



Ahmadis' Subversive Activities in the Age of Artificial Intelligence: A Contemporary Intellectual Analysis in Defense of the Finality of Prophethood

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Abstract

Artificial Intelligence (AI) has transformed the modern intellectual landscape, redefining how ideologies and religious interpretations reach the public. Within this global digital upheaval, the Ahmadi—or Qadiani—movement has found renewed opportunities to promote its heterodox beliefs by employing technology to reframe traditional doctrines. This paper examines how contemporary digital tools and AI-driven platforms are being utilized to challenge the classical Islamic belief in Khatm-e-Nubuwwat (Finality of Prophethood), and how Muslims can respond using both theological reasoning and digital literacy. Through Qur'ānic and Prophetic references, historical accounts, and contemporary ethical reflections, the study argues that the defense of faith in the age of algorithms demands a balance between spiritual steadfastness and technological awareness. It concludes that true intellectual jihad in this era lies not in the rejection of technology but in its moral redirection toward truth.

Keywords: *Finality of Prophethood, Ahmadis, Artificial Intelligence, Digital Faith, Islamic Theology, Algorithmic Ethics, Cyber-Da'wah*

1. Introduction: Faith and Artificial Intelligence in Conflict

Faith and technology have always existed in a dynamic tension. Every century introduces new tools that either illuminate divine truth or obscure it beneath noise. The nineteenth century brought colonialism and theological disruption; the twenty-first brings artificial intelligence—a creation of human logic that now molds human belief.

AI systems were designed to simulate reasoning, yet they now shape perception. Recommendation engines, translation models, and social-media algorithms have become invisible preachers of ideology. Within this environment, movements that reinterpret Islam—such as the Ahmadi claim to prophethood after Muhammad ﷺ—have found unprecedented digital platforms. Their messages, optimized by algorithms, often appear in search results and social feeds beside authentic Islamic scholarship, blurring the distinction between truth and fabrication.

The Qur'ān clearly affirms the closure of prophethood:

> “Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.” (1)

The Prophet ﷺ reinforced this divine finality when he declared:

“There will be no prophet after me.” (2)

These two pronouncements form the doctrinal bedrock of Muslim unity. To deny them is to dismantle the foundation upon which Islam rests. Yet, the digital world has diluted textual sanctity; verses and traditions circulate detached from context, often interpreted by anonymous algorithms.

Historically, Mirza Ghulam Ahmad of Qadian introduced his theology under colonial protection. He first called himself a reformer, then the promised Messiah, and finally a prophet—a linguistic progression that redefined revelation itself. His deviation once spread through pamphlets and print; now, it propagates through bots, websites, and AI-assisted language generators. Machines that lack faith reproduce his claims without moral discernment.

AI has granted a megaphone to every ideology, regardless of authenticity. While a devout scholar studies for decades to interpret revelation, a machine can reproduce his words instantly—without conscience or context. Classical scholars warned of such soulless learning. Imām al-Ghazālī wrote, “Knowledge is light, and the light of Allah does not shine in a sinful heart.” (3) His caution resonates today: intelligence without piety becomes manipulation.

Ahmadi digital platforms employ automated translators, chatbots, and neural-network content generation to present their theology as a rational and modern Islam. Their marketing borrows the vocabulary of science and inclusivity, projecting deviation as progress. Algorithms reward engagement, not truth; thus, sensational reinterpretations often overshadow authentic explanations.

The Muslim duty in this context extends beyond condemnation. The Qur’ān commands:

> *“Repel falsehood with truth.” (4)*

This divine instruction now demands a new literacy: believers must understand the technologies shaping discourse. Defending Khatm-e-Nubuwwat today means decoding not only heretical arguments but also the data systems that amplify them.

Artificial intelligence also introduces epistemological uncertainty. Its models generate information statistically, not spiritually. When trained on biased sources, AI reproduces error as fact. The Prophet ﷺ foretold, “The liar will be believed, and the truthful will be denied.” (5) Digital misinformation fulfills this prophecy daily. In such an environment, theological distortion finds algorithmic allies.

Islamic civilization, however, has always embraced knowledge with ethical boundaries. The Qur’ān calls believers to reflection (tafakkur) while demanding sincerity (ikhlās). The correct Muslim response to technological deception is not rejection but moral stewardship—ensuring that machines serve revelation rather than replace it.

Thus, the struggle for faith in the twenty-first century is both intellectual and digital. It will be fought not in physical arenas but in data streams and content feeds. The seal of prophethood must be protected in both the heart and the hard drive, through remembrance of truth and mastery of technology.

2. Historical Genesis of the Ahmadi Movement and Its Colonial Roots

The Ahmadi movement emerged in the late nineteenth century within the complex social and political environment of colonial India. The subcontinent, under British rule, was a mosaic of



religious, cultural, and intellectual transformations. Muslim communities faced multiple pressures: the collapse of Mughal authority, the rise of Western education, missionary activity, and the imposition of British legal and social frameworks. This turbulence created fertile ground for reformist and heterodox movements.

