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## M.A. Khalid Honored with Prestigious Bronze Wolf Award



Mr. M.A. Khalid, a retired Karnataka Administrative Service officer received the esteemed Bronze Wolf Award, the highest international accolade in the Scouts and Guides movement. Since the award's inception in 1935, only 395 individuals worldwide have been honored with this distinction, with Mr. Khalid becoming the fifth Indian recipient. Previous Indian awardees include Smt. Lakshmi Mazumdar (1969), Sardar Lakshman Singh (1986), Ranga Rao (1994), and L.M. Jain (2008). Mr. Khalid's recognition comes in acknowledgment of his exceptional contributions to regional and global scouting efforts, enhancing the scout

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## Muslim Organizations Reject Proposed Amendments to Waqf Act

Abdul Masud Bari

**NEW DELHI:** Prominent Muslim organizations have strongly opposed a controversial bill proposing amendments to the Waqf Act of 1995, vowing to resist any changes that could weaken the current protections for Waqf properties. The bill, which has sparked significant backlash from opposition parties, has been referred to a joint parliamentary committee.

The All India Muslim Personal Law Board (AIMPLB) expressed concerns that any amendment to the Waqf Act altering the nature of Waqf properties or enabling easier government or individual



takeover would be unacceptable. They emphasized that any attempt

to reduce or restrict the powers of Waqf boards would also be met

with resistance.

Jamiat Ulama-i-Hind (M) criticized the bill as being motivated by a desire to seize Waqf properties, while AIMIM chief Asaduddin Owaisi described the move as part of the BJP's broader Hindutva agenda aimed at appropriating community assets. Dr. S. Q. R. Ilyas, spokesperson for the AIMPLB, warned that the proposed amendments, which include approximately 40 changes to the existing Waqf Act, threaten the constitutional and Sharia-protected status of Waqf properties. He underscored that this issue could extend beyond Muslims, potentially affecting the

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## World Mosque Day Commemorates Al-Aqsa Arson and Highlights Sacred Role of Mosques

**T E H R A N (MNA):** World Mosque Day, observed annually on August 21, marks the tragic anniversary of the 1969 arson attack on the al-Aqsa Mosque, a site of profound significance for Muslims worldwide. The day serves as a reminder of the crucial role



(Image credit: en.mehrnews.com)

mosques play in Islamic life and the need to protect these sacred spaces. Fifty-one years ago, an extremist set fire to the al-Aqsa Mosque, causing extensive damage to this revered site, once the first qibla (direction of

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## British MPs Endorse Imran Khan for Oxford Chancellor

Imran Khan, the former Prime Minister of Pakistan, has gained support from British MPs for his candidacy as Chancellor of Oxford University, despite currently serving a 10-year prison sentence in Pakistan. Khan is competing against



prominent figures like Peter Mandelson, a key adviser to Tony Blair, and William Hague, former Foreign Secretary under David Cameron. Khan, who studied at Oxford, is endorsed by Conservative peer Lord Daniel

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Staff Writer

## Government Refers Controversial Waqf Amendment Bill to Joint Parliamentary Committee Amid Strong Opposition



Image credit: business-standard.com

**NEW DELHI:** In response to intense opposition from political parties, the government has decided to refer the contentious Waqf (Amendment) Bill, 2024, to a Joint Parliamentary Committee (JPC). Critics argue that the bill, introduced by Union Minority Affairs Minister Kiren Rijiju on August 8, 2024, targets the Muslim community, interferes with religious practices, and undermines federalism.

Congress MP K C Venugopal labeled the bill as an “*attack on faith and religious freedom*,” warning that it could pave the way for further encroachments on the rights of other religious minorities. After a two-hour debate, Speaker Om Birla announced the bill's referral to the JPC, with plans to consult party leaders before forming the committee.

The Waqf (Amendment) Bill seeks significant changes to the

1995 Waqf Act, including the introduction of new sections to prevent the “*wrongful declaration*” of properties as waqf. It also proposes that two Muslim women and two non-Muslims serve on Waqf Boards and designates the District Collector as the authority to

adjudicate land disputes involving waqf properties powers currently held by Waqf Tribunals.

Dr. K Rahman Khan, former Rajya Sabha Deputy Chairman and ex-Minister for Minority Affairs, criticized the bill, calling it a “*mischief*” aimed at undermining waqf properties. He

argued that the bill is unnecessary and would reverse key reforms established by the 1995 Act and the 2013 amendments. Dr. Khan also expressed concern over the bill's proposal to require all waqf properties to be re-registered, which could lead to many properties being unrecognized due to a lack of documentation. Dr. Khan further questioned the government's intent, noting the lack of consultation with key stakeholders, including the All India Muslim Personal Law Board. He dismissed government claims that the bill would increase transparency, arguing that it fails to address issues like encroachments on waqf properties and instead undermines the independence of Waqf Boards.

Prominent waqf activist Akramul Jabbar, head of the Jamiat Ulama-Hind's Waqf Protection

Committee, echoed these concerns, describing the bill as the culmination of years of anti-waqf propaganda. He warned that the bill's provisions, particularly the application of limitation laws, could legalize adverse possessions of waqf properties, potentially removing up to 70% of such properties from waqf control.

Jabbar also criticized the bill's proposal to involve non-Muslims in the administration of waqf boards and the inclusion of government officials in decisions related to waqf properties. He argued that these measures represent a clear attempt to expropriate waqf properties currently under government occupation, violating legal precedents that protect such properties.

As the debate over the Waqf (Amendment) Bill continues, opposition parties and waqf activists remain vigilant, warning of the bill's potential to undermine religious freedoms and property rights in India. ■

Staff Writer

## Muslim Leaders Demand Withdrawal of Waqf Amendment Bill, Threaten Nationwide Protest



**NEW DELHI:** The All-India Muslim Personal Law Board (AIMPLB) and leading Muslim organizations have condemned the Waqf Amendment Bill as a “*nefarious scheme to seize and undermine Waqf properties under the guise of protection and transparency*.” They have called for the immediate withdrawal of the bill and warned of a nationwide protest if their demands are not met.

At a press conference held at the Constitution Club of India on August 22, AIMPLB President Maulana Khalid Saifullah Rahmani denounced the bill as unconstitutional and arbitrary, claiming it infringes upon Articles 25, 26, 29, and 14 of the Indian Constitution. He alleged that the bill targets a specific community and has been introduced with malicious intent.

The bill proposes changes to the definition of Waqf, the role of custodians, and the powers of

Waqf boards. It also mandates non-Muslim representation on the Central Waqf Council and Waqf Boards for the first time. Maulana Rahmani criticized these provisions as discriminatory and contrary to the principles governing Waqf management.

