



Hate speech against Muslims in India surged by 75% in 2024, mostly in BJP-ruled states

In the heart of India, where diverse cultures and religions have coexisted for centuries, a troubling trend emerged in 2024. Reports from the India Hate Lab indicated a 75% increase in hate speech against religious minorities, particularly Muslims and Christians, compared to the previous year.

"Hate speech in India in 2024 followed an alarming trajectory, deeply intertwined with the ideological ambitions of the ruling Bharatiya Janata Party (BJP) and the broader Hindu nationalist movement. The number of hate speech incidents targeting religious minorities surged from 668 in 2023 to 1,165 in 2024, marking a staggering 74.4% increase. Dangerous speech—defined as speech that "increases the risk that its audience will condone or participate in violence against members of another group"—also saw a significant rise" said the report.

The patterns of hate speech in 2024 reflect both continuity and evolution in its context and content. Longstanding Hindu nationalist narratives remain dominant, particularly the portrayal of Muslims and Christians as "outsiders" in Hindu India and Muslims as a threat to Hindus. "Hate speeches frequently invoked the narrative of Muslims as "infiltrators," linked to thinly veiled allegations of all Indian Muslims as Bangladeshi migrants or Rohingya refugees. Hindu far-right leaders demonized Indian Muslims as parasitic and thieving, alleging that they were either wrongfully granted resources that rightfully belonged to Hindus or were stealing Hindu wealth through acts of aggression. These rhetorical shifts reinforced exclusionary narratives, further escalating anti-minority sentiment and hostility" it added.

This surge was notably prominent in states governed by Prime Minister Narendra Modi's Bharatiya Janata Party (BJP), which accounted for approximately 80% of the documented incidents.

The escalation in hate speech coincided with the national elections held in 2024. During the campaign, inflammatory rhetoric targeting minorities became more frequent. Human Rights Watch observed that Modi's electoral campaign often employed hate speech against Muslims and other minorities, inciting discrimination and hostility.

The impact of this divisive language was profound. In New Delhi, for instance, many Muslims began relocating to Muslim-majority neighborhoods, seeking safety amid rising tensions. This movement often led them to areas with limited infrastructure and economic opportunities, highlighting the broader societal implications of such rhetoric. The international community took note of these developments. U.S. Secretary of State Antony Blinken expressed concern over the increasing hate speech and actions against minorities in India, emphasizing the need for greater protection of religious freedoms.

UP govt bulldozes Madni mosque after High Court's stay order expires

The Uttar Pradesh government launched a bulldozer action on Sunday, February 9, against a mosque in the Kata area of Kushinagar district. The demolition followed allegations by Hindutva workers that the mosque had been built on encroached government land. The action came after the expiration of a high court stay order on February 8.

Authorities had previously instructed the mosque committee to provide relevant ownership documents, but they failed to do so. As a result, a heavy police presence, including Kushinagar SP Santosh Mishra, DSP Kasya Kundan Singh, and personnel from multiple police stations and BSF forces, was deployed in the area to oversee the demolition. Five bulldozers were brought in to raze the structure. The controversy began on December 18, 2024, when local Hindutva workers filed a complaint on the Uttar Pradesh chief minister's portal, alleging that the mosque was constructed on encroached land.

In response, representatives of the mosque committee claimed that the Muslim community had purchased 0.32 acres of land nearly 15 years ago for the construction.

Following the complaint, district officials conducted a survey, concluding that a portion of the mosque stood on government land. Authorities then asked the Madni Mosque committee to present an original copy of the approved property map. However, municipal record officials were unable to locate the map. The mosque committee was also unable to produce the document, raising further concerns about the legitimacy of the land claim. As a result, three individuals from the mosque committee were booked on charges of forging documents to claim government land as mosque property.

The Madni Mosque had been an integral part of the local Muslim community for over two decades. It served as a major Islamic teaching center and functioned as a zonal office for the Tablighi Jamaat in eastern Uttar Pradesh. The mosque had played a significant role in religious education and community gatherings. The demolition has sparked tensions, with the Muslim community expressing distress over the loss of a longstanding religious institution.

Meanwhile, the authorities have justified the action as a necessary step against land encroachment. The heavy deployment of police and paramilitary forces in the area indicates the administration's anticipation of potential unrest.

This incident is the latest in a series of demolitions carried out in Uttar Pradesh under the government's intensified crackdown on alleged illegal structures, often targeting minority religious institutions. The event has reignited debates over property rights, religious freedom, and the use of bulldozer justice in the state.

Sura al-Ma'idah

108. And, (O Muslims,) do not abuse these (false gods) that these (polytheists) worship besides Allah, lest these people should (also, in retaliation,) revile against Allah's Glory wrongfully due to ignorance. Thus have We made the conduct of every sect (and faction) seem attractive to (their own eyes and they regard only that as truth). Then all have to return to their Lord, and He will inform them of (the results of) their deeds which they used to do.

109. They swear their most solemn oaths by Allah that if there comes to them some (manifest) sign, they shall certainly believe in that. Say (to them): 'Signs are but with Allah alone. And, (O Muslims,) you are not aware that when the sign comes, they will (still) not believe.'

110. And (due to their own malice) We shall turn their hearts and their eyes away from (accepting the truth the same way) as they have disbelieved (in the Messenger [blessings and peace be upon him]) the first time. (So, they will not believe even on seeing the sign). And We shall leave them to wander astray in their rebellion and defiance.

111. And if We sent down to them angels, and the dead started talking to them, and We gathered everything in clusters

The delegates of 'Abdul Qais came to Allah's Apostle and said, "The pagans of the tribe of Mudar intervene between you and us therefore we cannot come to you except in the Holy months. So please order us to do something good (Religious deeds) by which we may enter Paradise (by acting on them) and we may inform our people whom we have left behind to observe it." The Prophet said, "I order you to do four things and forbid you from four things: I order you to believe in Allah. Do you know what is meant by belief in Allah? It is to testify that none has the right to be worshipped except Allah, to offer prayers perfectly, to give Zakat, and to give Al-Khumus (one-fifth of the war booty) (in Allah's Cause). And I forbid you four things, (i.e., Do not drink alcoholic drinks) Ad-Dubba, An-Naqir, (pitched water skins), Az-Zuruf, Al-Muzaffat and Al-Hantam (names of utensils used for the preparation of alcoholic drinks)." (See Hadith No. 50, Vol. 1)

Allah's Apostle said, "The painter of these pictures will be punished on the Day of Resurrection, and it will be said to them, Make alive what you have created."

