

## Ideology of A. Hassan's Understanding of Hadiths Against Ahmadiyya

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### ABSTRACT

This research is related to the hadiths of Ahmadiyah theology in A. Hassan's book entitled Risalah Ahmadiyah. The research question was asked about A. Hassan's thoughts about the hadiths that Ahmadiyah uses to build its theology. This research uses a qualitative type with a content analysis approach. The findings of this research explain that the hadiths used can undermine the proof of Ahmadiyya theology. Other results found that in terms of quality, the hadiths used by A. Hassan were all authentic. Then, A. Hassan's understanding of the hadiths against Ahmadiyah is influenced by rational theology.

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## 1. INTRODUCTION

This research is related to Ahmadiyah theological hadiths in A. Hassan's book entitled Risala Ahmadiyah. The research question was asked regarding A. Hassan's thoughts about the hadiths used by Ahmadiyah in building their theology. That Ahmadiyah believes in several i'tiqad which are outside the beliefs of the majority of Muslims, and are even considered heretical and outside of Islam

Some of these deviant beliefs as in A. Hassan's book Risalah Ahmadiyah are: (1) Prophet Jesus is dead, and Jesus who was promised to come down and who killed the Dajjal is Mirza Gulam himself, and what they say is the Dajjal is the Christian priests. (2) Mirza Gulam Ahmad (Founder of Ahmadiyya) recognized himself as a Prophet and Messenger. (3) I'tiqad to God from a Mujassimah perspective (God is long, wide, has feet, and an infinite number of hands). (4) Measuring the assessment of the status of hadith with the suitability of Mirza's inspiration and thought. (5) The Qur'an is the word of God and the word of Mirza. (6) Humiliating the Prophet and his companions (7) Violating the Hajj Sharia, that Hajj moves to Qadian. (8) Disbelieving

all Muslims if they do not believe in Mirza as a prophet. (9) Insulting Prophet Isa with vile accusations such as being called a drunkard, arrogant, then insulting Maryam, the mother of Jesus, with adultery. (10) Denying the miracle of Prophet Jesus making birds fly from the ground, accusing him that it was only a work of earth magic, like Samiri magic. (11) Accusing Prophet Isa of being more noble than Prophet Yahya. (12) Ahmadiyya admits that Mirza received a revelation, he is the prophet Jesus who is mentioned in the hadith about his descent, he is the coming Imam Mahdi, he is the Prophet Moses of the Jews, he is the Christ of the Hindus, he is also the prophet Ibrahim. (Ahmad Hassan, 2005: 555-565)

There is even an Islamic historian who is also an Indian, Majid Ali Khan, who specifically wrote the book *Muhammad The Final Messenger*, according to the title of his book, concluding that there was no prophet after the Prophet Muhammad, he was the last Prophet, at the same time this book examines the heretical views of the Ahmadiyah who admit that there is no severance of prophecy. He added with a telling insight that even though the office of prophethood was closed until the Day of Judgment, the work of the Prophets would still be continued by the followers of the last Prophet, namely in the form of preaching and broadcasting the truth. In fact, before Muhammad saw, this work was solely the task of the Prophets. Muhammad is the "Seal of the Prophets" because with his teachings Divine revelation has ceased. He is also the "Seal of the Prophets" because the duties of the great Prophets will continue to apply among their followers until the Day of Judgment. (Ahmad Hassan, 1995: 21)

Adding to Majid Ali Khan's views above, in terms of people who continue prophetic treatises and preaching, Maulana Muhammad Ali, who is an admirer of Mirza Gulam Ahmad, also emphasized in his book *The Religion of Islam* that prophethood has been closed, the mission of Islamic treatises and Islamic preaching is not continued with the revelations of prophet but continued by Islamic reformers, namely the so-called mujaddid. This can be seen as Muhammad Ali including the Mujaddid Chapter after discussing the Faith in the Prophets Chapter in his book. (Majid Ali Khan, 1985: 229-302)

The hadith regarding this mujaddid is as follows:

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَبْدِ اللَّهِ بْنِ أَبِي يَزِيدَ عَنْ أَبِيهِ عَنْ سِبَاعِ بْنِ ثَابِتٍ عَنْ أُمِّ كُرَيْزٍ الْكَعْبِيَّةِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ دَهَبَتْ النَّبُوءَةُ وَبَقِيَتِ الْمُبَشِّرَاتُ

"Has told us Harun bin Abdullah Al Hammal, has told us Sufyan bin 'Uyainah from 'Ubaidullah bin Abu Yazid from his father from Siba' bin Thabit from Umm Kurz Al Ka'biyah he said, I heard Rasulullah ﷺ say, "Prophecy is gone, and what remains are (the angels) who give good news." (Sunan Abu Dawud: number 3886)

Not only during A Hassan's time, the development of Ahmadiyah was also very hot (viral) in the 1980s, as was the publication of the book *Muhammad The Final Messenger* by Majid Ali Khan, which was translated by Fathul Umam with the title *Muhammad saw the Last Messenger*, which was published by Pustaka in Bandung in 1985, after being first published from the author's country in 1980 in India. Apart from

