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ISLAM & MODERN SCIENCE

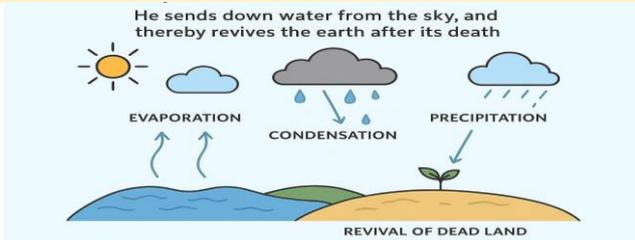
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Editor-in-Chief
Dr Mufti Qasim Zia

Scientific interpretation of the Quran Surah Al Baqarah verse:164

By: Dr. Mufti Muhammad Qasim Zia



Allah Almighty says:

وَيُنزِلُ مِنَ السَّمَاءِ مَاءً فَيُحْيِي بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ۗ

Translation: The rain which Allah sends down from the sky, granting life to the earth after its death.⁽¹⁾

The System of Rain (Water Cycle)

This verse describes a great scientific fact which is known today as the Hydrological Cycle. It consists of three basic stages;

(1): Evaporation

The heat of the sun transforms water from oceans, lakes, rivers, and land into water vapour. This vapour rises upward through the air.

(2): Condensation

At higher altitudes in the atmosphere, cooler temperatures cause the water vapour to turn into tiny droplets. These droplets gather around cloud nuclei, forming clouds.

(3): Precipitation

When the clouds become full of water, the water falls to the earth in the form of rain, snow, or hail. (Revival of Dead Land)

Rainwater softens and Fertilises dry and barren land. Dormant seeds present in the soil begin to sprout as soon as they receive moisture. The process of photosynthesis begins in plants, which produces oxygen and activates the food chain.

This entire process is essential for the survival of the ecosystem and is the foundation of life for all living beings.

Qur'anic Miracle

When this verse was revealed (1400 years ago), there were no modern scientific instruments or knowledge of meteorology in the world. At that time, it was impossible for a human to understand how: Water transforms into Vapour and forms clouds?

Clouds move through the atmosphere?

And how the complete cycle of rain is essential for sustaining life on earth?

This knowledge could only belong to the One who is the Creator of the universe and the Designer of its systems.

Therefore, this verse is clear evidence that the Quran is the word of Allah, as it mentions scientific facts that were discovered by humans centuries later. The Quran not only explained the system of rainfall but also declared it to be the foundation of life a fact that modern science also acknowledges: (Water is essential for all known forms of life).



Hadith and Social Rectification

Perfect Believer

By: Mufti Khalid Tasneem Madani

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدٌ مِنْكُمْ حَتَّى يُحِبَّ
لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ -

Translation: The final Prophet of Allah Almighty said: None of you can be a (perfect) believer until he loves for his (Muslim) brother what he loves for himself. ⁽¹⁾

Explanation:

In this Hadith “لَا يُؤْمِنُ” The word used in this Hadith means that a person cannot be a believer until he loves for his Muslim brothers what he loves for himself. However, all the commentators of Hadith agree that in this Hadith, the word “completely” (Kamilan) or a similar word is implied (hidden).

Thus, the true meaning of the Hadith is: A person will not be a complete and perfect Muslim (perfect believer) until he loves for his Muslim brothers everything that he loves for himself.

Remember! A person's faith is not complete until he loves for his brother what he loves for himself. And the lowest level of brotherhood is to treat your brother in the way you would like to be treated by him. There is no doubt that you

expect your brother to cover your faults, to remain silent about your flaws and shortcomings and if he does otherwise, you become angry. So how unreasonable is it that you expect concealment from him, yet you yourself do not conceal his faults?

What is Meant by "Not a Believer:"

Therefore, it is necessary to understand that the word "completely" is implied in this hadith. Obviously, if a Muslim does not possess this particular attribute, it does not mean that he is expelled from the fold of Islam. Even if someone lacks this quality, as long as he believes in all the essential elements of the religion (Essentials of Deen), he will still be considered a Muslim. However, it is a different matter that there will be some deficiency in the beauty of his Islam, and he will be deprived of the perfection of Islamic character. Thus, he cannot be called a complete and perfect Muslim.

In the same way, those Hadiths in which it is stated about certain specific sins that the one who commits them is 'not a believer', or regarding certain righteous deeds that the one who abandons them is 'not a believer' you must understand clearly that the intention and purpose of



these Hadiths is not at all to declare that such a person has left the fold of Islam and become a disbeliever. Rather, the purpose of all these Hadiths is simply to indicate that the one who commits such sins or abandons such righteous deeds is not a perfect believer. He is deprived of the high status and elevated rank of a complete and perfect believer.

Important Note!

Understand this very clearly: the purpose of these Hadiths is not to establish a legal ruling in Shariah or to issue a verdict of disbelief (kufr). Rather, the purpose of these Hadiths is to strongly Emphasise the seriousness and evil of sinful actions in order to strongly deter Muslims from them, and to highlight the great virtue of good deeds in order to encourage and motivate Muslims to perform them.

Therefore, every Muslim should adopt this golden principle as a rule of life: Whatever behavior and treatment one likes for oneself, he should also like the same for other Muslims. For example:

- ☀ Every person likes that no one harms him;
- ☀ No one disrespects him;
- ☀ No one treats him badly or deals with him unjustly;
- ☀ No one deceives or cheats him;

☀ No one tortures him, his relatives, or his loved ones;

☀ Similarly, every person desires for himself Honour and dignity, wealth and prosperity, health and safety; he wishes that everything in his life goes well, that he lives a good life, and enjoys all forms of comfort and ease and so on.

Message of the Hadith:

Global Peace and Brotherhood This Hadith is not just a religious principle, but also a universal message of humanity, brotherhood, and social justice. In the modern world, this Hadith can be understood and applied from many perspectives, as it teaches peace and global brotherhood. For example:

- ☀ Respecting each other's views in interfaith dialogue;
- ☀ Protecting human rights at the global level;
- ☀ Helping migrants, refugees, and the oppressed in today's world all of these are part of the teachings of this noble Hadith.

Selfishness

In today's world, people often Priorities their own benefit and personal success above all else. This Hadith teaches us to reject selfishness and instead promotes selflessness, sacrifice, and giving preference to the well-being of others.

In business, the same standard of quality should be maintained for customers that we would want for ourselves.

In offices, the level and expression of excitement for a colleague's promotion or success should be the same as we would feel for our own.

In short, this Hadith teaches us the value of empathy understanding that other human beings also have the same emotions, desires, and needs as we do.

Social Justice and Equality an Islamic society is based on justice, equality, and brotherhood. This Hadith tells us that the rights of others are just as important as our own rights. In essence, it teaches us to rise above prejudice based on race, ethnicity, language, or nationality, and to protect the rights of all people equally. No individual or group should face discrimination, and everyone should be given equal importance and fair treatment.

Foundation of Positive and Healthy Relationships

A true believer is one who feels joy in the happiness and ease of others, does not envy them, holds no malice in the heart, and does not damage relationships. Instead, they promote strong social relationships.

In the family system, this includes being considerate of each other's likes and dislikes, and for example accepting a son's

or daughter's choice in marriage with an open heart, as long as there is no Islamic objection. All of this is part of the teachings of this Hadith.

In short, this blessed Hadith is a complete code of ethics. If a person adopts it, they can become a good human being, citizen, worker, parent, friend, and Muslim in society. All the challenges of the modern world whether financial, social, or political can largely be resolved by following this one principle.

Therefore, like for others what you like for yourself.



Refutation of Atheism Answers to Atheists' Objections

By Mufti Muhammad Zahid Mahmood

Madani

Objection 1: The Qur'an mentions unscientific things. For example, it says that humans were created from clay, whereas modern science states that humans have gone through an evolutionary process. In the Qur'an, the creation of man is likened to clay

Answer: In the Qur'an, the creation of man is compared to clay;

وَلَقَدْ خَلَقْنَا الْإِنْسَانَ مِنْ سُلْدَةٍ مِّنْ طِينٍ ۚ (١٢)

Translation: We certainly created man from chosen soil.⁽¹⁾

Which is a reference to symbolic and fundamental elements.

Firstly, science itself confirms that the human body contains the same chemical elements found in soil such as carbon, oxygen, hydrogen, nitrogen, etc. **Secondly**, the Qur'an is not a scientific textbook that is bound to explain every material detail; rather, it is a book of guidance. Its purpose is to clarify spiritual, moral, and existential truths not to present scientific theories.

Objection 2: The punishments (Hudood and Tazir) mentioned in the Qur'an for various crimes are considered inhumane

for example, the command to cut off the hand of a thief;

وَالسَّارِقِ وَالسَّارِقَةِ فَاقْطَعُوا آيِدِيَهُمَا جَزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ ۗ وَاللَّهُ عَزِيزٌ حَكِيمٌ (٣٨)

Translation: As for male and female thieves, cut off their hands as a 'detering' recompense from Allah for what they have done and Allah is Predominant, Most Wise.⁽²⁾

Answer: First, it is important to remember that this punishment is for a major crime one that destroys social peace.