The Prophet said, "The painters of these pictures will be punished on the Day of Resurrection, and it will be said to them, 'Make alive what you have created.'"

THE MONTH OF SHA'BAN

It is admitted fact that every moment, second, minute, hour, day or night that is spent in the submission of Allah Almighty and His Beloved Prophet (Sallallahu Alaihi Wa Sallam) is exceedingly meaningful and precious. But there are some days, nights and months which have their own weight and Allah, the compassionate, lays immense stress upon them to unveil their importance to his rationale creatures.

Among those months, those hold much importance is Sha'ban and the holy month of Ramadhan, The Holy Month of Sha'ban is one of the blessed months that holds much too for us from the mercy, compassion and kindness of Allah Almighty. Sha'ban is the name of the (eighth) month of the Islamic lunar calendar, and it is so called because in this month the Arabs used to disperse (tasha'aba) in search of water, or it was said that it is so called because it sha'aba (branches out or emerges) i.e., it appears between the months of Rajab and Ramadan.

FASTING IN THE MONTH OF SHA'BAN?

'A'ishah (Radiyallahu Anha) said: "The Messenger (Sallallahu Alaihi Wa Sallam) used to fast until we thought he would never break his fast, and not fast until we thought he would never fast. I never saw the Messenger of Allah fasting for an entire month except in Ramadan, and I never saw him fast more than he did in Sha'ban."

[Narrated by al-Bukhari and Muslim]. She also narrated "Shaban was the most beloved month to Allah's Prophet to fast in it till the beginning of Ramadan" [Declared Authentic by Al-Albani]

According to a report narrated by Muslim, "He used to fast in Sha'ban."

A group of scholars, including Ibn al-Mubarak and others, thought that the

Prophet (Sallallahu Alaihi Wa Sallam) did not fast all of Sha'ban, but he fasted most of it. This is supported by a report in Saheeh Muslim narrated from 'A'ishah (Radiyallahu Anha), who said: "I never knew of him – meaning the Prophet (Sallallahu Alaihi Wa Sallam) – fasting for any entire month apart from Ramadan."

According to another report also narrated by Muslim, 'A'ishah (Radiyallahu Anha) said: "I never saw him fast for any entire month from the time he came to Madeenah, apart from Ramadan."

It was reported in al-Bukhari and Muslim that Ibn 'Abbas (Radiyallahu Anhuma) said:

"The Messenger of Allah (Sallallahu Alaihi Wa Sallam) did not fast any entire month apart from Ramadan." Ibn 'Abbas regarded it as makrooh to fast any entire month apart from Ramadan. Ibn Hajar (may Allah have mercy on him) said: "He observed more voluntary fasts in Sha'ban than in any other month, and he used to fast most of Sha'ban."

اچھی خصلت و عادت جسے نصیب ہو جائے اسے دنیا و آخرت کی خیر مل
گئی۔ اچھے اخلاق کا اللہ جل شانہ کے یہاں بہت وزن ہے۔ ایک
حدیث میں ارشاد ہے کہ "قیامت کے دن سب سے زیادہ بھاری چیز
مومن کی ترازو میں جو رکھی جائے گی وہ اچھے اخلاق ہوں گے۔"



Our 'return' to northern Gaza is not the end of exile

For 15 months, I was displaced from my home in northern Gaza. For 15 long months that felt like 15 years, I felt like a stranger in my own homeland. Not knowing when the exile would end, I lived with an unbearable sense of loss, with memories of a home frozen in time that I could see in my mind but could not go back to.

When the ceasefire was announced, I did not believe at first that it was actually happening. We had to wait a week before the Israeli army allowed us to go back north. On January 27, finally, hundreds of thousands of Palestinians embarked on a journey back to their homes. Sadly, I was not among them.

I had broken my leg during an incident last year and it is still not healed. I could not make the 10km trek through the sand and dust of al-Rashid Street, whose asphalt the Israeli army had dug out. My family also could not afford the exorbitant amount private cars were charging to drive us via Salah al-Din Street. So my family and I decided to wait.

I spent the day looking at footage and images of Palestinians walking back on al-Rashid Street. Children, women and men were walking with smiles on their faces, chanting "Allahu Akbar!" and "we are back!". Family members – having not seen each other for months, sometimes a year – were reuniting, hugging each other and crying. The scene was more beautiful than I had imagined it would be.

Seeing those images, I could not help but think about my grandfather and the hundreds of thousands of other Palestinians who in 1948 arrived in Gaza and waited –

just like us – to be allowed to go back home.

My grandfather Yahia was born in Yaffa to a family of farmers. He was just a child when Zionist forces expelled them from their home city. They had no time to pack up and go; they just took the house keys and fled. "They erased our streets, our homes, even our names. But they could never erase our right to return," my grandfather used to say with tears in his eyes.

He transferred his longing for his home to my mother. "My father used to describe the sea of Yaffa," she would say, "the way the waves kissed the shore, the scent of orange blossoms in the air. I have lived my whole life in exile, dreaming of a place I have never seen. But maybe one day, I will. Maybe one day, I will walk in the streets my father walked as a child." My grandfather died in 2005 without ever seeing his home again. He never found out what had happened to it – whether it was demolished or taken over by settlers.

The images of hundreds of thousands of Palestinians walking on foot back to their homes made me wonder: what if my grandfather had also been allowed to walk back home? What if the world had stood up for justice and upheld the Palestinians' right to return? Would we now have black-and-white photos of smiling Palestinians walking on dusty, crowded roads on the way back to their villages and towns?

