



MAJLIS
KHUDDAMUL AHMADIYYA
UNITED KINGDOM

TABLIGH HANDBOOK

SECOND EDITION



“I SHALL CAUSE THY MESSAGE
TO REACH THE CORNERS OF THE EARTH.”



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KHUDDAMUL AHMADIYYA
UNITED KINGDOM

Tabligh Handbook

*Answers to Objections &
Frequently Asked Questions*

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Publisher's Note

References to the Holy Quran contain the name of the surah [i.e. chapter] followed by a chapter:verse citation, e.g. Surah al-Jumu'ah, 62:4, and count Bismillahir-Rahman-ir-Rahim ['In the name of Allah, the Gracious, the Merciful'] as the first verse in every chapter that begins with it.

Salutations are recited out of respect when mentioning the names of Prophets and holy personages. These salutations have been abbreviated and inserted into the text where applicable. Readers are urged to recite the full salutations when reading the book.

The following abbreviations have been used:

sa *sallallahu ‘alaihi wa sallam*, meaning ‘peace and blessings of Allah be upon him’, is written after the name of the Holy Prophet Muhammad^{sa}.

as *‘alaihi-salam*, meaning ‘peace be on him’, is written after the names of Prophets other than the Holy Prophet Muhammad^{sa}.

ra *radiyallahu ‘anhu/‘anha/‘anhum*, meaning ‘may Allah be pleased with him/her/them’, is written after the names of the Companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiah^{as}.

rh *rahmatullah ‘alaihi/‘alaiha/‘alaihim*, meaning ‘may Allah shower His mercy upon him/her/them’, is written after the names of those deceased pious Muslims who are not Companions of the Holy Prophet Muhammad^{sa} or of the Promised Messiah^{as}.

aba *ayyadahullahu Ta‘ala binasrihil-‘Aziz*, meaning ‘may Allah the Almighty help him with His powerful support’, is written after the name of the present head of the Ahmadiyya Muslim Community, Hadrat Mirza Masroor Ahmad^{aba}, Khalifatul- Masih V.

Introduction

At the Majlis Khuddam-ul-Ahmadiyya UK National Ijtema 2023, Hazrat Amirul-Mu'minin, Khalifatul Masih V^{aba} took a historic pledge from the Khuddam during the concluding address. Huzoor-e-Aqdas^{aba} explained that this pledge is the same one taken by Hazrat Musleh-e-Maud^{ra} from Khuddam-ul-Ahmadiyya at the time of its inception. Hazrat Khalifatul Masih V^{aba} asked all Khuddam to repeat the following pledge:

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ
وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ -

“I bear witness that there is none worthy of worship except Allah, He is one and Has no partner. And I bear witness that Muhammad^{sa} is His servant and messenger.”

“I swear by Allah and proclaim that I will always endeavour to convey and propagate the teachings of Islam Ahmadiyyat and the blessed name of the Holy Prophet^{sa} to the corners of the earth. And for the sake of fulfilling this most sacred obligation, I shall forever keep my life devoted to the service of Allah the Almighty and His Messenger^{sa}. I shall give every possible sacrifice, no matter how heavy its burden, in order for the blessed flag of Islam to be raised aloft in every nation until the end of time.”

“I also solemnly pledge to strive with unyielding conviction to protect and strengthen the institution of Khilafat until my last breath. And I shall always urge my progeny to remain firmly attached to Khilafat and to seek its blessings, so that Khilafat-e-Ahmadiyya may remain protected until the end of time. And so that, through the Ahmadiyya Muslim Community, the propagation of Islam may continue until the last day. And so that the flag of the Holy Prophet Muhammad^{sa} may be raised far higher than any other flag in this world.”

“O God, enable us to fulfil this pledge. Allah-humma Amin, Allah-humma Amin, Allah-humma Amin.”

Huzoor^{aba} stated “Unquestionably, every sincere khadim, in this era must endeavour to fulfil the grand mission of bringing mankind towards belief in the Promised Messiah^{as}. Indeed, until the end of time, generations after generations of Ahmadis should consider this their foremost objective. Our mission is to stand against the rising tide of atheism and work tirelessly until the day all traces of Godlessness are eliminated from the world and Islam Ahmadiyyat prevails.”

Our beloved Imam^{aba} further remarked “You must strive to fulfil your pledge of prioritising your faith over all

worldly matters, by regularly sacrificing your time to serve your religion and conveying Islam's teaching to others. You must increase your religious knowledge and at all times practically and faithfully strive to live up to Islam's teachings. With absolute sincerity and a passionate desire to serve your religion and staying free from all forms of greed and lust for material things. You must strive to raise aloft the spiritual flag of the Holy Prophet Muhammad^{sa} all around the world. Always remember it is the promise of All the Almighty to the Promised Messiah as that our Jamaat will progress and prosper, and that Insha'Allah one day the Holy Prophet's^{sa} banner will be raised worldwide, and the Oneness of God will be established with great majesty. The question is whether we will be amongst the fortunate souls who fulfilled their duties to this divine cause?"

Huzoor-e-Aqdas^{aba} concluded:

"The members of Majlis Khuddam-ul-Ahmadiyya should never lose sight of their great objectives and mission. Furthermore, I pray that each and every one of you comes to fulfil the pledge that you have taken before me today and prove to be sincere servants of the Promised Messiah^{as} and the Khilafat-e-Ahmadiyya."

In light of the instructions of our beloved Khalifa^{aba}, the MKA UK National Tabligh Department produced a handbook to address common objections and frequently asked questions posed by atheists, non-Muslims, and non-Ahmadi Muslims. Designed to help Khuddam strengthen their religious knowledge and gain a foundation in the arguments for Islam and Ahmadiyyat, the handbook serves as a stepping stone towards deeper study of the Holy Qur'an, Ahadith, and the works of the Promised Messiah^{as}, Khulafa, and Ahmadi scholars. By the grace of Allah, this second edition also provides practical guidance for managing various Tabligh scenarios, includes arguments from the Holy Qur'an based on 'impossible knowledge' to demonstrate the existence of Allah, and offers further responses to allegations.

May Allah the Exalted bestow upon us the strength and capacity to act upon the guidance of our beloved Imam, Hazrat Khalifatul Masih V^{aba}, Ameen.

MKA UK National Tabligh Department
2024-2025

The Sacred Duty of Tabligh

The responsibility of conveying the message of Islam rests upon every believing Muslim. This noble task is not optional—it is a divine charge. Allah the Almighty states in the Holy Qur'an:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ
وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ
ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٦﴾

*“Call unto the way of thy Lord with wisdom and goodly exhortation, and argue with them in a way that is best. Surely, thy Lord knows best who has strayed from His way; and He knows those who are rightly guided.”*¹

The Holy Prophet Muḥammad^{sa}, in his unmatched compassion for humanity, declared:

*“Be patient, till you face them and invite them to Islam and inform them of what Allah has enjoined upon them. By Allah! If a single person embraces Islam at your hands, that will be better for you than red camels.”*²

¹ Surah An-Nahl, 16:126

² Sahih al-Bukhari 2942

This profound statement of the Holy Prophet^{sa} underscores the eternal value of guiding even one soul towards truth. In light of this, the following framework can be implemented to assist Da‘in Ilallah in fulfilling this sacred trust.

Beginning Your Journey as a Da‘in Ilallah

Embarking on the path of Tabligh can feel daunting at first. Yet, every great mission begins with a single step—and that step is sincerity. Becoming a true Da‘in Ilallah (caller to Allah) requires not just knowledge, but character, empathy, and prayerful resolve. Following are foundational principles to help initiate meaningful conversations and build bridges of understanding:

Steps to Begin Tabligh

- i. **Start with Prayer:** Seek Allah’s help before every interaction. A humble heart invites divine support.
- ii. **Let Your Actions Speak:** Your conduct is often the first sermon others witness. Embody the teachings of Islam in your daily life.
- iii. **Understand Their Beliefs:** Listen attentively. Knowing where someone stands helps you speak to their heart, not just their mind.
- iv. **Identify Their Values:** Are they drawn to science, ethics, or human rights? Tailor your approach to resonate with their worldview.
- v. **Introduce Faith Naturally:** Look for organic moments in conversation—shared concerns, moral reflections, or questions about purpose.
- vi. **Leverage Your Khuddam Work:** Use your service and community engagement as a living example of Islamic values in action.
- vii. **Seek Common Ground:** Agreement builds trust. Highlight shared values before addressing differences.