Second, the punishment of cutting off a thief's hand is not applied to every thief. In Islamic law, the sentence is given only under strict conditions, evidence, circumstances of the crime, and legal principles. It is not obligatory to cut off the hand for every theft.

The purpose of this punishment is not just to Prioritize but to prevent crime. When people see a hand being cut off, they will be deterred, and the thief will likely never steal again. In this way, a peaceful society can be established.

Look at the example of this in Pakistan, where the newly formed police force called Crime Control Department (CCD) is killing notorious criminals involved in serious crimes during police encounters.



① ...Part: 18, Surah Al-Mu'minun (The Believers), Verse:12

② ...Part: 6, Surah Al-Ma'idah (The Table Spread), Verse:38

Although this has happened only in a few places so far, numerous videos on social media show people repenting from crime out of fear of them.

The purpose of such laws is to establish justice and protect society, not to promote violence.

Objection 3: The Qur'an restricts women's rights; for example, it states that men are the 'qawwam' (guardians or maintainers) over women;

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ ط

Translation: Men are guardians for women as Allah has granted excellence to some over others among them, and because men spend from their wealth on women. ⁽¹⁾

Answer: The critics have misunderstood the meaning of this blessed verse. If the Qur'an is read with reflection, it becomes clear that it is a flawless book. The word "qawwam" mentioned here means protector, guardian, and responsible, not superior or master.

Atheists focus only on this one word but fail to see that the Qur'an granted women rights such as inheritance, the right to marriage, the right to divorce, the right

to education, and the right to express opinion at a time when women had no status in society. And then, consider another verse of the same Qur'an found in Surah At-Tawbah;

وَالْمُؤْمِنُونَ وَالْمُؤْمِنَاتُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ يَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُقِيمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاةَ وَيُطِيعُونَ اللَّهَ وَرَسُولَهُ ط أُولَئِكَ سَيَرْحَمُهُمُ اللَّهُ ط إِنَّ اللَّهَ عَزِيزٌ حَكِيمٌ (٤١)

Translation: And believing men and believing women are companions for one another. They enjoin good and forbid evil, and they establish the prayer, and they give zakat, and they obey Allah and His Messenger; they are those upon whom Allah will soon bestow mercy. Indeed, Allah is Predominant, Most Wise. ⁽²⁾

In this verse, both men and women are described as awliya (protectors, allies, or companions) of one another.

And friendship or alliance is not based on a master servant relationship, but on equality, mutual respect, and cooperation. In Islam, the Honour and status of women hold a foundational position.

Objection 4: There are contradictions in the Qur'an; for example, in one place it says that Allah guides whom He wills, and in another, it says Allah misguides whom He wills.



① ...Part: 5, Surah An-Nisa (The Women), Verse:34

② ...Part: 10, Surah At-Tawbah (The Repentance), Verse:71

Answer: There is no contradiction in the Qur'an. Rather, the verses address different contexts and situations.

Allah grants guidance to those who sincerely seek the truth, and those who are arrogant, stubborn, and reject truth out of pride are the ones who go astray. Allah allows them to remain in their misguidance as a consequence of their own choices as Allah Himself states:

وَيَهْدِي بِهِ كَثِيرًا ۖ وَمَا يُضِلُّ بِهِ إِلَّا الْفَاسِقِينَ ﴿٢٦﴾

Translation: Allah misguides many through it, and He guides many through it; and with it, He only misguides the disobedient.⁽¹⁾

This is a combination of human free will and divine knowledge not a logical contradiction.

Objection 5: Why didn't the Qur'an abolish slavery?

Answer: Islam did not abolish slavery directly, but it firmly laid the foundation for its complete elimination.

Freeing a slave has been declared a virtuous deed

Allah the Almighty says;

فَكَرَّمَتْهُ رَقَبَةً ۖ ﴿١٣﴾

Translation: Freeing a neck (life).⁽²⁾

Kind treatment of slaves was



① ...Part: 1, Surah Al-Baqarah (The Cow), Verse: 26

② ...Part: 30 Surah Al-Balad (The City), Verse: 13

commanded

Allah the Almighty says:

وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَالْبَالِغِينَ أَحْسَانًا وَأَبْنِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالسَّلَامِينَ وَالْجَارِ ذِي الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنُبِ وَابْنِ السَّبِيلِ ۗ وَمَا مَلَكَتْ أَيْمَانُكُمْ ۗ إِنَّ اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَلًا فَخُورًا ۗ ﴿٣٦﴾

Translation: Worship Allah and associate none with Him. Be good to your parents, your relatives, orphans, the destitute, near and distant Neighbor, the companion by your side, the Traveler, and those 'bondservants' whom you rightfully possess. Allah does not like the one who is arrogant, conceited.⁽³⁾

Freeing a slave was prescribed as expiation (kaffarah) for certain sins to help eliminate slavery;

وَالَّذِينَ يُظَاهِرُونَ مِنْ نِسَائِهِمْ ثُمَّ يَعُودُونَ لِمَا قَالُوا فَتَحْرِيرُ رَقَبَةٍ ۗ مِّن قَبْلِ أَنْ يَتَنَآسَا ۗ ذَٰلِكُمْ تُوَعِّظُونَ بِهِ ۗ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿٣﴾

Translation: As for those who liken their wives to their mothers but then wish to retract what they must emancipate a slave before they touch each other. This is what you are exhorted to do. And Allah is aware of all that you do.⁽⁴⁾

And remember, at that time slavery was a part of the global economy; no one

③ ...Part: 5, Surah An-Nisa (The Women), Verse: 36

④ ...Part: 28, Surah Al-Mujādilah (The Pleading Woman), Verse: 3

considered it objectionable. Despite this, Islam adopted a gradual approach to abolish it.

Objection 6: The Quran is only for the people of Arabia.

Answer: Like all other objections raised by atheists, this too is a baseless claim with no truth. In fact, the Quran itself declares that it is a guidance for all the worlds;

وَمَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَنَذِيرًا وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ (٢٨)

Translation: Dear Beloved Prophet, we sent you as a bearer of glad tidings and a warner for all people. However, most people do not know. ⁽¹⁾

The Noble Prophet (peace and blessings be upon him and his family) was called "a mercy to all the worlds;

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ (١٠٤)

Translation: And We sent you not but as mercy for all the worlds. ⁽²⁾

Although the Qur'an was revealed in the Arabic language, its message is universal, timeless, and for all of humanity.

Objection 7: The Qur'an promotes war and jihad instead of patience and tolerance.

Answer: The Qur'an only permits

defensive jihad. It does not promote aggression or violence. The purpose of jihad, as outlined in the Qur'an, is to defend against oppression, protect religious freedom, and establish justice not to initiate conflict;

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا ۗ وَإِنَّ اللَّهَ عَلَىٰ نَصْرِهِمْ لَقَدِيرٌ (٣٩)

Translation: Those who are attacked have been permitted (to fight back) as they have been oppressed and Allah has the power to help them. ⁽³⁾

Islam does not permit war against anyone without oppression or aggression. The Qur'an has repeatedly Emphasize peace, reconciliation, and forgiveness over conflict.

Jihad is not limited to the sword it means striving against all forms of injustice. This struggle can be through speech, writing, and knowledge, not just physical combat.

Objection 8: The Qur'an uses harsh language against non-Muslims.

Answer: The Qur'an only Criticizes oppressive, hostile, and rebellious disbelievers not all non-Muslims. It does not promote hatred against peaceful



① ...Part: 22, Surah Saba, Verse:28

② ...Part: 17, Surah Al-Anbiya, Verse:107

③ ...Part: 17, Surah Al-Hajj, Verse:39

individuals of other faiths. In fact, the Qur'an commands Muslims to treat peaceful and upright non-Muslims with kindness and justice;

لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوا فِي الدِّينِ وَ لَمْ يُخْرِجُواكُمْ مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَ تُقْسِطُوا إِلَيْهِمْ ۗ إِنَّ اللَّهَ يُحِبُّ الْبُقِطِينَ (٨)

Translation: Allah does not forbid you from those who did not fight you in religion and did not expel you from your homes that you treat them kindly and be just to them. Allah indeed loves the just. (1)

Islam has always kept the door of dialogue open with the People of the Book;

إِنَّ أَوْلَى النَّاسِ بِإِبْرَاهِيمَ لَلَّذِينَ اتَّبَعُوهُ وَ هَذَا النَّبِيُّ وَ الَّذِينَ آمَنُوا ۗ وَ اللَّهُ وَ لِيُّ الْمُؤْمِنِينَ (٢٨)

Translation: Indeed, those who truly have the rightful claim to Prophet Ibrahim are those who follow his way namely, this Prophet and the believers. And Allah is the Protector and Helper of the believers. (2)

Objection 9: Some parts of the Qur'an seem simple or resemble stories.