Back then – like today – the Zionist forces had made sure that Palestinians would not have anything to go back to. More than 500 Palestinian villages were completely destroyed. Desperate Palestinians kept trying to go back. The Israelis would call them "infiltrators" and shoot them. Palestinians who tried to go back to the north before the ceasefire were also shot. On February 2, my family and I finally travelled north by car.

There was joy, of course: the joy of reuniting with our relatives, of seeing the faces of cousins who survived even after losing some of their loved ones, of breathing familiar air, of stepping onto the land where we grew up.

But the joy was laced with agony. Although our home is still standing, it has suffered damage from nearby bombings. We no longer recognise the streets of our neighbourhood. It is now a disfigured wasteland.

Everything that once made this place liveable is gone. There is no water, no food. The smell of death is still lingering in the air. It looks more like a graveyard than our home. We still decided to stay. The world calls the movement of Palestinians back to the north a "return", but to us, it feels more like an extension of our exile.

The word "return" should carry with it a sense of triumph, of long-awaited justice, but we do not feel triumphant. We did not return to what we once knew.

I imagine that this is what would have been the fate of many Palestinians returning to their destroyed and burned villages after the Nakba of 1948. They, too, would have probably felt the shock and despair we feel now at the sight of mountains of rubble.

I also imagine that they would have worked hard to rebuild their homes, having experienced the hardship of displacement. History would have been rewritten with stories of resilience rather than unending exile.

My grandfather would have run back to his home, keys in his hands. My mother would have seen the sea of Yaffa she had so much longed for. And I would not have grown up with the generational trauma of exile.

Most of all, a return back then would have probably meant that the never-ending cycles of Palestinian dispossession, lands stolen and homes bulldozed or exploded would never have happened. The Nakba would have ended.

But it didn't. Our ancestors were not allowed back and now we live the consequences of justice being denied. We have been allowed to return, but only to see wholesale destruction, to start over from nothing, with no guarantees that we will not be displaced again and that what we build will not be destroyed again. Our return is not the end of exile.

Halqae Zikre Ilahi, Islamic Education and Instructiveness Assesions

SUNDAY

2 to 3pm : Halqae Zikr,
Darse Hadees,
Khutbaat-e-Ghouse al Azam
RA, Fiqahi Masail,
Tazkiratul Auwliya.

TUESDAY

Maghrib to Isha: Darse
Tasswuff, Question
Answers. At: Qanqahe
Shujaiya

EVERYDAY

After Maghrib Zikre Jahri.
At: Khanqahe Shujaiya

UNDER GUARDIANSHIP

Hazarat Maulana Syed
Shah Obaiullah Qadri
Sahab Qibla

UNDER ORGANISE

Anjuman-e-Khadimeen
Shujaiya, Hyderabad.
Ph: 040-66171244.
www.shujaiya.com

THURSDAY

After Asar to Maghrib:
Halqae Zikre Jahri and
Waaz. At: Dargah Hazrat
Syedna Mir Shujaiddin
Hussain Qibla RA, Eidi
Bazar Hyderabad.

FRIDAY

2 to 3 pm : (Khitab) Speech
of Hazrat Maulana Syed
Shah Obaidullah Qadri Asif
Pasha Sahab Qibla At:
Jama Masjid Shujaiya
Charminar Hyd. Namaze
Juma at:3-15 pm. After
Namaz Majlis Darood wa
Zikr, Salaam Ba Huzoor
Sallalaho Alaihi Wa Sallam

SATURDAY

Deeni Tarbiyati Camp: After
Maghrib to Sunday Isha
(Zikr, Wazif, Basic Education
of Islam, Tazkiratul Awliya,
Muraqiba, Prays Namaze
Thajjud and Ishraq. At:
Khanqahe Shujaiya
Backside Jama Masjid
Shujaiya Charminar,
Hyderabad.

Shabaan Is The Month Of The Holy Prophet (SAW)

The verse of Durud was revealed in this month and the command for Durud was given to us, so for this reason we are asked to send a lot of Durud on the Holy Prophet (Sallallahu alaihi wa sallam) in this month. As given in Ghunya Lit Talibi Tariqil Haqqi, Vol. 1, Pg No: 188:

Translation: This is the month in which the doors of good are opened, blessings descend, sins are forgiven and wiped out and lots and lots of Durud is sent to the Holy Prophet (Sallallahu alaihi wa sallam), who is the best of all creation and this month is the distinctive month to send Durud and Salam on the Holy Prophet (Sallallahu alaihi wa sallam).

Hadhrat Shaykh Ul Islam A'arif Billah Imam Muhammad Anwarullah Farooqui (May Allah sanctify his soul), the founder of Jamia Nizamia writes on the authority of "Fuyuzate Rabbaniya Sharh Adhkar Nawaviya":

Hadhrat Shaykh Muhammad bin Ali (May Allah shower His mercy on him) relates on the authority of Hafidh Abu Dharr Haravi that the commandment for Durud was revealed in 2 Hijri and some (scholars) say that it was in the month of Sha'abaa. That's why the month of Sha'abaa is called "Shahrus Salaah" (the month of Durud and Salam) (Anwar-e-Ahmadi Pg No: 61)

Allah Ta'ala has ordered the believers to send Durud on the Holy Prophet (Sallallahu alaihi wa sallam). It is given in the Holy Quran: Surely Allah and (all) His angels invoke blessings and greetings on the Holy Prophet [blessings and peace be upon him]. O Believers! You (also) send blessings on him and salute him with a worthy salutation of peace abundantly (and fervently). Surah Ahzaab (33:56)

The Hadith give glad tidings to those who present Salaam to the Holy Prophet (Sallallahu alaihi wa sallam). The Holy Prophet (Sallallahu alaihi wa sallam) said: Translation of Hadith: Jibraeel (May peace be upon him) met me and said: I give you glad tidings that Allah Ta'ala says: Whoever presents Salaam to you, I will send Salaam on that person and whoever sends Durud on you, I will send down mercy on him. (Mustadrak 'Alas Sahihain, Hadith No. 770; Musnad Imam Ahmad

