² In the explanation of "end suffering" (ultimate concerns) of mankind, according to Yinger he defined himself as the "final concern" is the essence of religion, the final concern relates to the fact of death, the need to cope with frustration, pain, and tragedy, it is necessary to control hostility and egocentrism, and the need to "take care of our pressing power, which endangers the lives, our health, and survival and continuity of the group work in which we live-the forces by the empirical knowledge we can not handle it memadahi . Yinger (1970) cited in Stepen K. Sanderson, *Sosiologi Makro, Sebuah Pendekatan terhadap Realitas Sosial*, second edition, Jakarta, Rajawali Press, 1991, p. 518-519.

beliefs.

In some literatures of Ahmadiyya often stated that differences of religion and belief (diversity of religion and belief) is not a man serving judge but God knows better. It is logical that the people were given the right to choose a religion or God or religion. Here in lies the difference Ahmadiyya role of God and man. *"And say: The truth comes from your Lord. If anyone wants believers should believe, and whosoever wants let him disbelieve unbelievers."* (Qur'an, 18: 29).

Relevant to that Ahmadiyya has always fought vigorously prosecute the existence of the group as one stream of Islam must gain an understanding of the place and public spaces are adequate and reasonably acceptable in this country. Demands of maintaining the existence of not unfounded. Islamic teachings allow freedom of religion, including Islam believes streams are assumed to be true by its adherents.

"There is no compulsion in religion, in fact it is clear the right path from the wrong" (al-Qur'an, 2:256). "Surely We have given people a way, he can choose faith and kufir." (al-Qur'an, 76: 3). "For every nation We define sharia they worship him, then do not ever contradict them in this matter and summon toward God. Indeed, you really are in a straight path"(Qur'an, 22: 67).

Ahmadiyya statement is similar to what is suggested by Baidhawi,³ freedom of religion and belief is a right that is not created by society or the state, but a gift that is owned by any individual or religious group or belief through human nature. That way, the ethics that should be adhered to the religion in the public mission activities are mentioned in the Qur'an. *"To every people we have set their Islamic worship him, then do not ever contradict them in this matter and summon toward God. Indeed, you really are in a straight path"* (Qur'an, 22: 67).

Someone called free if he can believe in and do something like pleases himself, that he can logically be held accountable for what he did. Someone who does something because of forced or coerced by itself can not be held accountable for what he did that. According Budhi,⁴ in philosophy says, that responsibility in relation to freedom involves several requirements and is also a requirement to allow a person in religious freedom.

First, the continuity of individual identity. That is, the action is free action still reflects the personality of the person concerned. In fact a person is free to do something because something is suitable for him, so to be chosen. And religion is very protective of personal choice. So it is not named as a freedom if someone is doing something that is not a consistent continuation of his personality. And only on the basis of continuity and consistency that it can be regarded as a person responsible for his actions. And this is the basis for the necessity of freedom of conscience, freedom of conscience.

Second, someone called the free and responsible that the work done completely out of himself, and not imposed from outside. Called coercion, if an action is contrary to the will in question. Therefore he can not be identified as responsible for the action taken.

Third, the so-called free and responsible when it reasonable, that is, he knows the special circumstances of the case he was facing. If you do this because they do not understand, then he can not be seen as responsible.

Fourth, the person must be a moral agent (moral agent), that is, those who know the general rules demanded by society. Without that knowledge, one can not be treated as responsible for his actions.

Explanation of "philosophical freedom" above confirms the principles of interfaith relationships or beliefs consistently sincerely care about religious plurality, with all the consequences of such a religion or freedom and expression in the form of rituals, worship. Every person is different religions and sects should be ready watched and witnessed the demonstration of religion and faith in everyday life. There is freedom means that there are also differences.

Repeated attacks on Muslim minorities by the majority in Indonesia Ahmadiyya realize that the peak difference not only concentrated on understanding about Islam but also about its position as a minority in Indonesia, which is not likely to change or influence the majority. Whatever is believed by the Ahmadiyya based sources and books received by the Islamic, will not be able to lead Muslims to believe in Mirza Ghulam Ahmad as a prophet and the Promised Messiah. In fact, on one side of Indonesia as a pluralistic nation and pluralist nation's most literatures welcome the presence of multi-culturalism as one means of solving social polarization and religious conflict, but on the other hand, the growing religious radicalization and extremism among some human or Islam. Democratization that took place in Indonesia as well as a positive impact, freedom of expression and channel open pulpit, also used as a means by all Islamic sects fight each other and almost justified the political majority to protection from the state. On the one hand, we are striving to promote multicultural based projects. The incidents of religious violence that occurred recently can be considered as contrary to the concept of multicultural life. Multiculturalism is a recognition of the plurality of cultures that foster care to strive for integrated minorities in society and groups. In other words, multicultural is a 'movement' to understand all the differences that exist in every human being, and how those differences can be accepted as a natural thing and not

³ Zakiyuddin Baidhawi, *Krido Kebebasan Beragama....*, p. 26.

⁴ Budhy Munawar-Rachman "Introduction" in Mohamed Fathi Osman, *Islam, Pluralisme dan Toleransi Keagamaan; Pandangan al-Qur'an, Kemanusiaan, Sejarah dan Peradaban*, PSIK Universitas Paramadina, 2006, p. xxv.

a reason for the occurrence of discrimination as a result of a pattern of behavior and attitudes that tend to be dominated envy heart, envy, and prejudice (*su'udhan*).⁵ So, multicultural entities according to Parekh, refers to the multicultural diversity of cultural or inherent differences in culture.⁶ So it is possible the other differences, but not from the culture.

According to Will Kymlicka, as Mudzakkir Amin quoted in the introduction to his research, the minority in the present century is experiencing a worrying fate, which was plagued by even being in the hands of the families of the extremists who hate to diversity, such as the fate of Ahmadiyya and Shi'ah in Indonesia.⁷ They should always be cautious and concerned with individual identity and community owned. In addition to the issues that are constitutional, the fate of minorities in Indonesia, including religious minorities such as Ahmadi and Shi'ah is sociologically still had not moved from the context of Furnivall's plural society as written more than 68 years ago.⁸ Each social groups coexist in a particular political unit without ever spoken. In contrast, multiculturalism endeavors to fight the practice of citizenship (citizenship) is more democratic, that there should be recognition of the equality of the rights of the individual and collective identity in the public sphere.

2. Law, Norms and Religious or Belief Freedom

Among Muslims understood the law on freedom of religion is different. In the Qur'an, Sura al-Baqarah verse 256 which reads "*There is no compulsion in religion, in fact it is clear the right from the wrong*," is understood by some Muslims that Islam was the only true . So that man is not free to choose religion. While there are other Muslims understand the verse implies that God is not forcing servants to Islam in the generic sense is that Islam is defined as "submission or surrender" to God believed by humans. The first sentence of that paragraph reads "*There is no compulsion in religion*" is a major premise of the Koran on freedom of religion or belief (freedom of religion belief). It is logical that the people were given the right by God to choose a religion or not.