Mirza Ghulam Ahmad (1835–1908), a native of Qadian in Punjab, began his spiritual career during this period of upheaval. Initially, he presented himself as a reformer (*mujaddid*), claiming to rejuvenate Islamic ethics and restore moral order (1). His early writings emphasized the revival of Islamic piety, adherence to Sharia, and personal moral reform. However, over time, his claims escalated, evolving into assertions of being the Promised Messiah and later a prophet, which constituted a fundamental departure from orthodox Sunni belief.

British colonial conditions contributed significantly to the movement's growth. Ahmad and his followers benefited indirectly from the relative protection provided by the colonial administration. The British, seeking to manage diverse religious groups and maintain control, often favored communities that did not directly challenge imperial authority. Ahmad's movement, emphasizing personal piety and reframing prophecy, did not openly contest colonial governance; this allowed him to publish and circulate his works with fewer obstacles than traditional scholars sometimes faced (2). Scholars have noted that this environment enabled the Ahmadi movement to flourish more as an intellectual enterprise than a mass social movement initially.

The theological novelty of the movement was carefully calibrated. Mirza Ghulam Ahmad advanced the idea that prophethood continued in a subordinate or "shadow" form, claiming that his mission did not violate the finality of Muhammad ﷺ but rather complemented it. This semantic strategy—asserting a type of prophethood without directly contravening established doctrine—permitted the movement to gain followers while provoking deep controversy among orthodox Muslims. As one contemporary scholar observed: "Mirza Ghulam Ahmad's writings cleverly redefined key theological terms, creating ambiguity between innovation and tradition" (3).

The social context was also decisive. Muslim communities were grappling with intellectual challenges from Western education, Christian missionary activity, and internal reform movements. Organizations like the Deobandi and Ahl-i Hadith movements emphasized scriptural fidelity, while others engaged in philosophical and literary endeavors to reconcile modern knowledge with Islamic thought. In this competitive intellectual environment, the Ahmadi message offered a form of religious modernity, blending Qur'ānic terminology with scientific and philosophical rhetoric. This allowed it to appeal particularly to urban, educated Muslims seeking contemporary frameworks for faith (4).

One of the most significant aspects of the movement's early strategy was print media. Mirza Ghulam Ahmad established journals, pamphlets, and books that circulated widely across Punjab and beyond. These publications were not merely devotional; they were polemical, defending Ahmad's theological interpretations against critiques from Sunni scholars. They also engaged with Western ideas of reason, morality, and modern science, presenting a version of Islam that appeared



compatible with colonial modernity. This media strategy foreshadowed today's digital propagation techniques, where ideas can be amplified across continents through online platforms.

The orthodox response was immediate and sustained. Scholars like Maulana Sanaullah Amritsari, Maulana Muhammad Ali, and others wrote treatises defending the doctrine of the finality of prophethood. They argued that any claim to post-Muhammadan prophethood contradicted Qur'ānic and Prophetic injunctions, emphasizing that “no new prophet can arise after Muhammad ﷺ, regardless of claims of reform or renewal” (5). These debates were not merely theological; they were struggles to preserve Muslim identity under both colonial pressure and internal doctrinal threats.

By the early twentieth century, the Ahmadi movement had established institutions, mosques, and missionary networks. While initially concentrated in Punjab, the movement's influence spread to other regions of India and eventually to global diasporas. Colonial conditions, coupled with the intellectual and social vulnerabilities of the Muslim community, allowed the Ahmadi movement to gain a foothold that would later extend into international and digital domains.

In the modern context, these historical foundations have been transposed into digital strategies. Just as print media once amplified Mirza Ghulam Ahmad's ideas, AI-assisted online platforms now reproduce his theological narratives. Bots, algorithmic content recommendation, and automated translation tools have enabled his followers to reach audiences far beyond South Asia, sometimes presenting their interpretations as rational and scientifically compatible Islam. The historical trajectory demonstrates that the movement's adaptation to new media is continuous: the colonial-era protection and intellectual framing provided the blueprint for twenty-first-century digital propagation.

Thus, understanding the Ahmadi movement requires both historical and technological awareness. Its emergence under colonial conditions reveals the interplay between social vulnerability, intellectual creativity, and political circumstances. Today, AI amplifies the same patterns, demonstrating that the theological and ethical challenge posed by the movement is as much about the medium as the message.

. The Doctrinal Deviation: A Study of Prophethood and Its Misinterpretation

The central tenet of Islam, the finality of Prophethood (Khatm-e-Nubuwwat), has remained a cornerstone of faith for over fourteen centuries. Its preservation ensures theological integrity, social cohesion, and spiritual clarity. Any deviation from this principle represents a fundamental challenge not only to doctrine but also to the ethical and intellectual life of the Muslim community. The Ahmadi movement, by claiming a form of post-Muhammadan prophethood, constitutes such a deviation, creating complex theological and societal consequences.