Answer: The Qur'an's style is eloquent, literary, and full of wisdom. It uses examples and narratives with a purposeful approach to promote understanding, reflection, and learning. Each story in the Qur'an serves a higher purpose and is not

told merely for entertainment. These are narratives rooted in historical and real-life truths.

Objection 10: The Qur'an warns non-Muslims of Hell Is this just?

Answer: The Qur'an speaks of reward and punishment based on justice. Allah holds every individual accountable according to their intentions, efforts, and knowledge. As Allah states in the Qur'an;

وَلِكُلِّ دَرَجَةٍ مِمَّا عَمِلُوا ۗ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُونَ (١٣٢)

Translation: And for all people, there are ranks due to their deeds, and your Lord is not unaware of their actions. (3)

Even a non-Muslim who never received knowledge of the truth of Islam or the Qur'an will be judged by a different set of principles;

مَنْ اهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَ مَنْ ضَلَّٰ فَإِنَّمَا يَضِلُّ عَلَيْهَا ۗ وَ لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَ مَا كُنَّا مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا (١٥)

Translation: Whosoever attained guidance, he did so for his own benefit, and whosoever became misguided, did so at his own loss. No soul will bear the burden of another soul and We do not punish anyone until We have sent a Messenger. (4)



① ...Part: 28, Surah Al-Mumtahanah, Verse:8

② ...Part: 3, Surah: Aal-E-Imran, Verse:68

③ ...Part: 15, Surah: Bani Isra'il (Al-Isra), Verse:15

④ ...Part: 8, Surah: Al-An'am, Verse:132

History In the Light of Research

The Incident of Khalid ibn al-Walid Drinking Poison – In Light of Historical Facts

By Dr. Mufti Ali Nawaz

When Khalid ibn al-Walid reached the area of Hirah, he was informed that the people of that place were known to poison their guests. Upon hearing this, he said: **بِسْمِ اللَّهِ** He recited (the name of Allah) and ate the poison, but it had no effect on him. This event is recorded in many Islamic books as one of his miracles (karamat), and the hadith scholars have accepted it as a genuine karamah.

In fact, Imam al-Zhahabi even swore by Allah, saying: This is truly his karamah, and it is a sign of his bravery.

On the other hand, Mirza Jhelmi denies this karamah and claims: This is just a story and a lie.

On Bol TV, a woman asked the scholars a question regarding the miracle of Khalid ibn al-Walid, saying:

"It is said that Khalid ibn al-Walid performed a miracle where he recited **بِسْمِ اللَّهِ** She said: Khalid ibn al-Walid recited (the name of Allah), drank poison, and nothing happened to him but the Prophet Muhammad **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** ate poisoned

goat meat and was affected by it. Why is that"? In response, Mufti Hanif Qureshi gave an answer and made some comparisons between the two incidents. However, he did not mention which book or source this story of Khalid drinking poison is found in.

On this, Mirza Jhelmi said: They claim that Khalid ibn al-Walid drank poison. Now the proper response to such a claim should be: Which book is it in? Provide a reference where exactly is it written?

But instead of giving a reference, they started making comparisons: 'If this can happen, then why can't that happen? If that is possible, then why not this?' But the fact is, this story about drinking poison cannot be found anywhere clearly that he recited **بِسْمِ اللَّهِ** and consumed the poison then give the reference! We never even claimed it ourselves. The very first thing we asked in this whole discussion was: Where is this written? You haven't told us that.

Mirza Jhelmi First Lie

This is Mirza Jhelmi first lie, in which he says: But this incident about poison is not found anywhere that he (Khalid ibn al-Walid) He recited **بِسْمِ اللَّهِ** and consumed the poison. Yes, it is found, and in fact, it's found right from Mirza's own city! Let us tell you: Mirza Jhelmi himself, while

introducing Imam Ahmad ibn Hanbal's book "Fazail al-Sahabah", said: For the first time, this book has been published from our city, Jhelum, alhamdulillah. It is a book by Imam Ahmad ibn Hanbal, titled Fazail al-Sahabah. It is the largest book in the world on the virtues of the companions. It contains 1903 ahadith according to international numbering, and it has been published with the verification of the Arab scholar Shaykh Wasiullah bin Muhammad bin Abbas.

Analysis:

Yes, in the very same book Fazail al-Sahabah, Hadith no. 1482, there is a narration from Hazrat Qais, in which it is stated: Poison was brought to Khalid ibn al-Walid. He asked, 'What is this?' They replied, 'It is poison.' So, he recited 'بِسْمِ اللَّهِ' and drank it. Authentication: Its chain of narration is Sahih (authentic). Verified by Shaykh Wasiullah Muhammad bin Abbas.

Yes, friends! You've seen it yourself the very book Mirza is promoting, he either hasn't read himself, or if he has, then he is deliberately lying to the public by claiming that this incident is not found anywhere.

Whereas the reality is that this incident is clearly mentioned in Hadith number 1482 of the same book, Fazail al-Sahabah.

And not only that the same Arab scholar, Shaykh Wasiullah, whom the lying Mirza praised, has authenticated this narration and declared it Sahih (authentic).

Mirza Jhelmi Second Lie

(In another video, he says: They've made this famous story about Khalid ibn al-Walid that a man brought him poison, and he recited **بِسْمِ اللَّهِ** and drank it. **أَسْتَغْفِرُ اللَّهَ!** I mean, Khalid ibn al-Walid the way you portray him. He was a noble companion, your respected elder not some Baba, not a Wahhabi. (In yet another older video, Mirza says:) Here you've been told a made-up story that Khalid ibn al-Walid recited '**بِسْمِ اللَّهِ**' and drank poison, and nothing happened to him. It's a story, a lie.

Analysis:

Here, Mirza Jhelmi calls this incident a lie this is his second lie. The very book he praised publicly, Fazail al-Sahabah, contains yet another narration confirming the same event.

In Fazail al-Sahabah, Hadith no. 1481, it is narrated from Khalid ibn al-Walid: During the Battle of Mu'tah, nine of my swords broke in my hand. Only a Yemeni sword remained with me. At that moment, someone brought poison. I asked, 'What is this?' Someone replied, 'It is poison.' The narrator says: Khalid ibn al-Walid recited

the name of Allah and drank it. Authentication :Its chain of narration is Sahih (authentic) . Verified by Shaykh Wasiullah Muhammad bin Abbas.

Analysis:

The same narration is declared authentic by Mirza’s praised scholar, Shaykh Wasiullah. So how can it be called a story and a lie? This is exactly the kind of stories and falsehoods Mirza spreads.

When Islamic scholars responded to Mirza, especially Mufti Rashid Mahmood Razavi, who replied with thorough research, see what happened next:

Mirza’s student: Ali Bhai, a Barelvi Mufti has cited evidence from dozens of books proving that the incident of Khalid ibn al-Walid drinking poison is Hasan (good). What is your stance on this?

Mirza Jhelmi: Absolutely, it is a fabricated incident, and there is criticism (jarh) by hadith scholars on it. First, we ask whether the action of Khalid ibn al-Walid in this story is correct according to the Quran and Sunnah or not we will prove logically that we agree with those hadith scholars who consider these narrations weak.

These dozens of books are not from the

Kutub al-Sitta (the six authentic books of Hadith). That’s why these books are considered outside the main canonical collections. If they had authentic status, they would have a place in the primary books themselves.

Analysis:

Mirza Jhelmi told his student this fabricated story: Absolutely, it is a fabricated incident, and hadith scholars have Criticized it.

This is Mirza’s third lie. The question is: Which hadith scholar Criticized it?

Mirza’s top hadith scholar from Saudi Arabia, Shaykh Nasiruddin al-Albani, considers this incident true and authentic, and regards it as a karamah (miracle) of Khalid ibn al-Walid. Shaykh Albani’s fatwa on this is still available online in audio form.

Imam al-Zhahabi wrote about this incident: I say: By Allah! This is a miracle (karamah) of Khalid ibn al-Walid and a sign of his bravery.⁽¹⁾

Imam Ayni, regarding this incident of Khalid bin Walid drinking poison, says: This incident is a miracle (karamah) of Khalid ibn al-Walid.⁽²⁾

Imam Ibn Hajar al-Asqalani says



① ...Siyar A’lam al-Nubala, Volume 3, Page 165

② ...Umdat al qart sharh sahil al Bukhari, Volume 21, Page 431

regarding this incident: This incident is a miracle (karamah) of Khalid ibn al-Walid.

Now tell us, Mr. Mirza, which reliable hadith scholar has actually criticized this narration? The reality is that renowned and respected hadith scholars have accepted this incident as authentic and have affirmed it as a miracle (karamah) of Khalid bin Walid.

Mirza Jhelmi Third Lie:

We will prove logically that we side with those hadith scholars who consider these narrations weak.

Analysis:

Which hadith scholars are those who declared these narrations weak?

As we have already shown above, the very book that Mirza Jhelmi himself praised, and said: It has been authenticated meaning the ahadith have been graded as sahih or da'eef by the Arab scholar Shaykh Wasiullah.