Majid Ali Khan's book, Ahmad Hariadi's book, a former Ahmadiyah Missionary for 10 years, was also published entitled, "Why I Left Ahmadiyah Qadian" and his book "Mubahalalah; Prayer War Against the Caliph Qadian" in 1988 in Singapore by the publisher Peripensis, and the Indonesian edition was published by Rabitah Alam Islami, Makkah al-Mukarramah in the same year. In detail, both books mention the heresy of the Ahmadiyya faith and even expose the lies of the false prophet Mirza Gulam Ahmad. So it is concluded that the decline of the Islamic community is caused by false beliefs created by humans and false beliefs, which originate from false hadiths. All of this was deliberately created by the enemies of Islam so that Muslims would be left behind and divided. (Ahmad Hariadi, 1989: 57)

Hazrat Mirza Ghulam Ahmad, who claims to be a prophet and apostle, deceived many people under the guise of Islam, by saying that he was a holy being whose rank was higher than the mujaddids, comparable to the rank of the prophets of the Children of Israel, and who always received revelations from Allah. And what's even more amazing is that he claims to be the legitimate Caliph of Islam. Even though it was all just a hoax. So many people are fooled by it. (Ahmad Hariadi, 1988: 60)

Yusuf al-Qardawi in his book *Fiqh Jihad* also stated that the Qadian sect was a group formed by British Colonial colonialism in India and the worst part was that one of their calls was to abolish the Jihad law. So things like this actually provide opportunities and open up forms of colonialism for Muslims in India without facing resistance. (Yusuf al-Qardawi, *Fiqh al-Jihad*; e-Book, xviii-xlix)

In fact, when the Indian figure Maulana Muhammad Ali wrote in *The Religion of Islam*, it was different, saying that "jihad" was actually part of the mandatory principles of Islamic law, namely; prayer, fasting, zakat, hajj and jihad. (Maulana Muhammad Ali, 2016: 359)

Muhammadiyah, which has also been involved in its history, is also very firm in its Collection of *Tajih Decisions*, explaining based on sharia arguments from both the Koran and many Hadiths that there is no Prophet after the Prophet Muhammad. If a person does not accept and does not believe in these verses and hadiths then he will lie, and whoever lies, then his caravan will be lost. (PP Muhammadiyah, *Himpunan Putusan Muhammadiyah*, 2009: 282-283)

This *Tajih Muhammadiyah* decision is a decision in the chapter "The Book of Several Problems" where the theme of believing there are prophets after the Prophet Muhammad is theme number 1 (one). If you look at this decision between 1929-1940. (PP Muhammadiyah, 2009: 384. This shows that Muhammadiyah has long declared that those who believe in the existence of prophets after the Prophet Muhammad have been infidels, of course like the Ahmadiyah group.

Likewise, the Indonesian Ulama Council (MUI) in 1984 through the MUI National Working Meeting in the field of Creed Development regarding the Ahmadiyah Qadiani Congregation was declared heretical as being outside of Islam. It was even officially confirmed by the Indonesian Ministry of Religion in 1984 stating

that the Ahmadiyah Qadiani sect was considered to be deviating from Islam because it believed in Mirza Ghulam Ahmad as a prophet. (Ahmad Hariadi, 1989: 61-63)

Even the decisions of the Islamic Rabithah Nature Conference issued in Karachi and the decisions of the Conference of Islamic Organizations in Mecca, the decisions and recommendations of the Supreme Council of Mosques in the World which were issued in their 2nd, 3rd and 4th sessions in 1398 and 1399 AH, all of which contained religious opposition. Muslims against the destructive activities carried out by the Qadyaniyah group throughout the world. The decision unanimously stated that the group called Qadyaniyah or Ahmadiyah is a destructive group that uses Islam as a cover to cover its rotten goals which are contrary to Islamic teachings. And the most obvious contradiction is that the leader claims that he is a prophet and denies Muhammad SAW as the final prophet and distorts the texts of the Al-Qur'an. Qadyaniyah collaborated with imperialism and Zionism as well as forces opposing Islam. And these forces make it a tool to destroy the Islamic faith and pervert it. (Ahmad Hariadi, 1989: 64)

The decision of the *Mujamma' al-Fiqh al-Islami* (Islamic Fiqh Academy) Congress II in Jeddah, December 1985 AD regarding the Qadianiyah sect, among other things stated that the Ahmadiyah sect which believes in Mirza Ghulam Ahmad as a prophet after the Prophet Muhammad and received revelations is an apostate and has left Islam because it denies Islamic teachings which are qath'i (certain) and agreed upon by all Islamic scholars that Muhammad SAW is the last Prophet and Messenger. (Hartono Ahmad Jaiz, 2008: 66)

This complete collection of Ahmadiyah heresies has been summarized in detail by Hartono Ahmad Jaiz in his books such as (1) Hartono Ahmad Jaiz, *Mengungkap Kebatilan Kiyai Liberal CS*, published by Pustaka AL-Kautsar, first printed in 2010, pages 84-91; (2) Hartono Ahmad Jaiz, *Kiyai Kok Bergelimang Kemusyrikan; Kumpulan Masalah: Ahmadiyah, Syiah, Pluralisme Agama, Syirik, Bid'ah, Kristenisasi, dan Kemungkaran*, (Jakarta: Pustaka Nahi Mungkar, 2008), pages 65-158; (3) Hartono Ahmad Jaiz, *et.al., Islam dan Alquran pun Diserang; Gejala Bahaya Laten Neo Komunisme di UIN*, print 1, (Jakarta: Pustaka Nahi Mungkar, 2009), pages 333-374; (4) Hartono Ahmad Jaiz, *et.al., Rekayasa Pembusukan Islam; Terseret Syahwat Menyusupkan Syubhat,,* print 1, (Jakarta: Pustaka Nahi Mungkar, 2009), p. 357-358.