Opposition leaders including Nitish Kumar of JD(U) and Chandrababu Naidu of TDP have

reportedly pledged to oppose the bill, with assurances from other figures such as RJD's Tejaswi Yadav, Tamil Nadu Chief Minister M.K. Stalin, and Shiv Sena leader Uddhav Thackeray.

Maulana Rahmani expressed frustration over the lack of consultation with community representatives, stating that the government has ignored their

concerns and blocked dialogue since its current administration began. He criticized those Muslims who support the bill, calling them opportunistic and out of touch with the community's needs.

Syed Sadatullah Husaini, President of Jamaat-e-Islami Hind, also condemned the bill, arguing that its true aim is to introduce mismanagement into Waqf affairs and facilitate encroachment on Waqf properties. He and Maulana Rahmani noted that the bill undermines the Waqf Act of 1995 and could lead to increased litigation and communal claims over Waqf properties.

The bill's provisions include giving district collectors the authority to resolve Waqf property disputes, which Muslim leaders argue could result in government takeover of these properties. They

also criticized the bill's contradictory provisions, including restrictions on non-Muslims dedicating property as Waqf while mandating their inclusion in Waqf management bodies.

Jamiat Ulama-i-Hind (Arshad faction) President Maulana Syed Arshad Madani, Jamiat Ahle Hadis President Maulana Asghar Ali Imam Mahadi Salafi, and Board Spokesperson Dr. S.Q.R. Ilyas also voiced their objections. The bill, introduced during the budget session of Parliament without consulting key stakeholders, has been referred to the Joint Parliamentary Committee (JPC) following strong opposition. On August 23, an AIMPLB delegation met with JPC Chairman Jagdambika Pal, who assured that the concerns of the Waqf boards and Muslim organizations would be considered before making any final decisions. ■

### «Page 1 Muslim Organizations Reject Proposed Amendments to Waqf Act

endowments of other religious communities, including Sikhs, Christians, and Hindus.

Maulana Mahmood Madani, President of Jamiat Ulama-i-Hind, highlighted that the bill could lead to unnecessary government interference, undermining the original status of Waqf and violating the principle of divine ownership. He specifically criticized the proposal to grant district collectors authority over Waqf property disputes, which he argued would effectively nullify the Waqf Board's role. Madani also condemned the

potential elimination of protections under the Limitation Act of 1963 and the termination of certain Waqf practices, calling these measures an attack on the sanctity of Waqf properties. He urged the government to withdraw the proposed amendments and engage in comprehensive consultations with religious leaders and Waqf management bodies.

Muslim organizations are calling on the community, political parties, and concerned citizens to unite in opposition to these amendments, advocating for the protection of religious rights and freedoms. ■

### «Page 1 World Mosque Day Commemorates Al-Aqsa Arson and Highlights Sacred Role of Mosques

prayer) for Muslims. The fire destroyed a large section of the mosque, including an ancient pulpit and other architectural features, sparking outrage and condemnation across the Islamic world. The United Nations Security Council responded by issuing Resolution 271, condemning the Israeli regime for the attack.

World Mosque Day now stands as a global occasion for Muslims to emphasize the importance of al-Aqsa, the third holiest site in

Islam, and to raise awareness about the protection of religious sites.

Mosques, often referred to as the beating heart of Islam, serve as central places of worship, community gathering, and guidance for Muslims. They have historically been sites for discussing significant social, political, and religious issues, and continue to play a vital role in the spiritual and communal lives of Muslims. (Reported by Tohid Mahmoudpour) ■

### «Page 1 M.A. Khalid Honored with Prestigious Bronze Wolf Award

movement's impact. The award will be presented to him at the upcoming World Scout Conference in Cairo on August 23rd.

Throughout his distinguished career, Mr. Khalid has achieved significant professional excellence in Scouts and Guides, garnering numerous national and international honors. The Bronze Wolf Award stands as the pinnacle of his accomplishments. His dedication and discipline continue to inspire young scouts and guide leaders, marking him as a leading figure in the scouting community. ■

## Do Business According to Sharia Principles, Urges Rifa Chamber President



Staff Writer

**BANGALORE:** Syed Mumtaz Mansoori, president of the Rifa Chambers of Commerce and Industry's Karnataka Chapter, emphasized that businesses adhering to Sharia and Qur'anic principles will be blessed by Allah. He delivered this message during a business meeting organized by the Rifa Chamber's Bangalore unit on August 14, where opportunities for expanding trade with African nations were discussed. The event was attended by numerous businessmen from various African countries.

Drawing from his experiences in ethical business practices, Mansoori highlighted the importance of following Sharia principles of Halal and Haram in business operations. He noted that this not only benefits individual businesses but also contributes to the economic advancement of the broader community. Mansoori reiterated that the Rifa Chamber was established to provide a platform for businessmen, industrialists, and exporters to

network and grow.

He encouraged attendees to explore and engage with the vast business and industrial opportunities available in Africa. Mansoori stressed the importance of improving understanding and cooperation with foreign clients and business partners, as this is crucial for expanding business on an international scale.

The conference also featured speeches from African business leaders, including Omer Al-Bashier from Kenya, Robo Muhammad from Ghana, and Ibrahim from Zimbabwe. They highlighted the commercial potential in Africa and expressed their commitment to assisting Indian businessmen in exploring these opportunities. Karnataka Rifa Chamber Secretary Viqar Mahmood and Mohammad Arifullah also spoke at the event, while Secretary Asim Patel and his team provided information about the chamber's network of industrialists and merchants.

As a gesture of respect, the African guests were presented with Mysore's traditional scarves and keepsakes. ■

## Women Activists Call for Unity and Harmony in National Webinar

Staff Writer

**NEW DELHI:** In response to the rising tide of hatred and discord across the country, the Women's Department of Jamaat-e-Islami Hind (JIH) organized a national webinar titled "Building Bridges Across Divides" on August 20. Held to commemorate Sadbhavana Diwas, the seminar addressed the challenges of communal disharmony and explored strategies to promote peace and prosperity nationwide. Shaista Rafat, National Secretary of the JIH Women's Department, delivered the presidential address, emphasizing the critical importance of maintaining intergroup harmony. Rafat acknowledged that while social harmony has faced disruptions, it has not been entirely destroyed. She urged individuals to be vigilant and proactive in preventing further deterioration, asserting that the country's rich diversity is a strength rather than a drawback.

Rafat also highlighted the role of human resources in national development, advocating for their proper nurturing to ensure equitable resource distribution. She called on civil society, religious leaders, peace



advocates, human rights defenders, NGOs, educational institutions, media, political leaders, and the bureaucracy to collaborate in building bridges and dismantling barriers of hatred.

Carmel M. Tripathi, Director of Public Information, underscored the role of religion in fostering harmony and diversity. She urged the application of ethical teachings from religious founders to benefit the nation and its citizens.