Tabligh in the Digital Age: Social Media Etiquette

- i. **Maintain Respect:** Never attack or belittle others. Dignity in dialogue reflects the beauty of Islam.
- ii. **Verify Your Sources:** Share only authentic references—Qur’anic verses, Hadith, and writings of the Promised Messiah^{as}.
- iii. **Be Concise and Clear:** Avoid unnecessary tangents. Stay focused on the core message.
- iv. **Know Your Audience:** Tailor your language and content to the platform and the people you’re engaging.
- v. **Build on Agreement:** Even online, unity opens hearts. Begin with shared values before exploring theological depth.

In every setting—whether face-to-face or online—the goal remains the same: to invite others to the truth with wisdom, compassion, and unwavering faith. The path of a Da‘in Ilallah is not just about speaking; it is about embodying the message of Islam so that others may see its light reflected in you.

Chapter 1

Objections and Frequently Asked Questions: Atheist

Proving the Existence of God

According to Islam, individuals possess an inherent inclination toward faith in God from the very beginning of their existence. Allah the Almighty affirms this throughout the Holy Qur'an. For example, in the Holy Qur'an, Allah Almighty says:

*“And when thy Lord brings forth from Adam’s children — out of their loins — their offspring and makes them witnesses against their own selves by saying: ‘Am I not your Lord?’ They say, ‘Yea, we do bear witness.’ This He does lest you should say on the Day of Resurrection, ‘We were surely unaware of this.’”*³

Interestingly, there are cognitive scientists who hold the view that there is an innate belief in a higher power within all of us. For example, Justin L. Barret, proposes that the belief in the existence of God occurs in two ways, namely:

- i. Non-reflective intuition resulting from experience (Intuition/Experience).
- ii. Reflective conscious belief resulting from thoughts (Logic/Thought).⁴

³ Surah Al-A'raf, 7:173

⁴ Barrett, Justin L., 'Why Would Anyone Believe in God?' (2004), p. 11.

i. Non-reflective Intuition

Intuition of the heart begins with pure instincts. Take for example children; some studies carried out found children to be naturally inclined to a higher power. Scientists, like Barrett, conclude that children tend to believe that the world has order and purpose. They are born with a tendency toward thinking that there is some sort of supernatural agent behind this order.⁵

This idea that children are naturally inclined towards the belief in the divine may truly be a result of their natural disposition and innocence. The same occurs in adults, although, not as naturally. Hazrat Mirza Bashir Ahmad^{ra} expounds on something similar, stating:

“Everyone who has a mind prone to analysis and whose true nature is not covered by veils of darkness and ignorance, does occasionally feel in his heart of hearts that there is likely to be a God who has created him and who governs this universe.”⁶

⁵ Ambrosino, Brandon, ‘Are kids born with an innate belief in God?’, Vox.

⁶ Hazrat Mirza Bashir Ahmad M.A, ‘Our God’, p.13.

ii. Reflective conscious belief resulting from thoughts⁷

Logical Arguments: Cosmological Argument

Premise 1

Everything that begins to exist has a cause. This is a foundational principle often observed in our reality: things do not just pop into existence from nothing. They have causes or origins.

Premise 2

The universe began to exist. Science widely supports the concept of the Big Bang, showing that the universe had a starting point. This premise is grounded in the understanding that the universe is currently undergoing an expansion phase, implying a starting point.

Conclusion

Therefore, the universe has a cause. Given the premises, if everything that begins to exist has a cause, and the universe began to exist, it logically follows that the universe must have a cause.

⁷N.B., these arguments are for logical proof and can only bring you to the stage of there being a creator i.e. 'Ought to Exist.'

Nature of the Cause

The argument then questions the nature of this cause. If we imagine a chain of causes, each causing the next, it leads to an infinite regression problem. So, to stop this infinite regression, there must be an uncaused cause—an entity or force that exists without needing a cause itself. This cause must possess the capacity to initiate such a monumental change as the creation of the universe.

Addressing Atheist Responses:

Rejection of Premise 1

An atheist would need to show how things could begin to exist without a cause. This contradicts our observable reality and lacks empirical or scientific evidence.

Confirmation of Premise 2

The big bang theory is a widely accepted scientific fact, supporting the notion that the universe had a beginning.

Acceptance of an Uncaused Cause

An atheist would have to accept the possibility of an uncaused cause or propose an alternative explanation that does not lead to infinite regress.⁸

⁸ Mahmood, Tariq, *'Why the Universe Points to God'* – THE EXISTENCE PROJECT, Review of Religions.

Summary

This argument points out that the universe's existence necessitates a cause. To counter this argument, an atheist would need to challenge the principles of causality or provide an alternative explanation for the universe's beginning that does not require an uncaused cause or infinite regress.

This logical deduction, based on observable premises, challenges atheistic beliefs by highlighting the need for an uncaused cause to explain the origin of the universe.

Teleological Argument: Fine Tuning

Definition of Fine-Tuning

Fine-tuning refers to the incredibly precise arrangement of physical constants and laws in the universe that permit the existence of life. It is not about beauty or aesthetics but about the fundamental laws and values being so precisely configured that life can emerge and sustain itself.

Precision of Universal Constants

Scientists like Robin Collins and Paul Davies highlight the incredible precision required in the universe's initial conditions. For instance, if the Big Bang's initial explosion varied by an incredibly small fraction (1 part in 10^{60}), the universe would not have been able to support life.⁹ The gravitational force, the rate of expansion, the ratio of fundamental forces—all these factors had to align with extreme precision for life to exist.

Exploring Possible Explanations

i. Evolution: Physicists deem it impossible for the universe to have fine-tuned itself through an evolutionary process.

⁹ Collins, Robin, 'A Scientific Argument for the Existence of God', available at: <https://www.discovery.org/a/91/>

ii. Random Chance: Some atheists argue that the fine-tuning of the universe is a result of random chance. However, the probability of such precise configurations emerging randomly is so improbable that it is virtually impossible. It does not sufficiently explain the precision observed.

iii. Intelligent Design or Creator: The fine-tuning argument points towards the possibility of an intelligent designer or a creator behind the finely tuned universe. This argument suggests the need for a conscious designer to select each exact constant to create the environment needed to sustain life.

Summary

The concept of fine-tuning in the universe raises questions about how the conditions in the universe could be so configured. Minor deviations from these conditions could result in a universe that is not capable of supporting life. While chance falls short in explaining this extreme precision, the idea of an intelligent designer or creator offers an explanation for the finely tuned nature of the universe, as agreed upon by both scientific and non-religious communities.

Argument from Consciousness¹⁰

Nature of Consciousness

Consciousness refers to our subjective awareness, thoughts, feelings, and experiences—the inner mental life that everyone possesses.

Complexity of Consciousness

Consciousness is remarkably complex and poses a challenge to purely materialistic or naturalistic explanations. How can purely physical processes give rise to subjective experiences and self-awareness?

Emergence of Subjectivity

The argument questions how purely physical elements or processes could generate subjective experiences—how neurons firing or physical processes in the brain could give rise to our personal, inner experiences and sense of self.

Transcendent Nature of Consciousness

Proponents of this argument posit that consciousness might suggest the existence of something beyond the physical world—something non-physical or transcendent that underlies and gives rise to consciousness itself.

¹⁰ *N.B., this argument suggests that the existence of consciousness itself points toward the existence of God or a transcendent reality.*

Addressing Atheist Responses

Brain-Based Explanations

Atheists might argue that consciousness arises from brain functions. However, explaining subjective experiences solely through physical brain processes remains a challenge, known as the “hard problem of consciousness.”

Emergent Properties

Critics might propose that consciousness is an emergent property of complex neural networks. Yet, how subjective experiences emerge from purely physical systems remains a puzzle.

Summary

The argument from consciousness raises questions about the nature of subjective experience and the difficulty in explaining it solely through physical or naturalistic means. It suggests that the complexity and transcendent nature of consciousness might imply the existence of something beyond the physical realm—an aspect of reality that goes beyond our current scientific understanding and points towards the existence of God or a higher, non-physical reality.

Evil and Suffering

'I wanted to ask God why He allows hunger, war and suffering, but I was worried He might ask me the same question.'

Questioning Suffering and Accountability

The quote initiates a reflection on the existence of suffering and the tendency to question why God allows it. It suggests a reciprocal aspect, highlighting the human role in creating suffering and the importance of personal accountability.

Understanding Divine Wisdom

Acknowledging that while God provides resources and guidance, there is a recognition of limited human understanding compared to God's infinite wisdom. It draws an analogy with parenting, where a child might not understand the reasons behind parental decisions made from love.

Limited Human Perspective

It emphasises the limitations of human perception, comparing the attempt to understand life events to examining a single pixel without seeing the broader picture. It suggests that our understanding is restricted to immediate experiences.

Trusting the Divine Plan

Encourages trust in God's plan rather than attempting to rationalise every event or suffering. It proposes finding peace by trusting the planner (God) rather than comprehending the entire plan.