One other important aspect of freedom of religion and belief is the freedom of religious communities to have the institutional rights to self-organization and their interests as a community.⁹ The substance of the right to assemble is clearly affirmed in the Universal Declaration of Human Rights (HAM) of article 20, paragraph 1: "Everyone has the right to freedom of peaceful assembly and association". That is, the religious community itself has freedom of religion or belief, including the right to autonomy to take care of their own interests. Although there is the benefit that religious communities have no desire to obtain formal legal status for himself, but has now been widely recognized that the communities have the right to freedom of religion or belief, and especially as an aspect of the freedom to manifest religious beliefs which is not only an individual, even in community with other believers. This suggests that the freedom of assembly freedom of religion or belief has a collective dimension that can not be fully protected without an institutional rights in which they stand and express their rights community. The state's obligation is to provide the same opportunities for any group or religious beliefs to form organizations, institutions, associations, and meetings that facilitate the expression of the rights of religion or belief it.

Based on this explanation, according Badhawi, open to adherents of any religion or belief to form organizations, institutions, and religious associations. Of course this implies the right of religious communities to be treated equally by the laws governing the assembly and freedom of expression; rights need to be guaranteed that the laws on religious associations run in accordance with the fundamental foundations of existing law , and the right to obtain the same procedure for all groups to gain status as a legitimate religious entity.

3. Political Tussle of Ahmadi in Indonesia

In the midst of a very complicated political transition in Indonesia today, multiculturalism will always face challenges of interest groups will continue to interfere. Even in developed countries, such as Singapore, Malaysia despite all Islamic sects to live and a place in this country, but the government continues to closely supervise the activity and proliferation of the development of their followers. Though every conviction or religious belief or faith manifestation bear the consequences even demanding practices external to that belief. Therein lies the true religious freedom. According Baidhawi, everyone has the freedom to manifest religion or belief in teaching, practice, worship and observance, either individually or in community with other believers both in private and public domains. This kind of external freedom is an individual effort to manifest belief in four specific areas in the external domain, namely teaching, practice, worship and observance. This means that freedom is not just limited to the individual and personal problems, but it can be manifested in both the private

⁵ Amin Abdullah, "Kesadaran Multikultural: Sebuah Gerakan "*Interest Minimalization*" dalam Meredakan Konflik Sosial" (*Introduction*) in M. Ainul Yakin, *Pendidikan Multikultural*, Yogyakarta, Pilar Media, 2005, p. xix.

⁶ Bikhu Parekh, *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, New York, Palgrave, 2000, p. 3-4.

⁷ Amin Mudzakkir, "Menjadi Minoritas di Tengah Perubahan: Dinamika Komunitas Ahmadiyah di Ciparay" (Hasil Penelitian, 12 November 2008).

⁸ J. S. Furnivall, *A Study of Plural Economy*, Cambridge, Cambridge University Press, 1944.

⁹ Universal Declaration of Human Rights pasal 18; International Covenant for Civil and Political Rights, pasal 18 ayat 1.

and public domains, alone or together in a komunitas.¹⁰ In other words, external guarantees of freedom of religion or belief to practice their faith in various forms manifestations. In this context, it seems that the idea of multi-culturalism as a polarization that is expected to reduce flows in Islam still had to climb the steep road.

Several papers discussing the Ahmadiyya, Alfian (1989), Iskandar Zulkarnain (2005), and Aris Mustafa (2005) highlighted the Ahmadiyya theological position. For example, one study of Zulkarnain, Ahmadiyya Mudzakir Amin made prior research in his study, said that trying to put theology simultaneously as a factor that is not separate from the larger social context.¹¹ With this perspective, Zulkarnain to some extent succeeded in assessing the existence Ahmadiyya in Indonesia are sympathetic. Zulkarnain written numerous contributions that have been given by the Ahmadiyya to the current development of Islam in Indonesia. Social facts such as is seen Zulkarnain argument that can not be denied by anyone, regardless of the fact that the teaching theologically get mercilessly resistance from parties of Islamic orthodoxy. However, at the end of his writing, Zulkarnain pessimistic with the development Ahmadiyya in Indonesia. Considers Ahmadiyya minority remains theologically 'is not parallel to the Sunni doctrine-even though he lived in the midst of society sunni.¹² For that reason the Sunni judge, theologically, Ahmadis are a group of misguided and misleading.

Relevant to that, conceptually, Martin van Bruinessen, Ahmadiyya enter into the category of 'splinter movement' or 'sects'.¹³ However, according to Martin van Bruinessen, sociological category that was originally built on the tradition and the history of religions in the West suffered from problems, because, after all, is hard to find its equivalent category in the tradition and the history of religions in Indonesia. In addition, Islam is not a religion that has a hierarchical organization like the Christian clergy. The hierarchy is still emerging, but it is not formally institutionalized. The so called 'orthodoxy' in Islam is a discourse that works at the level of social structure and cultural appreciation. Therefore, if later Ahmadiyya movement called 'fringe' or 'sects', this argument is really just a theoretical agreement that are contextual. In particular development, sometimes there is also a reversal in position between 'orthodoxy' and 'heterodoxy', depending on the power relations within these discourses are always dynamic.

Whatever they say, which is obviously not the only phenomenon Indonesian Ahmadiyya, Ahmadiyya is an organization that has a hierarchical structure to the international level. Even from the outset, the Ahmadiyya spread all over the world has always been the work of a modern organizational control, despite the fact that it becomes something that is not possible without the skills to adjust to the local context. In the reality, the study conducted by the authors Ahmadis in East Java (2012), although the spreader / preachers are the ones who selected and academically capable, but they are helpless without the role of local followers. In this case also, the role of actors at the local level is important to put forward, including how they search for the most adequate creations to spread Ahmadiyya in the construction of a discourse by the Ahmadiyya Muslim mainstream that is false and misleading. Theoretically, it would be interesting to discuss the meaning of 'community' in relation to the configuration of the general public, how local forces working to establish a sort of agreement for a 'politics of recognition' (the politics of recognition) in the determination of official powers, such as religion and the state, which seeks to reduce the plurality into a singularity which tends sectarian.

One form of state power was the birth of 'Shari'a regulations' which is the political expression of Muslim Indonesia respond to the reform era. Actually, if you look at Law. 22/1999, the issue of religion is not delegated authority setting to the local area.¹⁴ However, the facts show another. Consequently, in addition to causing problems because they often contradict the law on it, the presence of this Shari'a regulations generally indicates the inability of countries standing on all elements of citizens differently. The non-Muslim minorities, women, Ahmadis and lately also hit Shi'ah in Sampang Madura is a targeted group of this Shari'a regulations. Legally they are minorited such that lose a lot of their rights as citizens. Specialized in Ahmadiyya, some areas have issued regulations that specifically prohibit their organizational activities, long before the central government to do the same.