Human rights activist Manjula Pradeep lamented the rapid decline in social harmony, reflecting on her memories of coexistence. She called for a reaffirmation of constitutional principles, secularism, and

equitable participation in promoting communal harmony.

Diksha Ranjan, Secretary-General of HWPL's India Branch, discussed the importance of mutual respect and overcoming differences. She addressed the negative impact of social media on societal divisions and stressed the need for self-control in thought and speech to combat prejudice and foster compassion.

Arefa Parveen, National Assistant Secretary of JIH Women's Department, opened the webinar with a call to uphold the principles of justice, equality, and fraternity envisioned by India's founding fathers. She emphasized the importance of collective effort in achieving a prosperous and unified country. ■

« Page 1

## British MPs Endorse Imran Khan for Oxford Chancellor

Hannan and independent MPs Shockat Adam and Adnan Hussain. Hannan praised Khan as a "towering figure" in philanthropy, sport, and politics, and an ideal candidate for Oxford's chancellorship. Shockat Adam described Khan's potential appointment as a "universal

symbol of resistance," emphasizing its significance as a message of hope.

Khan's connection to Oxford dates back to his time as a student, where he captained the cricket team. His former aide, Sayed Zulfiqar Bukhari, highlighted Khan's credentials, including his

tenure as Chancellor of Bradford University and his global recognition for justice, integrity, and freedom. Despite his imprisonment, Khan's supporters believe his election would send a strong message about his enduring influence and the principles he embodies. ■



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Abdul Bari Masoud

NEW DELHI: In a closely watched election, Salman Khurshid, a distinguished lawyer and former Union minister, has been elected as the new president of the India Islamic Cultural Center (IICC). Khurshid's victory on August 11, 2024, has been met with relief by many members who feared that the institution might fall under the influence of candidates backed by the Rashtriya Swayamsevak Sangh (RSS).

Among the seven candidates vying for the presidency was Dr. Majid Ahmad Talikoti, national convener of the Muslim Rashtriya Manch, an RSS-affiliated organization. Talikoti was widely viewed as a proxy for the outgoing president, Sirajuddin Qureshi, who sought to maintain his grip on the IICC. However, in a decisive outcome, Talikoti finished in third place, and all but one member of Qureshi's panel were defeated. Salman Khurshid emerged

## Salman Khurshid Elected President of India Islamic Cultural Center, Ending Siraj Qureshi's Long Reign



victorious with 721 votes out of 1,671 cast. His running mate, Mohammad Furqan, a former mayor of Aligarh, secured the vice president position. The election was contested by several panels, including those led by Abrar Ahmad (retired IRS officer), Asif Habib (businessman), Afzal Amanullah (former Bihar home secretary), and Qureshi (meat merchant). Additionally,

independent candidates Wasim Ghazi and Suhail Hindustani, a BJP member, also ran for president. With 2,054 eligible voters, the counting process took three days due to the use of a single ballot paper for all positions, contributing to a cumbersome process. In his post-election remarks to *Islamic Voice*, Khurshid emphasized his commitment to restoring democratic governance at

the IICC. He criticized the autocratic style of Qureshi, who had held the presidency for 20 years and allegedly used the institution for personal gain while admitting pro-Hindutva members. Khurshid highlighted the need to reevaluate membership criteria and address concerns about the high membership fees.

Khurshid also pointed out the challenges of leading the institution at his age, as he turns 75 in 2027, the maximum age for holding the presidency according to IICC bylaws. He proposed shortening the presidential term from five to three years and limiting the possibility of serving more than two consecutive terms.

On the future of the IICC, Khurshid expressed his intention to transform the center into a hub for intellectual and cultural activities, inviting scholars from India and abroad to promote interfaith dialogue. He also announced plans to revive the civil services coaching program, which had been

discontinued under Qureshi's leadership.

The election results were seen by many as a rejection of the previous administration's management style. Er AA Siddiqui, a member of the IICC, hailed the outcome as "the end of an era of mismanagement and autocracy" and the beginning of a new chapter under Khurshid's leadership. Similarly, Pasha Patel, another member, celebrated the victory as a significant step in resisting the influence of the RSS within the IICC.

Prominent figures like Dr. Zafarul Islam Khan, president of the All India Muslim Majlis-e-Mushawarat, and journalist Syed Khalid Hussain, expressed hope that the IICC would now return to its original mission of fostering intellectual engagement and promoting national integration.

As the newly elected president, Salman Khurshid faces the challenge of revitalizing the IICC, ensuring it remains a respected institution dedicated to cultural and intellectual pursuits, while navigating the complexities of its recent past. ■

## Karnataka Urdu Academy Delegation Meets MANUU Vice-Chancellor



HYDERABAD: A delegation from the Karnataka Urdu Academy in Bangalore visited Maulana Azad National Urdu University (MANUU) on August 14 and met with Vice-Chancellor, Prof. Syed Ainul Hasan. Prof. Hasan highlighted the university's 26-year commitment to the development and promotion of the Urdu language and literature, journalism, and all

aspects of education. He also discussed the performance of various departments and announced the launch of the School of Law at MANUU from the current academic year. Welcoming the delegation, Prof. Hasan praised the Karnataka Urdu Academy's initiative to observe MANUU's goals, objectives, performance, and management, emphasizing the potential for

collaboration between the two institutions. He noted that both MANUU and the Karnataka Urdu Academy share the primary objective of promoting Urdu language, literature, and education, and can work together to achieve these goals.

Dr. Maazuddin Khan, Registrar of the Karnataka Urdu Academy, briefly outlined the Academy's activities. Azam Shahid and Dr. Anis Siddiqui also shared their insights during the meeting.

Prof. Mohammad Fariyad, Dean of the School of MCJ, delivered the welcome address, while Prof. Ehtesham Ahmed Khan detailed the agenda and purpose of the delegation's two-day visit.

On the first day of their three-day visit, the delegation also met with Prof. Ishtiaque Ahmed, Registrar of MANUU. ■

## Convention Highlights Marginalization and Calls for Community Action in Maharashtra



Staff Writer

MUMBAI: The Maulana Azad Ekta Sangh hosted a state-level conference at the Islam Gymkhana on August 24, focusing on the challenges faced by the Muslim community in Maharashtra. The event brought together political figures, journalists, experts, and intellectuals to address key issues.

The conference highlighted the marginalization of Muslims in political, social, and economic spheres. Discussions centered on the lack of Muslim representation in politics, the absence of reservation for Muslims in educational institutions, and the underrepresentation of Muslims in the ruling class.

Prominent speakers included Maulana Mahmood Daryabadi, former Maharashtra minister Nasim Siddiqui, Abu Asim Azmi, Sarfraz Arzo, editor of Hindustan, Haji Raees, and Iqbal Memon, president of All India

Memon Jamat.