Apart from Hartono Ahmad Jaiz, the Indonesian ulama who first explained in detail about Ahmadiyah deviations, such as KH Sirajuddin Abbas, can be seen in his book *I'tiqad Ahlu Sunnah Wal Jamaah*, print 23, (Jakarta: Pustaka Tarbiyah Baru, 2017), page 389- 404, 411. Meanwhile, several dialogues/debates between Ahmadiyah figures and Ahmad Hassan, as the contents of this article, are summarized in Hassan's own book in the *Risalah Ahmadiyah*, also in Tamar Djaya's book with the title *Riwayat Hidup A. Hassan*, published by Mutiara Jakarta, year 1980, pages 13, 27-28, 65-67.

## 2. METHODS

This research uses a qualitative method with a content analysis approach. Collecting study data on what theology Ahmadiyah believe in and the arguments they use, especially the hadiths they use to build their beliefs. Next, we collect the arguments from verses and hadith as well as the understanding that A. Hassan uses to undermine the proof of Ahmadiyah theology, combined with A. Hassan's rational arguments. The books by A. Hassan that the researcher refers to are (1) *Risalah Ahmadiyah dalam Kumpulan Risalah A. Hassan*, 1st Printing, Bangil: Pustaka Elbina, 2005, pages 553-571. Including *Officieel Verslag Debate; Between Pembela Islam and Ahmadiyah Qadian* is in this book. This book of Ahmadiyah Treatises was born from a debate between A. Hassan (Defender of Islam) with Abu Bakar Ayub and Sadiq (Ahmadiyah Qadian/Mirzaiyah Qadian), on 14, 15 and 16 April 1933 in Bandung; (2) *Soal Jawab; Tentang Berbagai Masalah Agama*, volumes 3-4, Printing 15, (Bandung: Diponegoro, 2007), related to themes that touch on Ahmadiyah and its views; (3) *Mengenal Nabi Muhammad saw*, 1st Printing, (Bandung: Diponegoro, 1995), related to themes that touch on Ahmadiyah and its views; (4) As well as other books related to Ahmadiyah and its understanding.

### 3. FINDINGS AND DISCUSSION

#### 3.1. Refuting the Distorted Interpretation of Ahmadiyya

Regarding revelations that continued to come down (there were prophets after the prophet Muhammad) several verses in the Koran that they mis understood:

1. Surah al-Fatihah (1) verses 6-7:

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ؕ

The Ahmadiyah understanding that interprets verses 6-7 of Surah al-Fatihah in the sentence that the way people are given favor by Allah is the Prophets. With this, they say that the Prophet Muhammad was not the final Prophet, because after him there were still more Prophets, as Allah teaches prayer to ask for in that verse. In fact, they make an understanding as if there was a middle way of prophets after the Prophet Muhammad but who did not bring any new sharia.

Hassan refutes all these views firmly with a sharp and rational argument that the prophets who brought the Shari'a were also one of the groups that Allah gave blessings to, in fact this is the most noble group. With that, does it mean that Allah commands us to ask that He make us prophets who bring the new Shari'a? Try getting the Mirzaiyah to answer! In fact, this verse has a general meaning, namely that we ask Allah to lead us on the paths that have been taken by groups who receive favors from Allah, which means the path that leads us to His pleasure. As for getting a revelation, being a prophet, being an apostle who brings the Shari'a and those who don't bring the Shari'a, even though it is delicious, but because the door has been closed by Allah, as stated in the Koran and the Sahih Hadiths, then of course that is not what we ask

for. and we can't ask. Likewise, the matter of having an unlimited wife, as was done by the Prophets in the past, even though it is a blessing for those who like it, but because our religion has limits, it is not that blessing that we ask for, and it is also not permissible. we ask. Likewise, the thing about being young again, even though it is a blessing on the part of those who enjoy youth, is because it is impossible. According to tradition, that is not what we ask for. So, what we ask of Allah when we mention this verse is a straight path that can lead us to the pleasure and enjoyment of this world and the hereafter which is justified by Him, and is not impossible according to custom. (A. Hassan, Questions and Answers, 2007: 1166).

## 2. Surah al-Mukmin/Gafir (40) verse 15 and surah an-Nahl (16) verse 2

... يَلْقَى الرَّوْحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ ...

*"(He is) the Most High in rank, who has the Throne, who sends down revelation with His command to whom He wishes among His servants to warn (humans) about the day of meeting (the Day of Judgment). (QS 40: 15)*

يُنزِّلُ الْمَلَائِكَةَ بِالرُّوحِ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ ...

