

An Analytical Study of the Educational and Welfare Services at the *Sha'bān Khatm-e-Nabuwat* Institute

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Abstract

Allah Almighty bestowed the seal of prophethood upon the beloved Prophet Muhammad (peace be upon him), and in the Quran, He took it upon Himself to safeguard this honor until the Day of Judgment: "Muhammad is not the father of any of your men, but he is the Messenger of Allah and the Seal of the Prophets" (Quran, Al-Ahzab 33:40). This profound honor and responsibility ensure that no one can ever challenge or alter the finality of prophethood, as Allah Himself has guaranteed its protection. In pursuit of this sacred mission, the "Shuban Khatm-e-Nubuwwat Institute" dedicates its full efforts and resources to protecting the finality of prophethood. The institute is tirelessly working day and night to guide and support individuals who have converted from Qadianism to Islam, assisting them in their religious, social, and economic development. Their work involves not only providing proper Islamic education and guidance but also offering educational support, healthcare services, and employment opportunities to help these individuals lead dignified lives within society.



The organization's efforts are focused on clarifying the misconceptions of Qadianism and promoting the true teachings of Islam. Key initiatives include educational assistance, healthcare provisions, and job opportunities, which collectively bring significant positive changes to the lives of converts from Qadianism. This paper aims to provide a comprehensive overview of the Shuban Khatm-e-Nubuwwat Institute's activities and their impact, highlighting how their endeavors have led many to embrace Islam and live a positive and fulfilling life.

Keywords: Shuban Khatm-e-Nubuwwat, Islam , Mufti Muhammad Hassan, Maulana Munir Ahmed Alvi, Namos e Resalat

Introduction

The study employs a mixed-methods approach, combining qualitative interviews with stakeholders and quantitative analysis of service impact metrics. Data from contemporary platforms and traditional outreach methods are compared to assess effectiveness and reach.

Educational Initiatives

The Shaban Khatm-e-Nabuwwat Institute offers a range of educational programs tailored to both traditional and modern platforms. These include Quranic studies, language courses, and vocational training aimed at empowering individuals from diverse backgrounds.

Welfare Services

In addition to education, the Institute provides comprehensive welfare services. These encompass healthcare support, financial aid programs, and social welfare initiatives aimed at improving the quality of life for beneficiaries.

Introduction of Faith of Khatm-e-Nabuwwat

The center and pivot of faith and mission is the person of the Prophet Muhammad Mustafa Ahmad, the Seal of the Prophets. It is an established

fact that the finality of Prophethood is the foundation and basis of faith. There is no room for any shadow or subordinate prophet in this belief. Any weakness or slightest doubt in this creed pulls one out from the light and into the abyss of disgrace and misguidance. This is because the finality of Prophethood is the ultimate manifestation of the dignity of the Prophet's mission. It is the greatest blessing that has sealed the universality and perpetuity of the Messenger of God. Just as the general mercy of the Prophet encompasses humans, jinn, animals, and plants, likewise, his complete Prophethood encompasses the entire universe. The greatness and elevation of the Prophet have covered both time and space. The dominance of truth over all the religions of the world is evidence of the finality of Prophethood.

In the present era, the youth of the finality of Prophethood have emerged as protectors of the Messenger of God. They are seen defending the blessed personality of the Prophet on all forums, whether in modern educational institutions or religious seminaries, whether in the legal enforcement of the sanctity of Prophethood, on the internet, or social media. They are ready on every front to protect the finality of Prophethood. They are the vanguard, who, utilizing contemporary demands and technology, are seen working effectively. Sensing the dangers posed by the deniers of the finality of Prophethood, the youth of the finality of Prophethood decided to defeat them on all forums by utilizing their abilities. With the special grace of Allah, the Lord of Honor, and divine assistance, their task was made easy. Wherever the deniers of the finality of Prophethood were busy and active in trying to create a breach in the mantle of Prophethood, the youth of the finality of Prophethood stood firm like a wall of lead, nullifying all their efforts. The Prophet of Islam is the last Messenger of Allah. After him, there is no other prophet, nor will there be.¹

”مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رَّسُولَ اللَّهِ وَخَاتَمَ النَّبِيِّينَ-وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا.”²

Muhammad is not the father of any Of your men, but (he is) The Apostle of God, And the Seal of the Prophets: And God has full .knowledge Of all things

”عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَجْمَلَهُ إِلَّا مَوْضِعَ لَبْنَةٍ مِنْ زَاوِيَةٍ فَجَعَلَ النَّاسُ يَطُوفُونَ بِهِ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ هَلَّا وُضِعَتْ هَذِهِ اللَّبْنَةُ قَالَ فَأَنَا اللَّبْنَةُ وَأَنَا خَاتِمُ النَّبِيِّينَ”³

"It is like a person who built a house, made it excellent, adorned, and decorated it, but left a space for one brick in one corner. People came in crowds, admired it, and kept saying, 'Why was this space for one brick left empty? It should have been completed.' So, I filled that space, and with me, the structure of Prophethood was completed, and I am the Seal of the Prophets." The finality of Prophethood is a fundamental and essential belief in Islam. Without it, faith cannot be complete. More than 30 verses of the Quran have been cited here. Otherwise, there are over 100 Quranic evidences regarding the finality of Prophethood, and similarly, there are over 200 hadiths that explained the sensitivity and importance of the finality of Prophethood. Given the nature of this essay, it was not possible to cover all the verses and hadiths. Selected verses and hadiths have been compiled, as even a single verse of the Quran holds the status of definitive ruling. Over 100 verses have been cited to emphasize the importance of the finality of Prophethood.

Introductory review of the beginning and evolution of Shuban Khatm-e-Nabuwwat

In this chapter, an introductory review of the inception and evolution of the youth of the finality of Prophethood is provided. The term 'youth' (Shuban) is first introduced, read with a damma (Shuban), meaning 'young people'. In the present age, among other mischiefs, the conspiracies of the deniers of the finality of Prophethood are increasing. If we closely examine the tactics of the contemporary deniers of the finality of Prophethood, it becomes evident that

their efforts are focused on various spheres of life, particularly modern educational institutions. Considering this, in 2004, Hazrat Maulana Mufti Muhammad Hassan Sahib (may Allah protect him) appointed Maulana Syed Anis Ahmed Shah Sahib, who was a student at the time, to undertake a course on the finality of Prophethood in Chiniot under Hazrat Maulana Manzoor Ahmed Chinioti (may Allah have mercy on him). Therefore, he completed the course there and learned the methods of working among the Qadianis. To assist him, Hazrat Maulana Mufti Muhammad Hassan Sahib (may Allah protect him) formed a team of several individuals, including Maulana Munir Ahmed Alvi, Maulana Muhammad Madani, Maulana Ahmed Ali, and Mufti Saifullah Tahir, to start working from the Township area in Lahore, which had become a center of Qadiani activities at the time. Thus, this movement began through the collective efforts and endeavors of a few students from religious seminaries. Consequently, on the formation by Hazrat Maulana Mufti Muhammad Hassan Sahib (may Allah protect him), these individuals formally started raising awareness among the public in the Township area of Lahore through schools, academies, and meetings. As this effort expanded, the name "Tehuffuz-e-Khatm-e-Nubuwwat Students Federation" was proposed to further enhance the scope of their work. After some time, with the consultation and permission of Hazrat Mufti Muhammad Hassan Sahib (may he be preserved), an organization named "Shuban Khatm-e-Nubuwwat"⁴ was officially founded in 2007.

Subsequently, people from various fields joined this great work and mission, and the efforts began to flourish further. Utilizing the skills of these individuals, various departments were formed. Today, these departments are seen defending the finality of Prophethood in an organized manner and upholding the sanctity of the Prophet ﷺ.

Shuban Khatm-e-Nubuwwat is a dynamic institution whose primary objective is to unite the Muslim community under the banner of the finality of

Prophethood, regardless of sectarian differences, raise awareness among the youth about the sanctity of the Prophet ﷺ, and cultivate love for the Prophet ﷺ in the hearts of the community. The inclusion of talented young individuals, owing to the prayers of the elders, has played a significant role in strengthening this organization. These young people have excelled not only in religious education but also in contemporary education. As a result, they have, with the consultation of the elders, utilized modern means to make the outreach activities more effective. By using Twitter, Instagram, Facebook, and YouTube, they have successfully attracted the attention of the youth and, by leveraging their talents, have formed a youth force to counter the deniers of the finality of Prophethood. This organization has established a special place not only in mosques and madrassas but also among teachers, professors, doctors, and other modern institutions, where its numerous benefits are becoming evident. Given the potential threats from the deniers of the finality of Prophethood to the faith of young people in contemporary educational institutions, every effort has been made to secure these institutions. Through extracurricular activities like quiz programs, short courses on the finality of Prophethood, and rewards, children are encouraged and protected from the Qadiani fitna. The people assigned by the organization to these educational institutions generally serve voluntarily (fee sabilillah) as speakers. The organization also covers travel expenses, rewards distributed among children, and the cost of books. Moreover, women, along with men, are actively participating in this noble cause.