Haji Raees presented a resolution addressing socioeconomic and educational challenges, urging the community to focus on self-improvement rather than relying solely on government support.

Sarfraz Arzo provided an in-depth analysis of the community's issues, while MLA and SP leader Abu Azmi attributed the lack of political influence to the absence of capable leaders within the community. He noted that Maharashtra has no Muslim Member of the Legislative Council (MLC), which he believes diminishes the community's political impact. Azmi called for a movement to increase political awareness among Muslims and praised the Ekta Sangh's efforts to highlight these issues.

Delegates from each district, representing the Ekta Sangh, were also present at the gathering. ■

## Gadag Tailor Donates 3 Acres of Land for Schools

Staff Writer

BANGALORE: In a remarkable act of generosity, Riyaz Ahmed Dalayat, a tailor from the village of Shirahatti in Gadag district, Karnataka, has donated three acres of his hard-earned land to establish schools in his community. Motivated by the lack of educational facilities in his village, Dalayat made this significant contribution to support the education of local children.

"As a professional tailor who understands the struggles of poverty, I know how crucial education is," said Dalayat. "My goal is to uplift the entire village



by contributing my resources to the education of our children." The decision to donate the land was made collectively by Dalayat's family. His relative, Mahboob, shared during a family

gathering that they believed this act would bring them blessings rather than hardship.

Dalayyat's parents expressed their pride and satisfaction in their son's charitable act, emphasizing the importance of investing in education. "Any investment in education is always worthwhile," they said.

Prof. E.G. Sanadi, a former member of parliament, was deeply moved by the gesture. He noted how rare it is to see individuals donating land for such a noble cause, adding that the Dalayat family's generosity sets a powerful example for others. ■

**MUMBAI:** The Unity Job Fair, held on Saturday, 17th August, 2024, at Sacred Heart Boys School, Santacruz, Mumbai, marked a significant milestone in the fight against unemployment and intolerance. Organized by the Association of Muslim Professionals (AMP) in collaboration with the Pir Makhdum Saheb Charitable Trust (Mahim Dargah) and the Bombay Catholic Sabha (BCS), this event was a testament to the power of interfaith collaboration and community unity.

In celebration of Independence Day, the Job Fair aimed to provide livelihood opportunities and foster community solidarity. Over 1,200 candidates were interviewed by 88 participating corporates and recruiters, offering more than 15,000 vacancies. By the end of the day, 60 candidates were selected, and 409 were shortlisted for further interviews.

Fr. Felix D'souza, Parish Priest of

## Unity Job Fair in Mumbai: 469 Candidates Secured Opportunities on Independence Day



Sacred Heart Church and a notable educationist, inaugurated the fair. He lauded the collaborative effort of various organizations and emphasized that such initiatives are crucial in addressing the unemployment crisis.

Mr. Suhail Khandwani, Trustee of the Mahim & Haji Ali Dargah Committee, highlighted the importance of reaching out to the

youth through employment, education, and other avenues. He praised AMP's role in promoting inclusivity and tolerance.

Mr. Dolphy D'Souza, President of the Bombay Catholic Sabha, stressed the collective responsibility of individuals and NGOs in supporting employment initiatives. He noted that the Unity Job Fair exemplifies this commitment.

Mr. Aamir Edresy, President of AMP, reiterated the organization's belief in the transformative power of educational and economic empowerment. He underscored the fair's role in promoting harmony and providing opportunities irrespective of caste or religion.

Mr. Shahid Haider, Head of Projects at AMP, reflected on the organization's extensive track record of hosting job fairs across India, emphasizing the Unity Job Fair's contribution to community cohesion and peace.

The event was graced by

numerous dignitaries from business, social, and political spheres, including Asif Zakaria (Corporator, BMC), Albert D'souza (Chairman, Model Bank & Christian Chambers of Commerce & Industry), and Dr. Amar Prabhu (Principal, Don Bosco Industrial Technical Institute). Their presence underscored the broad support for this noble initiative.

Supported by multi-faith organizations like the Sanghakaya Foundation, Haji Ali Dargah Trust, and the World Interfaith Harmony Unity Mission (WIHUM), the Unity Job Fair successfully provided valuable opportunities and fostered a spirit of brotherhood and mutual respect. ■

## Sabina Receives Kalpana Chawla Award for Bravery in Wayanad Landslide

**CHENNAI:** Sabina, a dedicated nurse from Tamil Nadu's Nilgiri district, received the prestigious Kalpana Chawla Award for courage and bravery from the Tamil Nadu government during the 78th Independence Day celebrations at Fort St. George on August 15. Chief Minister MK Stalin presented the award in recognition of her



exceptional efforts during the Wayanad landslide in Kerala. The award celebrates Sabina's unwavering commitment to her profession and her brave humanitarian work. Upon receiving the honor, she expressed her humility, saying, "I wasn't prepared for this recognition. After witnessing

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## JIH Kerala Launches ₹10 Crore Rehabilitation Project for Wayanad Landslide Victims

**NEW DELHI:** Jamaat-e-Islami Hind (JIH) Kerala has initiated the first phase of a ₹10 crore rehabilitation project for victims of the Wayanad landslides that occurred on July 30, 2024, claiming over 400 lives. The project, announced by Kerala Jamaat President P. Mujeeburahman, includes providing temporary shelters for vulnerable groups, ensuring education continuity, and creating job opportunities for affected families.

JIH Kerala, through its Ideal Relief Wing (IRW), was among the first responders, offering emergency assistance and psychological support. The initiative calls for government coordination, social audits, and scientific studies to



relocate people from disaster-prone areas in Kerala. The press conference also highlighted the critical need for ongoing support and intervention. ■

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Staff Writer

## PAHAL Introduces Groundbreaking Employment Scheme for Muslim Women in Mumbai

**MUMBAI:** The Mumbai-based voluntary organization "PAHAL" has launched an innovative project aimed at providing long-term employment opportunities to Muslim women facing workplace discrimination. This new initiative addresses both social and economic barriers by offering jobs in sewing and tiffin services. Many Muslim women in Mumbai, particularly in areas like Govindi, encounter significant challenges in securing employment due to religious biases, despite their qualifications and skills.

Dr. Joy Pardeshi, a product manager from IIT Mumbai, and her husband, Dr. Siddharth Acharya, spearheaded the "PAHAL" initiative to tackle this



Image credit: clarionindia.net

issue. Recognizing the dual problems of unemployment and the demand for home-cooked meals, the couple established a tiffin service that not only meets this need but also creates job

opportunities. "Pahal" is designed to empower Muslim women by leveraging their culinary skills in a supportive work environment. Based at the Pardeshi home, the project

employs women to prepare high-quality meals. This initiative has provided meaningful employment to many women who previously struggled to find work.