Spiritual Perspective and Afterlife

Suggests that attempting to make sense of the world's events without considering God or an afterlife will lead to constant confusion. It introduces the concept of divine recourse in the afterlife and the idea of a greater understanding beyond this world.

Free Will

Religion maintains that God gives man free will and the ability to choose his actions. Hence, committing wrong is a sin and subject to divine punishment, whereas doing good acts is righteous and worthy of divine reward.

Summary

The argument emphasises the limitations of human understanding in comprehending suffering and the events of the world. It encourages trust in a higher plan, pointing towards God's infinite wisdom and a greater understanding

beyond this life. It touches on the importance of accountability, the complexity of divine wisdom, and the belief in an afterlife that transcends the limitations of this world.¹¹

Evil and suffering: One of the strongest proofs for the existence of God

The Problem of Evil

People often challenge the existence of a higher power (God) because of the presence of evil in the world. They argue that if God existed, He would not allow evil things to happen.

Universal Awareness of Brokenness

Most agree that the world is not the way it is meant to be. It is not merely about personal preferences; there is a deeper recognition that genuinely bad and evil things are occurring.

The Argument's Core

This argument uses the problem of evil to support the existence of God. Here is how:

¹¹ see Dr Iftikhar Ayaz OBE, '*The Issue of Evil and Suffering – the Islamic Perspective*', Review of Religions.

Objective Morality

The objection to evil presupposes that there are universal, transcendent moral laws that define what is right and wrong. For evil to exist there must be a standard of good, and for standards to exist there needs to be a source or lawmaker of these standards. That source is God. No man-made philosophy could truly replace God as a source of ultimate morality. One is susceptible to ever-changing societal norms, while the other is a constant and objective truth.

God as the Lawmaker

If there is no God, there would be no universal moral laws. Without these laws, there would be no such thing as broken laws (evil), as there would be no standard they are breaking.

The Syllogism (Logical Structure)

- i. If there is no God, there cannot be objective morality
- ii. Yet we observe objective morality, evidenced by the existence of evil.
- iii. Therefore, there must be a God.

Summary

The argument is that the existence of evil itself implies the existence of an objective moral standard, which in turn implies the existence of a higher being (God) who sets those standards. Without God, there would be no universal moral laws, and therefore, no real evil.

Conclusion

The argument concludes that because we recognise and object to evil, there must be a standard of good (which is evidence of objective morality) and, consequently, a God who establishes these moral laws.

It's essentially saying that the problem of evil is actually a strong argument for the existence of God because the very existence of evil implies a standard of good, which in turn requires a higher moral authority—God.

Why Religion and Why Islam?

After coming to the point where it is proven that the Universe ought to have a Creator who is independent, self-sufficient, and all powerful, one will ask how to understand and know this being better. Islam is the only religion which focuses primarily on monotheism. The Holy Book of Islam is a living miracle and one of the greatest arguments for the truth of Islam, e.g. future prophecies, etc.

The central doctrine of all religions is the existence of God and man's relationship with Him. Thus, the religion that can succeed in establishing a true relationship between God and man must be true.

Reasoned Faith

Islam does not require blind faith alone. It offers logical reasoning. It provides comprehensive explanations for crucial aspects of life—God's existence, angels, prayer, and more—with convincing arguments that appeal to the intellect.

Personal Experience

Islam is not solely about inherited wisdom; it invites individual experiences and promises a direct relationship with God.

Harmony between Word and Deed

Islam bridges the gap between science and religion. It does not challenge the laws of nature but encourages their study. It asserts harmony between God's word and His creations, inspiring an intellectual quest for understanding.

Guided Humanity

Islam does not suppress natural desires but channels them toward ethical virtues. It moulds desires into virtues, fostering a balance between natural inclinations and moral responsibilities.

Universal Fairness

Islam advocates fairness, not only for oneself but for everyone. It emphasises the rights and duties of individuals, families, rulers, employers, and the affluent towards the less privileged, fostering a harmonious society.

Peaceful Coexistence

Encouraging peace and cooperation, Islam fosters understanding among nations, upholds individual dignity, and promotes collective advancement for the betterment of humanity.

Islam offers a path to truth and enlightenment, encompassing all facets of life irrespective of status, background, or circumstance.

Impossible Knowledge in the Qur'an

Fourteen centuries ago, concepts such as the origin of the universe, the role of water in life, the stages of embryonic development, or the uniqueness of human fingerprints were unimaginable. Yet the Qur'an described them with clarity and accuracy. Modern science, with all its advancements, has only recently uncovered these truths—proving that such knowledge could not have come from man, but only from the Creator of man.

The Big Bang and Water as Essential for Life

A century ago, many scientists believed that the universe had always existed and therefore did not consider the need for a specific origin. Albert Einstein's field equations introduced the concept that the universe might be expanding. Georges Lemaître, a mathematician and Belgian priest, proposed that this expansion implied a beginning from an initial, dense state—a concept now known as the Big Bang. This theory forms the current foundation for understanding the universe's origin.

Allah the Almighty states in the Holy Qur'an:

أَوَلَمْ يَرَ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا
 رَتْقًا فَفَتَقْنَاهُمَا ۖ وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ ۖ
 أَفَلَا يُؤْمِنُونَ ﴿٣١﴾

“Do not the disbelievers see that the heavens and the earth were a closed-up mass, then We opened them out? And We made from water every living thing. Will they not then believe?”¹²

The Arabic word Ratqan (رَتْقًا) means a closed-up mass. It also means darkness. A dark, closed-up mass is a perfect description of what we know the universe looked like in its earliest moments. The heavens and the Earth were indeed opened out from this mass to produce the universe we see today.

The verse also underscores the essential role of water in sustaining life, a view consistent with contemporary scientific perspectives. For example, NASA prioritises the search for water in its evaluation of planets’ potential to support life. Research demonstrates that water constitutes a considerable proportion of the body mass in many

¹² Surah Al-Anbiya, 21:23

organisms, generally ranging from 60% to 80%. This substantial water content is vital for numerous physiological functions, including nutrient transport, thermoregulation, and cellular operations, thereby emphasising water's indispensable contribution to life.

Embryology

During the 7th Century, embryology, like other medical disciplines, was at an early stage of development. Notably, references to human development in the womb are found in the Holy Qur'an from this period, preceding scientific confirmation by many centuries. The stages of embryonic development described in the Holy Qur'an have since become a subject of scholarly interest and research for both Muslim and non-Muslim communities, prompting further exploration into the text's insights related to human embryology.

The embryological understanding of the time was represented by the Greek physician Galen, whose views on the origin of semen and embryo development differed from current scientific consensus.

The Holy Qur'an states:

*“Verily, We created man from an extract of clay;
Then We placed him as a drop of sperm in a safe*

*depository; Then We fashioned the sperm into a clot; then We fashioned the clot into a shapeless lump; then We fashioned bones out of this shapeless lump; then We clothed the bones with flesh; then We developed it into another creation. So blessed be Allah, the Best of creators.”*¹³

These verses accurately depict the detail and sequence of how we develop in the womb. The Qur'an describes how the conceptus is produced from a mixture of elements, how the early embryo clings onto the uterine wall, how it then develops into a differentially formed lump, before developing bony structures clothed with flesh. Finally, it describes the birth of the soul within the physical framework of the body.

The sequence and depth of this description cannot be rivalled by any understanding available at the time of the Prophet Muhammad^{sa}. Given the verse's startling accuracy, Maurice Bucaille, a French doctor who studied this verse, remarked: "More than a thousand years before our time, at a period when whimsical doctrines still prevailed, men had knowledge of the Qur'an. The statements it contains express in simple terms truths of primordial importance which man has taken centuries to discover"

¹³ Surah Al-Mu'minin 23:13-15

After reviewing the verses of the Holy Qur'an pertaining to human embryology, Professor Keith L. Moore, an eminent authority in anatomy, offered the following conclusion: "I was amazed at the scientific accuracy of these statements which were made in the 7th century AD...The agreement I have found between statements in the Koran and saying in the Hadith may help to close the gap between science and religion which has existed for so many years."

Extraterrestrial Life

In 1960, Frank Drake conducted the first modern scientific experiment for the Search for Extra-Terrestrial Intelligence (SETI). Notably, statements in the Holy Qur'an had addressed related concepts over a millennium earlier:

وَمِنْ آيَاتِهِ خَلْقُ السَّمُوتِ وَالْأَرْضِ وَمَا بَثَّ فِيهِمَا
مِنْ دَابَّةٍ ۖ وَهُوَ عَلَىٰ جَمْعِهِمْ إِذَا يَشَاءُ قَدِيرٌ ۝۳۰

*"And among His Signs is the creation of the heavens and the earth, and of whatever living creatures He has spread forth in both. And He has the power to gather them together when He pleases."*¹⁴

¹⁴ Surah Ash-Shura 42:30

In this verse, the Qur'an speaks of living creatures which inhabit space — the 'heavens' — and which move on land, this being the meaning of the word *dābbah* (دَابَّةً).

