



# FROM SUFISM TO AHMADIYYA

A Muslim Minority Movement in South Asia

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such as those that make up the verses of the Qur'an, which once again are also believed to be a form of *wahy* received by the Prophet Muhammad, but through the angel Gabriel, and not normative prophetic inspirations.

49. See also Michel Chodkiewicz, *Seal of the Saints*, pp. 165, 179, in note 65.

50. Mirza Ghulam Ahmad, *Fath-i Islām*, in *Rūhānī Khazā'in*, vol. 3, p. 8.

51. See 52:29, 69:42, and 37:36.

52. Mirza Ghulam Ahmad, *Haqīqat al-Wahy*, in *Rūhānī Khazā'in*, vol. 22, p. 406.

53. Ibid.

54. A. R. Dard, *Life of Ahmad* (Lahore: Tabshir, 1948), p. 607.

55. It may also be useful to compare the role of the Ahmadi *khalifa* to that of the Aga Khan in the Isma'ili tradition. Antonio Gualtieri commented on his experiences with the Ahmadi community and made interesting observations on the essential role of the Ahmadi *khalifa* "in bridging the divine-human gulf." See Antonio Gualtieri, *The Ahmadiyya: Community, Gender, and Politics in a Muslim Society* (London: McGill-Queen's University Press, 2004), pp. 38–44. The quotation is taken from p. 38.

56. See *Review of Religions*, 50:7 (July 1956): 503–505, 521–524; see also *Review of Religions* 102:10 (October 2007): 48–51.

57. See Humphrey J. Fisher, *Ahmadiyyah*, p. 20.

58. See *Fiqh-i Ahmadiyya*, 2 vols. (Rabwah: Zia Islam Press, 1983?).

59. In one instance, Ghulam Ahmad provided a bibliographic breakdown of classical sources in terms of their relation to the traditional Islamic sciences. These books essentially represent a cataloguing of the personal library of the first *khalifa*, Nur al-Din, but are a potential starting place for Ahmadiyya who may wish to formalize their religious methodology. The list of approved sources are organized according to their respective disciplines, including hadith, *tafsīr*, grammar, history, *fiqh*, *usūl al-fiqh*, *kalām*, logic, Sufism, medicine, and more. It is possible that the choice to list books of hadith before *tafsīr* reflects the influence of Ghulam Ahmad's Ahl-i Hadith background. See Mirza Ghulam Ahmad, *al-Balāgh*, in *Rūhānī Khazā'in*, vol. 13, pp. 458–469.

60. For the full discussion regarding the authority of Ghulam Ahmad's revelations in relation to hadith, see Mirza Ghulam Ahmad, *Izāla-i Awhām*, in *Rūhānī Khazā'in*, vol. 3, pp. 175–177; for a more general commentary that broadly outlines Ghulam Ahmad's position on hadith, see the two books titled *al-Haqq*, in *Rūhānī Khazā'in*, vol. 4.

61. Mirza Ghulam Ahmad, *Tawzīh-i Marām*, in *Rūhānī Khazā'in*, vol. 3, pp. 60–61; see also *Elucidation of Objectives*, pp. 17–18.

62. Mirza Ghulam Ahmad, *Tawzīh-i Marām*, in *Rūhānī Khazā'in*, vol. 3, pp. 60–61.

63. See Yohanan Friedmann, *Prophecy Continuous*, pp. 136–137, in which Friedmann detailed the relation between Ghulam Ahmad's Arabic revelations and the Qur'an, hadith, and other classical sources.

64. See also Michel Chodkiewicz, *Seal of the Saints*, pp. 80–81.

65. See Mirza Ghulam Ahmad, *Haqīqat al-Wahy*, in *Rūhānī Khazā'in*, vol. 22, p. 76, in the footnote.

66. There have already been several examples of inspired figures in Ahmadi Islam. See H. A. Walter, *The Ahmadiyya Movement* (London: Oxford University Press, 1918), pp. 45–46; see also the polemic tract, Phoenix, *His Holiness* (Lahore: Sh. Muhammad Ashraf, 1970), p. 151; see also [www.alghulam.com/ahmadiyyanews/al-mouslemeen-interview.html](http://www.alghulam.com/ahmadiyyanews/al-mouslemeen-interview.html) (accessed Jan. 2014), for a recent case describing Munir Ahmad Azim, who claimed to be the promised reformer (*muslih maw'ūd*), the same title taken by Mirza Bashir al-Din Mahmud Ahmad. In this interview, Azim discusses the challenges he faced confronting the two most recent Ahmadi *khalifas*; see also [www.jamaat-ul-sahih-al-islam.com/index.html](http://www.jamaat-ul-sahih-al-islam.com/index.html) (accessed June 2014), for an updated website with additional source material.