*"He sent down angels bringing revelation of His command to whom He willed among His servants, namely (by saying), "Remind (My servants) that there is no god but Me. So, fear Me." (QS 16: 2)*

Ahmadiyah interprets the second verse as saying that "Allah has sent down revelations throughout the ages". Hassan denied that in both verses, although there is fi'il mudhari, the meaning is "Allah sent down" not lowered, as in the word not Allah: *Allah Yuhyi wa Yumitu*, which means "To turn on and turn off" not "will give life and will turn off". There are several more fi'il mudhari' which do not use the meaning "will" but only show that Allah does something like that, with no specific time, and there are also several fi'il mudhari' with the meaning madhi (past) as in the word of Allah: *"Yuharrimu 'alaihimul khabaaits"* (QS al-A'raf: 157) means "Allah has forbidden them the bad things *"yuhillu lahumuth-thaiyibaat"* (QS Al-A'raf: 157), meaning: "Allah has made it lawful for they are good things". So the fi'il mudhari' in the two verses used as evidence by the Ahmadiyah can be included in the fi'il mudhari' section with the meaning madhi. The Prophet's hadiths mentioned above have also emphasized, that revelation no longer exists after that, generally these verses are limited, that is, in this time and in the future, there is no Revelation. It only existed during the time of our Prophet and in the past of our Prophet only. In the science of ushul this is called "Hadith enshrined verses of the Koran", that is, Hadith limits the general meaning of verses. (A. Hassan, 2007: 1153).

## 3. Surah Fushilat/41 verses 30-31

إِنَّ الَّذِينَ قَالُوا رَبُّنَا اللَّهُ ثُمَّ اسْتَقَامُوا تَتَنَزَّلُ عَلَيْهِمُ الْمَلَائِكَةُ أَلَّا تَخَافُوا وَلَا تَحْزَنُوا وَأَبْشِرُوا بِالْجَنَّةِ الَّتِي كُنتُمْ تُوعَدُونَ نَحْنُ أَوْلِيَاكُمْ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَلَكُمْ فِيهَا مَا تَشْتَهِي أَنْفُسُكُمْ وَلَكُمْ فِيهَا مَا تَدْعُونَ ۗ

*"Indeed, those who say, "Our Lord is Allah," then remain (in their stance), angels will come down to them (saying), "Do not be afraid or sad and rejoice in (obtaining) the paradise that has been promised to you."*

Ahmadiyah argue this verse, they say, there was another revelation after the Prophet Muhammad saw, because in this verse it says, and angels will descend on those who confess Allah and act straight [remain in their stance].

Hassan answered this, firstly, that in that verse, only the words of the Angel were explained. So it is not a revelation from Allah. The second answer is that if every person who claims Allah as his Lord and acts righteously is visited by an Angel at this time (if we only count 1%), there would certainly be 10,000,000 Muslims who would receive a revelation from that Angel and at least The lack of angels must visit Mr. Rahmat Ali and Mr. Abu Bakar Ayub and Mr. Muhyiddin, who claim to be good and upright. In fact, this verse explains that good people who are about to die will be visited by angels to guide their hearts so that they are not afraid and do not grieve.

They brought another Hadith statement which shows that there was a revelation after the Prophet Muhammad saw, namely as stated in Muslim that the Prophet Isa will descend and will receive a revelation from Allah. There are several hadiths of our Prophet, shows that the revelation has been broken. Namely, there will be no more revelations from God to humans. This does not mean that the prophets of the previous generation (benuman) will not receive any more revelations, because RasuLullah himself received revelations after saying goodbye to revelations. So it is clear that what is meant is no more, namely revelation for the new Prophet, not non-existent for the old Prophet. For example, the Indonesian government says: "We will not provide subsidies and pensions anymore", then what this means is that the government will not provide subsidies to associations or for new businesses. As for subsidies that have been used for certain matters, he continues to provide them. Likewise regarding retirement. What will not be given is to new people. As for the old people who have retired, they continue to receive their pensions. This is just a comparison. Therefore, the Hadith of the arrival of the Prophet Isa and the revelation he will receive cannot be used as an excuse for another revelation, because he was an old prophet. (A. Hassan, 2007: 1154-1155)

#### 4. Surah al-Ahzab/33 verse 40

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا

*"Muhammad is not the father of any of you, but he is the messenger of Allah and the Seal of the Prophets. Allah is All-Knowing of everything."*

Hassan in his commentary book *Al-Furqan Tafsir Quran* defines "khatam an-nabiyyin" with the meaning and interpretation of the closing of the prophets and the last prophet who came to change your rules which are not in accordance with Allah's Religion. (Ahmad Hassan, *Al-Furqan Tafsir Quran*, 2010: 70) Hassan further explained that some people interpret the phrase "khatam" as "ring", namely a ring used to seal a

letter as a substitute for a signature on a letter with lacquer as a sign that the letter legitimately came from the sender. So, the meaning of "khataman - nabiyyin" is, that the prophet Muhammad was someone who came to validate the Prophets who preceded him, just as a signet ring validates letters. Said Hassan rationally denied that such information was clearly distorted and extraordinary. These prophets had come and had done his duty and had returned. So after the Prophets were no longer there, someone came to validate their Prophethood? This method has never existed in human regulations and does not exist in Divine qanun!

There are people who say that "Khatam" is an "ordinary ring. So what this means is that the Prophet Muhammad was an ornament for the Prophets, just as a ring is an ornament for the fingers. Hassan also replied, this is also a strange arrangement (statement) of meaning, What is the meaning of this coming? one ring after the wearer is gone?