The second part of the same verse speaks not only of the possibility of extraterrestrial life, but it categorically declares that it does exist—a claim which even the most modern scientific researchers have not been able to make so far with any measure of certainty. Yet, this is not all that this verse reveals. Wonder upon wonder is added when we read at the end of this verse, that He (Allah) will bring together (جَمْعُهُمْ) the life in the heavenly bodies and the life on earth when He so pleases.

The time for the full realisation of this prophecy has not yet arrived, but its signs are appearing on the horizon. This demonstrates that the prophecies of the Holy Qur'an run ahead of human scientific progress. Every new era witnesses the fulfilment of some more revelations which previous eras had no means to testify. Hence it should be clearly understood here that Qur'anic prophecies are intrinsically different in nature from those implied in science fiction.

Mountains Are Pegs

Mountains represent some of the most prominent features of Earth's landscapes. The composition and structure beneath their surfaces remained largely unknown until the advent of modern technological advancements. Notably, references to this subject can be found in the Holy Qur'an dating back over a millennium:

أَلَمْ نَجْعَلِ الْأَرْضَ مِثْدًا ۚ وَالْجِبَالَ أَوْتَادًا ۚ (٨)

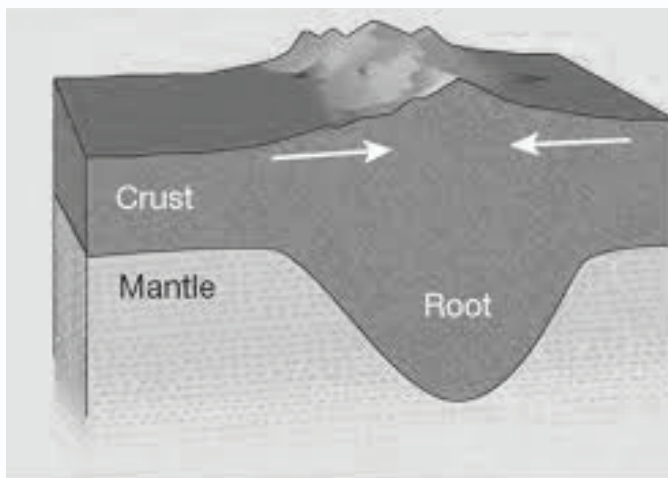
“Have We not made the earth a bed, And the mountains as pegs?”¹⁵

Here mountains, Al-Jibal (الْجِبَالُ), are described as pegs. The word awtadan (أَوْتَادًا) means roots, or pegs. Astoundingly, modern geology has discovered that mountains project deep roots into the Earth's crust. One geology textbook tells us:

“Beneath a mountain range, where the crust is thickest, a deep root projects into the mantle and provides buoyancy”.¹⁶

¹⁵ Surah An-Naba' 78:7-8

¹⁶ Grotzinger, John & Jordan, Thomas H, Understanding Earth, (2014), p. 630



A diagram showing how mountains project a root into the mantle.

Foetal Gender Determined by Male

وَأَنَّهُ خَلَقَ الذَّوْجَيْنِ الذَّكَرَ وَالْأُنثَى ۖ (٣٦) مِّن نُّطْفَةٍ إِذَا تُمْنَى ۖ (٣٧)

*“And that He creates the pairs, male and female,
From a sperm-drop when it is poured forth”¹⁷*

Historically, it was thought that a child’s gender was determined by the mother. However, advances in genetics have revealed that it is the male’s sperm that determines the baby’s sex—since sperm cells carry either an X chromosome (which leads to a female child) or a Y chromosome (which results in a male child). Remarkably, the Qur’an accurately attributes the determination of gender to the sperm, aligning with this modern scientific understanding.

¹⁷ Surah An-Najm, 53:46-47

Proofs for The Existence of God

The following evidences are drawn from Ten Proofs for the Existence of God, a seminal work by Hazrat Mirza Bashir-ud-Din Mahmud Ahmad, Khalifatul Masih II^{ra}.

“Atheists primarily contend that they would believe in God if they could see Him. People perceive different types of physical properties through different senses; for example, some properties are perceived through sight, others through touch, or smell, or sound or taste. As a case in point, colour is recognised through sight rather than by smell, touch or taste. Hence, if a person denied its existence on the grounds that they could not discern it by way of the faculty of sound, would they not be considered a fool? Similarly, sound itself is perceived through hearing. Again, would it not be ignorant for a person to insist they would only believe someone could speak once they had seen their voice? Hence, it is not necessary to disbelieve in that which cannot be seen and accept only that which is visible to the naked eye. Thus, the assertion that one has to see God to believe in Him is gravely mistaken.

All world religions agree on the existence of a being who is the creator of the universe. While there may be differences in doctrines and beliefs because of geographical and

circumstantial variances, all faiths universally accept the existence of God even if they diverge on the particulars, such as an understanding of His attributes. Archaeological evidence also shows even religions now considered extinct were [in their essential features] monotheistic; whether they were found in the far off places of the Americas, the forests of Africa, or in Rome, England, Java-Sumatra, Japan, China, Siberia or Manchuria. How did this harmony of belief arise, and who apprised the inhabitants of America about the creeds of the people of India and similarly who told the people of China about the beliefs of Africans? Historians agree that when a claim [or a source] has been affirmed by chroniclers of different [ancient] communities, it ought to be considered authentic. Therefore, when hundreds and thousands of people have agreed on this fundamental precept, why should it not be accepted that they came to believe in it through some sort of [divine] manifestation?

God Almighty states in the Holy Qur'an that whether the testimony of numerous righteous people ought to be accepted and given preference to or the claims of uninformed people whose integrity cannot compare with the former. Clearly the claims of those who have, through their character and conduct, established their righteousness and piety and avoided sin and falsehood ought to be given credence to. It is, therefore, incumbent on everyone to

follow them and reject their adversaries. Accordingly, we are able to see that all those who, in the past, have spread goodness and established the truth of their piety before the world through their actions, have testified to the existence of a being who across various languages is known as Allah, God or Parameshwara. the testimony of thousands of truthful and righteous, people who have borne witness to the existence of God on the basis of their personal observations, cannot be refuted under any circumstances.

Human nature is in itself evidence of the existence of God Almighty, for there are certain evils which human nature inherently abhors. Thus an inherent sense of right and wrong is a magnificent proof for the existence of God. Without God, there is no reason to categorise certain things as virtuous and others as immoral. In such a case, people would do whatever they wanted, without any regard for right and wrong.

In the Holy Qur'an, Allah the Exalted focuses the attention of people to the fact that every action has an agent behind it. It is for certain that whenever an act occurs, there is perforce a performer of that act. Thus if people ponder over the workings of the universe, it will bring them to the conclusion that all things are ultimately caused by God Who is the ultimate or first cause of everything and by Whose

command everything occurs. By observing the glorious creation of the universe, why would he not be able to recognise that there was an ultimate creator. What a true and natural response. If human beings ponder over the origins of creation, it perforce leads them to the acceptance of a being who is the ultimate creator of all things.

The seventh proof for the existence of Allah the Exalted is that those who believe and have faith in Him and are true in their convictions always achieve success, and despite the hostilities of others they are not afflicted by misfortune. All those who have come to elevate the name of God have met with honour and dignity.

Another proof found in the Holy Qur'an for the existence of Allah the Exalted is the acceptance of prayer. Whenever an individual supplicates to Him in a state of anxiety, God accepts their entreaties. And this is not specific to any particular period, rather it is true for all times. In the Holy Qur'an Allah the Exalted says:

*“When My servants ask thee about Me, say: ‘I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.’”*¹⁸

¹⁸ Surah Al-Baqarah, 2:187

Anyone who denies the existence of God Almighty ought to bear in mind that if He does indeed exist it places them in a great predicament. Hence, if in the hearts of some people there is a sincere desire to discover the truth, they ought to fall prostrate before God in prayer with full fervour and beseech Him. If someone adopts this course with a pure heart for at least 40 days, then no matter which religion or country that individual belongs to, the Lord of all the worlds will certainly guide them, and they will quickly see God manifest His existence in a manner that will cleanse the filth of doubt and suspicion from their heart.”

Chapter 2

Objections and Frequently Asked Questions: Non-Muslim

Does Islam encourage violent Jihad?