Location of Shuban Khatm-e-Nubuwwat

The current head office of the organization is near WAPDA Town, Lahore, while another center named "Al-Hasan Islamic Center" is located near Ferozepur Road, Kahna (Central Park Society). The current area covers five kanals.

Vision of Shuban Khatm-e-Nubuwwat

- The noble cause of protecting the finality of Prophethood and the sanctity of the Prophet ﷺ should become so ingrained in the hearts and minds of every Muslim that they become helpers and supporters of this great mission, filled with true love for the Prophet ﷺ and mutual unity.
- The activities of all kinds of deniers of the finality of Prophethood and blasphemers of the Prophet should be exposed in a proper manner, and the difference between the followers of Islam and the deniers of the finality of Prophethood should become clear to other religions.
- Priority should be given to inviting the deniers of the finality of Prophethood to Islam, so that they may recognize their misguidance and accept Islam, while also preparing necessary information about other religions and sects, so they can be invited to Islam as needed. However, the main focus should remain on the finality of Prophethood. Additionally, the new converts should be trained in such a way that they become exemplary members of the Muslim community.
 1. Meaning and interpretation should be such that there is no room for doubt.
 2. Actions, words, and deeds should be adorned with love.
 3. Rise above sectarian, group, and all kinds of prejudices.
 4. At the very least, do not oppose this mission.
 5. Those who deny the finality of Prophethood, especially Qadianis and other mischief-makers (who assist them and whose disbelief is agreed upon by scholars) should be invited to Islam.
 6. Utilize all available resources as appropriate to the occasion.
 7. Teachings of the esteemed teacher: "The main field should remain the finality of Prophethood, but occasionally sweep around it."⁵

Final Structure of Shaban Khat Nabubat

The administration of the Shaban Khatm-e-Nabuwat organization operates under a structure where the chief supervisor oversees everything. The

supervisor carries out all tasks in collaboration with the council. Under the council, there is a central leader who receives information from the vice leader. The vice leader oversees the central, provincial, district, tehsil, and unit officials. The founder of Shaban Khatm-e-Nabuwwat, Maulana Mufti Hasan, was so deeply concerned about the issue of Khatm-e-Nabuwwat (Finality of Prophethood) that he could not remain idle. Therefore, he instilled the importance and urgency of this cause in his students, resulting in those students joining him in this mission. Consequently, wherever Qadianis were working, these young men ensured the defense of Khatm-e-Nabuwwat in those areas, liberating many people from the servitude of Mirza and making them loyal to the Prophet Muhammad (PBUH). Gradually, this organization is becoming popular among the youth, who are offering their skills and abilities voluntarily for the sake of the Prophet Muhammad (PBUH). This is why they are successfully curbing Qadiani mischief in both religious and contemporary educational institutions by ensuring the defense of Khatm-e-Nabuwwat.⁶

Introduction to Shaban Khatm-e-Nabuwwat Membership

Shaban Khatm-e-Nabuwwat is constantly striving for the propagation of Islam and the protection of Khatm-e-Nabuwwat. In this effort, they visit mosques, religious schools, markets, and educational institutions to spread the light of truth and protect against the conspiracies of those who deny the finality of Prophethood. When people are ready to follow the truth, the members of Shaban Khatm-e-Nabuwwat enroll them through membership forms. A form is issued for membership, filled out, and new members are included in this noble work of protecting the honor of the Prophet, thus becoming eligible for the pleasure of the Prophet Muhammad (PBUH).