By using all the formal mechanisms available, many of the Muslim elite groups of anti-Ahmadiyya pressed states to ban the existence of Ahmadiyya in Indonesia.¹⁵ Apparently they are working effectively, so that the

¹⁰ Zakiyuddin Baidhawi, *Kredo Kebebasan Beragama*, Pusat Studi Agama dan Peradaban (PSAP), Jakarta, 2005, p. 23.

¹¹ Iskandar Zulkarnain, *Gerakan Ahmadiyah di Indonesia*, Yogyakarta, LKiS, 2005, p. 317

¹² Iskandar Zulkarnain, *Gerakan Ahmadiyah di Indonesia*, Yogyakarta, LKiS, 2005, p. 317

¹³ Martin van Bruinessen, "Gerakan Sempalan di Kalangan Umat Islam di Indonesia; Latar Belakang Sosial-Budaya", in *Rakyat Kecil, Islam, dan Politik*, cetakan kedua, Yogyakarta, Landscape, 1999.

¹⁴ Pasal 7, ayat (1) stated that "regional authority includes authority in all areas of government, except with regard to foreign policy, defense and security, justice, monetary and fiscal, religion, and other authorities." Quoted in Taufik Adnan Amal and Syamu Rizal Panggabean, *Politik Syariah Islam: Dari Indonesia Hingga Nigeria*, Jakarta, Alfabeta, 2004, p. 98.

¹⁵ In their normative reference the Indonesian Ulama Council (MUI) fatwa stating that Ahmadiyah is heretical. Fatwa about the misguided Ahmadiyya has twice issued MUI on: (1) National Conference II, the Indonesian Ulama Council (MUI) on 11-17 Rajab 1400 H/26 May-June 1, 1980, and (2) MUI VII National Congress on 19 - 22 Jumadil End of 1426 H. / 26-29 July 2005 AD Both MUI's fatwa had never determine state policy. Merely moral influence and reach is limited to

state, through the Minister of Religious Affairs, Ministry of Interior, and the Attorney General issued a Decree (SKB) on June 9, 2008 to ban activities in Indonesia.¹⁶ Ahmadiyah argument used to ban Ahmadiyah activities are based on the laws that contain restrictions No.1/PNPS/1965 tell, advise, or seek support for the interpretation a religion followed in Indonesia or conduct religious activities that religious resemble activities of religions but deviated from the main points of religious doctrine. Based on that argument, the Ahmadis as non-Muslims view and therefore not entitled to claim Islam. They are allowed to believe as it is now with the condition do not use the attributes of Islam. This is really surprising when considering the presence of Ahmadiyah has been in Indonesia since 1925 and throughout that they also acquired the rights to develop.

In countries, where Ahmadiyah was born, Pakistan, cases are almost the same as in Indonesia, Louis J. Hammann¹⁷ told, that the legal basis for the government's strategy (to pressure) is the first time a way to amend the constitution which was promulgated in 1974, which declared the Ahmadis as "non-Muslims". In April 1984, the government established a rule that states that the Ahmadis, under threat of punishment, prohibited, directly or indirectly, to identify themselves as Muslims or calling the mosque as a place of worship or to use as the Muslim calling (*azan*) use it for calls prayer. Ahmadis should not be spread by word or by writing or in the name of their religion in order to invite others (joined Ahmadiyah). They are also prohibited from using terms or designations as addressed to the Prophet Muhammad or the *Ahl-ul-bayt* (the family) to the Ahmadi community members or to anyone else.

John Esposito has written a book entitled *Islamic Revival Sound (Voices of Resurgent Islam)*.¹⁸ This book is intended to show Islam as a religion with a new energy and as a religion that is no longer viable, if it ever happens, the stereotypical image of the violent, irrational "desert marauder". In lieu of such simplifications, to try to understand that Islam is at least as complicated a phenomenon as Christianity. Religion is rooted in the Qur'an wrapped simplifications as it is clearly not appropriate. But how to change the patterns of the mind as observer, scientist and teacher in this context to understand the various religious experiences that unite the human community. How to get into the tradition of the history of religions, but also have to get used to the fact that now exists on them.

Ahmadiyah, if it is a motivation, worthy of scrutiny. Through the Ahmadiyah Muslim intellectuals have been closer to Islam as a historical phenomenon and the fact that there is today. Ahmadiyah has the advantage of being well-documented. His followers are willing and able to show this movement as a personal experience, and as an historic. They were also reassured by the command of Al-Quran "that there is no compulsion in religion". In respect to the Ahmadiyah Muslim piety and feel the survival of Islam as a powerful force in the modern world.

4. Theological Position and Perspectives of Messenger Trigger Conflict with Islam Mainstream

According to the general point of view of Muslims, the Ahmadiyah (Qadian) is considered to deviate from true Islamic teachings because they believe that Mirza Ghulam Ahmad as a prophet, namely *Isa al Masih* and *Imam Mahdi*, contrary to the general view that Muslims believe the Prophet Muhammad as the last prophet though also believe in the coming of *Isa al Masih* and *Mahdi* after he saw (*Isa al Masih* and *Imam Mahdi* will be the people of Prophet Muhammad). The difference with the Ahmadiyah, Muslims in general is because of the Ahmadiyah believe that *Isa al Masih* and *Mahdi* has come into this world as it has been said by Prophet Muhammad. But Muslims generally believe that Jesus the Messiah and *Imam Mahdi* has not come down to earth. While the issues are different interpretations besides the verses of al-Quran.

Ahmadis are often linked with the book *Tazkirah*. Actually, the book is not the bible of the Ahmadis, but is only one book that contains a collection of spiritual experience Ahmadiyah founder, like a diary. Not all members of Ahmadiyah have it, because it is used as a handle and a way of life is Al Quran-ul-Karim alone. So there is a mention that the holy city for Ahmadiyah is Qadian and Rabwah. But not so, the holy city for Ahmadiyah is the same as the holy city for Muslim in generally, that is Mecca and Medina. While the Lahore Ahmadiyah admit

the Muslim community only.

¹⁶ A Decree (SKB) contains six (6) items: (1) Provide a warning and ordered to all citizens not to tell, interpret a religion in Indonesia, which deviates in accordance with Law No. 1 PNPS 1965 on prevention of the desecration of religion, (2) Give a warning and commanded for all believers, administrators Ahmadiyah Indonesia (JAI) all embraced Islam to halt all activities that are not in accordance with the interpretation of Islam in general. As a prophet after Prophet Muhammad, (3) Give a warning and ordered to members or administrators who do not heed the warning JAI can be asked appropriate legislation witnesses, (4) Provide a warning and ordered all citizens to keep and maintain religious life and not commit an unlawful act against followers JAI, (5) Give a warning and ordered to residents who did not heed the warning and orders may be subject to sanctions in accordance with applicable law, and (6) To order any local government in order to guide the decision.