The Holy Qur'an categorically rejects any form of coercion in religion, stating:

*“There should be no compulsion in religion.”*¹⁹

The Ahmadiyya Muslim Community maintains that violent Jihad for the sole purpose of subjection is a radical concept. It is primarily one's personal inner and outer struggle for self-purification. Armed struggle or military exertion is to be used defensively, and even then, only under the direct instruction of a Caliph, purely for the sake of God and the preservation of religion.

To this effect, the fourth Caliph, or leader, of the Ahmadiyya Muslim Community, Hazrat Mirza Tahir Ahmad^{rh} stated:

“As far as Islam is concerned, it categorically rejects and condemns every form of terrorism. It does not provide any cover or justification for any act of violence, be it committed by an individual, a group or a government... I most strongly condemn all acts and forms of terrorism because it is my deeply rooted belief that not only Islam but also no true religion, whatever its name, can sanction violence and

¹⁹ Surah Al-Baqarah, 2:257.

bloodshed of innocent men, women, and children in the name of God”²⁰

It is not permissible that jihad be used to spread Islam violently or for political motives, or that it be waged against a government that maintains religious freedom. Political conflicts over independence, land and resources, or reasons other than religious belief cannot be termed jihad.

Is the Quran authentic and preserved?

The Holy Qur'an is Testament to Divine Preservation. Among all religious scriptures, the Holy Qur'an stands uniquely distinguished by its flawless preservation. While other sacred texts have undergone revisions, translations, and interpolations over time, the Qur'an remains exactly as it was revealed over fourteen centuries ago—unaltered, uncorrupted, and universally recited in its original Arabic. This preservation is not merely historical; it is a divine promise:

“Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian”²¹

²⁰ Hazrat Mirza Tahir Ahmad^{rh}, 'Murder in the Name of Allah', (1989)

²¹ Surah Al-Hijr, 15:10

This assurance from Allah has manifested through both written and oral traditions. From the time of the Holy Prophet Muhammad^{sa}, the Qur'an was meticulously transcribed and memorised by his Companions. This oral transmission has continued unbroken across generations.

In addition to its oral tradition, early Qur'anic manuscripts provide compelling evidence of its textual integrity. Notable examples include:

- The Birmingham Qur'an Manuscript: Radiocarbon dated to the lifetime of the Prophet^{sa}.
- The Topkapi and Şan'ā' Manuscripts: Preserved from the earliest generations of Islam.

Such manuscripts, when compared with the contemporary Qur'an, reveal no substantive alterations—affirming its divine preservation and historical authenticity.

To further establish its divine origin, the Qur'an presents three enduring challenges to sceptics and critics. These challenges are not rhetorical—they are invitations to examine, reflect, and respond.

i. Challenge of Replication

The Qur'an dares humanity to produce a text equal in eloquence, depth, and spiritual resonance—even a single chapter. Despite centuries of literary effort, this challenge remains unmet:

“Say, ‘If mankind and the Jinn gathered together to produce the like of this Qur’an, they could not produce the like thereof, even though they should help one another.’”²²

ii. Challenge of Falsification

The Qur'an invites scrutiny: if it were from anyone other than Allah, contradictions would abound. Yet, revealed over 23 years and addressing diverse themes, it remains internally consistent:

“Will they not, then, meditate upon the Qur’an? Had it been from anyone other than Allah, they would surely have found therein much disagreement.”²³

²² Surah Bani Isra'il, 17:89

²³ Surah An-Nisa', 4:83

iii. Challenge of Foreknowledge

The Qur'an contains prophecies that were fulfilled long after their revelation—proof of divine foreknowledge.

- Example: The Roman Victory: At a time when the Roman Empire had suffered a crushing defeat, the Holy Qur'an foretold their resurgence:

“The Romans have been defeated, in the land nearby, and they, after their defeat, will be victorious. In a few years — Allah’s is the command before and after that — and on that day the believers will rejoice”²⁴

Against all expectations, the Romans triumphed over the Persians within the predicted timeframe, fulfilling the prophecy.

Why did the Holy Prophet Muhammad^{sa} marry a nine-year-old Hazrat Ayesha^{ra}?

The matter of Hazrat Ayesha's^{ra} age at the time of her marriage to the Holy Prophet^{sa} is a major point of contention for non-Muslims in the present day. The corpus of works on Islamic history and Ahadith mention that she was nine or ten at the time of her Rukhsatānah (consummation of marriage).

²⁴ Surah Ar-Rum, 30:3-5

Indeed, in the most authentic collection of Ahadith, Sahih al Bukhari, Hazrat Ayesha^{ra} is narrated to have said she was nine years old at the time her marriage was consummated. However, delving into the historicity of the event illustrates that the age of nine is incorrect. When one looks at the dates given for her date of birth, and the date of her Rukhsatanah to the Holy Prophet^{sa}, it can be ascertained that her age at the time of consummation was approximately twelve to fourteen years.²⁵

One might argue against the age, claiming it is still too young, insinuating that the Holy Prophet^{sa} had, God forbid, married a child. However, it is crucial to consider the historical context in which the Holy Prophet^{sa} and Hazrat Ayesha^{ra} lived, vastly different from contemporary times. The era was characterised by shorter lifespans, and the demanding Arabian desert lifestyle accelerated the maturation process far beyond what is typical in today's modernised and western societies. Furthermore, Hazrat Ayesha^{ra} is consistently described as having matured physically at an exceptionally rapid rate, surpassing the average girl in Arabia, even by the standards of that period. This observation has been acknowledged by non-Muslim scholars as well. For instance, the renowned orientalist Sir William Muir acknowledged this aspect of Hazrat Ayesha^{ra}, noting:

²⁵ see Hazrat Mirza Bashir Ahmad M.A, '*The Life & Character of the Seal of Prophets^{sa}*', Vol II, pp.237-250

“...her accomplishments both of body and mind must have developed rapidly. Slim and graceful, her ready wit and arch vivacity set off attractions of no ordinary charm.” ²⁶

Hence, the notion that the Holy Prophet^{sa} married a child is a misconception. Those who raise objections do so with the intent of tarnishing the reputation of the most honourable Prophet of Allah^{sa}. He married a young and robust woman in Hazrat Ayesha^{ra}, fitting for the norms of that era. Furthermore, the Holy Prophet^{sa} was also married to Hazrat Khadija^{ra}, who was 15 years older than him. His wives included widows and those who had been previously married. If the Prophet^{sa} had sought to marry a ‘child,’ a recurring pattern among his wives would have been evident. The absence of such a trend reinforces what we know to be true, historically, regarding his marriage to Hazrat Ayesha^{ra}.

Why does Islam not respect or value women?

This is incorrect; Islam granted women rights during a period when many societies denied them social participation. Women were seen as inferior to Men in all respects – like property to be acquired and disposed of at will.

²⁶ H Weir, *'The Life of Mohammad From Original Sources By Sir William Muir, A New and Revised Edition'*, (Edinburgh 1923) p.178.

The Holy Qur'an refutes these grotesque norms and proclaims that the believing men and women are equal in the sight of God and their reward is the same:

“Surely, men who submit themselves to God and women who submit themselves to Him, and believing men and believing women, and obedient men and obedient women and truthful men and truthful women, and men steadfast in their faith and steadfast women, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their chastity and women who guard their chastity, and men who remember Allah much and women who remember Him — Allah has prepared for all of them forgiveness and a great reward.”²⁷

Not only are women equal to men in the sight of God, their rights in marriage and economic affairs are safeguarded in the following affirmations:

“For men is a share of that which parents and near relations leave; and for women is a share of that which parents and near relations leave, whether it be little or much — a determined share.”²⁸

²⁷ Surah Al-Ahzab, 33:36

²⁸ Surah An-Nisa', 4:8

This verse establishes the foundation of Islamic inheritance law, affirming social equality by granting both men and women an appropriate share in property. The above verse is taken from the chapter named Surah An-Nisa (The chapter of the Women), lays out detailed rulings for safeguarding women against violations. The Holy Qur'an states:

*“O ye who believe! it is not lawful for you to inherit women against their will; nor should you detain them wrongfully that you may take away part of that which you have given them, except that they be guilty of a flagrant evil; and consort with them in kindness; and if you dislike them, it may be that you dislike a thing wherein Allah has placed much good.”*²⁹

The verse deals with men, warning them against usurping the rights of women.

Furthermore, if a woman desires to separate from her husband and seeks a divorce (khula'), the husband is powerless to obstruct her decision

²⁹ Surah An-Nisa', 4:20

Why can't women drive? Or work? Or educate themselves?