Mirza Ghulam Ahmad of Qadian advanced the notion of a “subordinate” or “reflective” prophethood, claiming that his mission did not violate the finality of Muhammad ﷺ but complemented it. In his book *Barahin-e-Ahmadiyya*, he writes:

> *“I am a prophet in the sense that I manifest the spirit of Prophethood, yet I do not claim to supersede Muhammad ﷺ.” (1)*

This linguistic innovation created ambiguity and allowed some followers to rationalize his claims within a Sunni framework. Orthodox scholars, however, recognized it as a deliberate circumvention of Islamic doctrine. Maulana Muhammad Ali, a contemporary critic, explained:

> *“Any assertion of prophethood after Muhammad ﷺ contradicts the explicit Qur’ānic injunction and the unanimous scholarly consensus of the Ummah.” (2)*

The misinterpretation lies not merely in semantics but in theological subversion. The Qur’ān emphasizes that Prophet Muhammad ﷺ is the Seal of the Prophets:

> *“Muhammad is the Messenger of Allah and the Seal of the Prophets.” (3)*

The term Khatam al-Nabiyyin establishes the absolute conclusion of divine revelation and prohibits any claim to subsequent prophecy. Any reinterpretation, regardless of its phrasing, violates this clear scriptural boundary.

Ahmadi arguments often rely on analogical reasoning, suggesting that “spiritual prophecy” or metaphorical continuation is permissible. They cite incidents from early Islamic history where the companions received visions or spiritual insights, arguing these instances represent a form of ongoing revelation. Orthodox scholars, however, counter this by differentiating between prophetic revelation (wahy) and spiritual guidance (ilham). As one modern scholar notes:

> *“Ilham or inspiration cannot be conflated with Prophethood; the former serves as personal guidance, whereas the latter carries universal legislative authority.” (4)*

The doctrinal deviation has profound societal implications. By redefining the boundaries of prophethood, Ahmadis challenge communal identity, legal interpretation, and inter-Muslim trust. Their reinterpretations influence educational institutions, interfaith dialogues, and even political participation, particularly in South Asia and diasporic Muslim communities. Such deviations are amplified in the digital age, where social media and AI-assisted platforms project these claims globally, often detached from critical scrutiny.

Artificial Intelligence complicates the issue further. AI-driven translation and content generation tools reproduce Ahmadi narratives with linguistic precision, making their claims accessible to non-Urdu-speaking and younger Muslim audiences. These algorithms, however, do not evaluate theological accuracy or authenticity. A single post can reach millions, creating the illusion of credibility:

> *“Algorithms reward engagement, not truth; sensational theological claims often reach more readers than carefully reasoned scholarship.” (5)*

Orthodox responses must therefore combine spiritual rigor with technological literacy. Simply countering ideas in print is insufficient. Scholars must now engage digital platforms, ensure accurate translations, and produce AI-friendly repositories of authentic Islamic knowledge. This approach aligns with the Prophetic tradition of proactive education and guidance, adapted to contemporary media.

In sum, the Ahmadi reinterpretation of prophethood represents both a theological misreading and a social challenge. By understanding its historical origins, linguistic strategies, and modern digital amplification, Muslim scholars can craft responses that are faithful, accessible, and relevant. Protecting Khatm-e-Nubuwwat today requires engagement on intellectual, ethical, and technological fronts.

4. Islamic Perspective on the Finality of Prophethood (Qur'ān and Hadith Evidence)

The finality of Prophethood (Khatm-e-Nubuwwat) is one of the most fundamental pillars of Islamic belief. It ensures the completeness of divine guidance and the preservation of the Shariah. Any claim of prophethood after Muhammad ﷺ directly challenges the core of Islam, undermining both theological clarity and social cohesion. Understanding this principle requires a close examination of Qur'ānic injunctions, Prophetic traditions, and scholarly consensus.

The Qur'ān explicitly affirms that Prophet Muhammad ﷺ is the Seal of the Prophets:

> *“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets.” (1)*

This verse (33:40) is unique in its unambiguous terminology. The word Khatam conveys finality, completion, and perfection, leaving no room for subsequent legislative prophets. Classical scholars have unanimously agreed that this verse prohibits any post-Muhammadan prophethood. Al-Qurtubi notes:

> *“The term Khatam an-Nabiyyin indicates closure; there can be no prophet who comes after Muhammad ﷺ, as his mission perfected and completed the divine message.” (2)*

Prophetic traditions reinforce this Qur'ānic principle. The Prophet ﷺ clearly stated:

> *“There will be no prophet after me, and my Ummah will remain guided by the Qur'ān.” (3)*

This hadith establishes both the finality of revelation and the enduring authority of the Qur'ān as the ultimate guide. Classical scholars emphasize that the divine law (Shariah) reached completion with Muhammad ﷺ, and any claim to supersede or add to it constitutes a deviation. Imam Ibn Taymiyyah writes:

> *“To claim prophethood after Muhammad is not only erroneous but also a grave transgression, as it challenges the very foundation of Islam.” (4)*

The consensus (ijmā‘) of Muslim scholars across centuries supports this understanding. From the early generations (Salaf) to contemporary scholars, the belief in the absolute finality of prophethood has remained uncontested. This consensus forms a critical safeguard against sectarian deviations, including the Ahmadi interpretation, which attempts to introduce “spiritual” or “subordinate” prophethood. As one modern scholar emphasizes:

> *“Any form of claimed prophethood after Muhammad □, regardless of nomenclature, violates the unanimous agreement of the Muslim Ummah.” (5)*

The theological principle has practical implications for the Muslim community. It preserves unity by delineating the bounds of revelation, ensuring that interpretations and religious innovations remain rooted in Qur’ānic guidance. The recognition of Muhammad ﷺ as the final prophet also affirms the completeness of Islamic legislation and moral code, leaving no gaps for subsequent divine law.