Bin Hambal, Hadith No. 1574; Ash Shifa Bi Ta'areefi Huquqil Mustafa, Vol. 2, Pg. No. 75)

It is given in Mustadrak 'Alas Sahihain:

Translation of Hadith: It has been narrated on the authority of Hadhrat Abu Talha Ansari (May Allah Ta'ala be well pleased with him), who narrates on the authority of his father that one day the Holy Prophet (Sallallahu alaihi wa sallam) came to us and happiness was evident from His blessed face. We told: O Prophet of Allah (Sallallahu alaihi wa sallam)! We see signs of happiness on your face. The Holy Prophet (Sallallahu alaihi wa sallam) said: The reason is that just now an angel came to me and said: O Personification of Praise (Sallallahu alaihi wa sallam)! Indeed your Lord says: Are you not happy with this that when any of your followers (Ummati) sends Durud on you, I will send mercy on him 10 times and if anyone sends Salaam to you, I will send Salaam on him 10 times. The Holy Prophet (Sallallahu alaihi wa sallam) said: Yes! I am happy. (Mustadrak 'Alas Sahihain, Hadith No. 3534; Musannaf Ibn Abi Shaiba, Vol. 2, Pg. No. 398; Sunan Kubra, Hadith No. 9888)

In M'ojam Kabeer of Imam Tabarani, the following words are added:

Translation of Hadith: If any of your followers sends Durud on you, I will send mercy on him 10 times, my angels will pray for his forgiveness and if anyone sends Salaam on you, then Me and My angels send Salaam on him 10 times.

It has been narrated on the authority of Hadhrat Abdullah Bin Mas'ud: Translation of Hadith: Indeed! There are some angels of Allah Ta'ala who roam the earth, who bring the Salaam of my Ummah to me. (Musnad Imam Ahmad Bin Hambal, Hadith No. 3484; Sunan Nasai, Hadith No. 1265; Mustadrak 'Alas Sahihain, Hadith No. 3535; Kitab Ush Shifa, Vol. 2, Pg. No. 79)

It is mentioned in another Hadith: Translation of Hadith: It has been narrated on the authority of Hadhrat Ibn Wahb (May Allah Ta'ala be well pleased with him) that the Holy Prophet (Sallallahu alaihi wa sallam) said: Whoever sends Salaam unto me has as if freed a slave. (Kitab Ush Shifa, Vol. 2, Pg. No. 77)

It has been narrated on the authority of Hadhrat

Abu Bakr Siddiq (May Allah Ta'ala be well pleased with him) that reciting Durud on the Holy Prophet (Sallallahu alaihi wa sallam) is more effective in wiping out sins than cold water is for dousing fire and sending Salaam on Him is better than freeing slaves. (Kitab Ush Shifa, Vol. 2, Pg. No. 77)

It has been narrated on the authority of Hadhrat Abdullah Bin Umar (May Allah Ta'ala be well pleased with them):

Translation of Hadith: You send Durud profusely on the Holy Prophet (Sallallahu alaihi wa sallam) on Friday, as every Friday it is presented before Him on your behalf. (Kitab Ush Shifa, Vol. 2, Pg. No. 79)

The Fuqaha (Experts of Islamic Law) have clarified that reciting Durood once in the whole lifetime is Fardh and reciting it in the assembly where the blessed name of the Holy Prophet (Sallallahu alaihi wa sallam) is mentioned is Wajib. Apart from this, reciting Durood and Salaam on other occasions, as per convenience, is Mustahab (Commendable). There is much excellence in reciting Durood and Salaam and there are innumerable rewards and benefits in reciting it.

To remove the rust of the hearts and to seek purification from the sins, prayers should be made to Allah (Subhanahu wa Ta'ala) using the Wasila of the Holy Prophet (Sallallahu alaihi wa sallam). As Ghawth ul A'adham (May Allah be well pleased with him) says in Ghunya Lit Talibi Tariqil Haqqi Vol. 1, Pg No: 188

Translation: Every sane Momin should take care not be careless and heedless in the month of Sha'abaa, instead should repent from past carelessness and sins in this month to be purified of sins and become ready to welcome Ramadhan Ul Mubarak; cry before Allah (Subhanahu wa Ta'ala) in this month and use the Wasila of Him whose month is Sha'abaa, the Holy Prophet (Sallallahu alaihi wa sallam) and pray to Allah (Subhanahu wa Ta'ala) until the corruption of heart goes away and the disease of the Batin (interior) is cured.

The Significance of Shab-e-Baraat

There are many merits of Shabaan, especially the 15th of Shabaan, which is known as Shab-e-Baraat or Lailatul Baraat, meaning the Night of Absolution. Insha Allah hereunder we will discuss the auspiciousness of Shab-e-Baraat and also a few things that should be read on this night. Just to highlight the significance of Shabaan, Hazrat Anas ibn Malik (Radiallahu Ta'ala Anh) reports that once when Rasoolullah (Sallallahu Alaihi Wasallam) was asked about the most meritorious fasting, he replied, "Fasting in Shabaan in honour of Ramadaan." Rasoolullah (Sallallahu Alaihi Wasallam) would fast for the whole month of Shabaan and has stated that Shabaan is his month.

Shab-e-Baraat is a vessel for Mercy, Blessing, Benefit, Pardon and Forgiveness that descends upon the people of the earth. On this great night, Allah Ta'ala descends to the first heaven and proclaims, "Is there anyone who seeks forgiveness so that I may forgive him? Is there anyone who seeks sustenance so that I may grant him sustenance? Is there anyone who seeks freedom from his problems so that I may remove his problems?" This announcement continues until the break of dawn.

Rasoolullah (Sallallahu Alaihi Wasallam) has said, "On the night of the middle of Shabaan, Allah Ta'ala descends to the heaven of this lower world and forgives every Muslim, except a mushrik (one who associates partners with Allah Ta'ala), the bearer of malice, the breaker of family ties, the adulterer, the miser, the one who is disobedient to his parents and the one who consumes alcohol. He (Sallaallahu Alaihi Wasallam) has also stated that during this night Allah Ta'ala opens 300 doors of Mercy unto his servants and that the slaves of Allah Ta'ala are emancipated from the fire of hell, as numerous as the hairs on the flocks of the tribe of Bani Kalb.