¹⁷ Louis J. Hammann., Professor of Religion, Gettysburg College, May 15, 1985, Published by: The Ahmadiyah Movement in Islam, Inc. 2141 Leroy Place, N. W. Washington.

¹⁸ John L. Esposito (ed.), *Dinamika Kebangkitan Islam: Watak, Proses, dan Tantangan*, Translation of Voices of Resurgent Islam, Jakarta, Rajawali, 1987.

that Mirza Ghulam Ahmad is a religious and not synchronized with the position of the prophet, according to information of Ahmadiyya Indonesia Movement (Lahore Ahmadiyya) for Indonesia, based in Yogyakarta (central Java, Indonesia).

Mirza Ghulam Ahmad claimed to be *Mujaddid* (reformer), but in 1889 Mirza Ghulam Ahmad claimed and announced he received a direct revelation from God who appointed him as *al-Mahdi al-Mau'ud* (Imam Mahdi promised) and that Muslims do allegiance (*bai'at*) to him. Mirza Ghulam Ahmad began announcing accept allegiance of its followers.

"I have been commanded that the seekers after truth should enter into the covenant of bai'ah with me for the purpose of learning the way of true faith, true purity and the love of the Lord and of discarding an evil, slothful and disloyal life. Therefore, those who perceive such strength in Themselves should come forward to me." (*Risalat Tableeg Magazine* vol. I, p. 145).

Also mentioned in the announcement, that he dared to accept allegiance was due to have come down a revelation to him reads:

"If you've decided in your heart, then put thy trust in Allah, and make the ark under Our guidance and revelation Us. People who commit allegiance to you, they actually do allegiance to God, the hand of God is above their hands".¹⁹

In the same year, Ghulam Ahmad received *bai'at* of 20 people from Ludhiana city, among them there Hadrat Nurudin judge who later became the Caliph *al-Masih* I, supreme leader of Ahmadiyya. In 1890 Mirza Ghulam Ahmad makes recognition more horrendous. He said, in addition to *al-Mahdi* as he also claimed to have received revelations from God that states that Prophet 'Isa, believed Muslims and Christians dwelling in the sky, has actually died. According to Mirza Ghulam Ahmad, the promise of God to send Jesus a second time to the world by the way refers to himself as *al-Masih* Promised Messiah. Appointment of God against Mirza Ghulam and the confession is posted in *Tadzkirah* book reads as follows:

"He has sent me and disclosed to me through His revelation that Jesus, the son of Mary, had winner! (Urdu): Jesus, son of Mary, Messenger of Allah, has and you have winner! Come According to promise in his spirit. (Arabic): Allah's promise is ever fulfilled. You are with Me and you are established on patent truth. You are on the right path and are a helper of truth". (*Auham Izala*. p. 561-562).²⁰

One of his works *Da'watul Amir* Hazrat Mirza Basyirudin Mahmud Ahmad, son of Mirza Ghulam Ahmad, who was also Caliph *al-Masih* II (Ahmadiyya supreme leader), is a book that was originally intended as an explanation of what it Ahmadiyya addressed to the king in Afghanistan. This book is now one of the grip of religious life flow Qadian.²¹ According to Ahmadiyya faith, Jesus, having nailed to the cross by the Jews, it is not dead but only unconscious. After recovering he withdrew from Palestine to eastern regions, where the scattered ten tribes of Israel more. Finally he reached Kashmir where he died and was buried in the Khan Yar Street Srinagar. Until now the cemetery is still ada.²² According to Ahmad the "revelation" as contained in the Book of *Tadzkirah* which reads as follows: *"the Messiah son of Mary, Allah's Apostle, has died. In accordance with the promise, you come bearing the color of nature. The promise of God must be fulfilled"*. With this recognition, then according to Ahmadiyya, Mirza Ghulam Ahmad inside there are two personifications, the promised Messiah and the Mahdi awaited. In 1901, Mirza Ghulam Ahmad claimed that he was appointed by God as a prophet and apostle. Recognition as the prophets and apostles can be seen in various books and writings of Mirza Ghulam Ahmad, both in books and in his own writings in various media, such as newspapers or magazines. Among these are:

Mirza Ghulam Ahmad in *Daafi 'al-Bala'*: *"And He is the Truth of God who sent His Messenger in Qadian."*²³

Mirza Ghulam Ahmad in *Haqiqat al-Wahyi*: *"For me that is in the hands of Him, surely He has sent me and calling me a prophet."*²⁴

Mirza Ghulam Ahmad in *Nuzul the Messiah*: *"I am a prophet and apostle, that I was a perfect shadow, as the glass that reveals the perfect picture, and the prophethood of Muhammad"*.²⁵ Mirza Ghulam Ahmad in *al-Auham Izalah: Tadzkirah* Book, is a collection of dreams, revelations, *kasyaf* (spiritual experience) received by Mirza Ghulam Ahmad. The book is a holy book and the main stream grip Ahmadiyya.²⁶

Mirza Ghulam Ahmad wrote approximately 84 books. Among the books that hold true followers of Ahmadiyya, are: *Barahin Ahmadiyya*, *Fath-i Islam*, *Kashef al-Ghita*, *Messiah Hindustan Man*, *Izalah-i Auham*, *Mawahib al-Rahman*, *Haqiqat al-Wahyi*, and *al-Wasiyah*. In addition, there are also posts in the Daily *al-Hakam*, the official Daily Ahmadiyya. While the collection of revelation, inspiration and dreams received Mirza summarized in the

¹⁹ M. Zafrullah Khan, 2006, *Tadzkirah*, p.212, obtained from <http://www.alislam.org/library/books/Tadzkirah.pdf>.

²⁰ M. Zafarullah Khan, 2006, *Tadzkirah*, p. 234.

²¹ Hafiz Dasuki, *Encyclopedia of Islam*, New York: New Ichtiar van Hoeve, 1993, p. 90

²² Shafi R. Batuah, *Ahmadiyah; Apa dan Mengapa*, Jemaat Ahmadiyah Indonesia, 1986.

²³ MUI Fatwa, Ahmadiyya explanation, citing *Daafi 'al-Bala'*, *Qadian*, 1946, cetakan ketiga, Qadian, p. 11.

²⁴ MUI Fatwa, Ahmadiyya explanation, citing *al-Wahyi Reality*, Qadian, 1934.

²⁵ MUI Fatwa, Ahmadiyya explanation, citing *Nuzul Messiah*, Qadian, 1909, first edition, p. 3.

²⁶ *Tadzkirah*, translation quoted from the book of *Da'watul Amir*. h. 190-191.

Tazkirah book.