Beyond addressing employment, "Pahal" aims to challenge conservative views that discourage women from working outside the home. Coordinator Parveen Qazi shared, "Conservative views can create barriers, but with family support, I was able to work. The opportunities and training at Pahal have been transformative."

Participants like Kulsoom Khan have expressed their gratitude, stating that despite numerous job

rejections, finding work through "Pahal" has allowed them to support their families. Kanta Nadir, with 28 years of experience as a community health worker, also found new opportunities through the initiative.

Siddharth Acharya highlighted that "Pahal" is committed to more than just employment. Their motto, "Goodness, Generosity, Sewing," underscores their dedication to holistic support, including health and well-being. The organization provides health camps, medical check-ups, and support for various health issues like blood pressure and diabetes. Overall, the "Pahal" initiative represents a significant step toward reducing discrimination and fostering self-reliance among Muslim women in Mumbai.

## The Silent Epidemic: Rising Suicides in the Indian Armed Forces



Muhammad Wasama Khalid

A recent study by the United Service Institution of India (USI) has highlighted a disturbing trend within the Indian armed forces: the increasing incidence of suicides among military personnel. The report reveals that stress from both operational and non-operational assignments is contributing to a growing number of suicides, fratricides, and other non-combat fatalities. Shockingly, the Indian Army loses more personnel each year to these causes than in actual combat.

The suicide rate in the Indian Army has reached an alarming 16.5% per 100,000 personnel, with more than 100 non-combat deaths annually one approximately every third day. Data from 2010 to 2019 shows that over 11,000 Indian defense personnel took their own lives, with the Army bearing the brunt at



642 suicides, followed by the Indian Air Force (148) and Navy (29).

In the past five years, over 800 armed forces members have committed suicide, often due to dissatisfaction with their superiors. Tragic incidents include the January 2023 suicides of Col Khanna and Lt Col Nishant, the latter after shooting his wife. Women officers have also been affected, with cases like Lt. Sushmita Chakraborty and Major Anita Kumari reflecting a disturbing trend of harassment and pressure leading to their deaths.

The issue extends beyond the military to the civil armed forces (CAF), where fratricides and suicides have also been on the rise.

Between 2019 and 2021, there were 25 fratricides and 345 suicides in the CAF, underscoring the pervasive nature of the problem across India's security forces.

This growing suicide epidemic within the Indian armed forces raises serious concerns about the mental health, leadership, and welfare of the personnel tasked with protecting the nation. Immediate action is needed to address these systemic issues and provide the necessary support to those who serve.

(Muhammad Wasama Khalid is a Correspondent and Researcher at Global Affairs, pursuing his Bachelor's in International Relations at National Defense University (NDU). He is an avid writer on history, politics, current affairs, and international relations. You can follow him on Twitter @WasamaKhalid or reach him at Wasamakhalid@gmail.com.)

( E x t r a c t f r o m <https://slguardian.org/the-silent-epidemic-suicides-in-the-indian-armed-forces/> )

## 110 NGOs and 100 Changemakers Honored at 4th AMP National NGO Awards 2024



**CHENNAI:** The Association of Muslim Professionals (AMP) celebrated the 4th AMP National Awards for Social Excellence 2024 on Independence Day at the B.S. Abdur Rahman Crescent Institute of Science & Technology.

The event honored the late Moosa Raza, IAS (Retd.), with a posthumous Lifetime Achievement Award, received by his family.

Awards were presented to around

100 changemakers and 100 state-level NGOs in various categories, with 10 organizations receiving national recognition. Noteworthy national awardees included ALTNEWS, APCR, IMRC, Institute of Objective Studies (IOS), Allana CSR, Pataka CSR, and Seethakathi Trust. The Tarraqi I Foundation received the Omair Khatani Memorial Award, and the Partner of the Year Award went to

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India's hard-won independence came after immense sacrifice and relentless struggle. Thousands were hanged, many imprisoned, and countless lives were given in the fight against British rule. The formal resistance began with the 1857 revolt under Bahadur Shah Zafar, but the seeds of freedom were sown earlier, with Nawab Siraj-ud-Daula's battle in 1757 at Plassey and Tipu Sultan's martyrdom in 1799 at Srirangapatam. The flame of freedom was kept alive by Rani Lakshmi Bai, Tantia Tope, Wajid Ali Shah, the Nawab of Oudh, and countless other freedom fighters who sacrificed their lives. Despite facing severe repression, including imprisonment and exile, the spirit of resistance never waned, culminating in independence in 1947.

When Mahatma Gandhi returned to India, he infused new energy into the freedom movement, rallying people across the nation. Leaders like Dadabhai Naoroji, Lala Lajpat Rai, Bal Gangadhar Tilak, Aurobindo Ghosh, and others played pivotal roles. Gandhi's philosophy of non-violence contrasted with the more militant approach of leaders like Subhash Chandra Bose, who

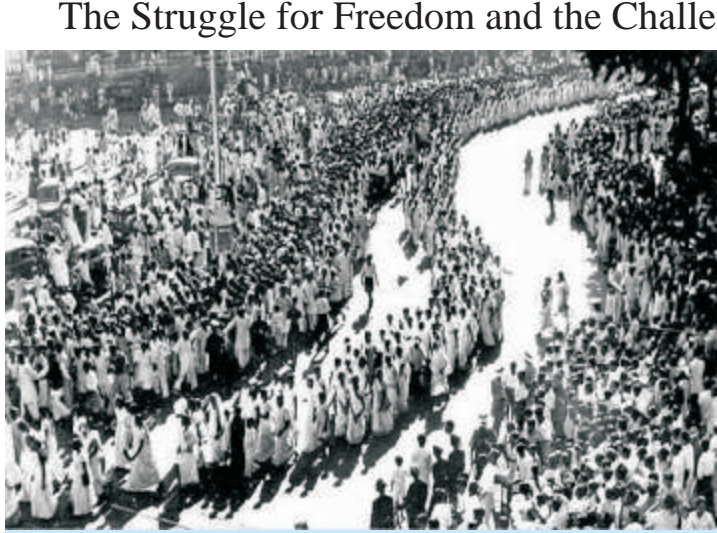


Image credit: clearias.com

believed in armed struggle to overthrow British rule. Bose's call for blood in exchange for freedom led him to form the Indian National Army and wage war against the British.

The question remains: Why did so many Indians sacrifice their lives? Was it simply a desire for better living conditions, or was there a deeper yearning for freedom? The answer lies in the human spirit's natural inclination toward freedom and justice. Under British rule, Indians faced exploitation, repression, and the denial of basic rights. The British controlled every aspect of life, from agriculture to industry, imposing heavy taxes and using

brutal force to suppress dissent. Gandhi believed that true freedom

would only be achieved when every Indian felt free, while Nehru envisioned a nation free from economic exploitation and social inequality. Yet, 75 years after independence, these goals remain unfulfilled. The current political climate, marked by repression of dissent and a focus on divisive agendas, betrays the dreams of those who fought for freedom. The challenges faced today rising unemployment, inflation, social division are a stark reminder that the struggle for freedom is ongoing.