67. There are numerous passages in Ghulam Ahmad's writing that are capable of justifying future prophets within an Ahmadi framework. In one example, Ghulam Ahmad said that thirty antichrists (*dajjāl*) would appear in Islam, who demanded thirty messiahs to stop them, which in the original passage implied that Ghulam Ahmad was only one of these messiahs. See Mirza Ghulam Ahmad, *Izāla-i Awhām*, in *Rūhānī Khazā'in*, vol. 3, p. 197.

### 3. Authority, *Khilāfat*, and the Lahori-Qadiani Split

1. Dost Muhammad Shahid, *Tārikh-i Ahmadiyya*, vol. 3 (Rabwah, 1983), pp. 187–189; Muhammad Zafrulla Khan, *Hazrat Maulvi Nooruddeen Khalifatul Masih 1* (London: The London Mosque, 1983?), pp. 103–108.

2. Muhammad Zafrulla Khan, *Hazrat Maulvi Nooruddeen Khalifatul Masih 1*, pp. 200–201.

3. The term "Qadiani" has developed a negative connotation and is often used in the pejorative with a derogatory tone to insult members of Jama'at-i Ahmadiyya. The followers of Mirza Ghulam Ahmad refer to themselves as "Ahmadis." For our purposes, the term "Qadiani" is only used to distinguish the followers of Mirza Mahmud Ahmad who remained in Qadian from the followers of Muhammad 'Ali who migrated to Lahore and called themselves "Lahoris."

4. See 61:6 in M. A. S. Abdel Haleem, trans., *The Qur'an* (Oxford: Oxford University Press, 2004), p. 370.

5. See John 12:13, 14:16–17, 15:26, and 16:7.

6. Muhammad Asad noted in his commentary that the Biblical account used the Greek word *paráklētos*, which is often translated as "the Comforter." He believed this to be a corruption of the word *periklytos*, "the much praised," which was more appropriate as an exact translation of the original Aramaic *mawhamana*. Asad argued that the Aramaic *mawhamana* clearly resembles the two Arabic words, *muhammad* and *ahmad*, both of which are derived from the same root, *hamida*, meaning "to praise." See Muhammad Asad, *The Message of the Qur'an* (Gibraltar: Dar al-Andalus, 1980), p. 861.

7. Maulana Muhammad 'Ali, *The Split in the Ahmadiyya Movement* (Columbus, OH: Ahmadiyya Anjuman Isha'at Islam Lahore, 1994), pp. 19–20.

8. See Mirza Bashir al-Din Mahmud Ahmad, *Ā'ina-i sadāqat* (Lahore, 1921) in *Anwār al-'Ulūm*, vol. 6 (Tilford, UK: Islam International Publications, n.d.), which is also available in translation as *Truth about the Split* (Tilford, UK: Islam International Publications, 2007), pp. 56–61, under the section "Alleged Innovations."

9. See Maulana Muhammad 'Ali, *The Split in the Ahmadiyya Movement*, pp. 50–78.

10. For Mahmud Ahmad's elaboration on this issue, see Mirza Bashir al-Din Mahmud Ahmad, *Haqīqat al-Nubuwwa*, in *Anwār al-'Ulūm*, vol. 2, §10, pp. 345–613.

11. Mirza Ghulam Ahmad, *Ek Ghalatī kā Izāla*, in *Rūhānī Khazā'in*, vol. 18, p. 207.

12. See Fazlur Rahman, *Islam* (London: University of Chicago Press, 1979), pp. 85–99; see also W. Montgomery Watt, *The Formative Period of Islamic Thought* (Oxford, UK: Oneworld Publications, 2006).

13. Maulana Muhammad 'Ali, *The Split in the Ahmadiyya Movement*, p. 79.

14. A. R. Dard, *Life of Ahmad* (Lahore: Tabshir, 1948), pp. 178, 374.

15. Maulana Muhammad 'Ali, *The Split in the Ahmadiyya Movement*, pp. 81–83.

16. *Ibid.*, p. 79.

17. See Bukhari, hadith 6045 or 8:73:71, and hadith 6103 or 8:73:105.