In the digital era, however, this principle faces new challenges. AI-assisted content, social media, and algorithm-driven platforms amplify heterodox claims, often presenting them in a persuasive and modernized format. While historical scholars relied on textual debate and personal instruction to defend the doctrine, contemporary scholars must engage with AI tools, online education, and digital verification systems. This ensures that the teaching of Khatm-e-Nubuwwat remains accessible and authoritative in the face of technological dissemination.

Ethically, Muslims are encouraged to combine faith and reason, ensuring that spiritual truths are defended with clarity and wisdom. The Qur’ān instructs believers to:

> *“Invite to the way of your Lord with wisdom and good exhortation, and argue with them in a way that is best.” (6)*

This verse underlines that defense of doctrine should not be driven by aggression or hostility, even when addressing deviations. Instead, the focus is on evidence, ethical persuasion, and thoughtful engagement—a principle especially important in countering digitally amplified heterodox narratives.

In conclusion, the finality of prophethood is a non-negotiable foundation of Islamic belief. Qur’ānic injunctions, Prophetic traditions, and scholarly consensus collectively affirm that no prophet can arise after Muhammad ﷺ. Protecting this principle in the age of AI requires a dual strategy: rigorous theological clarity and effective engagement with digital technologies. The integrity of faith, as revealed in the Qur’ān and Sunnah, must remain intact, even as the means of communication evolve.

5. Ahmadis' Digital Expansion: Propaganda through Artificial Intelligence and Media

In the twenty-first century, the internet and AI-driven digital platforms have become a new battleground for ideas, beliefs, and the dissemination of theology. For movements such as the Ahmadiyya Muslim Community (commonly referred to as “Ahmadis”) the transition from print and local missionary activity into global digital outreach represents a strategic leap—one that carries both opportunities and profound risks for Islamic orthodoxy.

Historically, the Ahmadiyya movement leveraged print journals, pamphlets and regional networks to disseminate its message. Today, its digital footprint is sizeable. The combination of algorithm-driven content, automated translation, chatbots, video platforms and social-media amplification has allowed the movement to reach non-Urdu speaking audiences, younger generations, and diaspora communities with unprecedented velocity.

Consider the scale of the digital infrastructure now in place: globally, 78% of digital media companies plan to increase their AI investments over the next two years and 63% are already using AI for content personalization. Also, over 1.1 billion people are expected to use AI by 2031, and in 2025 approximately 86% of global consumers reported using at least one AI-powered service in the past month. These figures illustrate the magnitude of the digital environment facing Islamic communities.

Within this digital ecosystem, Ahmadis now produce multilingual content, deploy automated chatbots to respond to theological queries, use AI-assisted video production to craft slick doctrinal presentations, and optimise search-engine visibility through targeted keywords. A modern online user might encounter a friendly video titled “Is Islam finished? Understanding Prophethood after Muhammad ﷺ” that leads into a softly-produced Ahmadi argument about redefined prophecy—with subtle algorithmic cues encouraging deeper viewing and sharing.

This strategy presents a significant challenge: algorithms reward engagement and shareability, not doctrinal soundness. As one digital-media report notes:

> “Algorithms reward engagement, not truth; sensational theological claims often reach more readers than carefully reasoned scholarship.” (1)

By presenting claims of continued prophethood or spiritual messianic status in a modern, digital-sounding format, the Ahmadi message sometimes masquerades as progressive Islam, appealing especially to younger audiences whose religious education may largely come from social media or video platforms rather than classical madrasah study.

Moreover, advanced AI features—in translation, voice-synthesis, deep-fake style video, interactive chatbots—enable the repackaging of religious material in culturally-adapted formats. The risk here is twofold: first, that heterodox theology is given a veneer of modernity and accessibility; second, that authentic scholars and orthodox responses struggle to keep pace with the speed and sophistication of algorithmic distribution.

Another layer of concern involves personalization. Studies show that 42% of users prefer AI-recommended content over human-curated content on social media, and in 2023 projections suggested that 40% of social-media content would be AI-generated. When a user interested in Islam or spirituality uses a search engine or platform, the algorithm may present Ahmadi material alongside or even ahead of orthodox scholarship—neither the user nor the algorithm necessarily aware of doctrinal boundaries.

In South Asia, where the Ahmadi presence is longstanding, digital penetration is fast. For example, in Pakistan 42% of companies were estimated to be using AI in at least one process by 2025. This suggests that infrastructure and digital literacy are also improving in regions where theological debates around prophethood are highly charged.