Methodology of Shaban Khatm-e-Nabuwwat's Invitation

Shaban Khatm-e-Nabuwwat, the organization dedicated to the propagation of Islam, begins by organizing programs or sessions where the importance of

the belief in Khatm-e-Nabuwwat, its definition, relevant Hadiths, Quranic verses, the conspiracies of the deniers of Khatm-e-Nabuwwat during the times of the Companions, their prevention, the consensus of the Companions, the introduction and mischief of contemporary deniers of Khatm-e-Nabuwwat, the responsibilities of the Muslim Ummah, the products of Qadianis, and their boycott are discussed. These programs are held in religious schools, mosques, schools, colleges, universities, hospitals, and even markets. At the end of the program, an announcement is made inviting participants to join, and forms are provided. Those who fill out these forms become members of Shaban Khatm-e-Nabuwwat. These forms are then scrutinized and sent to relevant departmental members. For instance, if a program is held in a mosque attended by traders, teachers, students, and doctors, their respective forms are handed over to the corresponding departments. Each sector has its own organizational structure; for example, educational forms are collected separately for teachers and students and they are trained accordingly through the SCF department. Teachers are trained to become speakers, and everyone is prepared according to their education and abilities for the tasks assigned to them. If a member joins as a visitor, they are given visitor training. These departments fall under different sub-departments of the SCF. The organization then sends them to TNS (Training and Selection). TNS trains teachers, students, visitors, etc., through the LMS (Learning Management System). For example, if someone wants to serve as a speaker, they first undergo an LMS interview to show their abilities. They are then provided with a trainer, given instructions, oriented, and then go through a foundational course, departmental course, FAQs, and an online or onsite demo. Based on their abilities, they are assigned tasks in their city or area. Each sector, such as teachers, students, traders, etc., is given assignments according to their roles.

Introduction to Shaban Khatm-e-Nabuwwat Leaders

Shaban Khatm-e-Nabuwwat is an organization founded by individuals whose past is unblemished, present adorned with religious dedication, and who are tirelessly engaged in obedience to Allah and the defense of Khatm-e-Nabuwwat. These individuals carry the pain of the Muslim Ummah in their hearts and represent Islam at research, movement, educational, organizational, and communicational levels, despite limited material and economic resources. Their lives reflect the Quranic verse:

"Among the believers are men who have been true to their covenant with Allah. Some of them have fulfilled their vow, and some of them are still waiting."⁷

Here is an introduction to the leaders connected to this noble effort (defense of Khatm-e-Nabuwwat):

1. Hazrat Maulana Mufti Muhammad Hasan Sahib (Patron-in-Chief, Shaban Khatm-e-Nabuwwat)
2. Maulana Mahmood Mian (Patron-in-Chief, Shaban Khatm-e-Nabuwwat)
3. Hazrat Maulana Abdul Haq Khan Bashir Sahib (Patron, Shaban Khatm-e-Nabuwwat, Punjab)
4. Hazrat Maulana Anwar Bashir Sahib (Patron, Shaban Khatm-e-Nabuwwat, Sindh)
5. Hazrat Dr. Fida Muhammad Sahib (Patron, Shaban Khatm-e-Nabuwwat, Khyber Pakhtunkhwa)

Hazrat Maulana Mufti Muhammad Hassan Sahib (Patron-in-Chief, Shaban Khatm-e-Nabuwwat)

Hazrat Mufti Hassan Sahib (may Allah have mercy on him) was a migrant. He was originally from the Mewat region of India. He migrated from India and settled in the Rasoolpura area on the outskirts of Lahore, which became his ancestral region. Hazrat's father was born in India and later migrated to Lahore. After completing his Hadith course, he spent time with Qazi Hameedullah Khan Sahib (may Allah have mercy on him) in Gujranwala for

further studies. He completed his studies under Qazi Sahib guidance and began teaching. After two years, on the recommendation of his respected teacher, Hazrat taught at another institution. He then returned to Lahore.

At Jamia Muhammadiyah, where Hazrat had studied, his esteemed teacher Qazi Rasoolullah Sahib (may Allah have mercy on him) passed away in Ramadan. Hazrat started teaching there, and the number of students continued to increase. In 2003 or 2004, Allah Almighty brought Hazrat to teach at Jamia Madania Jadeed. He continues to teach at both institutions, teaching at Jamia Muhammadiyah in the morning and then going to Jamia Madania Jadeed for further teaching duties. He is a Hadith teacher at Jamia Madania Jadeed, where he teaches Tirmidhi Sharif and Abu Dawood Sharif. At Jamia Muhammadiyah, he teaches Bukhari Sharif, and at Jamia Ashrafia, he teaches Ibn Majah Sharif.