That same scholar, Shaykh Wasiullah, authenticated these narrations as sahih.

Moreover, the narration is also found in Musannaf Ibn Abi Shaybah, which states: When Khalid ibn al-Walid reached the area of Hirah, the locals warned him to be cautious, as people there might try to poison him. He replied: Bring me the

poison you're warning me about.

The poison was brought before him, and he took it in his hand, recited **بِسْمِ اللَّهِ**, and drank it. By the will of Allah, the poison did him no harm.⁽¹⁾

The Arab scholar Shaykh Awamah writes about this narration: Its chain of transmission (isnad) is authentic and connected, and this very narration is found in Sharh Usool al-I'tiqad al-Ahl as-Sunnah, Volume 2, Page 439, Hadith 100, which Shaykh Imran has declared authentic.

Mirza Jhelmi Fifth Lie:

First, we ask whether the action of Khalid ibn al-Walid is correct according to the Quran and Sunnah or not.

Analysis:

Now Mirza Jhelmi claims that Khalid ibn al-Walid's act was against the Quran and Sunnah, and therefore any miracle involving something contrary to Shariah cannot be a true karamah (miracle).

The question is: Which hadith scholar said this?

Mirza shamelessly claims that drinking poison is forbidden (haram), so how can an act involving something forbidden be a miracle? He even made a whole video on this topic.



①...Musannaf Ibn Abi Shaybah, Hadith: 34419

But where is the law or book that states a karamah must be performed only through halal means? Meanwhile, you have seen how many respected hadith scholars and even Mirza's own teacher accept this as a genuine miracle.

The remarkable thing is that Imam al-Zhahabi swore by Allah and said: This is a miracle of his (Khalid ibn al-Walid). Does Mirza Jhelmi knowledge surpass theirs?

Yes, poison is forbidden and prohibited when taken to harm or kill oneself, but in this case, Khalid ibn al-Walid was demonstrating his complete reliance (tawakkul) on Allah, showing that even poison would not affect him. This is why the hadith scholars have recognized it as a karamah.

Since Mirza has denied this, he has become stubborn and opposed the consensus of the Ahl al-Sunnah hadith scholars, jurists, and the general public.

Allah Almighty says in the Holy Quran:

وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ جَهَنَّمَ ۗ وَسَاءَتْ مَصِيرًا (١١٥)

Translation: and follows a path other than that of the Muslims, we shall turn him to where he deviates and cast him in Hell and what a terrible place of return it is.⁽¹⁾

Mirza Jhelmi said in his videos: Whoever denies a proven karamah (miracle) is a disbeliever.

Now, you have seen how many references and scholars including Mirza own praised scholar have accepted this incident as a karamah (miracle).

Despite all this, Mirza Jhelmi still denies the miracle, which, according to his own words, makes him a disbeliever by his own fatwa.

Out of sheer stubbornness, he began to disrespect authentic hadith books, saying things like: If these books had real value, they would have been included in the main hadith collections!

Disrespecting Renowned Books

Mirza Jhelmi said: These dozens of books are not part of the Sihah Sittah (the six canonical hadith collections), that's why they sit on the side-lines. If they had real importance, they would've made it into the main books.

Analysis

When Mirza was refuted, he started belittling the hadith sources. But the question is:

Doesn't Mirza himself reference these very books in his lectures?



①...Para: 5, Surah An-Nisa, Ayah: 115

Didn't he promote Fazail al-Sahabah by Imam Ahmad ibn Hanbal? Is Fazail al-Sahabah part of the Sihah Sittah? No!

So why did he promote it then?

The truth is, he got caught in his own contradictions, and as the saying goes: A cornered cat scratches the post.

Look at the long list of authentic and respected sources from which Mufti Rashid Mahmood Rizvi proved the miracle of Khalid bin Walid. And yet, Mirza Jhelmi shamelessly insults those same books.

Books Referenced by Mufti Rashid Mahmood Rizvi Sahib:

- ✦ Musannaf Ibn Abi Shaybah Hadith: 34419
- ✦ Fazail al-Sahabah by Imam Ahmad ibn Hanbal Hadith: 1480
- ✦ Musnad Abu Ya'la – Hadith: 7181
- ✦ Mujam al Kabir– Hadith: 3718, 3719
- ✦ Dalail al Nubuwwah by al Isfahani ,No. 368
- ✦ Marifat al Sahabah by al Isfahani No. 2409
- ✦ Majma al-Zawaid–Hadith: 15884
- ✦ Dalail al Nubuwwah by al Bayhaqi Hadith: 3095
- ✦ Al-Isabah by Ibn Hajar– Vol. 1, Page: 471
- ✦ Siyar Alam al Nubala– Vol. 3, Page: 229
- ✦ Fath al Bari (Sharh Sahih al Bukhari) by Ibn Hajar al Asqalani Vol. 13, Page: 301
- ✦ Umdat al Qari (Sharh Sahih al-Bukhari) by al-'Ayni – Vol. 21, Page: 431

✦ Sharh Usool I'tiqad Ahl al-Sunnah – Vol. 2, Page: 439, Hadith: 100

✦ Siyar Alam al-Nubala, Vol.3, Page: 165

Summary

In light of all the references and scholarly opinions, it has been clearly established that Khalid bin Walid recited **بِسْمِ اللَّهِ** and drank poison, but the poison had no effect on him. This is considered his karamah (miraculous act) and an authentic event.

Now, saying things like, If you believe in his karamah, then you should also drink poison and show a miracle is an ignorant and foolish argument.

It is not necessary that if a miracle appeared through a particular Sahabi (Companion) or Wali (saint), the same miracle must occur through someone else as well.

If such logic were valid, then we would say to Mirza Jhelmi and his students: Let's imprison you for ten days, and if bunches of grapes don't appear in your hands, we will lash you 100 times!

Why? Because they believe in Sahih Bukhari, and in it is the karamah of Hazrat Khubaib, who while imprisoned, had bunches of grapes appear in his hands, despite it not being the season for grapes.⁽¹⁾



① ... Sahih al-Bukhari, Hadith: 3045

Contemporary Jurisprudents Issues

What is the Islamic ruling on Forex trading?

By Mufti Muhammad Zahid Mahmood Madani

Question: What is the Islamic ruling on Forex trading?

Answer: First, let us understand what Forex trading is. The business model prevalent in the international financial market, commonly known as Forex trading, involves the buying and selling of various types of goods and assets such as gold, silver, currencies, agricultural commodities like cotton and wheat, energy resources such as natural gas and crude oil, as well as livestock and other items.

The Islamic ruling on this is that the existing fundamental structures of Forex trading in the modern era do not fully comply with the commercial principles of the sacred Shariah. Rather, they contain several structural and operational Shariah defects that render this business prohibited (haram) according to Islamic law.

In this regard, some important Shariah and legal points are worth considering:

(1): Bay' al-Sarf (Currency Exchange Regulations)

According to Islamic jurisprudence,

the buying and selling of currency is governed by the rules of Bay al Sarf (currency exchange), which requires that both parties take actual possession (either physical or constructive) of their respective exchange amounts in the same contract session.

Credit sales or deferred possession render the transaction legally defective (shar'an fasid). Therefore, in Spot Trades or Futures Trades, whenever possession is not immediate or one party does not receive the exchange simultaneously, the transaction is considered impermissible (haram), and any profit gained from it is regarded as unlawful (non-Shariah compliant).

Evidence:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: **الذَّهَبُ بِالذَّهَبِ وَالْفِضَّةُ بِالْفِضَّةِ وَالْبُرُّ بِالْبُرِّ وَالشَّعِيرُ بِالشَّعِيرِ وَالتَّمْرُ بِالتَّمْرِ وَالمِدْحُ بِالمِدْحِ مِثْلًا بِمِثْلٍ سَوَاءٍ بِسَوَاءٍ يَدًا بِيَدٍ فَإِذَا اِخْتَلَفَتْ هَذِهِ الْأَصْنَافُ فَبِيعُوا كَيْفَ شِئْتُمْ إِذَا كَانَ يَدًا بِيَدٍ-**

Translation: The Messenger of Allah said: Gold for gold, silver for silver, wheat for wheat, barley for barley, dates for dates, and salt for salt sell them equal for equal and hand to hand. But if the types differ, then sell as you wish, provided it is hand to hand.⁽¹⁾

And allama Ibn Qudamah said: For Şarf (i.e., currency exchange) to be valid, it is a condition that both parties take possession of their respective goods in the



same sitting (contract session).⁽¹⁾

(2):Invalid Contractual Condition

According to Islamic jurisprudence, if a sale contract includes an invalid condition (shart e fasid), the entire contract becomes either void (batil) or defective (fasid). Such conditions are common in Forex trading.

For example, in swap agreements, the parties agree that the sale will be canceled after a fixed period, even though according to Shariah, once a sale is completed, it becomes binding and the parties lose any unilateral right to revoke it.