Some people interpret "khataman-nabiyyin" as the last Prophet, but it means the last Prophet among the Prophets who brought the Shari'ah. So the Prophets who brought the shari'ah no longer exist. The Prophets who did not carry the shari'ah still exist. Then Hassan presented a statement of the hadith which showed that there were no further revelations after the prophet Muhammad. If revelation no longer exists, then of course there will be no Prophet, because no one can become a Prophet except through revelation. The hadith is;

أَيُّهَا النَّاسُ إِنَّهُ لَمْ يَبْقَ مِنْ مَبَشِّرَاتِ النَّبِيِّ إِلَّا الرُّؤْيَا الصَّالِحَةَ يَرَاهَا الْمُسْلِمُ أَوْ تُرَى لَهُ

*"Has told us Sa'id bin Mansur, Abu Bakr bin Abi Syaibah and Zuhair bin Harb, they said: Has told us Sufyan bin Uyainah, he said: Has told me Sulaiman bin Suhaim, from Ibrahim bin Abdillah bin Ma'bad, from his father, from Ibn Abbas, he said: "When the Messenger of Allah ﷺ opened the curtain, while the people were assafing behind Abu Bakr, then he said: "O congregation, there is nothing left from the interruption of revelation, but a good dream which a Muslim can see or be shown to him..." (HR Muslim, Abu Dawud, an-Nasai, and Ibn Majah)*

Hassan also brought up another hadith narrated by al-Bukhari, Muslim, and others:

حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانَ حَدَّثَنَا سَلِيمُ بْنُ حَيَّانَ حَدَّثَنَا سَعِيدُ بْنُ مِيْنَاءَ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ كَرَجُلٍ بَنَى دَارًا فَأَكْمَلَهَا وَأَحْسَنَهَا إِلَّا مَوْضِعَ لَبْنَةٍ فَجَعَلَ النَّاسُ يَدْخُلُونَهَا وَيَتَعَجَّبُونَ وَيَقُولُونَ لَوْلَا مَوْضِعَ اللَّابِنَةِ

Has told us Muhammad bin Sinan, has told us Salim bin Hayyan, has told us Sa'id bin Miyna' from Jabir bin 'Abdullah radhiallahu'anhuma said, the Prophet ﷺ said, "The parable of me and the prophets before me is like a person who built a house then he perfected it and beautified it except there was one labinah (a hole in the bricks that was left unfinished) then people entered the house and they were amazed, saying, 'Oh, if only this labinah was perfected!'"



حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا يَحْيَى عَنْ شُعْبَةَ عَنْ الْحَكَمِ عَنْ مُصْعَبِ بْنِ سَعْدٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَرَجَ إِلَى تَبُوكَ وَاسْتَخْلَفَ عَلِيًّا فَقَالَ أَتَخْلِفُنِي فِي الصِّبْيَانِ وَالنِّسَاءِ قَالَ أَلَا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَيْسَ نَبِيٌّ بَعْدِي وَقَالَ أَبُو دَاوُدَ حَدَّثَنَا شُعْبَةُ عَنْ الْحَكَمِ سَمِعْتُ مُصْعَبًا

"Musaddad has told us, Yahya from Syu'bah from Al Hakam from Mush'ab bin Sa'ad has told us from his father that Rasulullah ﷺ once assigned Ali bin Abu Talib to guard the Muslims when the Tabuk war occurred." Ali said , "O Messenger of Allah, why have you only assigned me to look after women and children?" Rasulullah ﷺ answered, "Don't you, O Ali, get a position at my side like Harun's position at the side of Moses, even though after me there will be no more prophets?" Abu Daud said, he has told us the Shu'bah from Al Hakam. I heard Mus'ab." (HR al-Bukhari, number 4064)

حَدَّثَنِي مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ فُرَاتِ الْقَزَّازِ قَالَ سَمِعْتُ أَبَا حَازِمٍ قَالَ قَاعَدْتُ أَبَا هُرَيْرَةَ حَمْسَ سِنِينَ فَسَمِعْتُهُ يُحَدِّثُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَإِنَّهُ لَا نَبِيَّ بَعْدِي وَسَيَكُونُ خُلَفَاءُ فَيَكْتُمُونَ قَالُوا فَمَا تَأْمُرُنَا قَالَ فُوا بِبَيْعَةِ الْأَوَّلِ قَالُوا أَعْطَوْهُمْ حَقَّهُمْ فَإِنَّ اللَّهَ سَأَلَهُمْ عَمَّا اسْتَرَّ عَاهُمْ

"Has told me Muhammad bin Basysyar, has told us Muhammad bin Ja'far, has told us Syu'bah from Furat Al Qazaz said, I heard Abu Hazim say, "I lived with Abu Hurairah radhiallahu'anhu for five years and I heard him tell a story from the Prophet ﷺ who said, "The Children of Israel, their lives were always accompanied by prophets, if one Prophet died, a Prophet would be resurrected after him. And really there was no Prophet after me. There are a large number of caliphs." The Companions asked, "What did you order us to do?" He answered, "Fulfill allegiance to the first (previously appointed) caliph, give them their rights because Allah will ask them about government. them". (HR al-Bukhari, number 3196)