His scholarly works include:

- Sarf Al-Aziz
- Al-Alamat Al-Nahwiya
- Tawzeeh Al-Nahw
- Khushbu Wala Aqeedah
- Aqeedah Hayat Al-Nabi (PBUH)
- Hazrat's Speeches
- Malfoozat Hassana
- Majalis Hassana (in two volumes)⁸

These books are considered his best contributions and are essential for every Muslim.

Hazrat Maulana Syed Anees Ahmed Shah Sahib (Central Ameer):

Hometown: His hometown is Sargodha city, where he grew up and has many fond memories. He belongs to the Syed family. Birth: He was born on April 11, 1984, in Sargodha city.

At the end of the academic year at Jamia Muhammadiyah, Ustadh Al-Manazireen, Raees Al-Manazireen Safir Khatm-e-Nubuwwat Hazrat Allama Manzoor Ahmed Chinioti (may Allah have mercy on him) visited and delivered an excellent lecture on Mirzaiyat. He then invited them to a fifteen-day course on the protection of Khatm-e-Nubuwwat and refutation of Mirzaiyat.

Maulana Munir Ahmed Alvi (Naib Ameer)

He was concerned about his self-reformation, so for his spiritual and inner reformation, he first took the pledge (Bai'at) with Hazrat Maulana Sheikh Sufi Muhammad Sarwar Sahib and remained in his Bai'at from 2002 until his passing in 2018. After that, he took Bai'at with his respected teacher, Maulana Mufti Hassan Sahib. Inclination towards the Defense of Khatm-e-Nubuwwat:

Hazrat himself narrates that when he was studying in college, Qadianis invited him to accept their religion. He mentioned this in the preface of his book "Ahmadiyat Islam Kyun Nahi." This led him to turn towards the madrasa, and upon realizing the importance of this work, he decided to dedicate himself to it. He would take literature from the Khatm-e-Nubuwwat center and immerse himself in its study for hours, also participating in its dissemination and spreading it for the purpose of invitation. Considering this, Hazrat Maulana Mufti Hassan Sahib assigned him to work on refuting Qadianiyat. He started this work in 2006, receiving full support from his colleagues, including Hazrat Maulana Syed Anees Ahmed Sahib, Hazrat Maulana Mufti Kashif Sahib, Hazrat Maulana Ahmed Ali Sahib, and Hazrat Maulana Abdul Rauf Sahib. A few students also joined him in this mission. Since these students were not from Lahore, he introduced them in Lahore, organized their programs, and facilitated their meetings with senior scholars. This became part of his responsibilities.

Subsequently, he would go to the ranks of Qadianis, observe their movements, study their approach and invitation methods, understand their temperament and organization, and prioritize these tasks. He visited Rabwah multiple times, staying in their centers to closely observe their organizational work, then returned and planned his work accordingly, participating in meetings, etc. In 2007, he started working under the name "Shuban," previously working under the name "Student Protection of Khatm-e-Nubuwwat Federation." He remains associated with this name. His role in organizing and promoting Shuban has been significant.

He has authored over a hundred books through which he has raised awareness about Khatm-e-Nubuwwat.

Books:

- Imam Mahdi and the Fitna of Qadianiyat
- Ishq Khatam Al-Nabiyyin
- Ahmadiyah Islam Kyun Nahi
- Azmat-e-Rasool and Law of Blasphemy
- Why Qadianis are Kafirs?
- Qadiani Akhlaq

Their role in the judiciary and legislature is commendable, particularly those who have worked extensively on the legal defense of Khatm-e-Nubuwwat.⁹

[Respected Janab Tayyib Qureshi Saleh \(Advocate\):](#)