This stems from the unfortunate practices and attitudes prevalent in many Muslim majority nations today. It is completely incorrect. Nowhere in Islamic teachings is this taught. If someone attributes this to Islam, then they are wrong. For example, in the context of education, The Holy Prophet^{sa} stated:

“Seeking knowledge is obligatory upon every Muslim.”³⁰

Why is there segregation in Islam?

To save society from moral decline and protect the individuals from unwanted attention. Look at sexual assault allegations that happen in parliament, sexual assault on the tube, and the Me-too movement. All these issues can be removed when we apply the teachings of segregation. Yes, we live in a society where mixing is practised and living in the west we navigate the culture as we follow the law of the land. However, Islam teaches segregation in social settings.

³⁰ Sunan Ibn Majah 224

Why do women have to cover up and men do not?

Men must dress modestly too, it's not just an instruction for women. The covering of the head is not a concept that is unique to Islam but is found in biblical literature as well. The Bible taught the wearing of a veil long before Islam. In the Old Testament, we read:

*“When Rebek’ah lifted up her eyes, and when she saw Isaac, she lighted off the camel. For she had said unto the servant ‘What man is this that walketh in the field to meet us?’ And the servant had said ‘It is my master’ Therefore she took a veil and covered herself.”*³¹

In the New Testament, we read:

*“But every woman that prayeth or prophesieth with her head uncovered dishonoureth her head: for that is even all one as if she were shaven. For if the woman be not covered, let her also be shorn, but if it be a shame for a woman to be shorn or shaven, let her be covered.”*³²

It is false that men do not have to cover up in Islam.

³¹ Genesis, 24:64-65.

³² 1 Corinthians, 11: 5-6.

Men are required to cover from their navel to their knee, and if he shows other parts of his body that he knows will cause temptation and will open doors to other evils, he must cover it up as well.

Now, one might ask, “But don’t women have to cover up more than men?” The answer is yes, they do. Allah ordained this to happen in His Infinite Wisdom and one may not know the reason, but if one is being realistic, we can find much wisdom in this, as men are way more visual than women.

A man gets a lot more physical satisfaction from looking at a woman than vice versa, and this is backed up by scientific evidence. If a woman looks at a man, she may gain physical satisfaction, but not as much as a man. This, combined with the fact that men are stronger than women, can lead to many horrible situations, such as sexual assault. This is not to imply that it is the fault of women if incidents like this happen; men who do these crimes are certainly committing a massive sin. Nonetheless, it is a two-way street, and both parties need to work together to prevent this evil. Men must do their part as well, such as lowering their gaze, dressing modestly, etc.³³

³³ See National Geographic, ‘*Bikinis Make Men See Women as Objects, Scans Confirm*’ (February 2009); See also National Geographic, ‘How objectification silences women – the male glance as a psychological muzzle’ (January 2010)

To conclude, it should be noted that in pre-Islamic Arabia, they used to bury their daughters alive, as having a daughter was considered a disgrace. Women were treated as property with no rights at all. Even in the western world, women were deprived of many of their rights until recently, such as the right to vote. Islam liberated women, gave them honour, dignity, and their due rights. Additionally, in the west many women are only judged on the way they present themselves. Thus, wearing hijab allows a woman to be judged on their character and intellect, rather than just based on their outward appearance.

Why are there no female Imams in Islam?

The role of an Imam is to lead the five daily prayers for the congregation. That is their role. The word Imam means the one in front. In Islam, women are not required to offer the five daily prayers during their time of menstruation because it can be physically taxing for some.

For women, menstruation can affect them in diverse ways. For example, in some circumstances, women can faint. Islam understands this challenge and gives ease to women by not requiring them to pray. Therefore, a woman will not be able to be a full time Imam leading people in worship as they are not required to pray for all the days in the month.

Why can't Muslims drink alcohol?

The abuse of drugs and alcohol is one of the most phenomenal problems facing modern western societies. Take for example the United States; despite the government spending huge amounts on the “drug war,” young people are losing their lives and dreams to drugs. Such a thing as the “drug culture” has emerged, and drugs have become the major cause of gang warfare. Alcohol, long having been an integral part of American social life, has wrecked homes and caused countless deaths in car accidents. Government efforts to curb teenage drinking and drunk driving have had little success. For the addict involved with drugs and alcohol, there seems to be no end in sight.

The Islamic injunction concerning intoxicants, which is the complete forbidding of drugs and alcohol, seems idealistic for American society. Yet, it is the only solution. Allah commands Muslims in the Holy Qur'an:

“O ye who believe! wine and the game of hazard and idols and divining arrows are only an abomination of Satan’s handiwork. So shun each one of them that you may prosper. Satan desires only to create enmity and hatred among you by means of wine and the game of hazard, and to keep you back from

*the remembrance of Allah and from Prayer. But will you keep back?”*³⁴

The Arabic word “al-khamr” is used in this verse which means anything that intoxicates or alters the mind. Thus, all forms of intoxicants are forbidden. The verse clearly explains the problems created using intoxicants; first, they lead to hatred and enmity amongst people, causing murder, violence, immoral behaviour etc.; secondly, they lead people away from Allah and His religion. Allah wants the believers to keep their minds pure and clean, so that they worship Him fully. A Muslim may not offer salat when he is not in full possession of his senses, even if that is caused by excessive emotion or a state of sleep. Certainly, a mind that is intoxicated is not able to focus on Allah.

Finally, it is important to note that drugs and alcohol are used as a means of escape from overwhelming difficulties and responsibilities. The attitude of one who has truly embraced the teachings of Islam cannot be compatible with this state of despair. The Muslim is he or she who places their reliance on Allah for the relief of hardship. When the Holy Prophet^{sa} proclaimed Allah’s commandment concerning intoxicants, his followers broke their pots and jugs of wine until the streets flowed with it. This is the example for the new convert to Islam. Some hadith of the

³⁴ Surah Al-Ma'idah, 5:91-92

Holy Prophet^{sa} about intoxicants are:

*“If a large amount of anything causes intoxication, (even) a small amount of it is forbidden.”*³⁵

*“An undutiful son, a gambler, one who casts up what he is given, and one who is addicted to wine will not enter paradise.”*³⁶

*“Tariq bin Suwaid asked the Holy Prophet^{sa} about wine, and he forbade him. When he told him that he used it only as medicine, the Holy Prophet^{sa} replied, ‘It is not a medicine, but is a disease.’”*³⁷

Islam understands that it may not be easy for a person to break away from addiction, so it does not exclude or discourage the use of outside resources, such as counselling or rehabilitation to help.

Can Muslims support LGBTQ rights?

Homosexuality is a delicate and controversial subject prevalent today. You may be wondering about the Islamic position on homosexuality in the face of radical gay activism versus fundamentalist Christian teachings. Islam considers same-sex marriages to be invalid, thus all homosexual

³⁵ Sunan Abu-Dawud, 3673

³⁶ Mishkat al-Masbih, 3653

³⁷ Mishkat al-Masbih, 3642

activity is extra-marital. Therefore, homosexual acts are a sin. More specifically, Islam forbids “lewdness” between men and men, women and women, and men and women who are not married to each other.³⁸ In addition, numerous hadith of the Holy Prophet^{sa} condemn sodomy as hateful in the sight of God. This position against homosexuality supports the Islamic teaching of chastity and of the sanctity of sex within marriage. In general, it is consistent with a Muslim’s goal of always seeking his or herself and spiritual development and leaving aside those things which attract the lower, baser side of human beings’ nature.³⁹

*“And We sent Lot, when he said to his people, ‘Do you commit an abomination such as no one in the world ever did before you? You approach men with lust instead of women. Nay, you are a people who exceed all bounds.’ And the answer of his people was no other than that they said, ‘Turn them out of your town, for they are men who would keep pure.’”*⁴⁰

*“If a man has sexual relations with a man as one does with a woman, both of them have done what is detestable. They are to be put to death; their blood will be on their own heads.”*⁴¹

³⁸ Surah An-Nisa', 16-17

³⁹ See ‘What is the Islamic teaching about people who identify LGBTQ+?’ available at: https://www.youtube.com/watch?v=I_a1FFBnQZs

⁴⁰ Surah Al-A'raf, 7:81-83

⁴¹ Leviticus 20:13

What is the Ahmadiyya Belief Regarding Jesus Christ/Hazrat Isa^{as}?

Our belief concerning the real mission of Jesus^{as}, is that he was a Prophet sent to the Jews and believed in the One God. This is supported by his declaration that:

*“First of all commandments is, ‘Hear, O Israel: the Lord our God is One God’”*⁴²

We believe Jesus^{as} was a Jewish prophet. He proclaimed that his message is for ‘the Jews Only’ and also said:

*“Go not into the way of the Gentiles.”*⁴³

Since the Gentiles were a group of people that were ‘non-Jews’, Jesus came only for the Jews and made it clear to his followers not to preach to the Gentiles.