The wound of partition remains a painful chapter in India's history. Often blamed on the Muslim League and its leadership, the reality is more complex. The

two-nation theory, initially propagated by Hindu Mahasabha leader Savarkar, later became the basis for the Muslim League's demand for Pakistan. Despite opposition from leaders like Maulana Azad and Dr. Syed Mehmood, partition led to immense loss of life and property.

Today, India faces new challenges in safeguarding its freedom. The government's increasing centralization of power, disregard for constitutional principles, and divisive policies threaten the very fabric of the nation. The onus is now on the people to decide whether they are content with celebrating freedom superficially or are willing to fight to preserve it in its true essence. ■

◀ Page 6

## 110 NGOs and 100 Changemakers Honored at 4th AMP National NGO Awards 2024

BSA Crescent Institute of Science & Technology. Prominent individuals recognized included Syed Zubair Ahmad (MuslimMirror), Mohammed Wajihuddin (Times of India), Aslayah Kallakath (Maktoob Media), Abdur Rahman IPS (Retd.), Akramul Jabbar IRS (Retd.), Hammad Rahman, Adil Meraj, and Dr. Syeda Ruksheda. Mrs. Mariam Habib, Trustee of B.S. Abdur Rahman Crescent Institute of Science &

Technology, highlighted the vital role of NGOs in societal change and the ongoing legacy of B.S. Abdur Rahman.

Dr. N. Raja Hussain, Registrar of B.S. Abdur Rahman Crescent Institute of Science & Technology, discussed the university's collaboration with AMP to develop students and faculty through guest programs. The event was presided over by University Vice-Chancellor Prof. Dr. T. Murugesan.

Farooq Siddiqui, Head of the AMP National Coordination Team, emphasized AMP's collaborative efforts with over 7,000 social organizations across India through the AMP NGO Connect project, aiming to build capacity and implement welfare projects.

Ms. Shereen Sultana, State Head, AMP Tamil Nadu, detailed AMP's initiatives and encouraged collective efforts for societal betterment and nation-building. ■

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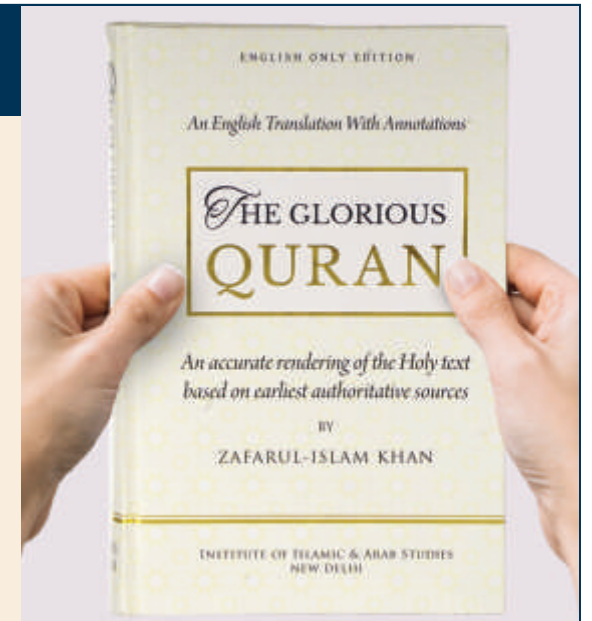
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### Waqfs In India: Past and Present

Waqfs in India have a chequered history. From supportive Mughal rulers to an indifferent British bureaucracy to regulatory legislation applicable throughout the country. Indian governments, it has been a long journey. At the time of India's independence, there were different waqf laws for different regions in the country. A need was felt to have a common and comprehensive legislation applicable throughout the country. With the efforts of Moulana Abul Kalam Azad, the Central Waqf Act was enacted in the year 1954. It later transpired that this Act had many limitations and inconsistencies, thus paving the way for the much more elaborate Waqf Act, 1995. Varied experiences and difficulties faced while implementing this Act revealed that even this Act was not totally effective in preventing the encroachment, alienation and mis-use of waqf properties.

With the efforts of Mr. K. Rahman Khan, then Minorities Welfare Minister and keeping in view the recommendations of the Sachar Committee Report, 2006, a much more powerful Amendment to the Waqf Act, 1995 was enacted in the year 2013. The Waqf (Amendment) Act, 2013 promised to deliver efficacious solutions to many vexatious issues faced by the waqfs. Over a period of time, the 2013 amendment did bring about a marked improvement in streamlining the administration of the auqaf (plural of waqf), even though it was not immediately perceptible. It is apparent that the streamlining of the waqf administration has been a continuous process with a trial-and-error approach to legislations. When this corrective process is stretched to decades, obviously, the thieves would have run away with some booty.

## The Waqf (Amendment) Bill, 2024 Strengthening The Waqf Boards or Weakening Them?



### The Waqf (Amendment) Bill, 2024

It is trumpeted that the Waqf (Amendment) Bill, 2024 which was recently introduced in the Parliament and which has been referred to the Joint Parliamentary Committee, will strengthen the Waqf Act, 1995. It is claimed that the amendments will plug the loopholes and will provide a stronger administration. What is the reality? When we read the amendments closely, it becomes clear that the contrary is true. The powers of the State Waqf Board are diluted and the Waqf Act, 1995 appears weakened to some extent. Let us examine a few of the amendments.

#### A Few of the Amendments

- 1) Only a person practicing Islam for at least five years can dedicate any movable or immovable property. In the existing Act, any person could dedicate.
- 2) Waqf by user clause is omitted. Many lands used as Khabrastan, Dargah, Ashoorkhana, mosque etc., from the past many decades, including those from pre-independence days, will be affected.
- 3) Any government property identified or declared as waqf

property shall not be deemed to be a waqf property. In reality, government institutions are one of the major encroachers of waqf properties and over the years, Waqf Boards have been making unsuccessful efforts to recover such properties.

- 4) Collector will make enquiry and determine whether the property is a government property or not. It is possible that in some cases, the encroacher becomes the judge! Will a government officer decide the matter against the government?
- 5) The Survey of the Waqf properties will be done by the Collector instead of the Survey Commissioner. The provision for a second or subsequent survey of waqf properties has been omitted.
- 6) The State government may, if it deems necessary, establish a separate Board of Auqaf for Bohras and Aghakhans. The Waqf Act, 1995 (hereinafter called the Principal Act) provided for only Shia and Sunni waqfs.
- 7) The electoral colleges for electing certain category of members to the State Waqf Board has been omitted. The Chairman and all the members of the board will be nominated by the State

government. Two members of the Board shall be non-Muslims.