Evidence: Allama Ibn Abidin said:

Any condition that is not an essential part of the contract and causes the contract to become invalid is considered an invalid (fasid) condition.⁽²⁾

(3):Unilateral Cancellation Rights

In some options contracts, the buyer is given the right to cancel the sale without the consent of the other party. This situation also constitutes an invalid condition (shart-e-fasid) because, according to Islamic jurisprudential principles, Iqalah (cancellation of a sale) is only valid by mutual consent of both parties.

Evidence: Allama Sarkhasi said: Iqalah (the termination of a contract by mutual consent) can only take place with the

consent of both parties.⁽³⁾

(4):Future-Dated Sale (Bay' al-Mustaqbal)

In Islamic law, immediate execution of a sale is a requirement. Therefore, a post dated sale set for a future date is impermissible, as is commonly found in modern Forex futures contracts.

Evidence: Allama Sarkhasi said: Deferred Sarf (currency exchange on credit) is not permissible, because it is a sale of one form of wealth for another from the category of thaman (i.e., monetary commodities); therefore, immediate possession within the same session is a necessary condition.⁽⁴⁾

(5):Sale Before Possession (Bay' Qabla al-Qabd)

According to available data, in approximately 70 to 80 percent of Forex market transactions, there is no intention of acquiring actual ownership or possession of the traded asset. The primary goal is merely to profit from fluctuations in prices.

This practice falls under the Shariah prohibition that forbids selling an item before taking possession of it.

Evidence:

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ ابْتِئَاءَ طَعَامًا فَلَا يَبِيعُهُ حَتَّى يَسْتَوْفِيَهُ

Translation: The Messenger of Allah said: Whoever purchases food should not



① ...Al-Mughni, Volume 4, Page 31

② ...Radd al-Muhtar, Volume 5, Page 220

③ ...Al-Mabsut, Volume 13, Page 10

④ ...Al-Mabsut, Volume 14, Page 28

sell it until he has taken full possession of it.⁽¹⁾

Imam Nawawi under the condition of Qabd (possession), stated: Every item that requires possession (for the validity of sale) is subject to the same underlying reason.⁽²⁾

Moreover, although the rules of Bay al-Sarf (currency exchange) do not apply to the sale of metals and commodities, such transactions still involve other prohibited elements such as sale before possession, future-dated sales, and invalid contractual conditions.

Additionally, some brokers possess contractual powers that are not permitted in Shariah, such as: Presenting an asset held on margin or deposit as owned property, and Unilaterally canceling the contract if the market price drops.

According to Islamic legal principles, a broker is only entitled to receive a commission for services rendered. Once a sale is concluded, the broker has no right to interfere unilaterally in the transaction. Therefore, due to the above-mentioned Shariah violations and fundamental irregularities, the current global Forex trading model is not permissible under Islamic law.

Now, regarding the question: Why is constructive possession not considered

valid in Shariah within the context of Forex trading, and what are the reasons for this?

The reason constructive possession is not considered valid in Forex trading is that refers to a form of possession where the goods or currency are not physically in the buyer's hands, but he has such legal and practical authority over the asset that the seller cannot interfere with it.

Evidence: Allama Kasani said: Any situation in which the buyer is able to benefit from the sold item and exercise control over it is considered a case of constructive possession.⁽³⁾

For example, if you buy gold and take the warehouse lock and key, the physical gold is not in your hands, but you have full control over it. Similarly, if currency is transferred to your digital account, you can immediately use or transfer it.

Question: Is constructive possession valid in Forex trading when the currency is transferred to your account? And what are the Shariah conditions for valid constructive possession?

Answer: Constructive possession must take place during the contract session (majlis al-'aqd), meaning the buyer must have full control over the goods or currency at the time of the sale. The buyer



① ...Sahih Muslim, Hadith No. 1525

② ...Al-Majmu Sharh al Muhadhdhab, Volume 9, Page 227

③ ...Bada'i al-Sana'i, Volume 5, Page 222

must have the immediate right to use, withdraw, send, or sell the asset. The seller must have no interference or restriction on the buyer's control.

Question: Why is constructive possession not valid in Forex trading?

Answer: There are three reasons:

(1):Lack of Control: Most Forex brokers do not give the user actual currency; instead, they show an account balance or position. This balance is actually controlled by the broker, and you do not have the right to withdraw or transfer money without their permission.

(2):Possibility of Broker Interference: The broker has the authority to close your position or confiscate funds in case of loss. This means you do not have complete and free control over the currency or asset. Therefore, no real or constructive possession exists since the buyer's right is limited and conditional.

(3):Lack of Possession During Contract Session:In Forex contracts, possession usually does not happen immediately; settlement occurs later. One essential condition of constructive possession is that the possession or control must be immediate and during the contract session, which is missing here.

Therefore, since Forex trading does not fulfill the conditions of constructive possession, the possession shown in Forex trading is not valid possession according to Shariah. This goes against the Shariah rules of Bayal Sarf (currency exchange). Hence, such Forex trading is not permissible in Islam.

Question :What about trading Forex with non-Muslims? Is there any difference between trading with Muslims and non-Muslims?

Answer: Regarding Forex trading with non-Muslims, the same conditions apply as in sales between Muslims. The only difference is that if the non-Muslim is an harbi, dealing with riba with them is permitted, as the Prophet Muhammad said: There is no riba between a Muslim and a harbi.⁽⁴⁾

All other conditions remain the same. Therefore, whether Forex trading is conducted with a Muslim or a non-Muslim, it is completely Impermissible.



End of Time

The signs of the Day of Judgment that have already appeared

By Dr. Mufti Muhammad Qasim Zia

Sign1: The disappearance of knowledge and the spread of ignorance

أَنَّسُ بْنُ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ
أَشْرَاطِ السَّاعَةِ أَنْ يُرْفَعَ الْعِلْمُ، وَيَثْبُتَ الْجَهْلُ-

Translation: From hazrat Anas bin Malik that the Messenger of Allah said: Among the signs of the Day of Judgment is that knowledge will be taken away and ignorance will prevail.⁽¹⁾

Explanation

Knowledge refers to religious knowledge (Ilm-e-Deen), and ignorance refers to neglect of religious knowledge. This sign has already begun to manifest. While worldly sciences are advancing rapidly, knowledge of Tafsir (Qur'anic exegesis), Hadith, and Fiqh (Islamic jurisprudence) has greatly declined. Scholars are passing away, and their true successors are not being produced. Muslims have almost abandoned learning religious knowledge. Many scholars have become mere preachers and have lost the depth of their knowledge. All of this is a fulfillment of the Prophet's prophecy.

Manifestation of this sign in today's

era:

- ✦ Scarcity of scholars with authentic religious knowledge
- ✦ Use of religious knowledge for worldly gain, leading to moral decay in society
- ✦ Abundance of misleading religious content on the internet
- ✦ Blind reliance on AI tools like ChatGPT for religious matters.

Sign 2: The widespread consumption of alcohol

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْخَمْرَ-

Translation: From hazrat Abu Malik Ash'ari that the Prophet said: Indeed, there will be people among my Ummah who will regard alcohol as lawful (halal).⁽²⁾

Manifestation of this sign in today's era:

- ✦ The widespread trade of alcohol and drugs across the world
- ✦ Availability of alcohol even in Islamic countries either secretly or through legal loopholes
- ✦ Attempts to present alcohol as permissible by giving it new names like wine, beer, or cocktail.

Sign 3: The widespread prevalence of music (singing and musical instruments)

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَيَكُونَنَّ مِنْ أُمَّتِي أَقْوَامٌ يَسْتَحِلُّونَ الْبَعَازِفَ-

Translation: It is narrated from Hazrat

① ... Sahih al-Bukhari, Book of Knowledge, Hadith: 80

② ... Sahih al-Bukhari, Hadith: 5590 (excerpted)

Abu Malik Ash'ari that the Prophet said: Indeed, there will be people among my Ummah who will regard music (singing and musical instruments) as lawful (halal).⁽¹⁾

Manifestation of this sign in today's era:

- ✦ Dominance of music in media,
- ✦ Film industry and social media
- ✦ Use of music even in naats and religious content
- ✦ Music industry's significant role in the global economy

Sign 4: Competition in constructing tall buildings

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (لِجَبْرِيلَ عَلَيْهِ السَّلَامُ فِي حَدِيثِهِ): أَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِعَاءَ الشَّاءِ يَتَطَاوُلُونَ فِي الْبُنْيَانِ -

Translation: From hazrat Abu Hurairah that the Messenger of Allah said (in the Hadith of Jibreel): When you see barefoot, unclothed, destitute shepherds competing with one another in constructing tall buildings.⁽²⁾

Explanation:

The camel herders, who are dark-skinned and poor, will start showing pride and arrogance by competing in building large, tall buildings.