Allah Ta'ala states in the Holy Qur'an, "Therein all matters of wisdom are sorted out for Decree." [Surah 44, Verse 4]. This Aayat refers to Shab-e-Baraat and it is stated in Tafseer Noorul Irfaan that on this great night, the entire year's programme of sustenance, death, life, honour and disgrace, in short every affair of man is listed from the Divine Tablet and handed over to the angels of each area on the earth in the form of a book. For example the Angel of Death is given a list of the names of those who would be dying in the coming year.

Hazrat Aisha Siddiqa (Radiallahu Ta'ala Anha) reports that once on Shab-e-Baraat Rasoolullah (Sallallahu Alaihi Wasallam) went into prostration for a long time and she watched him until she thought that Allah Ta'ala had taken His Messenger (Sallallahu Alaihi Wasallam) from this world.

After a long time had elapsed, she got close enough to touch the soles of his feet. He stirred, and she heard him say in his prostration, "I take refuge with Your pardon from Your punishment. I take refuge with Your approval from Your displeasure. I take refuge in You from You. Glory be to You. I cannot fully praise You, as You have praised Yourself." After this incident Hazrat Aisha Siddiqa (Radiallahu Ta'ala Anha) asked Rasoolullah (Sallallahu Alaihi Wasallam), "O Messenger of Allah (Sallallahu Alaihi Wasallam), tonight I have heard you utter something during your prostration that I never heard you mention before." Rasoolullah (Sallallahu Alaihi Wasallam) then asked, "Have you learnt it?" When she said yes, he replied, "Study those words and teach them, for Hazrat Jibra'eel (Alaihis Salaam) instructed me to repeat them during the prostration."

This Dua is given below and we must try to recite it as much as possible Insha Allah, according to the Sunnah of the Beloved Rasool (Sallallahu Alaihi Wasallam).

Transliteration: (Allahumma) A'oozu bi Afwika Min Iqaabika Wa A'oozu Biradaaka Min Sakhatika Wa A'oozu Bika Minka Jalla Wajhuka Laa Uhsi Sanaa'an Alayka Anta Kama Asnaita Ala Nafsik. Hereunder are some other Ibaadaat that may be performed during this night: After Asr Salaah the following should be recited 70 times: Astagh Firullah Rabbi Min Kulli Zam Bin Wa A'tubu Elaih Just before sunset the following should be recited 40 times: Laa Hawla Wala Quwata Illa Billa Hil Aleeyil Azeem

After Maghrib Salaah 6 rakaats of Nafil Salaah should be read as three sets of two rakaats. Before the first 2 rakaats, make Dua to receive a long life through the barkat of those 2 rakaats. For the second set make Dua to be saved from all types of problems and for the third set make Dua for Allah Ta'ala not to make you needy of anyone besides Him. After each set of rakaats, recite Surah Yaseen once, Surah Ikhlaas 21 times and thereafter Dua-e-Nisfe Shabaan.

One should also try to fast on the 15th of Shabaan as this is the Sunnah of Rasoolullah (Sallallahu Alaihi Wasallam). It is also better to fast both on the 14th and 15th (if possible) so that one would enter the blessed night of Shab-e-Baraat in a state of fasting.

One should also try to visit the Qabarastan (graveyard) to make Dua of Maghfirat (Forgiveness) for the deceased, as this is the Sunnah of our beloved Rasool (Sallallahu Alaihi Wasallam).

This is an opportunity that everyone needs to take advantage of. We do not know if our names will be written on the list given to the Angel of Death this year, and whether we will have the opportunity of experiencing this blessed night again. We must make Tauba (repent) for our sins and ask for Allah Ta'ala's Forgiveness. We are such wretched sinners but the Mercy of Allah Ta'ala is boundless.

No matter how sinful we are, it is never too late to fall down in prostration before our Lord and to cry in shame for our insolent behaviour in disobeying His commands. Allah Ta'ala's Mercy overcomes His anger therefore we should not lose hope in His Mercy, no matter how wretched we might be. Allah Ta'ala just wants an excuse to forgive us but it is we who are too lazy to humble ourselves before Him to ask for His Mercy.

On this night when Allah Ta'ala calls out, "Who is there who seeks forgiveness so that I may forgive Him?" the whole night, why can't we be the ones to respond to that call by crying in the Court of Allah Ta'ala and saying, "Ya Allah, this wretched sinner seeks Your forgiveness. I am present in Your Court and I humble myself in shame before You. Through the Sadaqah and Wasilah of Your Beloved Messenger, Muhammad Mustafa (Sallallahu Alaihi Wasallam) please forgive me." Nothing is stopping us besides our nafs and Shaitaan. Remember that Allah Ta'ala loves those who cry in His Court out of shame and repent for their sins, so do not let this blessed night go by in vain. May Allah Ta'ala grant us the Taufeeq to take full advantage of the blessings of Shab-e-Baraat, to repent from our sins and to make as much Ibaadat as possible on this blessed night, Ameen.

Fasting in The Month Of Shabaan

Fasting in Sha'abaan is loved by the Holy Prophet (Sallallahu alaihi wa sallam). The Hadith prohibit us against fasting on 29th or 30th of Sha'abaan for welcoming Ramadhan. There is a Hadith in Jame' Tirmidhi: Translation: Don't fast 1 or 2 days before Ramadhan, but if anybody fasts on a particular day and that day falls on these days, there is no harm. (Jame' Tirmidhi, Vol. 1, Hadith No: 620, Pg No: 167)

The author of Majma UI Bihar writes about the wisdom behind this prohibition: Translation:..... so as to have some comfort before Ramadhan and liveliness lasts in Ramadhan as well and it is also said to separate the Nafl (optional) from the Fardh (Obligatory).