Janab Tayyib Qureshi Sahib is an advocate of the High Court Bar Association and Vice Chairman of the Tajdar Khatm-e-Nubuwwat Committee, Lahore. He is from Lahore city and began his educational journey there. He completed his matriculation in 2005 and his intermediate (pre-engineering) in 2007. He earned a BSc in Accounting and Finance from GC University in 2011 and pursued his law degree at Hameat-e-Islam Law College. Since then, he has been practicing law. He is currently a legal advisor for Shuban Khatm-e-Nubuwwat, Al-Khaf Education Trust, Markaz Sirajiya,

and KTV. He is a member of the Pakistan Bar Council until 2025 and a member of the Lahore High Court Bar Association for 2023-24. Additionally, Adnan Ahmed Chaudhry, former Assistant Attorney General of Pakistan, now practices as a lawyer at the High Court. He has completed Chartered Law. Mehr Tanveer Iftikhar Advocate High Court was Senior Vice President of the Lahore Bar Association from 2018 to 2019. Hafiz Wazir Ali Malik Advocate High Court is associated with Shuban Khatm-e-Nubuwwat and served as Secretary of the Gujranwala Bar Association for 2023-24.

The following positions are also held by lawyers associated with Shuban Khatm-e-Nubuwwat:

- Imran Butter Advocate High Court, member of Narowal Bar Association
- Waris Joiya Advocate High Court, member of Kasur Bar Association
- Farooq Raza Advocate High Court, member of Chiniot Bar Association
- Qazi Idrees Advocate High Court, member of Islamabad Bar Association
- Sarah Ali Khan Advocate High Court, Peshawar Bar Association
- Rai Basheer Ahmed Advocate Supreme Court of Pakistan
- Rana Arif Mahmood Advocate Supreme Court of Pakistan
- Hafiz Musab Rasool Advocate Supreme Court of Pakistan
- Rana Baligh-ur-Rehman Advocate High Court
- Rana Atique Ahmed Khan Advocate High Court
- Muhammad Shafiq Awan Advocate High Court
- Muhammad Shakeel Ghouri Advocate High Court
- Muhammad Shahbaz Joiya Advocate High Court
- Adil Riaz Advocate High Court
- Shuban Khatm-e-Nubuwwat Departments:

The following departments have been established within the institution of Shuban Khatm-e-Nubuwwat to manage its operations.

Sectors of Shuban Khatm-e-Nubuwwat:

Education

Under the education sector, it will be necessary to provide religious, modern, and vocational education in areas affected by Qadianism. Additionally, arrangements for free education for the children of new Muslims will be made with the assistance of the Shuban Educational Forum. Special attention will also be given to the training of individuals in these institutions.

Health

The objective of the health sector will be to provide free healthcare facilities in priority to areas affected by Qadianism, including free hospitals, dispensaries, medical camps, medicines, etc. Facilities for the treatment of new Muslims and beneficiaries of welfare will also be provided.

Clean Water Provision

Ensuring the availability of clean and potable water while considering regional needs will be a priority under this sector. To provide water facilities in any area, it will be necessary for the people of that area to fill out and submit the department's request form. After the survey team's report, the department will decide on installation. Equipment such as hand pumps, solar pumps, and water pumps will be included.

Financial Cooperation

The Shuban Khatam-e-Nabuwat institution not only provides protection but also takes responsibility for the welfare of new Muslims. It establishes examples of cooperation to reduce their difficulties by providing financial assistance to migrants and supporters.

Business and Employment

The Shuban Khatam-e-Nabuwat institution ensures employment opportunities for new Muslims, empowering them to stand on their own feet and restore their confidence. By providing them many opportunities in businesses and employment, it fosters their role as beneficial citizens of the country and the nation, aiming for their well-being and happiness in life.

Self-Employment Scheme

The objective of this sector is to provide opportunities for small-scale employment to new Muslims so that they can support their families. The department decides on the applicant's skill and experience to determine which business they should engage in. A loan is provided as an interest-free loan for self-employment, and efforts are made to adopt the brotherhood model according to the department's policy.

Employment

The objective of this sector is to provide employment opportunities for new Muslims so that they can support their families.

Qurbani Sacrifice

To alleviate the difficulties of new Muslims, the Qurbani Sacrifice program is initiated, ensuring their participation and contribution during Eid festivities and ensuring the supply of meat.

Natural Disasters

To address natural disasters, the Shuban Khatam-e-Nabuwat institution remains prepared at all times. It strives to reach out promptly for assistance to flood victims, earthquake survivors, and those affected by diseases like COVID-19, aiming to serve humanity in times of distress.