8) The provision in the Principal Act that the CEO of the Board shall be a Muslim has been removed. How can an officer who has no knowledge about Islam and its practices administer the Board which deals with Muslim religious institutions?

9) In the Principal Act, on receipt of an application for registration of a waqf, the Waqf Board would enquire and take a decision. In the Amendment Bill, the Board shall forward such applications to the Collector to inquire the genuineness and validity of the application and correctness of any particulars.

10) The power of the Board under Section 40 (1) and (2) to collect information about any property it has reason to believe to be a waqf property, make enquiry and take a decision has been taken away in the Amendment Bill.

11) The power of the Board to enquire whether any property of any Trust or Society is a waqf property and if satisfied that it is a waqf property call upon the Trust or Society to register such property as waqf property has been taken away in the Amendment.

12) The penalty for alienation of waqf property without sanction of the Board which was 'rigorous imprisonment' in the Principal Act is now modified as just 'imprisonment'. The clause stating that this offence is cognizable and non-bailable has been omitted.

13) In the Principal Act, the Board could cancel or modify the scheme of management of a waqf at any time. In the Amendment Bill, so such order can be passed by the Board unless a written notice is given inviting objections from persons likely to be affected and the general public.

14) The annual waqf contribution required to be paid to the Board by

the waqf has been reduced to 5% from 7%. This will affect the functioning of many Boards who have financial crunch and find it difficult to pay the salaries of their staff and meet the litigation costs.

15) In the Principal Act, orders passed under the Land Acquisition Act without the knowledge of the Board "shall be declared void". In the Amended Bill, these words are replaced by the words: "shall be kept in abeyance relating to portion of the property claimed by the Board".

16) In the Principal Act, if any movable or immovable property has been given or donated by any person *not professing Islam* for a waqf, then such property shall be deemed to be comprised in that waqf. This has been omitted in the Amendment Bill. Non-Muslims cannot donate a property to a waqf, but they can become Board members?

17) In the Principal Act, the Limitation Act, 1963 was not applicable to any suit for possession of immovable property comprised in any waqf or for possession of any interest in such property. This Section has been omitted which has serious consequences while recovering any waqf property after a time gap.

18) The provisions of the Principal Act shall have overridden effect, notwithstanding anything inconsistent contained in any other law. This Section has been omitted in the Amendment Bill.

19) As per the Amendment Bill, the Central government will make rules to carry out the provisions of the Waqf Act. In the Principal Act the rules were to be framed by the State government.

Nothing is gained by re-naming the Waqf Act, 1995 as "The Unified Waqf Management, Empowerment, Efficiency and Development Act, 1995" as stated in the Waqf (Amendment) Bill, 2024, except causing much inconvenience.

(The author is a former Chief Executive Officer of the Karnataka State Board of Waqfs and can be contacted at [tahsin789@yahoo.com](mailto:tahsin789@yahoo.com))

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### Sabina Receives Kalpana Chawla Award for Bravery in Wayanad Landslide

the devastation in Wayanad, I believe people need to be more understanding and patient. I will continue to assist those in need; we are still actively engaged in this effort."

Sabina works with an NGO in Gudalur, Nilgiri district, and was part of the medical team that responded to the landslide disaster. Reflecting on her experience, she recounted, "Our team was deployed to aid after the Wayanad disaster. Despite sustaining severe injuries from the landslide-affected area, I continued to provide aid. We

carried medical supplies across a swollen river to assist those in need."

She also shared a particularly tense moment during the rescue operation. "The army personnel advised me not to look down while crossing the river, and they questioned why a female nurse was involved. Despite the danger, I insisted on continuing. I helped around thirty to thirty-five injured individuals, and even when faced with severe injuries and blood, I remained focused on saving lives."

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## 20th All India Qirat Competition Concludes: Qur'an Offers Solutions to Humanity's Challenges, Say Speakers



**NEW DELHI:** The 20th All India Competition for Memorization and Tafseer of the Holy Qur'an, organized by Markazi Jamiat Ahl-e-Hadees Hind, successfully concluded on August 3-4. Over five hundred students from Islamic seminaries across India participated in the event. Winners in six categories were honored with certificates, cash prizes, and valuable books.

During the closing ceremony, Maulana Asghar Ali Imam Mehdi Salafi, president of Jamiat Ahl-e-Hadees, emphasized the Qur'an's timeless relevance in addressing the problems faced by humanity. He described the Qur'an as a prescription for peace, wisdom, and happiness, urging believers to spread its message to every heart. Maulana Salafi highlighted how, despite opposition throughout

history, the Qur'an has gained global recognition, particularly after events like 9/11, as people seek its guidance.

Maulana Muhammad Haroon Sanabli, general secretary of Jamiat Ahl-e-Hadees, pointed out the Qur'an's power to unite people regardless of their societal status, as seen when a humble individual leads prayer, and others follow.

Other speakers, including Maulana Attaur Rahman Qasmi, Maulana Khursheed Alam Madani, and former Jamia Millia Islamia professor Akhtarul Wasey, echoed similar sentiments, stressing the Qur'an's role in fostering brotherhood, peace, and harmony in today's world. They underscored the significance of living by the Qur'an's teachings, not just memorizing or reciting its verses, as the true path to success

and fulfillment.

The event also featured addresses from Vice President of Jamaat-e-Islami Hind, Malik Mutasim Khan, President of All India Muslim Majlis-e-Mushawarat, Adv Feroz Ahmad, and other prominent figures, who reiterated the importance of the Qur'an as the final message of guidance for humanity. ■

## First-Ever Sufi Art Museum Opens in Paris Suburb

A new milestone in the art world has been reached with the opening of the first museum dedicated to Sufi art and culture in Chatou, a suburb of Paris. The Musée d'Art et de Culture Soufis MTO, located in a restored 19th-century mansion along the Seine, showcases

hundreds of items from the Maktab Tarighat Oveyssi (MTO) Shahmagsoudi School of Islamic Sufism. Funded by American and Canadian Friends of Sufi Arts, the museum aims to sustain itself through a blend of public and private support. ■



### NEW BOOK RELEASE:

## "The Price of Greed: Lessons from Tolstoy's Tale"



Nick Romeo

In his latest book, *The Alternative: How to Build a Just Economy*, author Nick Romeo draws parallels between Leo Tolstoy's 1886 short story *How Much Land Does a Man Need?* and the modern challenges of economic inequality.

Tolstoy's timeless parable follows Pahom, a poor farmer whose insatiable greed leads to his demise, underscoring the perils of unchecked ambition. As Pahom accumulates more land, he becomes increasingly dissatisfied, ultimately succumbing to his own greed in a tragic end.