When the Holy Prophet (Sallallahu alaihi wa sallam) was asked about the most superior fasts, He (Sallallahu alaihi wa sallam) said: The fasts of Sha'abaan for respect (preparation) of Ramadhan are the best. (Ghuniya Lit Talibi Tariqil Haqqi, Vol. 1, Pg No: 187).

Hadhrat Ghawth ul A'adham (May Allah be well pleased with him) also says in his Ghuniya Lit Talibi Tariqil Haqqi Vol. 1, Pg No: 187:

Translation: All the sins of that person are forgiven of that person who fasts on the last Monday of Sha'abaan.

Under this Hadith, Hadhrat Ghawth ul A'adham (May Allah be well pleased with him) writes in the same book on the same page:

Translation: Which means the last Monday of Ramadhan, not the last day as welcoming Ramadhan by fasting on the last 1 or 2 days of Ramadhan is prohibited.

The Holy Prophet (Sallallahu alaihi wa sallam) would fast a lot in this month. Ummul Momineen Hadhrat Aisha Siddiqa (May Allah be well pleased with her) says: Translation: The Holy Prophet (Sallallahu alaihi wa sallam) would fast so much in Sha'abaan that we would think,

He would not have Iftaar (break the fast) at all. Sometimes, He would not fast so much that we would start thinking that He had stopped fasting for now. I have never seen the Holy Prophet (Sallallahu alaihi wa sallam) fasting for the whole month except in Ramadhan and I have never seen the Holy Prophet (Sallallahu alaihi wa sallam) fasting so much in any other month as in Sha'abaan.

There is another Hadith: Translation: It has been narrated on the authority of Hadhrat Aisha Siddiqa (May Allah be well pleased with her) that the Holy Prophet (Sallallahu alaihi wa sallam) would not fast more than Sha'abaan in any other month because in this month,

the souls (Ruh) of the living are written among the dead even to the extent that a person marries when his name would taken among those who will die and verily a man would perform Haj, when his name is among the dead. (Ibn Mardawe, Ibn 'Asaker, Durre Manthur-Surah Dukhan)

There is another Hadith: Translation: The Holy Prophet (Sallallahu alaihi wa sallam) would fast for the whole of Sha'abaan. When I asked Him, He (Sallallahu alaihi wa sallam) said: Allah (Subhanahu wa Ta'ala) writes (the names of) all those who would die in this year in this night. I desire that my time of passing away should be when I am fasting.

The Holy Prophet (Sallallahu alaihi wa sallam) said: This is that month between Rajab and Ramadhan, which people do not think about and this is the month in which deeds (A'amaal) are presented before Allah (Subhanahu wa Ta'ala),

so I want that I should be fasting when my deeds are presented before Allah (Subhanahu wa Ta'ala). (Sunan Nasai, Vol. 1, Pg No: 321. Hadith No: 2317, Musnad Imam Ahmed, Musnad UI Ansaar, Hadith No: 20758)

In one Hadith from the Ummul Momineen Aisha Siddiqa (May Allah be well pleased with her), she says: Translation: O Prophet of Allah! (Sallallahu alaihi wa sallam), I see you fasting a lot in Sha'abaan? He (Sallallahu alaihi wa sallam) said: O Aisha! This is the month in which the angel of death writes the name of the person whose soul (Ruh) will be taken in the rest of the year. I desire that my name should be written when I am fasting.

We should remember that the words of the Holy Prophet (Sallallahu alaihi wa sallam) are: "I desire that my name should be written when I am fasting," are for the encouragement of the Ummah. Writing the blessed name of the Holy Prophet (Sallallahu alaihi wa sallam) is an honor for the angel of death and it is a honor for the roll in which His blessed name is written.

The fasting of the Holy Prophet (Sallallahu alaihi wa sallam) is to bless the fast itself. The remaining hungry of non-Muslims cannot be called fasting. Even when Muslims remain hungry without the intention of fasting, it cannot be called fasting. The Holy Prophet (Sallallahu alaihi wa sallam) said this because only the blessed actions of the Holy Prophet (Sallallahu alaihi wa sallam) are called worship.

The basic reason for fasting is to break and conquer desires. The status of the Holy Prophet (Sallallahu alaihi wa sallam) is that even the devil, who is there with every human being and who incites every human being to commit sins became a follower of the Holy Prophet (Sallallahu alaihi wa sallam). It is against our very faith to even relate the Holy Prophet (Sallallahu alaihi wa sallam) to desires.

The Holy Prophet (Sallallahu alaihi wa sallam) knows the day, month and date of His passing away into the presence of Allah (Subhanahu wa Ta'ala) with complete certainty. He (Sallallahu alaihi wa sallam) does not have any fear of death as we do. Saying this was only to prepare for meeting the Lord and teaching the Ummah.

The Holy Prophet (Sallallahu alaihi wa sallam) had already indicated to the Sahabah about His passing away. There is a Hadith in Sahih Bukhari, Vol. 1, Pg No: 516: Translation: It has been narrated on the authority of Hadhrat Abu Sae'ed Khudri (May Allah Ta'ala be well pleased with him),

he said that the Holy Prophet (Sallallahu alaihi wa sallam) gave a sermon to the people. He said that: Allah (Subhanahu Wa Ta'ala) gave His worshipper a choice between this world (Dunya) and what Allah (Subhanahu Wa Ta'ala) has (for Him), so that worshipper chose what is with Allah (Subhanahu Wa Ta'ala). Hadhrat Abu Sae'ed Khudri (May Allah Ta'ala be well pleased with him)

says: Hadhrat Abu Bakr (May Allah Ta'ala be well pleased with him) started crying. We were surprised at his crying that the worshipper, with choice, about whom Hadhrat Muhammad (Sallallahu alaihi wa sallam) was telling us was the Holy Prophet (Sallallahu alaihi wa sallam) Himself.