Manifestation of this sign in today's era:

- ✦ Record-breaking competition to build towering structures like the Burj



1 ... Sahih al-Bukhari, Hadith: 5590 (excerpted)

2 ... Sahih Muslim, Book of Faith (Al-Iman), Hadith: 1

Khalifa in Gulf countries (Dubai, Qatar, Saudi Arabia)

- ✦ People from poor and
- ✦ underdeveloped regions leading global construction projects

Sign 5: The widespread prevalence of adultery and immorality

أَنَّسُ بْنُ مَالِكٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَظْهَرَ الزِّنَا -

Translation: It is narrated from Hazrat Anas bin Malik that the Prophet said: Among the signs of the Day of Judgment is that adultery will become widespread.⁽³⁾

Explanation:

The causes of the increase in adultery include women's immodesty, co-education in schools and colleges, shamelessness in cinemas, excessive singing and dancing all of which are present today. Due to these reasons, adultery is increasing and will continue to rise further.

Manifestation of this sign in today's era:

- ✦ Pornographic websites
- ✦ Film industry
- ✦ Culture of open relationships
- ✦ Legal protection of immorality in the name of freedom
- ✦ Spread of immorality on social media and
- ✦ mobile apps.

3 ... Sahih al-Bukhari, Hadith: 80 (excerpted)

Sign 6: The rapid passage of time (time compression)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: يَتَقَارَبُ الزَّمَانُ

Translation: From hazrat Abu Hurairah that the Prophet said: Time will become short.⁽¹⁾

Explanation:

The word **يَتَقَارَبُ** comes from qurb, meaning closeness. Scholars have given several interpretations, but the most common is that the parts of time days, nights, hours, weeks, months, and years will pass by very quickly.

This is further explained in another Hadith which states that as the Day of Judgment nears: A year will feel like a month, a month like a week, a week like a day, and a day will pass like the burning of a firebrand.

Manifestation of this sign in today's era:

- ✳️ Busy lifestyles and
- ✳️ The extremely fast pace of life
- ✳️ Technology and
- ✳️ The digital world have reduced months of work into hours, yet blessings (barakah) in time have vanished Despite high-speed advancements, people still feel they can't get things done in a day

These signs have appeared fully or partially in our era and are among the



① ...Sahih al-Bukhari, Hadith: 7061 (excerpted)

② ...Sahih al-Bukhari, Hadith: 7121 (excerpted)

indicators of the nearness of the Day of Judgment.

Sign 7: The widespread occurrence of murder and bloodshed

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يَكْثُرَ الْهَرْجُ قَالُوا: وَمَا الْهَرْجُ؟ قَالَ: الْقَتْلُ، الْقَتْلُ.

Translation: It is narrated from Hazrat Abu Hurairah that the Messenger of Allah said: The Hour will not be established until killing and bloodshed become widespread. The companions asked, What is Harj? He replied: Killing, killing!⁽²⁾

In today's era, its manifestation:

- ✳️ Terrorism ✳️ civil wars ✳️ Widespread killings on the streets in the name of religion
- ✳️ Politics ✳️ ethnicity, ✳️ language, and
- ✳️ Honour modern weaponry has made killing easier and possible on a large scale.

Sign No. 8: People will greet (say Salaam) only those whom they recognize

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ مِنْ أَسْمَاءِ السَّاعَةِ أَنْ يُسَلِّمَ الرَّجُلُ عَلَى الرَّجُلِ لَا يُسَلِّمُ عَلَيْهِ إِلَّا لِمَعْرِفَةٍ.

Translation: It is narrated from Hazrat Abdullah bin Mas'ood that the Radiant Prophet said: Among the signs of the Day of Judgment is that a person will greet (say Salaam to) only those whom he knows.⁽³⁾

Its Manifestation in Today's Era:

③ ...Musnad Ahmad, Hadith: 3672

In Islamic societies, the Sunnah of greeting (saying Salaam) has largely disappeared and is now limited to friends and acquaintances, while greeting a stranger is considered unusual.

Sign No. 9: The spread of marketplaces

عَنْ سَلَمَةَ بْنِ نَفَيْلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «وَتُظْهِرُ الْأَسْوَاقُ» -

Translation: From hazrat Salamah bin Nufayl that the Noble Prophet said: And marketplaces (places of buying and selling) will become widespread. ⁽¹⁾

Its Manifestation in Today's Era:

✳️Large shopping malls, ✳️24-hour open stores, ✳️and the global expansion of online marketplaces (such as Amazon, Daraz, Alibaba).

Sign No. 10: Men adopting the appearance of women, and women adopting the appearance of men

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: لَعَنَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ الْمُتَشَبِّهِينَ مِنَ الرِّجَالِ بِالنِّسَاءِ وَالنِّسَاءِ بِالرِّجَالِ -

Translation: It is narrated from Hazrat Abdullah bin Abbas that the Messenger of Allah cursed the men who imitate women and the women who imitate men. ⁽²⁾

Its Manifestation in Today's Era:

In the fashion industry, gender blurring (gender-neutral fashion), men wearing

makeup and adopting feminine styles, women wearing masculine clothing and behavior, the rise of homosexuality and gender change culture.

Sign No. 11: The liar will be regarded as truthful, and the truthful will be regarded as a liar

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: «سَيَأْتِي عَلَى النَّاسِ سَنَوَاتٌ خَدَاعَاتٌ، يُصَدَّقُ فِيهَا الْكَاذِبُ وَيُكذَّبُ فِيهَا الصَّادِقُ وَيُؤْتَمَنُ فِيهَا الْخَائِنُ وَيُخَوَّنُ فِيهَا الْأَمِينُ وَيَنْطِقُ فِيهَا الرُّؤْيِيَّةُ قَبِيلَ: وَمَا الرُّؤْيِيَّةُ؟» قَالَ: «الرَّجُلُ الشَّافِي يُتَكَلَّمُ فِي أَمْرِ الْعَامَّةِ» -

Translation: From hazrat Abu Hurairah that the Messenger of Allah said: A time of deception will come upon the people: the liar will be believed, the truthful will be denied; the dishonest will be trusted, and the trustworthy will be considered dishonest. And the Ruwaybidah will speak. It was asked: Who is the Ruwaybidah? He replied: A foolish (insignificant) person who speaks in matters of public affairs. ⁽³⁾

Its Manifestation in Today's Era:

✳️Propaganda of lies through mainstream media and ✳️social media ✳️Corrupt leaders being portrayed as heroes by the public ✳️Famous but non-serious personalities influencing national affairs.

Sign No. 12: The number of women will increase and the number of men will decrease

① ...Musnad Ahmad, Hadith: 16982

② ...Sahih al-Bukhari, Book of Clothing, Hadith: 5885

③ ...Sunan Ibn Majah, Book of Tribulations, Hadith: 4036

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: إِنَّ مِنْ أَشْرَاطِ السَّاعَةِ أَنْ يَكْثُرَ النِّسَاءُ وَيَقِلَّ الرِّجَالُ حَتَّى يَكُونَ لِخَمْسِينَ امْرَأَةً الْقَيْمَ الْوَاحِدُ.

Translation: It is narrated from Hazrat Abu Musa Al-Ash'ari that the Prophet said: Among the signs of the Hour is that the number of women will increase and the number of men will decrease, to the extent that one man will be responsible for fifty women.⁽¹⁾

Its Manifestation in Today's Era:

Due to wars, crime, and diseases, the death rate among men is significantly higher, leading to a decrease in their population. In contrast, the female population is noticeably higher than that of males.

Sign No. 13: Abundance of wealth and the end of poverty (in some regions)

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: لَا تَقُومُ السَّاعَةُ حَتَّى يُكْثِرَ فِيكُمْ الْبَالُ، فَيَفِيضَ حَتَّى يَهُمَّ رَبُّ الْبَالِ مَنْ يَقْبَلُ صَدَقَتَهُ.

Translation: From hazrat Abu Hurairah that the Messenger of Allah said: The Hour will not be established until wealth becomes abundant among you so much so that a person will worry about whom to give his charity to, and no one will be found to accept it.⁽²⁾

Its Manifestation in Today's Era:

In oil-rich countries, poverty has almost disappeared, and in some parts of the world, there is an abundance of wealth beyond basic needs.



① ... Sahih al-Bukhari, Hadith: 5138

② ... Sahih al-Bukhari Hadith: 1412

Finality of Prophethood and Contemporary Challenges

Objections Against the Belief in Finality of Prophe

By: Dr. Mufti Muhammad Qasim Zia

Objection 1: **خَاتَمَ النَّبِيِّينَ** only means the seal of confirmation not the last prophet.

Answer: In both the Qur'an and the Arabic language, the word "Khatam(خاتم)" means "one who ends" or "the last in a sequence". Even a seal is placed at the end of a document, which further proves that Khatam an-Nabiyyin means the Final Prophet, not just someone who confirms others.