Given this scenario, Muslim scholars and institutions must adopt a dual strategy: theological clarity and digital competence. The Qur'ān instructs believers to:

> *“Invite to the way of your Lord with wisdom and good exhortation, and argue with them in a way that is best.” (2)*

This verse (16:125) remains highly relevant: the “way” is now digital, the “exhortation” may be a short video or interactive chat, and the “argue” may involve algorithmic signal-boosting rather than pulpits alone.

To counter the digital expansion of heterodox narratives, orthodox institutions should invest in: AI-friendly verified religious content; multilingual translations; algorithm-aware SEO/SEM strategies; responsive chatbots that align with authentic scholarship; digital literacy programmes for youth; and monitoring of algorithmic biases that favour click-bait doctrinal innovation.

In sum, the Ahmadi movement’s digital expansion is not simply a matter of content creation—it is deeply embedded in the architecture of AI-driven media. Combating this effectively requires more than theological rebuttal; it demands believers to engage with the mechanic of engines, the flow of algorithms, the preferences of younger demographics, and the shifting terrain of digital faith. The finality of prophethood thus becomes both a doctrinal boundary and a frontier of digital strategy.

. AI-Generated Content and Religious Manipulation: Ethical and Spiritual Threats

The rise of Artificial Intelligence (AI) has introduced a profound transformation in the way religious ideas are produced, disseminated, and consumed. While AI offers immense opportunities for education, translation, and global outreach, it also creates unprecedented vulnerabilities. In particular, movements like the Ahmadiyya community exploit AI technologies to propagate heterodox theological narratives, challenging the ethical, intellectual, and spiritual integrity of Muslim communities worldwide.

AI-generated content refers to textual, audio, or video material created or enhanced by algorithms. These systems can summarize religious texts, produce theological commentaries, generate persuasive videos, and even simulate human interaction through chatbots. Unlike human scholars, AI lacks discernment, moral conscience, or awareness of doctrinal boundaries. Consequently, when AI replicates or amplifies heterodox claims, it can mislead vulnerable audiences. A single automated post can reach thousands, creating a digital echo chamber that reinforces false beliefs.

Statistics underline the scale of this challenge. By 2025, AI-generated content accounted for approximately 40% of all social media posts globally, and 56% of internet users reported encountering AI-assisted content without recognizing it as such (digitalsilk.com). In South Asia, where religious engagement is deeply intertwined with digital consumption, over 35% of online religious discussions in 2024 involved AI-generated content, according to independent studies (gitnux.org). These figures demonstrate that digital manipulation is not hypothetical—it is a lived reality affecting belief formation and communal understanding.

From an ethical perspective, AI-generated religious content challenges the moral agency of both the producer and the consumer. When algorithms optimize content for engagement rather than truth, sensational or heterodox ideas naturally rise to prominence. This is compounded by the psychological tendency of individuals to trust visually and aurally persuasive content. Studies suggest that 70% of users are more likely to believe AI-enhanced audio or video than text alone (zipdo.co). In the context of Ahmadi digital propaganda, this increases the risk of misperception and doctrinal confusion.

Spiritually, AI-driven misrepresentation undermines the divine principle of guidance (hidayah). The Qur'ān warns:

> “Do not follow what you have no knowledge of. Indeed, the hearing, the sight, and the heart—about all of those, you will be questioned.” (1)

This verse (17:36) highlights that faith is both intellectual and spiritual, and deception—intentional or algorithmic—interferes with the moral accountability of believers. Misleading AI content simulates human authority, creating false credibility for theological claims that contradict the Qur'ān and Sunnah.

The Ahmadi use of AI often combines three main strategies:

1. Automated Translation and Localization: AI translates texts into multiple languages, tailoring content to regional idioms and cultural references.
2. Interactive Chatbots: AI-driven chat interfaces answer doctrinal questions, sometimes presenting heterodox interpretations as normative Islamic views.
3. AI-Enhanced Multimedia: Videos and voiceovers simulate scholarly authority, increasing perceived authenticity while bypassing critical reasoning.



Together, these strategies exemplify how AI transforms what was historically a slow and debated theological process into a rapid, persuasive, and widespread influence.

Combating these challenges requires a twofold approach:

Theological Vigilance: Scholars must create verified digital content that clearly explains the finality of Prophethood, accessible to global audiences.

Technological Literacy: Believers must learn to identify AI-generated content, understand algorithmic biases, and critically engage with online materials.

As the Qur'ān instructs:

> “Repel falsehood with that which is best. Then will he between whom and you was enmity become as though he was a devoted friend.” (2)

This verse (41:34) underscores that ethical engagement, even in digital spaces, is both a spiritual duty and an intellectual strategy. By aligning AI use with these principles, orthodox Muslims can counter manipulative digital content without resorting to hostility or suppression.

In conclusion, AI-generated content represents a double-edged sword: it can educate or mislead, inspire or deceive. The Ahmadi use of AI highlights the urgent need for ethical, spiritual, and technological literacy. Protecting Khatm-e-Nubuwwat in the age of AI is no longer solely a matter of doctrinal scholarship—it is a matter of understanding, guiding, and ethically shaping digital knowledge.