Unfortunately, as with many other prophets, he was rejected. His message was one of peace and love, whereas the children of Israel expected a warrior Messiah to lead them against the Roman rulers. It was a message of abiding by the law, which meant that he spoke against the Jewish leaders, and criticised them that they were misleading the

⁴² Mark, 12:29

⁴³ Matthew, 10:5-6

Jews and not practising what they preached. The Jewish leaders plotted against Jesus^{as} to have him crucified and thus proving him to be a false prophet. However, we believe that Jesus^{as} did not die on the cross, instead Allah saved him, and he then continued his message to the '*other sheep*'⁴⁴ and travelled far and wide in search of the 'lost tribes of Israel' whom, unlike the Jews in Israel, accepted and welcomed him. Jesus^{as} eventually passed away at around the age of 120 years and was buried in Kashmir. All the Christian teachings of resurrection, redemption, salvation are based on Christ dying on the cross. However, these are all teachings which were introduced by St. Paul, and not Jesus^{as}.⁴⁵

⁴⁴ John, 10:16

⁴⁵ See Muhammad Zafrulla Khan, '*Deliverance From The Cross*', (1978).

Chapter 3

Objections and Frequently Asked Questions: Non-Ahmadi Muslim

Guidelines for Engaging Non-Ahmadi Muslims:

i. Build Trust Through Patience and Listening

Effective engagement begins with understanding. Take time to listen and discern where the individual stands in their faith—Sunni, Shia, or within a specific sub-sect. Religious dialogue must be tailored to the person’s background and beliefs.

ii. Distinguish Dialogue from Debate

Early on, assess whether the interaction is a genuine exchange or a confrontational debate. Not every conversation requires refutation—sometimes, a well-placed question can spark introspection more effectively than presenting evidence.

iii. Focus on One Topic at a Time

Avoid scattering the discussion across multiple issues. A focused approach allows for depth, clarity, and better retention.

iv. Determine the Burden of Proof (بار اثبوت)

Clarify who is making the claim and who bears the responsibility to substantiate it. This helps structure the conversation logically and fairly.

v. Establish the Foundations of Belief

Clearly outline the sources of Islamic doctrine: The Holy Qur'an, Authentic Ahadith, Ijma' (Consensus) of the Companions. This transparency builds credibility and invites mutual respect.

vi. Use Counter-Charge When Appropriate (الزأى جواب)

When faced with accusations or objections, respond with a remonstrative rejoinder that highlights inconsistencies or redirects the burden of proof—without hostility.

vii. Expose Logical Fallacies

Identify contradictions, circular reasoning, or emotional appeals that lack scriptural or rational grounding.

viii. Avoid Trivial Disputes

Don't get sidetracked by minor jurisprudential differences. Prioritise Aqaid—core theological beliefs—before delving into secondary matters.

ix. Resolve the Issue of Hazrat Isa^{as}'s Life or Death

This is a pivotal theological point. Establish clarity on the status of Hazrat Isa^{as} in Islamic eschatology, as it often serves as a gateway to deeper discussions on prophethood and the advent of the Promised Messiah^{as}.

Hazrat Maulvi Syed Ahsan Sahib Amrohi^{ra} argues that the Promised Messiah^{as} has undeniably proven the death of Hazrat Isa^{as}. Opponents must respond to the evidence presented, otherwise, they must accept the death of Hazrat Isa^{as}. After accepting that Hazrat Isa^{as} has died, then one can debate whether Hazrat Mirza Ghulam Ahmad^{as} is the Promised Messiah.⁴⁶

How can you call yourself a Muslim? You believe the Holy Prophet^{sa} was not the last prophet!

What leads you to believe that we deny the Holy Prophet^{sa} being the last prophet? The Promised Messiah^{as} did not claim that he is an independent prophet. In Arabic, a Nabi is one who receives divine messages and conveys them. Do you believe Hazrat Isa^{as} is going to be a prophet when he returns?

(Return the question with a question to show a contradiction in their belief)

Do you know which verse of the Qur'an establishes that the Prophet^{sa} is Khatamun Nabiyeen?

Surah Al-Ahzab Verse 41:

⁴⁶ Al Haqq Mubahisa Delhi, Ruhani Khazain, Vol. 4, p. 290.

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 your men, but he is the Messenger of Allah and the Seal of the Prophets; and Allah has full knowledge of all things.”

Whatever you say, the Prophet^{sa} has already told us La Nabiyya Badi, there is no prophet after me, how clear do you guys want it to be?

(Note: There are various narrations of لَا نَبِيَّ بَعْدِي. Each may have a different approach, but an overall answer is the same.)

We believe in this Hadith, rather all those Ahadith that are similar, but when it comes to a belief it cannot be established based on one Hadith. We need a collective study of Religion to form an opinion on matters of Aqeeda (belief).

Ahmadis believe that there is no independent or law bearing prophet after Hazrat Muhammad^{sa}. Does this not contradict your own belief as you believe Hazrat Isa^{as} will come after Hazrat Muhammad^{sa}? Do you believe that Hazrat Isa^{as} will be a prophet when he comes back?

(He must agree as the Holy Prophet^{sa} has called him a prophet.)

(Steer the conversation towards the death of Hazrat Isa^{as}.)

Hazrat Isa^{as} is not a new prophet but an old prophet who is not coming as a prophet but as an Ummati (member of this Ummah).

The Holy Prophet^{sa} foretold the advent of a prophet after him. He did not specify old or new as you are suggesting but called him a prophet 4 times, as recorded in Sahih Muslim⁴⁷ (the second most authentic book of Hadith). This is why it is important to discuss first whether Hazrat Isa^{as} is alive or not. If he is then automatically any claim of Messiah is false.

Hazrat Isa^{as} was raised up alive and will return at the end of times, the entire Muslim ummah have consensus on this.

The Qur'an has categorically established that he has passed away, the consensus of the majority does not mean anything. One Such verse is:

Surah Aal-e-`Imran Verse 145:

⁴⁷ Sahih Muslim 2937a

وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ۚ أَفَأَنْتَ
مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ ۚ وَمَنْ يَنْقَلِبْ عَلَىٰ
عَقْبَيْهِ فَلَن يَضُرَّ اللَّهَ شَيْئًا ۚ وَسَيَجْزِي اللَّهُ الشَّاكِرِينَ ﴿١٢٥﴾

“And Muhammad is only a Messenger. Verily, all Messengers have passed away before him. If then he die or be slain, will you turn back on your heels? And he who turns back on his heels shall not harm Allah at all. And Allah will certainly reward the grateful.”

When the Holy Prophet^{sa} passed away, Hazrat Abu Bakr^{ra} read this very verse to establish that all prophets before him have passed away. All companions were reciting this verse showing they all believed that Hazrat Isa^{as} has died.

Ayesha^{ra} narrated:

“Abu Bakr came riding his horse from his dwelling place in As-Sunh. He got down from it, entered the Mosque and did not speak with anybody till he came to me and went direct to the Prophet, who was covered with a marked blanket. Abu Bakr uncovered his face. He knelt down and kissed him and then started weeping and said, ‘My father and

my mother be sacrificed for you, O Allah's Prophet! Allah will not combine two deaths on you. You have died the death which was written for you.' Narrated Abu Salama from Ibn `Abbas: Abu Bakr came out and `Umar, was addressing the people, and Abu Bakr told him to sit down but `Umar refused. Abu Bakr again told him to sit down but `Umar again refused. Then Abu Bakr recited the Tashah-hud (i.e. none has the right to be worshipped but Allah and Muhammad is Allah's Messenger^{sa}) and the people attended to Abu Bakr and left `Umar. Abu Bakr said, 'Amma ba'du, whoever amongst you worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, Allah is alive and will never die. Allah said: 'Muhammad is no more than an Apostle and indeed Apostles have passed away before him'"

(The narrator added, 'By Allah, it was as if the people never knew that Allah had revealed this verse before till Abu Bakr recited it and then whoever heard it, started reciting it.')" ⁴⁸

⁴⁸ Sahih al-Bukhari, 1241,1242, see also <https://ahmadianswers.com/jesus/quran/3-145/>

The following verses can also be used to support the argument that Hazrat Isa^{as} has passed away:⁴⁹

مَا الْمَسِيحُ ابْنُ مَرْيَمَ إِلَّا رَسُولٌ ۖ قَدْ خَلَتْ مِنْ
 قَبْلِهِ الرُّسُلُ ۖ وَأُمُّهُ صِدِّيقَةٌ ۖ كَانَا يَأْكُلَنِ الطَّعَامَ ۖ
 أَنْظِرْ كَيْفَ نُبَيِّنْ لَهُمُ الْآيَاتِ ثُمَّ أَنْظِرْ أَنِّي يُؤْفَكُونَ ﴿٥٦﴾