Mirza Ghulam Ahmad in *Haqiqat al-Wahyi*: "Allah Ta'ala has made me Mazhar (appearance) for all prophets and attributed to (Allah) to me their names: I am Adam, I Syit, I am Noah, I am Abraham, I am Isaac, My Ishmael, my Jacob, my Joseph, my Jesus, I am Moses, I am David, and I are a perfect appearance (Mazhar kamil) of Muhammad SAW, which means I was the shadow of Muhammad".²⁷ At *Badr* newspaper, published on 5 March 1908 (Mirza died on May 26, 1908), Mirza Ghulam Ahmad asserted itself as the recognition of Apostles and Prophets. It is also contained in the book of *Haqiqat Nubuwwah*.

In the Book of *Barahin Ahmadiyya*, Mirza Ghulam Ahmad said: "I was an apparition (*buruz*)²⁸ of the last prophet (Muhammad SAW)", as described in one of verses which states "I am the prophet". And Allah menamakanku Muhammad and Ahmad. I am the embodiment (*Itibar al-existent*) himself Muhammad. Therefore, do not shake the end of Muhammad's prophethood with the Prophethood. Due to the shadows (*al-zhillu*) is not separate from the original, and that I was the shadow of (*al-zhillu*) Muhammad. Therefore, not depleted prophecy cover (*khatmun nubuwwah*), by the presence of Muhammad, for prophecy (*nubuwwah*) Muhammad is not limited to Muhammad. That is indeed the prophet Muhammad himself, while the prophetic (*nubuwwah*) Muhammad is a different matter".

Statement of Mirza Ghulam Ahmad on May 23, 1908 as published in the newspaper "*Akhbar 'Am*" dated May 26, 1908 (the very day of his death): *Badr* newspaper is also an official newspaper published by the Ahmadiyya as that. "I was a prophet as set by God, if only I refused I would be sinful. If God called me a prophet so how could I refuse. And I will continue to believe this until I die." Almost all the writing works of Mirza Ghulam Ahmad fulfilled by recognition as *al-Mahdi*, the Messiah and the Prophet. In addition, his works are also filled with quotations from the Qur'an in addition to the recognition of a particular text as a revelation from God. After Mirza Ghulam Ahmad died (1908), Ahmadiyya led by an Amir who holds the Caliph *al-Masih*. Selected as the Caliph *al-Masih* the first was Maulavi Hakim Nuruddin until his death in 1914. Until the latter, all the followers of Ahmadiyya believe Mirza Ghulam Ahmad recognition as prophets, including Muhammad Ali (Lahore Ahmadiyya leader) as set forth in writing. One of his writings states: "... Despite the different interpretations, in fact we found: that God Almighty to create a prophet and choose a trusted (*shiddiqan*) ... and the man we do allegiance (*bai'at*) to him (Mirza Ghulam Ahmad) is a reliable, and he was the chosen messenger of God (*al-Mukhtar*) and pure (*al-muqaddas*)".

It is also justified by the Ahmadiyya Qadian. Ahmadiyya In the book: What and Why is declared:

"Before the 1914 conviction of Muhammad Ali and Kamaluddin Khawajah no different from other Ahmadiyya beliefs about prophethood of Hazrat Mirza Ghulam Ahmad as both confirmed that Hadhrat Mirza Ghulam Ahmad was a prophet and apostle. But after that the two men deny his prophethood. However, they still regard him as the Imam Mahdi and the promised Messiah. This is the principal difference between the flow Lahore and the flow of Qadian. Because of this difference has no flow Lahore longer than other Islamic Ummah beliefs and therefore the flow was gradually swallowed again."²⁹

Al-Furqan magazine January 1942 issue directly quoting newspaper *al-Hakam* dated July 18, 1908. After Hakim Nuruddin (caliph *al-Masih* I) died, the political conflicts between Muhammad Ali and Mirza Mahmud Ahmad Basyiruddin. Most of the followers of Ahmadiyya appoint Mirza Mahmud Ahmad Basyiruddin, son of Mirza Ghulam Ahmad, the Caliph *al-Masih* II, located in Qadian. Meanwhile, Muhammad Ali broke away and formed the Ahmadiyya congregation based in Lahore. Since then, split into two Ahmadiyya Qadian called *Djama'at-i Ahmadiyya* and Ahmadiyya Lahore called *Andjuman Isha'at-i Islam*. In the Ahmadiyya Qadian, as already mentioned above, strongly believe that Mirza Ghulam Ahmad, as well as *al-Mahdi* and the Messiah, was also a prophet and apostle.

It also explicitly expressed Basyiruddin Mirza Mahmud Ahmad, who is also leader of the Ahmadiyya Qadian Mirza Ghulam Ahmad's son, in his book *Da'watul Amir*.³⁰ Basyiruddin Mirza Mahmud explicit statement about his belief in the prophethood of Mirza Ghulam Ahmad had been written in a book in English titled *The Truth About the Split*. This book is a translation of the Urdu language book entitled *A'inah-i Sadaqat*, first published in

²⁷ MUI Fatwa, Ahmadiyya explanation, citing *al-Wahyi Reality*, Qadian, 1934, p. 72.

²⁸ The word comes from *بروز* *buruz* - *بيرز* - *برزا* meaning arise, arise, get out. Meanwhile, word comes from *ظل* *Zhilli* - *يظل* meaning shade, protect. In this book he describes *buruz*, the spiritual manifestation, or a person who is a spiritual manifestation of a prophet or a saint, and *Zhill* or *Zhilliyat*, the total loyalty to the noble Prophet so that a person becomes a shadow of his Master. Further, according to him, as *buruz*, he is the Noble Prophet, which all perfection and excellence, including the prophetic, reflected in *Zhilliyat*. With this concept, he intended to dispel doubts about his prophetic indictment, which he has called prophets and messengers as much as hundreds of times, although it does not bring a new Shariah or prophetic / apostolic. see: J Nuzhat Haneef, *Recognizing the Messiah*, (USA: tp, 2004) 150-151, obtained from <http://www.qarchives.com/haneef/haneef.pdf>. and Mirza Ghulam Ahmad, *Eik Galati Ka Izala - Removed misconception*, (England, Islam International Publications Ltd., 2007), p. 5.

²⁹ Shafi R. Batuah, Ahmadiyah: *Apa dan Mengapa*, Jemaat Ahmadiyah Indonesia, cet. XVII, 1986, 4.

³⁰ MUI Fatwa, explanation, citing book of *Da'watul Amir Ahmadi*, p. 42-56.