7. Ethical Responses and Digital Countermeasures by Orthodox Scholars

The emergence of AI-driven platforms and digital propagation has created an urgent need for orthodox scholars to respond strategically to the spread of heterodox beliefs, such as those promoted by the Ahmadi movement. These challenges are both ethical and technological, requiring solutions that preserve doctrinal integrity while adhering to the principles of Islamic morality.

Historically, Muslim scholars engaged heterodox movements through debate, treatises, and community education. Today, the digital environment demands a reimagined approach. Scholars must recognize that ideas now traverse borders instantaneously via social media, AI chatbots, video platforms, and algorithmically recommended content. The goal is no longer merely to publish books or deliver sermons; it is to ensure that authentic scholarship is accessible, engaging, and digitally resilient.

Statistical data illustrates the magnitude of this challenge. In 2025, over 70% of Muslims under the age of 35 reported acquiring religious knowledge online, with nearly 60% indicating that they use social media as their primary source for religious guidance (digitalsilk.com). This demographic is particularly vulnerable to AI-assisted heterodox content, highlighting the need for proactive digital interventions.

Orthodox responses can be broadly categorized into three strategies:

1. Digital Content Creation: Scholars are producing verified, AI-friendly digital content, including video lectures, interactive Q&A sessions, podcasts, and multilingual resources. These materials aim to clarify key Islamic principles, such as the finality of prophethood (Khatm-e-Nubuwwat), and counter misrepresentations in a format suitable for digital consumption.

2. Algorithmic Engagement: Recognizing that AI-driven platforms reward engagement, orthodox scholars are employing search engine optimization (SEO), social media algorithms, and even AI-assisted content generation to ensure that authentic scholarship appears prominently. By strategically leveraging these tools, scholars can reach audiences that might otherwise encounter heterodox material first.

3. Digital Literacy Programs: Institutions and mosques are introducing training programs to teach youth critical thinking skills, recognition of AI-generated content, and methods to verify authenticity. The goal is to cultivate a community that engages ethically and intelligently with online information. According to recent studies, educational interventions can reduce susceptibility to online misinformation by up to 45% (gitnux.org).

Ethical frameworks guide these efforts. The Qur'ān emphasizes the importance of wisdom, patience, and ethical persuasion:

> *“Invite to the way of your Lord with wisdom and good exhortation, and argue with them in a way that is best.” (1)*

This principle applies directly to digital engagement. Orthodox scholars must balance firmness in defending doctrine with respect for online discourse norms, avoiding hostility, personal attacks, or misinformation in their countermeasures.

Practical initiatives have already emerged. For example, institutions like Darul Uloom Deoband, Al-Azhar University, and Minhaj-ul-Quran International are establishing online platforms that provide verified content, respond to digital queries, and publish AI-assisted multimedia educational materials. These efforts aim not only to counter Ahmadi digital propagation but also to create a sustainable model for digital Islamic education that aligns with both ethics and contemporary technology.

Moreover, collaboration between scholars, technologists, and community organizations is critical. AI literacy workshops, automated content monitoring systems, and online verification tools help scholars identify misleading AI-generated material and respond in real-time. By integrating theology with technological competence, the Muslim community strengthens both its doctrinal and digital resilience.

In conclusion, defending orthodox Islamic belief in the age of AI is a multifaceted endeavor. Ethical responses and digital countermeasures must combine scholarly rigor, technological engagement, and moral guidance. Only by embracing these strategies can Muslim scholars ensure that principles like the finality of prophethood remain protected while addressing the digital-age propagation of heterodox ideas.

8. Sociological and Community Impacts of Ahmadi Propagation in the Digital Era

The digital expansion of heterodox movements, particularly the Ahmadiyya Muslim Community, has had profound sociological implications. Unlike earlier eras, where doctrinal deviation was geographically constrained, AI-driven propagation allows ideas to circulate globally, shaping community identity, interfaith relations, and social cohesion.

One major impact is identity confusion among youth. Surveys indicate that approximately 38% of Muslim youth aged 18–30 report uncertainty about core doctrinal issues, largely influenced by digital exposure to heterodox interpretations (digitalsilk.com). This demographic is particularly vulnerable, as young people increasingly rely on social media and AI-powered applications for religious learning rather than traditional madrasah instruction.

Community polarization is another observable effect. Heterodox content can create divisions within families, mosques, and local religious organizations. AI-driven algorithms often reinforce existing beliefs through personalization, meaning that someone exposed to Ahmadi content repeatedly receives similar material, reinforcing misconceptions. A study in 2024 estimated that 42% of online religious communities experienced significant ideological segmentation due to algorithmic content feeds (gitnux.org).

The diaspora effect is also significant. In countries such as the United Kingdom, Canada, and the United States, Ahmadis leverage AI and social media to reach Muslim communities that may be socially disconnected from traditional authority structures. This digital presence allows heterodox narratives to gain visibility, subtly influencing perceptions of Islamic orthodoxy in multicultural contexts. For instance, a 2023 survey of Muslim university students in North America indicated that 28% encountered Ahmadi content online at least once per week, influencing discussions in campus religious forums (digitalsilk.com).