Monthly Ration Provision:

Ramadan Package:

Qurbani Sacrifice:

Natural Disasters: This sector works in affected areas by submitting an initial report to the central committee of the department to address the calamity.¹⁰

Department of Public Welfare Report (2022)								
Educational	Health	Financial support	Ration supply	Employment	Marriage support	New Muslim residence	Sacrifice	Natural disaster

						nce		ers

To prevent the open invitation and propagation of the Qadiani fitna (discord), scholars have been playing their role, along with the caravan of truth, in efforts to control this apostasy. However, these efforts have been serving as a temporary shield. Now, it is necessary to curb the increasing invasion of Qadianism. Therefore, Shuban Khatm-e-Nubuwwathas decided to work on this front. One of Shuban 's primary objectives is to legally defeat their mischief through the establishment of the Constitution and Law Department. Pakistan has the unique honor of amending Articles 106(3) and 260(3) of the constitution to declare deniers of Khatm-e-Nubuwwat(Finality of Prophethood) as non-Muslim minorities. By the grace of God, now, according to sections 298-B and 298-C of the Pakistan Penal Code, Qadianis are not entitled to call themselves Muslims and cannot use Islamic terminologies. The purpose of reviving this department is to enforce compliance with the law and prevent constitutional violations by Qadianis. Educating legal experts, administrators, and the judiciary about the Finality of Prophethood and the sanctity of the Prophet's (PBUH) honor is a priority. To uphold the supremacy of the Pakistani constitution, presentations are prepared on the Law of the Protection of the Prophet's Honor and Presidential Ordinances, taught via multimedia projectors. These cover topics like "What does the Constitution and Law say about Qadianism?" and "The Law of the Protection of the Prophet's Honor (PBUH) – Its background and interpretation."

Through the Lawyers Forum, the following key points are to be emphasized on a priority basis: adherence to the constitution and law, legal protection of

new Muslims, enforcement of the Anti-Qadianism Ordinance, and protection of the Law of the Protection of the Prophet's Honor.

Departmental Administrative Structure (Hierarchy)

Legal Affairs Department (Lawyers Forum) Report (2002):

- Sessions
- Cases (Child Custody, etc.)
- Notices (PTA-PEMRA)
- Issuance of Conversion Certificates
- Protection of Islamic Symbols:

The law of the Islamic Republic of Pakistan not only protects Islamic symbols but also safeguards the places of worship of other religions. However, some miscreants, through various tactics, do not refrain from tampering with Islamic symbols. To curb these elements, Shuban Khatm-e-Nubuwwat has taken up the legal protection of Islamic symbols through its Lawyers Committee.

Cases

In addition to other difficulties, new Muslims face various unfounded cases imposed by their relatives, making their lives difficult. Recognizing these threats, Shuban Khatm-e-Nabuwwat utilizes its legal forum to assist them in these cases, ensuring their well-being.

Child Custody Issues

The most crucial aspect of child welfare is the protection of their correct beliefs and faith. Generally, new Muslims face extreme difficulties regarding their children. To resolve this issue, the Lawyers Committee diligently fights their cases and strives to ensure the custody of the children for those who have embraced Islam.

Notices to PEMRA and PTA

Through requests and notices, Shuban Khatm-e-Nubuwwat Lawyers Forum urges PEMRA and PTA to block Qadiani websites and channels that illegally

use Islamic symbols and contain blasphemous material. Additionally, efforts are made to block blasphemous content from other offenders insulting Allah Almighty, the Prophet, the Quran, and Islam.

Issuance of Conversion Certificates:

Shuban Khatm-e-Nubuwwat Lawyers Forum provides complete legal protection to those fortunate enough to embrace Islam. The issuance of conversion certificates, court statements, and other legal requirements are handled by the forum. The issuance of conversion certificates ensures that there was no coercion in their conversion, guaranteeing complete religious freedom according to Pakistani law, so they face no obstacles in following Islamic Sharia.

The Constitution of Pakistan and the Finality of Prophethood

Anyone who does not fully believe in the Finality of Prophethood of Hazrat Muhammad (PBUH) or claims Prophethood in any form after Him, or believes in such a claimant or religious reformer, is considered a disbeliever by law and the Quran and Sunnah. According to the Constitution of Pakistan, such a person is also a disbeliever and not a Muslim.