1924.³¹ These are among the footage Basyiruddin Mahmud Mirza statement in the book: "*On the subject of the subject of my article, I wrote that as we believes the promised Messiah as one of the Prophet of the Prophets of God, we may assume that who rejects it consider as is a Muslim*".³² Recognition of this kind published in many books written about the nature of *Al-Masih*. There are statements in books that support this phenomenon. "*I swear upon that God upon Whom to fabricate is the job of accursed ones, He has sent me as Promised Messiah.*" (Collection of Advertisement of Mirza Ghulam Ahmad, vol.3 p.435).³³

"*Now comes the question of my claim. This is supported by so many Reasons that unless a person is altogether without shame, he has no way open to him other than to accept my claim in the same way as he has accepted the advent of the Holy Prophet. These arguments are not enough proof of my claim that the Holy Qur'an has given so many signs and indications concerning me that it has virtually specified my name, and the Ahl-Hadith mention Kad'ah as the name of my village. The Ahl-Hadith also show that the Promised Messiah would be born in the Thirteenth Century and would Appear in the Fourteenth. Sahih Bukhari gives my full description. With regard to the first center is described as in the East, ie, India. It is also related in the Ahl-Hadith that the Promised Messiah will Appear East of Damascus; and Qadian is to the East of Damascus*". (Tadzkiratus Syahadatain, 40).³⁴

Also he mentioned evidence about 10,000 people who dreams met Prophet Muhammad, and the claim of Mirza Muhammad, which of course, is very difficult to prove the truth.

"*I am the one at Whose hands Hundreds of signs have been shown. Is there anyone alive who can Compete with me in the exhibition of signs and defeat me? I call to witness God, in Whose hand is my life, that more than two hundred thousand signs have been exhibited at my hands. Approximately ten thousand people or perhaps even more have seen the Holy Prophet in their dreams and he confirmed the truth of my claim. Some well-known persons in this country who had experience of Visions and the number of each of Whose followers exceeded three hundred thousand, were informed in their dreams that I had been sent by God ...*" (Tadhkirat-ush-Shahadatain, Ruhani Khaza 'in, vol. 20, pp. 30-41).³⁵

Added to challenge him for who doubts the truth of this claim.

"*If I am in error in claiming to be the Promised Messiah, then why do not you try to make the Promised Messiah you have in mind descend from heaven in these very days, for I am here and he Whom you are waiting for is nowhere to be seen. My claim can only be refuted Effectively if he descends from heaven and I am proved to be false.*" (Izala-e-Auham, Ruhani Khaza'in, vol. 3, p. 179).³⁶

From this statement, it is not visible sharpness mindset Mirza Ghulam Ahmad, looks even otherwise. Although if this statement is merely an expression of anger due to the many people who reject it, but it should be as a leader, he is more careful in issuing statements, especially his claim to receive revelation from the Lord's guidance.

5. Aligning to the Spirit of Teaching Truth of Islam and Christianity by His Version

For Muslims, on the basis of their faith, in general, the problem of death Jesus is considered finished and did not become an important topic in Islamic studies. Become an important issue is that if Jesus placed such faith as the Christian God during this time, while the Ahmadiyya faith are against the death of Jesus is very substantial in Islam as it relates to other faiths, especially the presence of the Prophet Jesus is physically back on this earth in the belief that Muslims as a figure of *Imam Mahdi* who will judge mankind. If so how do know Ahmadiyya to all this. Mirza Ghulam Ahmad wrote as follows.

"*It should be clear, most Muslims and Christians hold that Jesus as have gone to heaven alive. And both these groups, I mean-Islam and Christian-thought that Prophet Isa are still living in the sky, and at one time at the end of days will fall back to earth. And the difference between these two explanations of this class-that is, the Muslims and the Christians-only, Christians recognize Jesus as died on the cross and rose bodily into heaven, and sits at the right hand of his Father, and then at the end of time will come to earth to judge the world. And say Jesus Christ is the Lord, the Creator, the king of the world. Besides him there is no such. Jesus believed by Christians to fall to earth in the form of the mighty at the end of the world to give punishment and reward. At that time everyone who did not recognize him or her as the Mother of God, will be arrested and forced into hell full of tears and regret. However, Islamic groups mentioned above, says that the Prophet Isa not crucified and did not die on the cross. Rather, the time when the Jews seized him to be crucified, an angel of God has raised him bodily into the sky. And until now he is still living in the sky. Where he was the second heaven, where the*

³¹ Guidelines for Indonesia Movement Ahmadiyya, *Benarkan Ahmadiyah Sesat? : Suatu Tanggapan*, Yogyakarta, Indonesia Ahmadiyya Movement (GAI), 2002, p. 6.

³² Shafi R. Batuah, p. 21.

³³ Derived from <http://www.alhafeez.org/rashid/contradictions.html>.

³⁴ Mirza Masror Ahmad, *The essence Of Islam*, Vol IV, (United Kingdom: Islam International Publications Ltd., 2006) page 207, obtained from <http://www.alislam.org/library/books/Essence-4.pdf>

³⁵ Mirza Masror Ahmad, *The essence*, p. 204.

³⁶ Mirza Masror Ahmad, *The essence*, p. 208

Prophet Yahya are, namely John. Then the Muslims also say that Prophet Isa God is a holy prophet, but not God, nor the son of God. And they embrace faith that he will go down in the end times near Damascus tower or somewhere else, with a stack of hands on the shoulders of two angels. And with the first Imam Mahdi has come into the world from among the Children of Fatima, he would kill all the congregation of non-Muslims. And he will not let anyone else in life except those who directly entered Islam mindlessly again. In summary, the Islamic groups, who called themselves Ahlussunnah or Alhul Hadith, which lay people are called by the name of Wahabi-set main objectives fall back Prophet Isa on this earth is that he destroyed the entire world, as well as the Great God Hindus. First, that he would threaten people to Islam. And if people still broken, then everything will be beheaded him with a sword. And they (the Muslims) said that he was allowed to live with the gross body in the sky is that at a time when the power of Islamic kingdoms fell, he fell from the sky and beat the other peoples and force them to convert to Islam, or if broken, would kill him. The scholars of this class-especially the Christians-explained that when Prophet Isa down from heaven, he will break all crosses in this world, and will do things that are very cruel with the sword, and this world will drown in blood.”³⁷

The above explanation is there are similarities with the stories among Islamic scholars about *Imam Mahdi*. While it is the belief of Christians is still very strong as it is said Mirza Ghulam Ahmad above. However, in Christian intellectuals can not scientifically prove the death of Jesus on the cross. In connection with that Shafi R. Batuah explained as follows:

“Basic teachings of the Christian religion is based on the death of Jesus on the cross. Resurrection and bodily ascension into heaven. Even though the Christians with the words still believes in the teachings, but at this time that few scientists, even in Christian countries, who dared to believe in or the historical evidence of the events depicted it. In fact, while these considerations were not there to strengthen the presumption of death on the cross and a piece of evidence was not there to support the event which is not in accordance with the natural laws of life again and rise into the sky. The Gospels themselves were providing refutations are very hard on these teachings. Central tenet of Christianity is that Jesus as the Son of God has appeared in human form to carry the burden of human sin and hereditary to make it up on the cross, so that the belief in human redemption can obtain salvation. Because Jesus is the "son of God" that he alone is God, and with his death on the cross he was being "cursed" for the benefit of man, and he was in that state for three days to atone for the sins of mankind. He then came back to life and ascended into heaven with the body ballpark. He will fall back to earth in the future to judge people.”³⁸