And Hassan rejects the false hadith which is used as evidence for those who believe in the existence of prophets after the Prophet Muhammad, namely his hadith which reads:

لَوْ عَاشَ إِبْرَاهِيمُ ابْنُ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَكَانَ صِدِّيقًا نَبِيًّا

"If Ibrahim, the son of the Prophet ﷺ, had lived, he would indeed have been a very vindicated person and a Prophet." (HR Ibn Majah and al-Barudi)

All Hadith experts agree on weakening it. Imam Nawawi said; This hadith is fake. Imam Ibn 'Abdil-Barr said; I don't know what this is. So this weak or false Hadith cannot be used as an excuse to oppose the verses and authentic Hadiths mentioned above. In addition, the meaning is not clear, because it uses the sentence "if" while the sentence structure that uses "if" doesn't have to happen, it only shows importance, like the Hadith:

لولا أبو بكر لذهب الإسلام

"If there was no Abu Bakar, Islam would have disappeared." (HR ad-Dailami)

Could Islam have disappeared if Abu Bakr had not existed? Of course not, because God says:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

*"Indeed, it is We who sent down the Qur'an and surely We (also) preserve it" (QS al-Hijr/15: 9)*

This hadith only shows the importance of Abu Bakr for Islam. (Ahmad Hassan, 1995: 23-26)

#### 4. Status about the life and death of the Prophet Isa (QS Alu Imran/3 verse 55)

إِذْ قَالَ اللَّهُ يُعِيسَى ابْنِ مَرْيَمَ بَرَحْنِي وَإِنِّي مُطَهِّرُكَ مِنَ الَّذِينَ كَفَرُوا وَجَاعِلُ الَّذِينَ اتَّبَعُوكَ فَوْقَ الَّذِينَ كَفَرُوا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأَحْكُمُ بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ تَخْتَلِفُونَ

*"(Remember) when God said, "O Jesus, indeed I took you, raised you to Me, purified you from the disbelievers, and made those who follow you superior to the disbelievers until the Day of Resurrection. Then, to Me you will return, then I will give a decision about what you always disagree about."*

One of the reasons used by the Mirzaiyah [Ahmadiyah] for saying that Prophet Isa is dead is the verse above. Mutawaffieka they mean: killing you, and rafi'uka ilaiya they mean: glorifying you to Me. So, the meaning of the verse is this: O Jesus, I will kill you and will glorify you to Me. The Mirzaiyah strengthened its position that Prophet Isa was dead, with several reasons. They said: All tawaffie expressions in the Quran are with the meaning of "killing", nothing else. They said: In the Quran it is said: Ibnu Abbas interprets mutawaffieka with mumietuka which means that God has killed Isa.

Ahmad Hassan answered and refuted the reasons of the Mirzaiyah people; The words tawaffie come from the word wafa, which means perfect, enough, complete, suffice. Tawafie means "accepting or taking something perfectly or sufficiently". Lafazh tawaffie in the Qur'an, apart from temakai with the above meaning, is also used with the meaning: to put to sleep, to gather, and so on, but it does not deviate from its original meaning. The word tawaffe can also refer to the meaning of death, but with the same layered meaning, not by itself, for example the word of God:

اللَّهُ يَتَوَفَّى الْأَنْفُسَ حِينَ مَوْتِهَا وَالَّتِي لَمْ تَمُتْ فِي مَنَامِهَا ۖ فَيُمْسِكُ الَّتِي قَضَىٰ عَلَيْهَا الْمَوْتَ وَيُرْسِلُ الْأُخْرَىٰ إِلَىٰ أَجَلٍ مُّسَمًّى ۚ إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يَتَفَكَّرُونَ

*"Allah grasps the life (of man) at the time of his death and the undead when he sleeps. He withholds the life whose death He has determined and He releases the other life until the appointed time. Indeed, in such a thing there are really proofs (of God's power) for people who think." (QS az-Zumar/39: 42)*

Tawaffie here certainly means taking or accepting, that is "Allah takes or accepts souls at the time of death". So, it is not God who kills the souls at the time of "death" as interpreted by the Qadian people, because death is not killed, only what is said to be dead is the body, because the spirit (soul) is separated from it. In short, tawafie means taking and receiving. If what is taken or what is received is spirit, then the body that has spirit is said to be dead. If what is taken and accepted is the body and the soul,

of course there is no deadly meaning there. The word tawaffie, about having various meanings, is like the word ruju'. Word of God:

وَقَالُوا لَجُودِهِمْ لَمْ شَهِدْتُمْ عَلَيْنَا قَالُوا أَنْطَقَنَا اللَّهُ الَّذِي أَنْطَقَ كُلَّ شَيْءٍ وَهُوَ خَلَقَكُمْ أَوَّلَ مَرَّةٍ وَإِلَيْهِ تُرْجَعُونَ  
 "They said to their skin, "Why are you witnesses against us?" (Skin) they replied, "Allah who made everything able to speak has made us able to speak. He is the one who created you in the first place and to Him alone you will be returned." (QS Fushshilat/41: 21)

The word turja'un (referred to you) in that verse means: you will be returned. In the Qur'an also, in other places, there is the following:

كَيْفَ تَكْفُرُونَ بِاللَّهِ وَكُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ ثُمَّ يُمَيِّنُكُمْ ثُمَّ يُحْيِيكُمْ ثُمَّ إِلَيْهِ تُرْجَعُونَ  
 "How do you disobey God, when you (previously) died, then He gave you life, then He will make you die, He will give you life again, and to Him you will be returned?" (QS. al-Baqarah/2: 28)

The word turja'un (referred to you) in this verse also means: you will be returned, while the first turja'un means, you are turned off, and this second turja'un means to be brought before you. So, just as the word tawaffie which means: take or receive it can be used to take or receive the body with the soul or only the soul, so is the word turjasun which means: you are returned, it can be used to mean that you are turned off or faced. (Ahmad Hassan, *Risalah Ahmadiyah*, 2005: 572-574)

#### 4.1. Analysis of the hadiths that A Hassan relies on in refuting Ahmadiyah

##### 1. Hadith about Mubasyirat

حَدَّثَنَا أَبُو الْيَمَانِ أَخْبَرَنَا شُعَيْبٌ عَنِ الزُّهْرِيِّ حَدَّثَنِي سَعِيدُ بْنُ الْمُسَيْبِ أَنَّ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ قَالُوا وَمَا الْمُبَشِّرَاتُ قَالَ الرُّؤْيَا الصَّالِحَةُ  
 "Abul Yaman has told us, Shu'aib has told us from Az Zuhri, Sa'id bin Musayyab has told me that Abu Hurairah said, the Messenger of Allah ﷺ said, "Prophethood is nothing but good news," the companions asked, 'what does the good news mean?' The Prophet ﷺ replied, "A good dream." (Sahih al-Bukhari, number 6475)

حَدَّثَنَا سُفْيَانُ عَنْ عُبَيْدِ اللَّهِ عَنْ أَبِيهِ عَنْ سَبَاعِ بْنِ ثَابِتٍ عَنْ أُمِّ كُرْزِ الْكَعْبِيَِّّةِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَقَالَ سُفْيَانُ مَرَّةً أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ دَهَبَتْ النَّبُوءَةُ وَبَقِيَتِ الْمُبَشِّرَاتُ  
 "We have told Sufyan from 'Ubaidullah from his father from Siba' bin Thabit from Umm Kurz Al Ka'biyah he said, "I heard Rasulullah ﷺ say, once Sufyan mentioned, that the Prophet ﷺ said, "Prophecy will go away and the giver will remain good news." (Musnad Ahmad, number 25890)

حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْحَمَّالُ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عُبَيْدِ اللَّهِ بْنِ أَبِي يَزِيدَ عَنْ أَبِيهِ عَنْ سَبَاعِ بْنِ ثَابِتٍ عَنْ أُمِّ كُرْزِ الْكَعْبِيَِّّةِ قَالَتْ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ دَهَبَتْ النَّبُوءَةُ وَبَقِيَتِ الْمُبَشِّرَاتُ  
 "Harun bin Abdullah Al Hammal narrated to us, Sufyan bin 'Uyainah narrated to us on the authority of 'Ubaidullah bin Abu Yazid on the authority of his father on the authority of Siba' bin Thabit on the authority of Umm Kurz Al Ka'biyah he said, I

heard the Messenger of Allah ﷺ say, "Prophethood is gone, and what remains are (the angels) bearers of good news." (Sunan Ibn Majah, number 3886)

The four hadiths above become evidence and Hassan's argument that after Prophet Muhammad there is no more revelation. Because there are many Hadiths that confirm that. Hadiths that are similar to those, too many have been narrated from Anas, Abi ath-Thufail, Ibnu Abbas, 'Aishah and others. All of that means that after the Prophet Muhammad, peace be upon him, there was no revelation except what was there was a good dream. Although a good dream falls into the category of revelation based on the hadiths above, but in Religion, the person who has a good dream does not directly become a Prophet, or as a person who receives revelation. If because of having a dream it is said to be a Prophet, then in the world almost all people become Prophets, and almost all people can claim to have received revelation. (A. Hassan, 2007:1166)

Hassan added, in the books of hadith there are dozens of narrations of the Prophet's words that there is nothing left behind in prophetic matters, except through the path of a good dream. So it is clear, that the one who declares that there is no such revelation, is the Prophet Muhammad himself, not someone else. (A. Hassan, 2007: 1156).

2. The revelation is not broken (between the revelation of the law and the revelation of inspiration/mubashirat)

Ahmadiyya claims that revelation does not end. Including the reason that Prophet Isa will descend and will come to receive revelation from God. Then he also brought the reason given by Ibn Hajar al-Haitami about the revelation that will come down to the prophet Isa there is another revelation, and he said that the hadith "laa wahya ba'dii" (there is no revelation after me) is a false hadith, and he added news who said Jibril will not descend again is a lie. (A. Hassan, 2007: 1156)