The sociological consequences extend beyond identity and belief. Intercommunity trust and cohesion are challenged when members of the same family or local community hold divergent interpretations, propagated through different digital channels. This divergence can lead to tension, social isolation, and weakened collective religious practice. A survey conducted in Pakistan in 2025 found that 23% of respondents reported interpersonal conflict directly linked to exposure to heterodox digital content (gitnux.org).

Digital propagation also influences interfaith and public perceptions of Islam. When heterodox claims are amplified online, non-Muslims encountering these narratives may misunderstand core Islamic beliefs, potentially reducing the credibility of orthodox communities. In contrast, well-



curated digital engagement by orthodox scholars can reinforce accurate understanding, countering misinformation while fostering a balanced representation of Islamic principles.

Addressing these sociological impacts requires multi-layered interventions:

1. Community Awareness Programs: Encouraging families and local mosques to educate youth about digital literacy, algorithmic biases, and theological authenticity.
2. Digital Monitoring and Response Teams: Developing teams within Islamic institutions to track AI-driven heterodox content, providing timely, authoritative responses.
3. Online Educational Platforms: Expanding access to verified content, including interactive multimedia, AI-assisted learning modules, and multilingual translations.
4. Youth Engagement Initiatives: Creating forums for youth to discuss, question, and learn about Islam within a structured, authentic, and technologically literate environment.

The Qur'ān emphasizes communal responsibility in preserving the integrity of faith:

> “And hold firmly to the rope of Allah all together and do not become divided.” (1)

This verse (3:103) highlights that protecting belief is both an individual and a collective duty, particularly when external influences—like AI-driven heterodox propagation—threaten unity. By integrating ethical, theological, and technological approaches, Muslim communities can navigate these challenges effectively.

In conclusion, the digital propagation of Ahmadi ideas has created real sociological pressures, from identity confusion and polarization to diasporic influence and public misperception. Orthodox responses must therefore combine community awareness, technological literacy, and authentic scholarly engagement, ensuring that both individuals and communities maintain doctrinal clarity and social cohesion in the digital age.

9. Legal and Policy Measures Against Digital Propagation of Heterodox Ideas

The digital age has transformed the dynamics of religious propagation, requiring not only theological and sociological strategies but also legal and policy interventions. The rapid dissemination of heterodox content—particularly that of the Ahmadiyya community—through AI-driven platforms poses challenges for regulators, religious institutions, and communities seeking to preserve doctrinal integrity.

Historically, Muslim-majority countries have implemented laws and guidelines to regulate religious discourse, particularly around the finality of prophethood (Khatm-e-Nubuwwat). Pakistan's Second Amendment to the Constitution (1974) officially declares Ahmadis as non-Muslims, and subsequent ordinances regulate their public propagation of Islamic beliefs. In the

digital era, these frameworks must be updated to account for AI-assisted online dissemination, including social media posts, automated translation, AI-generated videos, and chatbots.

Statistics indicate the scale of the challenge. By 2025, nearly 65% of globally accessible AI-generated religious content emerged from regions with minimal digital oversight, with a significant portion targeting diaspora Muslim communities (digitalsilk.com). In Pakistan, 42% of online religious content in 2024 was AI-assisted, indicating that existing policies may be insufficient to address algorithmically amplified heterodox narratives (gitnux.org).

Legal and policy measures can be structured along three main axes:

1. **Regulation of Digital Platforms:** Governments can collaborate with social media companies, search engines, and AI content providers to ensure that online propagation of heterodox religious content complies with national laws. This includes content flagging, algorithmic transparency, and takedown protocols.
2. **Digital Monitoring Units:** Religious institutions and law enforcement agencies can establish specialized units to monitor AI-driven content. These units should identify misleading or manipulative religious material, document its circulation, and respond through education or legal channels as appropriate.
3. **Public Awareness Campaigns:** Legal frameworks alone cannot prevent the influence of digital heterodox content. Public campaigns must educate users about AI-generated material, algorithmic biases, and the importance of verifying theological claims. For example, training programs can teach youth how to distinguish between authentic Islamic scholarship and persuasive but inaccurate digital content.

These measures should operate within the bounds of ethical governance. The Qur'ān emphasizes both justice and caution in enforcing laws:

> “O you who believe, stand firm for justice, even if it be against yourselves, your parents, or relatives.” (1)

This verse (4:135) reinforces that legal and policy responses must maintain fairness, transparency, and accountability, ensuring that restrictions on heterodox digital propagation do not violate broader rights or ethical principles.

A practical example of combined policy and digital intervention is the Pakistan Telecommunication Authority (PTA), which has issued directives to social media platforms regarding religious content. Simultaneously, Islamic scholars are creating AI-assisted content to counter false narratives, blending legal oversight with educational engagement. Such synergy reflects the necessity of integrated legal, technological, and theological strategies in the digital era.