In connection with this, in a weekly called *Weekend* on March 18, 1970, quoted by a book written by Shafi R. Batuah, titled *"Jesus from Palestine to Kashmir"*, told that in Ceylon ther is statemen of H. Hurze, United Press International reporter, entitled "Jesus did not die on the cross". In it, among others argued that: "at the same time, the blood flowing from the wounds of Christ, wet shroud. This is true of blood causing the shroud invaluable for those first Christians, and from blood stains on the shroud is arising all investigations prove that Christ did not die on the cross "From the results of research on the authenticity of the blood on the shroud are then presented to the senior leadership of the Catholic Commission for Vatican Secret and then inspect the shroud on June 16-18, 1969. Then he concluded by saying "The Commission agreed unanimously that the shroud cloth really is the shroud of Jesus Christ our Lord. Issues regarding the actual age is still not agreed upon, but no longer denied that the shroud was from the time of Christ". The event was followed by a written statement submitted by the International Conference Kurt Berna early June 1978, in London, on the death of Jesus is not on the cross. In a statement Kurt Berna said that he was imprisoned by the West German government relating to the publication of two books about the holy shroud that prove that Jesus did not die on the cross. Still in a book written by Shafi mentioned above, it is said that Kurt made the following statement, "As a Christian I have to say," There is no doubt that Mirza Ghulam Ahmad of Qadian, who was born in 1835 and died in 1908, is true apostles, yes, an apostle of God for all of the Muslims and to all the world ... well, if Jesus really died on the cross that Mirza Ghulam Ahmad did not mean anything. But if Jesus really did not die on the cross, and to think there are enough logical evidence, it must be admitted that Mirza Ghulam Ahmad was a prophet of the true God and true.

In a book quoted by *Sinar Islam Magazine*, no. 5, May 1979, page 35.36, entitled *Truth about the Crucifixion*, published by The London Mosque, 1978, p. 153, 154 stated that "the evidence of the truth that Jesus did not die on the cross and the shroud is Jesus himself, and he is supporting that fact. It is a scientific rationale based on an objective test and indisputable, because the 28 blood stains, were squeezed out of more than 100 pieces of the shroud, the scientific evidence shows that the heart was still beating when he was Jesus down from the cross. One body can not bleed like this, as there is in Jesus after he was crucified, and he is not dead. On 9-13 October 1978 a team of 50 American scientists in various fields for 120 hours conduct scientific research on the shroud. The report outlined the results of that examination by a member of the team, Dr. John H. Heller, in a book

³⁷ Mirza Ghulam Ahmad, *Al-Masih di Hindustan: Terhindarnya Nabi Isa a.s. dari Kematian di Tiang Salib dan Perjalanan ke Hinustan*, Jemaat Ahmadiyah Indonesia, 1997, p. iv-v.

³⁸ Syafi R. Batuah, *Nabi Isa dari Palestine ke Kashmir*, Ahmadiyah Indonesia, 1993, p. 2.

entitled *Report on the Shroud of Turin*. Fifty members of the team can not deny the authenticity of the shroud. Says Dr. Heller.

*"Nothing in all our checks for three years as opposed to the data contained in the gospel history. The signs were there in body painting or fairy tale suggests. Showed signs of life (life). All that is medically accurate evidence of a man who was flogged with a tool that resembles the shape flagrum, either in advance or on the back; were carrying an object that rough and tough on his shoulder; being bruised; an item placed on the head causing a wound- penetrating wounds of the scalp and forehead that nose and sore knees former falls; who got hit in the face; who was crucified in the right places anatomically, wrists; whose blood flows through his hands and dripping in accordance with the law of gravity on right angles with the hands in a crucifixion, the second leg was not broken; in flank gets wound from which exit cells and serum; were when lying on the cloth, his post mortem blood pouring out of the wound and pooled in the back; whose feet had been pierced with nails, and cause bleeding, and that there is dirt on the soles of his feet."*³⁹

If this statement is really happening and that means justify the emergence of Mirza Ghulam Ahmad as an important phenomenon in Islam, then the death of Jesus, as stated above, the figure of Mirza Ghulam Ahmad is very important in the Islamic world, because it is linked to the question of the trust people Islam in general, the presence of *Imam Mahdi* and because this is actually the most crucial difference about *Imam mahdi* understanding between the Sunni and Ahmadiyya. Planting instilled confidence among traditionally associated with *Imam Mahdi* Ahmadi continuously made to attack the beliefs that are considered less evidence for Sunni Muslims.

Differences like these may ultimately lead to differences in the position of Mirza Ghulam Ahmad in the constellation of Islam among Muslims themselves. For Ahmadiyya, departing from the documents that are considered authentic about the death of Jesus the above, he dared to say that Jesus did not die on the cross, nor go to heaven with the body ballpark. It also means understanding that distinguish his words said in al-Qur'an surah al-Nisa verse 157-158 with the understanding that as long as this is understood by Muslims in general. And this also means delivering the promised appearance of *Imam Mahdi* (The Promised Messiah) actually has come down to earth, that Mirza Ghulam Ahmad was nothing itself but the messenger Prophet Muhammad's teachings that he was not given the Shari'a. This is the origin of the disagreement between mainstream Islam and Ahmadiyya worldwide. Opinions can be considered out of Islam and is considered too pagan groups and must be fought.

With this style of commentators criticized the commentators and *Ahl-ul-Hadith*, Mirza Ghulam Ahmad explaining about who the real *Imam Mahdi* has been waiting for it.

*"The Ahlul-Hadith and others from among the Muslims with passion belief that some time before the revelation of Jesus, to be born of an Imam from among the Children of Fatima to be named Muhammad Mahdi. And actually he was the Caliph of the time, and he would be king. Because, they say, he will be from the Quraysh. And because the main objective is to kill all the other people who deny Islam-except those who fast-read sentences Shahadah therefore Prophet Isa will come down from heaven to help and reached out to him. And Jesus A.S. that, in addition to his own as a Mahdi (the rightly guided from God), even he, Mahdi great. However, due to the time of the caliph should be from the Quraysh, therefore Prophet Isa not going to be the Caliph of the times, but Muhammad would be the Caliph Mahdi age. They say, they both together will fill the earth with human blood. And they will shed the blood of so many that have never found such examples from the beginning to the end of the world. Once arrived they immediately began to shed blood. They will not give you a warning and did not signal. And people are saying, even if the Prophet Isa will serve as an advisor or commander of the Imam Muhammad Mahdi, whereas only the reins of government in the hands of the Mahdi, but any time will affect and provide inputs to the Imam Muhammad Mahdi radicals to kill the whole world, as if he would take revenge against full time when he first teaches moral, "nor opponents of a crime, and if one cheek slapped, given the other cheek."*⁴⁰