Allah Almighty says in the Qur'an:

مَا كَانَ مُحَمَّدٌ أَبَا أَحَدٍ مِّن رِّجَالِكُمْ وَلَكِن رُّسُولَ اللَّهِ وَخَاتَمَ
النَّبِيِّينَ ۗ وَكَانَ اللَّهُ بِكُلِّ شَيْءٍ عَلِيمًا (٣٠)

Translation: Muhammad is not the father of any of your men. However, he is the Messenger of Allah and the last of the Prophets. And Allah knows everything.⁽¹⁾

It is mentioned in a Hadith:

إِنَّهُ سَيَكُونُ فِي أُمَّتِي كَذَّابُونَ ثَلَاثُونَ كُلُّهُمْ يَزْعُمُ أَنَّ نَبِيًّا وَأَنَا
خَاتَمُ النَّبِيِّينَ لَا نَبِيَّ بَعْدِي -

Translation: Soon there will arise thirty great liars in my Ummah, each of

them claiming to be a prophet, but I am the last of the Prophets; there is no prophet after me.⁽²⁾

Explanation:

Mufti Ahmad Yar Khan Naeemi writes under this Hadith: It is understood from this that the meaning of **خَاتَمَ النَّبِيِّينَ** is 'the last prophet' that no prophet will be born during his time or after him. The entire Ummah agrees upon this meaning. Whoever says that **خَاتَمَ النَّبِيِّينَ** does not mean 'the last prophet' but rather 'the original prophet', is a disbeliever (kafir), because he denies the unanimously agreed meaning of a definitive Qur'anic verse.⁽³⁾

Objection 2: The statement **لَا نَبِيَّ بَعْدِي** (There is no prophet after me) only means that no prophet with a new Shari'ah (divine law) can come after the Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ It is still possible for a prophet without a new Shariah to appear.

Answer: The wording of the Hadith is absolute and unrestricted. There is no qualification or exception mentioned in it. The noble Hadith clearly states:

وَإِنَّهُ لَا نَبِيَّ بَعْدِي

Translation: And indeed, there is no prophet after me.⁽⁴⁾



¹ ...Juz:22,Surah: Al Ahzab (33),Ayah:40

² ...Sunan al-Tirmazi ,Hadith: 2219

³ ...Miraat al-Manajeeh, Volume 7, Page 252

⁴ ...Sahih al-Bukhari, Hadith No. 3455

Objection 3: *عَلَمَاءُ أُمَّتِي كَأَنْبِيَاءِ بَنِي إِسْرَائِيلَ*

This Hadith proves that Mirza Qadiani is a prophet.

Answer: This narration is fabricated (made-up). The scholars of Hadith have declared it unreliable and not to be trusted. For example, Imam Jalaluddin al-Suyuti, a Shafi'i scholar, in his book stated about this noble Hadith: *الدرس المنتثرة في الاحاديث المشتهرة* He writes: This Hadith has no authentic basis. ⁽¹⁾

A scholar being like a prophet is only in terms of virtue; in reality, he is not a prophet.

Objection 4: *و مَبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي* This is regarding Mirza Qadiani.

Answer: This is not a complete verse; rather, the full verse is as follows:

و مَبَشِّرًا بِرَسُولٍ يَأْتِي مِنْ بَعْدِي اسْمُهُ أَحْمَدٌ

Translation: and giving glad tidings of that great Messenger who will come after me, his name is Ahmad. ⁽²⁾

Explanation:

This verse refers to Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because "Ahmad" is one of his well-known names. ⁽³⁾

Objection 5: *و رَفَعْنَاهُ مَكَانًا عَالِيًّا* his refers to Mirza Qadiani being raised to the heavens.

Answer: This verse is about Prophet

Idris and has no connection whatsoever to Mirza Qadiani. Allah says: *وَرَفَعْنَاهُ مَكَانًا عَالِيًّا (57)*

Translation: And We elevated him to a high station. ⁽⁴⁾

Objection 6: After every prophet, another prophet comes. Therefore, a prophet can come after Prophet Muhammad as well.

Answer: This sequence was specific to the Children of Israel, but it ended with the nation of Muhammad. The Hadith clearly states:

*كَانَتْ بَنُو إِسْرَائِيلَ تَسُوسُهُمُ الْأَنْبِيَاءُ كُلَّمَا هَلَكَ نَبِيٌّ خَلَفَهُ نَبِيٌّ وَ
إِنَّهُ لَا نَبِيَّ بَعْدِي -*

Translation: Among the Children of Israel, the noble prophets used to govern. When one prophet passed away, another prophet would succeed him as his deputy. (But remember!) After me, there is absolutely no prophet. ⁽⁵⁾

Objection 6: *وَأَخْرَجْنَا مِنْهُمْ لَنبَأٍ لِحَقِّوَابِهِمْ*

There is a prophecy about the coming of a new prophet.

Answer: This verse is about the later Muslims (the Followers, Tabi'un, etc.) and not



1 ... Al-Durar al-MuntaSirah Volume 1, page 148

2 ... Juz:28, Surah: Al Saff (61), Ayah:6

3 ... Sahih al-Bukhari, Hadith No. 3532

4 ... Juz:16, Surah: Maryam (19), Ayah:57

5 ... Sahih al-Bukhari, Hadith No. 3435

about a prophet. Allah Almighty says:

وَآخَرِينَ مِنْهُمْ لَمَّا يَلْحَقُوا بِهِمْ ط

Translation: And others among them who have not yet joined them.⁽¹⁾

Objection 8: The coming of a prophet along with the Mahdi is proven.

Answer: The Mahdi will not be a prophet; rather, he will be a caliph and a reformer. The noble Hadith states:

الْمَهْدِيُّ مِنْ عَنَّتِي مِنْ وَلَدِ فَاطِمَةَ

The Mahdi will be from my lineage, from the descendants of Fatimah (may Allah be pleased with her).⁽²⁾

Objection 9: إِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ This refers to Mirza Qadiani.

Answer: The commentators (mufasssirin) are unanimously agreed that this refers to Prophet 'Isa (Jesus), peace be upon him. Allah Almighty says: إِنَّهُ لَعَلَّمٌ لِلسَّاعَةِ

Translation: And [say], Indeed he is news of the Hour.⁽³⁾

Objection 10: The door of prophethood has not been closed; only the mode of revelation has changed.

Answer: Revelation is sent only to a

prophet. When prophethood ended, revelation also ended. Only inspiration remained because the noble Hadith states:

وَأَنَّهُ لَا نَبِيَّ بَعْدِي

Translation: And indeed, there is no prophet after me.⁽⁴⁾



1 ... Para: 28, Surah Al-Jumu'ah (62), Ayah 3

2 ... Sunan Abi Dawood – Hadith 4282

3 ... Para: 25, Surah Az-Zukhruf (43), Ayah: 61

4 ... Sahih al-Bukhari, Hadith No. 3455

Practice of Tasawuf

Lataif e Batiniyah Shaykh

Mujaddid Alf Sani / Hazrat Sultan

Bahu

By Dr. Mufti Muhammad Qasim Zia

(1):Introduction

In Sufism, Lataif e Batiniyah (Spiritual Subtleties) are the spiritual centers within the human being through which a seeker purifies the inner self and attains the recognition of Divine Truth (Marifah of Haqq). Various Sufi masters have explained the number and locations of these subtle centers.

This brief article presents the views of two great Sufi saints: Shaykh Ahmad Sirhindi (Mujaddid Alf Sani) and Hazrat Sultan Bahu.

The Five Lataif

There are five primary Lataif (subtle centers) that hold special significance in the stages of the spiritual path (Sulook);

① Latifa Qalb (Heart): Located on the left side, at the physical heart's position.

② Latifa Ruh (Spirit): Located on the right side of the chest.

③ Latifa Sirr (Secret): Located on the left, above the left breast.

④ Latifa Khafi (Hidden): Located on the right, above the right breast.



⑤ Latifa Akhfa (Most Hidden):

Located at the very center of the heart.

(2): According to Shaykh Mujaddid Alf Sani On the Lataif e-Batiniyah

(a): Number of Lataif

Shaykh Mujaddid Alf Sani following the tradition of the Naqshbandi Sufi Order, considered five Lataif as fundamental. According to him, these spiritual centers are located at specific points within the human body. He states: Know that there are five luminous spiritual subtleties (Lataif-e-Noorani) within the inner being of a person, and each has a specific location: the Qalb (Heart) is in the left side of the chest, the Ruh (Spirit) on the right side, the Sirr (Secret) above the chest, the Khafi (Hidden) on the upper right side of the chest, and the Akhfa (Most Hidden) is located at the very center of the true heart.

(1)

(b): Their Activation

The awakening of the Lataif occurs through Dhikr (remembrance of God), Muraqabah (meditative contemplation), and the descent of Divine illuminations (Tajalliyat-e-Ilahiyyah); When Dhikr (remembrance of Allah) and Muraqabah (meditation) are practiced abundantly, Divine illuminations (Tajalliyat) descend

upon the Lataif, and each of them becomes alive and awakened.⁽¹⁾

(2) According to Hazrat Sultan Bahu On the Lataif e Batiniyah

(a) :Number and Locations

Sultan-ul-Arifeen Hazrat Sultan Bahu did not describe the physical locations of the Lataif in the traditional Sufi manner in detail, though he does mention them in some places. According to him, the true spiritual center is the Heart, which becomes alive and illuminated through the contemplation (Tafakkur) of the Ism-e-Zaat "Allah" (the Personal Name of God).