(zaislamic.com)

Sha'baan is The Month of Durud

For the sake of the Holy Prophet (Sallallahu alaihi wa sallam), Allah (Subhanahu wa Ta'ala) has graced this Ummah with His immeasurable mercy and benevolence. The Ummah of the past Prophets had very strict rules to get their sins forgiven, to the extent that when Bani Israil took the calf to be their god, they were ordered.

It is given in the Holy Quran: And when Musa (Moses) said to his people: 'O my people, no doubt you have (seriously) wronged your own souls in taking the calf (as your god). Now turn in repentance to your Creator (the True Sustainer). So, kill one another (among yourselves so that those who have not taken the calf for worship and stuck to their religion should kill those who worshipped the calf as punishment for turning away from their religion.

This (act) would be the best (repentance) for you in the sight of your Creator.' Then He accepted your repentance. Surely, He is Most Relenting, Ever-Merciful. (Surah Al Baqarah (2:54))

On the other hand, the Holy Prophet (Sallallahu alaihi wa sallam) told us: Say: 'O servants of Mine who have wronged their souls, do not lose hope of Allah's Mercy. Assuredly, Allah forgives all sins (and excesses). He is certainly Most Forgiving, Ever-Merciful. (Surah Zumar (39:53)) Allah's (Subhanahu wa Ta'ala) mercy is forever raining on us, but especially for the sake of the sinful worshippers, Allah (Subhanahu wa Ta'ala) has fixed some special days and nights for forgiveness of sins and pardon.

The Holy Prophet (Sallallahu alaihi wa sallam) is forever worried about His Ummah. Day and night, He (Sallallahu alaihi wa sallam) keeps praying to Allah (Subhanahu wa Ta'ala) to forgive and pardon His Ummah. Allah (Subhanahu wa Ta'ala) too wants to see His Beloved Prophet (Sallallahu alaihi wa sallam) pleased and happy, so for the sake of the Holy Prophet (Sallallahu alaihi wa sallam), in the last portion of every night, He graces the worldly skies with His presence and grants the treasures of forgiveness, deliverance and success to His worshippers.

Only His favorite worshippers benefit from these blessings. As Allah (Subhanahu wa Ta'ala) says: They used to sleep at night only for a short while, (17) And used to (get up and) seek forgiveness in the later part of the night; (18) And in their wealth and possessions (was remembered) the right of the (needy), him who asked and him who (for some reason) was prevented (from asking). Surah Adh-Dhariyat (51:17, 18)

The lay people, they are neither used to worshipping in the nights nor used to getting up in the early hours of the morning to get up and pray. Allah (Subhanahu wa Ta'ala) willed that all the slaves

of His Beloved Prophet (Sallallahu alaihi wa sallam) should benefit from His mercy. Thus, He fixed one night in the 12 months of the year in which the Lord Almighty, Allah (Subhanahu wa Ta'ala) graces the sky of this world from sunset itself and grants His forgiveness and pardon to all those who ask for it. As the Holy Prophet (Sallallahu alaihi wa sallam) has said that Sha'abaan is His month, so Allah (Subhanahu wa Ta'ala) has kept this blessed night in the month of Sha'abaan.

The verse of Durud was revealed in this month and the command for Durud was given to us, so for this reason we are asked to send a lot of Durud on the Holy Prophet (Sallallahu alaihi wa sallam) in this month. As given in Ghuniya Lit Talibi Tariqil Haqqi, Translation: This is the month in which the doors of good are opened and blessings descend, sins are forgiven and wiped out and lots and lots of Durud is sent to the Holy Prophet (Sallallahu alaihi wa sallam), who is the best of all creation and this month is the distinctive month to send Durud and Salam on the Holy Prophet (Sallallahu alaihi wa sallam).

Hadhrat Shaykh Ul Islam A'arif Billah Imam Muhammad Anwarullah Farooqi (May Allah sanctify his soul), the founder of Jamia Nizamia writes on the authority of "Fuyuzate Rabbaniya Sharh Adhkar Nawaviya":

Hadhrat Shaykh Muhammad bin Ali (May Allah shower His mercy on him) relates on the authority of Hafidh Abu Dharr Haravi that the commandment for Durud was revealed in 2 Hijri and some (scholars) say that it was in the month of Sha'abaan. That's why the month of Sha'abaan is called "Shahrus Salaah" (the month of Durud and Salam) (Anwar-e-Ahmadi Pg No: 61)

To remove the rust of the hearts and to seek purification from the sins, prayers are made to Allah (Subhanahu wa Ta'ala) using the Wasila of the Holy Prophet (Sallallahu alaihi wa sallam). As Ghawth ul A'adham (May Allah be well pleased with him) says in Ghuniya Lit Talibi Tariqil Haqqi Vol. 1, Pg No: 188:

Translation: Every sane Momin should take care to not be careless and heedless in this month, instead should repent from past carelessness and sins in this month to be purified of sins and become ready to welcome Ramadhan Ul Mubarak; cry before Allah (Subhanahu wa Ta'ala) in this month and use the Wasil of Him whose month is Sha'abaan, the Holy Prophet (Sallallahu alaihi wa sallam) and pray to Allah (Subhanahu wa Ta'ala) until the corruption of heart goes away and the disease of the Batin (interior) is cured.

Shab-e- Barat

Rasoolullah (Sallallahu Alaihi Wasallam) has said, "On the night of the middle of Shabaan, Allah Ta'ala descends to the heaven of this lower world and forgives every Muslim, except a mushrik (one who associates partners with Allah Ta'ala), the bearer of malice, the breaker of family ties, the adulterer, the miser, the one who is disobedient to his parents and the one who consumes alcohol.

He (Sallallahu Alaihi Wasallam) has also stated that during this night Allah Ta'ala opens 300 doors of Mercy unto his servants and that the slaves of Allah Ta'ala are emancipated from the fire of hell, as numerous as the hairs on the flocks of the tribe of Bani Kalb.

Telangana caste census sparks debate on Muslim OBC reservations and political implications

The caste census report tabled in the Telangana State Assembly on February 4, 2025, has revealed that Muslim Other Backward Classes (OBCs) constitute about 10.08% of the state's population. This revelation has raised hopes among the Muslim community for an increase in the existing 4% reservation currently provided in Telangana.