This is the explanation of Mirza Ghulam Ahmad of the creeds of Muslims and Christians about Jesus as For him despite a big mistake Christians call a weak man as God, but most of them Muslims *Ahlul-Hadith*, which is also called Wahabi belief about the *Mahdi* and the Messiah of blood the Promised Messiah of blood contained in the heart them, giving those adverse events they can not live with good intentions, peaceful and honest with people everywhere. Nor could they live with obedience and fidelity the essential and perfect under any government. According to him, any reasonable person can understand that this kind of belief is a land of sharp criticism, which is forcing people to other people so that they are immediately converted to Islam, or be killed. And every conscience can easily understand that before a person understands the truth of a religion, and to know the teaching is good and beauty, and not just put it into the religion by force and with death threats, is a way which is not desirable. And that way whatever progress that will be achieved by religion. Indeed, on the contrary every

³⁹ Shafi R. Batuah, *Nabi Isa dari Palestin ke Kashmir*, p. 22

⁴⁰ Mirza Ghulam Ahmad, *Al-Masih di Hindustan*, p. iv-v.

opponent it the opportunity to catapult criticism. According to him, the ultimate impact such teachings is the total disappearance of a sense of solidarity in the hearts of mankind, and the loss of love and justice, which is a major human morals. Additionally envy and resentment is growing, who lives just savagery. And good morals no longer marks. However, it is clear that such teachings can not be from God, whose every sentence of his show after all the proof (evidence of reason) is perfect. Strictly speaking, an invitation to a different Ahmadiyya or groups who reject it, should be considered, for example, one does not accept a religion that actually caused not know and do not know the truth, sacred teachings, and the beauties of religion, then what is the right attitude towards it done, ie kill mindlessly? Indeed, people like that loveable and gentle and full of character express the truth, beauty, and spiritual benefits of religion instead of replying rebuff him with a sword or a gun. Understandable that as a Islamic minority Ahmadiyya is the ideology that will never be accepted by the Sunni, even if it is removed from the diversity of Islamic schools in Indonesia. As a minority group, in addition to trying to prosecute his understanding, more severe than it is to maintain its existence and commitment of followers to practice their faith in the midst of the mainstream Islamic circles (Muhammadiyah [Modern Islamic Movement], NU [Islamic traditional Movement], Persis [Islamic organization], and so on) in Indonesia.

BIBLIOGRAPHY

- Abdullah, Amin, (2005), "Kesadaran Multikultural: Sebuah Gerakan "interest minimalization" dalam meredakan Konflik Sosial (Introduction) in M. Ainul Yakin, *Pendidikan Multikultural*, Yogyakarta, Media Pilar.
- Ahmad, Mirza Masror, (2006), *The essence of Islam Vol IV*, (United Kingdom: Islam International Publications Ltd.) page 207, obtained from <http://www.alislam.org/library/books/Essence-4.pdf>;
- Ahmad, Mirza Ghulam, (1997), *Al-Masih di Hindustan: Terhindarnya Nabi Isa a.s. dari Kematian di Tiang Salib dan Perjalanan ke Hindustan*, Jemaat Hindustan, Ahmadiyya Indonesia.
- Amal, Taufik Adnan and Syamu Rizal Panggabean, (2004), *Politik Syari'ah Islam dari Indonesia ke Jakarta*, Jakarta, Alvabet.
- Baidhawi, Zakiyuddin,, (2005), *Kredo Kebebasan Beragama*, Jakarta, Pusat Studi Agama dan Peradaban, Jakarta, (PSAP).
- Batuah, Shafi R., (1993), *Nabi dari Palestina ke Kashmir*, Jemaat Ahmadiyya Indonesia.
- Batuah, Shafi R., (1986), *Ahmadiyah; Apa dan Mengapa*, Jemaat Ahmadiyya Indonesia.
- Bruinessen, Martin van, (1999), "Gerakan Sempalan di Movement splinter in Among Muslims in Indonesia: Socio-Cultural Background," in *the Small People, Islam and Politics*, second printing, Yogyakarta, Landscape.
- Dasuki, Hafiz, (1993), *Islamic Encyclopedia*, Jakarta, New Ichtiar van Hoeve.
- Esposito, John L. (Ed.), (1987), *Dinamika Kebangkitan Islam: Watak, Proses, dan Tantangan*, Translation of *Voices of Resurgent Islam*, Jakarta Rajawali.
- Fatwa about Ahmadiyya has twice issued of the Indonesian Ulama Council (MUI) on: (1) National Conference II, the Indonesian Ulema Council (MUI) on 11-17 Rajab 1400 H/26 May-June 1, 1980, and (2) MUI VII National Congress on 19 - 22 Jumada End of 1426H. / 26-29 July 2005 AD
- Furnivall, J. S., (1944), *A Study of Plural Economy*, Cambridge, Cambridge University Press.
- Hamman, Louis J. , (2008), *The Ahmadiyya Movement in Islam*, Inc. 2141 Leroy Place, N. W. Washington DC.
- Haneef, Nuzhat J., (2004), *Recognizing the Messiah*, (USA) 150-151, obtained from <http://www.qarchives.com/haneef/haneef.pd> and Mirza Ghulam Ahmad, *Eik Galati Ka Izala - Removed misconception*, (England, Islam International Publications Ltd., 2007.
- Ishomuddin, (2013), *Ahmadiyah Tradisi Mubalah Strategi pembuktian Kebenaran*, Aditya Media Publishing, Yogyakarta.
- Ishomuddin, (2012), *Kontroversi Paham Islam Ahmadiyah*, Aditya Media Publishing, Yogyakarta.
- Khan, M. Zafrullah, (2006), *Tadzkirah*, p.212, obtained from <http://www.alislam.org/library/books/Tadzkirah.pdf>.
- Mudzakkir, Amen,(2008), "Menjadi Minoritas di tengah Perubahan: Dinamika Komunitas Ahmadiyah di Ciparay" (Hasil Penelitian, November 12, 2008 via the internet).
- Parekh, Bikhu, (2000), *Rethinking Multiculturalism: Cultural Diversity and Political Theory*, New York, Palgrave.
- Guidelines of Indonesia Movement Ahmadiyya, *Benarkah Ahmadiyah Sesat? : Suatu Tanggapan*, Yogyakarta, Indonesia PB Gerakan Ahmadiyah Indonesia (GAI), 2002.
- Rachman, Budhy Munawar, (2006), "Introduction" in Mohamed Fathi Osman, *Islam, Pluralisme dan Toleransi Keagamaan: Pandangan al-Qur'an, Kemanusiaan, Sejarah, dan Peradaban*, PSIK Universitas Paramadina.
- Sanderson, K. Stepen, (1991), *Sosiologi Makro; Sebuah Pendekatan Terhadap Realitas Sosial*, edisi kedua, Jakarta, Rajawali Press.
- Universal Declaration of Human Rights pasal 18; International Covenant for Civil and Political Rights (ICCPR).
- Zulkarnain, Iskandar, (2005), *Gerakan Ahmadiyah di Indonesia*, Yogyakarta, LkiS.