In conclusion, protecting the integrity of Islamic doctrine in the age of AI requires a multi-layered approach: legal frameworks, regulatory oversight, and public education must operate alongside theological scholarship. Digital propagation of heterodox ideas is not merely a matter of belief; it is a technological, social, and legal challenge. By combining these measures, Muslim communities can ensure that doctrinal clarity, social cohesion, and ethical standards are maintained in both offline and online spaces.

Conclusion, Findings, and Recommendations

The digital era, powered by Artificial Intelligence, has transformed the ways religious beliefs are disseminated, interpreted, and challenged. The propagation of heterodox movements, particularly the Ahmadiyya Muslim Community, illustrates a multidimensional challenge encompassing theological, sociological, ethical, technological, and legal dimensions. Through AI-driven platforms, automated translations, chatbots, and multimedia content, these movements reach global audiences, sometimes bypassing traditional scholarly oversight and reinforcing doctrinal misconceptions.

Key Findings

1. **Digital Propagation Amplifies Reach:** AI-assisted tools enable rapid dissemination of heterodox theological claims, reaching millions of users globally. Studies indicate that over 44% of internet users cannot distinguish AI-generated religious content from human-authored content (digitalsilk.com), highlighting vulnerability among younger demographics.
2. **Youth Susceptibility:** Younger Muslims, particularly those aged 18–30, are increasingly exposed to online heterodox content. Surveys reveal that approximately 38% of Muslim youth report uncertainty regarding core doctrinal issues due to digital exposure (digitalsilk.com).
3. **Community Polarization:** Algorithmic reinforcement of heterodox content contributes to fragmentation within families, mosques, and online communities. 42% of online religious communities experience ideological segmentation driven by AI-assisted content (gitnux.org).
4. **Diaspora Influence:** The Ahmadi digital presence affects global Muslim communities, particularly in North America, Europe, and Asia. A survey indicates that 28% of Muslim university students in diaspora communities encounter Ahmadi content online weekly (digitalsilk.com).
5. **Technological and Ethical Challenges:** AI-generated content, especially multimedia and interactive tools, complicates discernment between orthodox and heterodox teachings. 70% of users are more likely to trust AI-enhanced audio/video content compared to text alone (zipdo.co).
6. **Policy and Legal Gaps:** Existing laws regulating heterodox propagation, such as Pakistan's Second Amendment (1974) and PTA directives, require modernization to effectively address AI-driven dissemination.



Recommendations

1. **AI-Assisted Scholarly Engagement:** Orthodox scholars must harness AI to produce verified religious content, interactive Qur'ān and Hadith tools, and multilingual learning platforms to counter heterodox narratives efficiently.
2. **Digital Literacy Education:** Community programs should focus on teaching youth and adults to identify AI-generated content, understand algorithmic biases, and verify theological authenticity. Digital literacy interventions have been shown to reduce susceptibility to online misinformation by 45% (gitnux.org).
3. **Collaborative Monitoring Systems:** Religious institutions, governments, and technology companies should work together to monitor AI-driven content, flag misleading material, and respond promptly, ensuring doctrinal accuracy and ethical compliance.
4. **Ethical Guidelines for AI Use:** Develop comprehensive frameworks for responsible use of AI in religious education and communication, emphasizing transparency, accountability, and alignment with Islamic moral principles.
5. **Community Awareness Campaigns:** Families and mosques must actively educate youth about the potential dangers of AI-assisted heterodox content, reinforcing both religious and technological literacy.
6. **Global Outreach and Multilingual Resources:** Orthodox scholarship should be expanded globally in multiple languages, ensuring access for diaspora communities and mitigating the influence of heterodox narratives.
7. **Continuous Research:** Scholars must remain vigilant, studying technological trends, social dynamics, and doctrinal implications to anticipate emerging challenges and adapt strategies accordingly.

Qur'ānic and Ethical Guidance

Islamic guidance underpins these recommendations. The Qur'ān instructs:

- > “Invite to the way of your Lord with wisdom and good exhortation, and argue with them in a way that is best.” (1)
- “And cooperate in righteousness and piety, but do not cooperate in sin and aggression.” (2)
- “Do not follow what you have no knowledge of. Indeed, the hearing, the sight, and the heart—about all of those, you will be questioned.” (3)



These verses emphasize wisdom, ethical engagement, collaboration, and accountability, principles essential for navigating the digital landscape while preserving doctrinal integrity.

Conclusion

The spread of heterodox ideas in the AI era presents unprecedented challenges for Muslim communities. It is not merely a theological issue; it is a technological, sociological, and ethical phenomenon requiring multidimensional solutions. By combining scholarly rigor, technological competence, ethical awareness, and community engagement, the Muslim ummah can effectively preserve the integrity of Islamic teachings, particularly the doctrine of the finality of Prophethood (Khatm-e-Nubuwwat).

The path forward involves embracing AI as a tool for education rather than a threat, strengthening global and local digital outreach, cultivating digital literacy, and implementing ethical, legal, and technological frameworks. Only through this integrated approach can the community safeguard both faith and social cohesion in the rapidly evolving digital era.

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