He believed that the Lataif can also be awakened through the contemplation of the Divine Name. Hazrat Sultan Bahu states: "Recite and contemplate the Ism-e-Zaat 'Allah' this alone is the cause for the descent of Divine illuminations and the awakening of the Lataif."⁽²⁾

(b):Awakening and Effects

According to him, the awakening of the Lataif occurs through the contemplation of the Ism-e-Zaat Allah, which activates the Qalb (Heart), Ruh (Spirit), Sirr (Secret), Khafi (Hidden), and Akhfa (Most Hidden).

Through the divine manifestation of the Ism e Zaat Allah, the Qalb becomes alive, the Ruh is awakened, the Sirr is

annihilated (fana) in the witnessing of the Truth, and the Khafi and Akhfa attain the vision of the Divine.⁽³⁾

According to Shaykh Mujaddid Alf Sani, the Lataif have a specific order and fixed locations, and their awakening occurs through Dhikr (remembrance of God) and Muraqabah (meditation).

On the other hand, Hazrat Sultan Bahu considers the locations and order to be secondary and regards the contemplation of the Ism e Zaat Allah (Divine Name of God) as the primary means.

There is a subtle difference in approach: According to Shaykh Mujaddid Alf Sani, the vitality of these Lataif arises through the practice of Dhikr.

Whereas, according to Sultan Bahu, these Lataif can be brought to life and even to the state of Fana (annihilation) through the practice of contemplating the Ism e Zaat.

Note: The method and benefits of contemplating the Ism-e-Zaat Allah have been discussed in the August issue of the monthly journal and are also included in my book Zubda-e-Ta'limat Bahu.



1 ... Maktubat-e-Imam Rabbani, Volume: I, Letter: 65, Page 201

2 ... Noor-ul-Huda Kalān, page 58

3 ... Ain-ul-Faqr, page 103

Introduction of Tanzeem Zia ul Huda

Introduction of Tanzeem Zia ul Huda (Organization for the Light of Guidance)

In the present age, although many call themselves Muslims, they have formed numerous sects through divisions, and some have begun to insult prophets and saints under the pretext of Tawhīd, while others are in search of a new prophet. In such times, there was a pressing need for an organization committed to the beliefs and practice of Ahl as Sunnah wal Jama ah. Tanzeem Zia ul Huda fulfills that need by promoting correct Sunni creed and practice on both intellectual and practical levels. Foundation & Core Mission Founded in 2019 by Dr. Mufti Muhammad Qasim Zia, this organization aims fundamentally to spread Ḥubb e Rasool the love of the Prophet. It upholds the beliefs and teachings as taught by the Last Messenger, Hazrat Muhammad Mustafā ﷺ and his companions, the Tabi'un, and later classical scholars.

Its mission continues in the spiritual tradition established by Sheikh Abdul Qadir Jilani, Data Ganj Bakhsh, Khawaja Gharib Nawaz, and Imam Ahmad Rida Khan.

The organization functions under the supervision of Sunni scholars.

Activities in the UK

Under Dr. Mufti Muhammad Qasim Zia's leadership, Tanzeem Zia ul Huda is active across multiple cities in the United Kingdom.

(1):Dar al Ifta Fiqh al Islami (Birmingham & Luton)

A trusted Sharia advisory service: practical and scholarly answers to everyday religious, social, and financial issues are provided via phone or in person appointments covering worship, inheritance, family affairs, and Islamic beliefs.

(2):Islamic Center in Kitts Green (Birmingham)

A former church transformed into a thriving Islamic center, serving over 1,200 worshipers for Friday prayers. More than 18 non Muslims have embraced Islam here; hundreds of children study Quran, Tajweed, and Islamic morals daily.

(3):Islamic Research Centre

Produces high quality Friday khutbahs in both English and Urdu, distributed to mosques across the UK. They also publish a modern, monthly magazine Islam and Modern Science available in both languages, aiming to safeguard Muslim faith, identity, and connect the younger generation to Islam with scientific rationales.

(4):Online Free Courses

Numerous free online training programs designed to equip girls at home to become knowledgeable preachers of Islam.

The 9 Islamic Institutes of Tanzeem Zia ul Huda in Pakistan

Institutions in Pakistan Tanzeem Zia ul Huda has established nine Islamic institutions across various regions, playing a bright role in the mission of the finality of prophethood and preservation of Islamic teachings. These institutions provide students with both religious and worldly education, including Quran & Hadith, Fiqh, Seerah, ethics, and contemporary studies in a nurturing environment:

(1):Idarah Zia ul Madina, Touheed Garden (Multan Road, Lahore)

The central institution with about 120 students receiving both religious and worldly education.

(2):G.D. Oxford School, Manga Mandi (Lahore)

About 200 students studying both secular and religious subjects and developing modern skills to support families.

(3):Idarah Zia ul Madina, Talagang & Nahar (Chakwal district)

Around 70 students being educated and spreading knowledge in that area.

(4):Idarah Zia ul Madina, Pandorian, Sangla Hill (Faisalabad)

Over 120 students enrolled with special attention to educational standard and training environment.

(5):Idarah Zia ul Madina, Jhang City

Educating more than 50 students with strong Emphasise on the mission of prophethood.

(6):Idarah Zia ul Madina, Jhang Hassan Khan

Serving about 110 students and fulfilling the thirst for religious knowledge in that region.

(7/8):Idarah Zia ul Madina, F.B. Area, Karachi

Located in a busy district of Karachi, this center educates around 130 students and is transforming many lives.

(9):Idarah Zia ul Madina, Shah Khalid Town, Shahdara (Lahore)

A newly established institution with about 20 students. All these centers are actively engaged day and night in the mission of Khātām un Nabīyyīn (the Finality of Prophethood), preparing their students to become ambassadors of Islam, callers to goodness, and advocates for the belief in Finality of Prophethood worldwide.



Human Aid Foundation (HAF)

A Shining Beacon of Service to Humanity

Allah Almighty chooses certain blessed individuals to serve the suffering and oppressed around the world. With sincerity, dedication, and unwavering effort, they devote themselves to the welfare of the Ummah of the Holy Prophet Muhammad ﷺ. Among such noble personalities is Dr. Mufti Muhammad Qasim Zia, who founded the Human Aid Foundation (HAF) in 2022.

The foundation's mission is to design and implement genuine welfare and empowerment projects for the distressed followers of the Last Prophet ﷺ, aiming to bring sustainable benefit and relief.

International Services

(1):Revival of the Sunnah of Qurbani in Uganda & Tanzania

Each year on Eid al Adha, HAF performs hundreds of Qurbanis (animal sacrifices) in African countries like Uganda and Tanzania. The meat is distributed to impoverished families who often go an entire year without tasting meat. The joy on their faces and tears of gratitude in their eyes are testimony to the foundation's impact.

(2):Relief Aid in Gaza, Palestine

HAF provides clean drinking water and essential food packages to thousands of suffering Muslims in Gaza, setting a powerful example of humanitarian support for those under siege.

Welfare Projects in Pakistan

(3):Educational Support Schools and Madaris

Across various regions in Pakistan, HAF fully sponsors over 800 students in more than 10 institutions. This includes three daily meals, housing, clean clothing, and educational resources.

Students are provided free Hifz (memorization of the Qur'an), Nazira, and contemporary education, while older students are offered the full Dars e Nizami (Alim course) to prepare them for leadership roles in society and help them become independent and supportive to their families.

(4):Clean Water Projects in Tharparkar, Sindh

In the drought-stricken region of Tharparkar, where people struggle for a drop of water, HAF has installed over 110 hand pumps. These now provide clean drinking water to hundreds of families, with more pumps being installed.

(5): Mosque Construction Projects

HAF has constructed five complete mosques in underserved areas, which are now centers for prayer, Qur'an education, and community gatherings. The mission continues with more planned projects.

(6): Assistance for the Disabled and Sick

Medical support and treatments for disabled and chronically ill individuals is a key focus of HAF, enabling them to live with dignity and improve their quality of life.

(7): Monthly Support for Needy Sayyid Families

Every month, HAF discreetly provides financial support to poor Sayyid families, ensuring their dignity remains intact while their basic needs are met.

(8): Special Ramadan Relief Packages

Each Ramadan, hundreds of families receive comprehensive food ration packages, including flour, sugar, oil, lentils, rice, and other essentials to last throughout the holy month.

(9): Livelihood Projects (Empowering through Employment)

Instead of giving just charity, HAF empowers the poor by providing seed funding for small businesses, rickshaws, and other means of livelihood, helping

them earn with dignity and support their families independently.

A Global Humanitarian Movement Today, Human Aid Foundation stands as a global welfare organization, dedicated to uniting hearts, sharing pain, and spreading hope in people's lives.

The foundation teaches that serving humanity is the true beauty of Islam. Under the inspiring leadership of Dr. Mufti Muhammad Qasim Zia, this caravan of compassion continues to move forward with purpose and dedication.

May Allah accept and bless all these noble efforts. Ameen.



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	A Shining Beacon of Service to Humanity		
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