“The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had indeed passed away before him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away.” ⁵⁰

وَالَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ لَا يَخْلُقُونَ شَيْئًا وَهُمْ يُخْلَقُونَ
 ﴿٢١﴾ أَمْوَاتٌ غَيْرُ أَحْيَاءٍ ۖ وَمَا يَشْعُرُونَ ۖ لَا آيَاتٌ يُبْعَثُونَ ۚ ﴿٢٢﴾

“And those on whom they call beside Allah create not anything, but they are themselves created. They are dead, not living; and they know not when they will be raised.” ⁵¹

⁴⁹ Further reading: <https://ahmadianswers.com/jesus/quran/5-76/>

⁵⁰ Surah Al-Ma'idah, 5:76

⁵¹ Surah An-Nahl, 16:21-22

**Even if Hazrat Isa^{as} died, it doesn't mean
Hazrat Mirza Ghulam Ahmad^{as} is the Messiah?**

That is a great point, but do you accept that Hazrat Isa^{as} has died so we can see whether Hazrat Mirza Ghulam Ahmad^{as} fits the criteria required for the Messiah? If the death of Hazrat Isa^{as} is accepted, then you only have two options:

- i. No one is coming, reject all those Ahadith speaking about his return.
- ii. Alternative interpretation, as in the qualities of Hazrat Isa^{as} is given to another person from the Ummah of the prophet.

So, which one is it?

**Why has the day of judgement not arrived if the
Messiah is here?**

This idea that Hazrat Isa^{as} will come close to Judgment Day is erroneous. All scholars believe these are the end of times so you should be answering why has he not come yet? What is the point of his coming next to the judgment day?

Why should I believe that Hazrat Mirza Ghulam Ahmad^{as} is true?

Because the Holy Prophet Muhammad^{sa} had prophesied his coming and he also prophesied the time in which he will appear, the signs speak about the breaking of the cross which meant dismantling Christianity. The Promised Messiah^{as} proved through the Qur'an that Hazrat Isa^{as} has died a natural death. The entire building of Christianity stands on the resurrection of Hazrat Isa^{as}, when that is proven false the entire religion is falsified. If you established that it is not going to be Hazrat Isa^{as} of Bani Israel who is to return and if that was a metaphorical second coming, then much of the signs mentioned also need to be reinterpreted.

If Ahmadiyyat is the “true religion” why are you still a minority? Why have I never heard of you?

Being a minority does not mean you are upon falsehood; Islam is still not the majority when Allah told us “The truth has come, and falsehood has vanished”.⁵² He also tells us “Surely, it is the truth from thy Lord; but most men do not believe.”⁵³ It takes time for the truth to spread, the Promised Messiah^{as} has given us a timescale of 300 years when the majority, Insha'Allah, will accept Ahmadiyyat. This is the reason I'm speaking to you. The reality is we

⁵² Surah Bani Isra'il, 17:82

⁵³ Surah Hud, 11:18

are the majority within the Ummah as there is not any one leader who has been given the Bayah (pledge of allegiance) to by people in more than 200 countries of the world, except ours.

Why should I believe that Mirza Ghulam Ahmad^{as} is the Promised Messiah?

The same way you should believe that Islam is true, since you were born into Islam you accepted it to be true. What mechanisms did you apply to reach the conclusion that Islam is true? Apply the same criterion here, read his books and see what service he has done for the religion of Islam, evidence he himself has presented for his truth. One evidence for his truthfulness is the claim that Allah speaks to him, and Allah says those who associate anything towards me which I haven't said, such a claimant is destroyed. Rather we find all those who came against him were destroyed and his community continues to progress.

If you want to unite the ummah, why are you creating division?

The division predated the arrival of the Promised Messiah^{as}, as the Holy Prophet^{sa} forewarned us about the emergence of 73 sects. However, the Promised Messiah^{as}

has come with the mission to unite humanity and extend an invitation to all to join the Ummah of the Holy Prophet^{sa}. Achieving unity also entails rectifying previously held erroneous beliefs.

Why do you have to pay money to be an Ahmadi?

This is again a misrepresentation. The affairs of the community run on charity. This was the case at the time of the Holy Prophet^{sa}, people gave in accordance with their means, but there is no such condition that you cannot be Ahmadi without paying Chanda. The importance of charity is emphasised throughout the Holy Qur'an and the sayings of the Holy Prophet^{sa}. Majority of our work is voluntary based just as now we are preaching and other such activities, but building of mosques and expanding the mission requires funds.

Truthfulness of the Promised Messiah^{as}

Criteria for Recognising a True Prophet of Allah:

i. Divine Judgment Alone

All sacred scriptures affirm that ultimate judgment belongs solely to God. If someone falsely claims to be sent by Allah, divine justice ensures that such a person will not prosper. Allah has explicitly declared that He will never allow a false claimant to prophethood to succeed.

ii. Integrity of Past Life

A key measure of a Prophet's truthfulness lies in his character before his claim. If someone was widely known for honesty and piety, how could he suddenly become deceitful? The Holy Prophet Muhammad^{sa} was revered as *As-Siddiq* (the Truthful) and *Al-Amin* (the Trustworthy) long before his prophethood. Similarly, Hazrat Mirza Ghulam Ahmad^{as} was praised by scholars and critics alike for his profound writings, such as *Barahin-e-Ahmadiyya*. Yet, once he declared his divine mission, many of those admirers turned into fierce opponents.

iii. Purity of Speech

A Prophet's speech must reflect holiness and divine guidance. If someone claiming prophethood denies God or disregards His commandments, his words betray his falsehood. A true Prophet speaks of Allah, upholds His laws, and leads people toward righteousness. Hazrat Mirza Ghulam Ahmad^{as} authored over 80 books, all of which are available for scrutiny. If anyone alleges he wrote something ungodly, they are encouraged to examine the original text in context—before and after the quoted lines—to understand the true message.

iv. Divine Signs and Fulfilled Prophecies

A true Prophet is supported by heavenly signs. One such sign for the advent of the Mahdi is the prophecy of twin eclipses in the same month of Ramadhan, as mentioned in Hadith:

“For our Mahdi there are two signs which have never appeared before since the creation of the Heavens and the Earth, namely the Moon will be eclipsed on the first night in Ramadan [i.e. on the first of the nights on which a lunar eclipse can occur] and the Sun will be eclipsed on the middle day [i.e. on the middle one of the days on which a solar eclipse can occur]. And these signs have not appeared since God created the Heavens and the Earth.”⁵⁴

⁵⁴ Sunan al-Daraqutni, Kitab al-Eidain

According to this Hadith,

- i. A claimant of being the Mahdi must appear.
- ii. Both lunar and solar eclipses will occur in Ramadan.
- iii. The lunar eclipse will take place on the first of the three full moon nights.
- iv. The solar eclipse will follow on the second of those nights.
- v. This rare phenomenon will be unprecedented and unrepeatd.

Remarkably, in 1894, these eclipses occurred exactly as foretold in India and the surrounding region. The following year, in 1895, they were witnessed again in the United States.

v. Intimate Connection with Allah

A Prophet enjoys a profound and continuous relationship with Allah, receiving divine revelations, guidance, and prophecies. Hazrat Mirza Ghulam Ahmad^{as} was blessed with countless revelations, many of which were prophetic. These are compiled in the book Tadhkirah. Among his prophecies were the Great Earthquakes, the World Wars, and the fall of the Russian Tsar. One of his most striking revelations was: “I shall cause thy message to reach

the corners of the earth.” At the time, he was virtually unknown, and Qadian itself was an obscure village. Today, Ahmadi Muslim communities and mosques span the globe, and MTA International broadcasts his message worldwide, 24 hours of the day.

vi. Divine Support and Ultimate Triumph

A true Prophet is divinely supported and ultimately victorious. Hazrat Mirza Ghulam Ahmad^{as} was a staunch defender of Islam, admired even by its critics. Yet, after proclaiming prophethood, he faced widespread opposition and persecution—just as the Holy Prophet Muhammad^{sa} did. Despite limited followers and relentless hostility for over a century, the Promised Messiah’s message continues to flourish and reach new hearts across the world.

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"I SHALL GIVE EVERY
POSSIBLE SACRIFICE, NO MATTER HOW
HEAVY ITS BURDEN, IN ORDER FOR THE
BLESSED FLAG OF ISLAM TO BE RAISED
ALOFT IN EVERY NATION UNTIL THE
END OF TIME."



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