In addition to Ibn Hajar al-Haitami's view which they misunderstand to be used, they bring Ibn Al-Arabi's view which they also misunderstand, by twisting the meaning of unbroken revelation to be sharia revelation. In fact, the meaning of the revelation that Ibn al-Arabi means in his book Futuhat al-Makkiyah is that the revelation after the Prophet Muhammad, peace be upon him, is inspiration, and his statement rejects the existence of revelation after the Prophet Muhammad, peace be upon him. As well as another term that Ibn al-Arabi means the revelation of inspiration is the revelation of a dream, not the revelation of sharia. So, there is no more sharia revelation after Prophet Muhammad and there is no one who brings sharia for himself or for others. At the end of his explanation, Hassan concluded that the Ahmadiyyas are Dajjal and Deceivers who like to cut off explanations of arguments and the words of scholars to deceive the people who cannot read Ibn al-Arabi's book, for example. So that they are impressed that they have strong arguments to build their understanding. (A. Hassan, 2007: 1158)

Hassan objected rationally that the revelation that Jesus received because he was a prophet of the old generation. So it has nothing to do with the revelation that Prophet Isa received coming down twice. While the Prophet's hadiths that say there is no more revelation are for the new Prophet or for others. Regarding the hadith "Laa 'ahya Ba'dii" said to be false, Hassan did not mind and admitted it. But he insisted that dozens of other authentic hadiths say there is no more revelation. (A. Hassan, 2007: 1156-1157)

Hassan explained further in his book *Knowing the Prophet Muhammad SAW* that according to religious information, apart from the Prophets there are also those who receive revelation, such as the mother of the Prophet Moses, the mother of the Prophet Jesus, and others. The specific revelations to the Prophets are laws and orders related to religion for them to practice or convey to the people. As for the revelation to the rest of the Prophets, it is not related to religious matters. According to the authentic hadiths, that revelation by pen (words) or by sending messengers, there is no more, only revelation by inspiration or mubashirat. (Ahmad Hassan, 1995: 14-15)

Hassan also objected to the Ahmadiyya's claim about revelations such as to the Prophets who did not bring the Sharia that it still exists, the door of prophethood is not closed, because the revelation is a blessing. Kalu is said to be no more, meaning God has closed one of the doors of mercy. He asserted with his rationale that the revelation of Sharia is also a blessing. If the sharia revelations can be said to no longer exist, of course lower revelations than that can also be said to not exist. He also closed his explanation with the Prophet's hadith. In this matter, it is not the mind that is the measure, but the reason of the Prophet's hadith:

لَمْ يَبْقَ مِنَ النَّبُوءَةِ إِلَّا الْمُبَشِّرَاتُ

"Don't miss out on the prophethood of playing mubashirat (good dreams)". (Ahmad Hassan, 1995: 15)

### 3. False hadith about after me there will be no prophet (لا وحى بعدي)

Hassan emphasized that the Koran does not mention any more revelations, the hadith also mentions no more revelations, except for mubasyirat, namely good dreams. (A. Hassan, 2007: 1167).

So Ahmadiyah brought a false hadith to challenge Hassan's statement which concluded as above, namely the hadith "لا وحى بعدي" (there is no revelation after me/the Prophet saw)". It was as if Hassan had lost his evidence by presenting this fake hadith, as if Hassan had also used the hadith to strengthen his argument. Even though this is not the case, Hassan admitted that the hadith did not use it, because there are many strong (valid) hadiths about the absence of any more revelations. (A. Hassan, *Soal Jawab*, 2007: 1157)

Hassan even emphasized that there was not a single prophet after the Prophet Muhammad, whether with the understanding that there were prophets who brought the Shari'a or did not bring the Shari'a. (Ahmad Hassan, 1995: 21)

## 5. CONCLUSION

The results of this research explain that the hadiths used by A. Hassan and his arguments can weaken the evidence of Ahmadiyah theology. Other results found that in terms of quality, the hadiths used by A. Hassan were all authentic hadiths. Then, A. Hassan's understanding of the hadiths that were against Ahmadiyah with a rational approach, thereby undermining all Ahmadiyah views. The word Ahmadiyah they claim is the name Ahmad (Mirza Gulam Ahmad). Ahmad said, aka another name for the Prophet Muhammad, that name contains secrets. Clearly, this claim alone is the first heresy of Ahmadiyya as A. Hassan quotes this deviant understanding from their own book *Izhharul Haq*.

There are no valid arguments for verses and hadith that Ahmadiyah relies on to confirm the truth claims of their theology. Even using unclear arguments and many false statements from Mirza Gulam Ahmad himself. They interpret the verses from the Koran that they use as evidence haphazardly, so that the results of their understanding are far from the truth and misleading. Apart from the naqli arguments which they use haphazardly, they use many interpretations and use hadith carelessly, such as misunderstanding the death of the Prophet Isa, the ascent to heaven of the Prophet Isa, and the descent of the Prophet Isa, all of which claim that the prophet Isa was Mirza himself.

Mirza Gulam Ahmad shows the face of propaganda, making Muslims confused, in one place in some of his works he claims to be a prophet, in other places in other works he does not claim to be a prophet, purely for slander among the people. An even more terrifying finding was that the Ahmadiyah Sect was formed by the British to destroy Islam, they invited Muslims to be grateful to the British Empire, and not to fight against the kings of Nashara. The fact that the Ahmadiyah was a conspiracy from the West and England was emphasized by A. Hassan when closing the Ahmadiyah Minutes. with sentences; "Europe is not only good at making poison gas, guns and cannons, but it can make children of Mary, it can export and import prophets, apostles, the Mahdi and other heretical propaganda.

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