According to the census, Muslims make up 12.56% of Telangana's population, of which 10.08% belong to the OBC category. This means only 2.48% of the Muslim population falls outside the OBC classification. The findings challenge previous speculations regarding the number of Muslim OBCs and highlight the socio-economic conditions that align a significant section of the community with the OBC category.

The broader findings of the Telangana survey show that non-Muslim OBCs constitute 46.25%, Scheduled Castes (SCs) 17.43%, and Scheduled Tribes (STs) 10.45%. Non-Muslim general castes (Other Castes) account for 13.31%, while Muslims make up 12.56%. These statistics debunk the myth that Muslims are solely a religious group and reinforce their classification as a caste-based entity, making them eligible for reservation benefits at par with other OBC communities.

The Legal Battle for Muslim Reservations :- A key concern emerging from the caste census is the legal battle in the Supreme Court regarding reservations for Muslims who converted from SC and ST backgrounds. Currently, these individuals are denied the SC/ST benefits that their Hindu counterparts enjoy. The Sachar Commission (2006) and Raghunath Mishra Commission (2007) have both recommended extending SC/ST reservations to Muslims, arguing that conversion has not changed their socio-economic status. These commissions highlight that, historically, Muslim Dalits and Tribals have faced similar levels of deprivation as their Hindu counterparts and should be entitled to affirmative action. **BJP's Opposition to Muslim Reservations :-** The BJP has consistently opposed reservations for Muslims, citing the constitutional principle that reservations cannot be granted based on religion. However, the BJP's stance reflects a contradiction. While it recognizes OBC Hindus under the caste category, it views OBC Muslims as a religious denomination, thereby denying them reservation benefits.

This selective classification has been reinforced through a narrative propagated by BJP-aligned media outlets, which claim that Muslims do not belong to the caste system and thus should not be eligible for reservations. Meanwhile, Hindu OBCs continue to receive affirmative action benefits despite being part of the same caste-based social structure. The matter is currently under judicial review in the Supreme Court, where the socio-economic argument favoring Muslim reservations is being weighed against the BJP's religious argument. The outcome of this case will have far-reaching implications for the Muslim OBC population.

History of Reservation in India :- The complexity of the OBC reservation debate came into focus with the Mandal Commission report in 1980. The commission was established to determine the percentage of OBCs within the Hindu social structure. However, its findings were not implemented until the V.P. Singh-led National Front government accepted the report in 1990. On December 31, 1990, the government announced a 27% reservation for "socially and educationally backward classes" in central government jobs.

Although the Mandal Commission recommended reservations for some Muslim OBC castes, the benefits were disproportionately directed toward Hindu OBCs. As a result, Muslim OBCs were left marginalized in the reservation framework.

In 2011, the UPA government attempted a socio-economic caste survey alongside the decadal national census. However, due to opposition from upper-caste Hindus, the collected data was never published. When the BJP came to power in 2014, it dismissed the caste data from the 2011 survey and resisted calls for an updated caste census.

A turning point in the reservation debate came when the Modi government introduced a 10% reservation for the economically weaker sections (EWS) among upper-caste Hindus. This move pushed the total reservation quota to 62% (27% for OBCs, 15% for SCs, 10% for EWS, and 10% for STs). Though challenged in the Supreme Court, the Apex Court upheld the EWS reservation, further complicating the reservation landscape.

Role of the Supreme Court :-The Supreme Court's decisions in favor of EWS reservations for upper-caste Hindus and against the 27% cap for OBC reservations indicate a shifting judicial stance. Alongside key rulings such as the Babri Masjid verdict

and the revocation of Article 370, these decisions suggest that the judiciary has aligned with the central government's policies. The demand for a nationwide caste census has grown, particularly among OBC groups, who argue that accurate data would strengthen their case for expanding reservations beyond the existing 27% cap. The Modi government's decision to grant EWS reservations has further fueled calls for increasing OBC quotas, as the argument now stands: if EWS reservations can be introduced for upper-caste Hindus, why can't OBC reservations be expanded based on caste census data?

Political Implications of the Caste Census :- The Telangana caste survey has significant political ramifications. The BJP, which has relied on OBC votes, now faces the challenge of reconciling its Hindutva ideology with the rising demands for caste-based reservations. The party's reluctance to conduct caste censuses in BJP-ruled states indicates its strategic hesitation in addressing OBC concerns.

In contrast, opposition parties are likely to leverage caste census data to challenge the BJP's Hindutva narrative and mobilize OBC voters on the basis of socio-economic justice. The survey exposes the contradiction in BJP's politics—on one hand, advocating for a unified Hindu identity, and on the other, resisting caste-based reservations that benefit a significant portion of the Hindu electorate.

Implications for Muslim OBCs :- For the Muslim community, their inclusion in the OBC list represents a crucial step toward social and economic upliftment. The caste census data from Bihar and Telangana has provided concrete evidence of their backwardness, reinforcing their eligibility for reservation benefits.

The immediate impact of the Telangana caste census will be felt in state policies. The state government will need to use the data to revise its reservation policies and ensure proportional representation based on socio-economic status. If implemented effectively, this could serve as a model for other states and increase pressure on the central government to conduct a nationwide caste census.

Conclusion :- The Telangana caste survey has shattered the myth of Hindutva politics' invincibility. It has opened a new chapter in India's socio-political discourse, where caste identity is emerging as a potent force against the BJP's religious nationalism. The findings provide a fresh impetus for OBC groups to demand a revision of reservation quotas based on empirical data. For Muslims, this marks a turning point in their fight for socio-economic justice. With clear evidence of their backwardness, the demand for an increased quota is likely to gain momentum. If the Telangana model is replicated nationwide, it could redefine the contours of affirmative action in India, making reservations more inclusive and data-driven.

The road ahead will be challenging, as the BJP continues to resist caste-based reservations while promoting EWS quotas for upper-caste Hindus. However, the caste census has opened a Pandora's box that will shape India's political landscape in the years to come.