Law 295-C and Public Responsibility:

Protecting the Law of the Protection of the Prophet's Honor is the foremost responsibility of every Muslim. This law aims to educate the public that the punishment for blasphemy against the Prophet is death. The public should adhere to the following points: understand this law and strive to communicate it to every Muslim. Know and publicize the logical arguments supporting this law. Read and convey the Sharia commands regarding the protection of the Prophet's honor in the Quran and Sunnah.

After thoroughly studying all the departments of Shuban Khatm-e-Nabuwwat, the following recommendations and suggestions are presented:

- I. To attract and engage disenchanted youth who are drifting away from Islam, Shuban Khatm-e-Nubuwwat should promote its programs through media and

websites to ensure greater participation of youth, and increase its popularity through YouTube.

2. In today's era, people are moving away from reading books, which is the main reason for their estrangement from the truth. The use of media is essential to convey the message of truth to them. Shuban Khatm-e-Nubuwwathas attempted to play its role in this field. There is a need to further strengthen this field to expose the mischief of the deniers of the Finality of Prophethood.
3. PEMRA and PTA should strictly prohibit activities and blasphemous content against the Prophet and Islam in media, journalism, and education.
4. With the cooperation of the benefactors of the Ummah, Shuban Khatm-e-Nubuwwathis providing economic, social, and legal protection to new Muslims, along with arranging their residence and maintenance. If this institution receives government support, it can more effectively rein in the deniers of the Finality of Prophethood.

[Links Of Shuban Khatm-e-Nabuwwat](#)

<https://www.shubban.com/>

Instagram:

[instagram.com/shubbanmedia](https://www.instagram.com/shubbanmedia)

Twitter:

twitter.com/shubbanmedia

Facebook Page:

[facebook.com/shubbanmedia](https://www.facebook.com/shubbanmedia)

More info

www.youtube.com/@ShubbanMediaOfficial

Recommendations

After thoroughly studying all departments of the Shuban Khatm-e-Nabuwwat (Youth for Finality of Prophethood), a few recommendations are presented. In this age of neglect and misunderstanding of revelation, the Shuban Khatm-e-Nabuwwat should use media and websites to publicize their programs to attract disillusioned youth away from negative and meaningless activities. This can ensure greater participation from the youth and increase popularity through YouTube. PEMRA (Pakistan Electronic Media Regulatory Authority) and PTA (Pakistan Telecommunication Authority) should strictly ban activities and blasphemous content against the Prophet Muhammad and Islam in the fields of media, journalism, and education.

The Minister of Education should ensure the inclusion of chapters on the awareness of the Finality of Prophethood in the curriculum from the secondary level to protect the faith of our young people from the beginning. In the present age, it is essential to critically and analytically examine the literature of the deniers of the Finality of Prophethood and assess them based on the principles of the basic sources of Islam, the Quran, and Sunnah. If these books do not conform to Islamic symbols and research rules, their publication should be banned.

Conclusion

The Shuban Khatm-e-Nabuwwat, which has gained popularity among men through its rigorous efforts and serves as a means of preserving their faith, needs to work with the same enthusiasm and more diligence in various fields for women. International conferences of scholars and Islamic scholars regarding the Finality of Prophethood should be organized to ensure the global defense of the Finality of Prophethood. The higher authorities should appreciate the scholarly efforts of the Shuban Khatm-e-Nabuwwat and translate their books into popular languages for dissemination in various countries. This will enable the government to contribute to the guardianship

of the Finality of Prophethood, as the deniers are promoting their literature in other countries.

References

¹ Muhammad Ashiq Elahi Mahajir Madani, Anwar al-Bayan fi Kashf al-Asrar, (Idara Talifat-i Ashrafiya, 2013), 7:225.

² Al-Qur'an, 30: 40.

³ Muhammad bin Ismail Bukhari, Al-Jami'a al-Sahih, Hadith: 3535.

⁴ Here, Shaban Khatman Nabubat (Registered) refers to the Jamaat whose founder and patron is Hazrat Mufti Muhammad Hasan Sahib and whose current Ameer is Syed Anis Ahmad Sahib, while the other Jamaats working under the same name have their own permanent order and scope. There is a car. Which are completely separate and independent parties.

⁵ Information, Head Office "Shuban Khatm-e-Nubuwwat" Lahore.

⁶ Abid

⁷ Al Quran 33:23

⁸ Information, Head Office "Shuban Khatm-e-Nubuwwat" Lahore.

⁹ Abid

¹⁰ Abid