Romeo uses Tolstoy's narrative to explore the dangers of pursuing wealth without regard for moral consequences, illustrating how this mindset contributes to modern issues such as wealth inequality and environmental degradation. The book delves into the psychological traps of acquisitive behavior and the inevitable fallout when rationality is divorced from ethical considerations.

Tolstoy's story, Romeo argues, offers profound insights into the flaws of orthodox economic models and the human tendency to prioritize short-term gains over



long-term sustainability. *The Price of Greed* is a compelling read for anyone interested in understanding the moral underpinnings of economic justice.

Nick Romeo is a seasoned journalist and writer who covers policy and ideas for *The New Yorker* and teaches at the Graduate School of Journalism at the University of California, Berkeley. His work has appeared in a wide range of prestigious publications, including *The New York Times*, *The Washington Post*, *National Geographic*, *Rolling Stone*, *The Atlantic*, and *The MIT Technology Review*, among others. ■






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## Japan's Retail Sector Embraces Muslim Visitors with New Prayer Rooms

KYODO NEWS



A visitor from Malaysia poses for a photo in front of the prayer room at the Matsuya Ginza department store in Tokyo on July 5, 2024. (Kyodo)

**TOKYO:** Japan's department stores and shopping malls are increasingly installing prayer rooms to cater to the growing number of Muslim visitors, driven by a weakened yen and increased travel from Islamic countries.

At Tokyo's Matsuya Ginza department store, a dedicated

"prayer room" has become a popular spot, with visitors lining up to use the space, which features a foot-washing area and prayer mats. A Malaysian tourist expressed gratitude for finding the room, noting the difficulty of locating such facilities in busy urban areas.

Muslims traditionally pray five times daily, though travel may reduce this to three. Without accessible prayer spaces, visitors might otherwise be constrained to return to their accommodations for worship.

"Prayer rooms are essential infrastructure, akin to bathrooms and nursing rooms," noted a retail industry representative, highlighting the need for industry-wide collaboration in their installation.

Other Tokyo locations, such as Shibuya Parco, have also introduced worship rooms. Aeon Mall Co. has established prayer rooms in seven locations across various prefectures, with plans for further expansion.

Visitor numbers from Indonesia, Malaysia, and Turkey reached over 870,000 in 2023, marking a 2.7-fold increase from ten years ago, according to the Japan National Tourism Organization. ■

## French Left Surges in Elections, Boosts Muslim Representation

The French leftist coalition has emerged as the leading force in the legislative elections held on July 8, outpacing a strong surge from the far-right but falling short of securing a majority. In a significant development, an alliance between French Muslims and left-wing parties helped elect 19 Muslim lawmakers to the Parliament, including 12 women, effectively blocking the rise of the extreme right.

Muslims, who constitute about 10% of France's population, now hold approximately 3.29% of the seats in Parliament. Although this marks a notable increase in



Image credit: Muslim Mirror

representation, it still lags behind the United Kingdom, where 25 Muslim MPs represent 3.84% of the Parliament against a 6% Muslim population.

The New Popular Front, a leftist coalition, won just over 180 seats, surpassing President Emmanuel Macron's centrist

alliance, which garnered more than 160 seats. Marine Le Pen's far-right faction and its allies finished in third place with over 140 seats, significantly improving on their previous best of 89 seats in 2022. The far-right had campaigned on promises of a "cultural battle" against Islam.

The French National Assembly, composed of 577 deputies elected through a two-round system, requires 289 seats for a majority. Despite the leftist coalition's success, they remain short of this threshold, setting the stage for a complex and competitive political landscape ahead. ■

## Loyalty and Disavowal:

### A Tool for Division in the Hands of Global Powers

S. Mohammed Bokreta



Muslims praying on Friday in Dubai. The congregation has spilled onto the road outside of the mosque. Deira - Dubai - United Arab Emirates [Photo credit: Unsplash/Levi Meir Clancy]

In the modern world, the concept of Loyalty and Disavowal an integral part of Islamic

jurisprudence has been increasingly manipulated by global powers and misguided

scholars to sow division within the Muslim community. This vital principle, which traditionally emphasizes allegiance to the faith and disassociation from harmful influences, is now being exploited as a tool for discord.

Muslims praying on a Friday in Dubai, with the congregation overflowing onto the streets, serve as a poignant reminder of the unity that should define the Ummah. Yet, this unity is threatened by those who distort religious teachings for political or ideological gain.

The *Jurisprudence* of Loyalty and Disavowal is at a crossroads, caught between the grasp of global arrogance and the deception of those who would lead believers astray. As the Muslim world navigates these challenges, it becomes ever more crucial to discern true guidance from the misrepresentations that seek to divide. ■

## Over 130,000 Afghan Women Engage in Entrepreneurship Amidst Challenging Environment



A woman sells goods at an exhibition in Kabul, the capital of Afghanistan, Image credit: slguardian.org

**ABUL(Xinhua):** More than 130,000 Afghan women are currently participating in women-owned businesses across Afghanistan, according to a recent report by local media. Since the Afghan caretaker government assumed power in August 2021, over 2,500 female entrepreneurs have secured business licenses, while thousands more continue their business activities without formal licenses, as reported by TOLONews recently.

Nazanin Ahmadzai, spokesperson for the Afghanistan Women's Chamber of Commerce and Industry, highlighted the diverse sectors in which women are active, including agriculture, livestock, health, industry, logistics, and services. Ahmadzai emphasized the chamber's commitment to supporting Afghan female entrepreneurs, despite the challenging circumstances they face. ■

## Nearly 1.8 Million Afghan Refugees Return Home Over Past Year



People enter Afghanistan via the Abresham crossing point from Iran in west Afghanistan's Nimroz Province, June 4, 2024. (Photo by Aziz/Xinhua)

Xinhua News Agency

Nearly 1.8 million Afghan refugees have returned to Afghanistan from Pakistan, Iran, and other countries in the past 12 months, according to the country's Ministry of Refugees and Repatriation. The ministry reported recently that a total of 1,779,603 refugees have come back to their homeland, with efforts underway to support their reintegration.

Mawlavi Abdul Rahman Rashid, deputy of the ministry, noted that despite this significant return, there are still around 7 million Afghan refugees abroad and 3 million internally displaced persons within the country.

Mawlavi Mahmoud-ul-Haq Ahadi, head of plan and policy for the ministry, highlighted that the government has established approximately 46 townships across 29 provinces to accommodate returning refugees. Additionally, the ministry has signed 93 Memorandums of Understanding (MoUs) with various partner organizations, agencies, and educational institutions to address the needs of Afghan migrants and returnees.

During the same period, over 788,000 internally displaced families and returning refugees received financial assistance, food, and non-food items in collaboration with international aid organizations, Ahadi added. ■

## Saudi Arabia's Oil Revenue Declines as Economic Challenges Loom

Saudi Arabia's revenue from oil exports has dropped to its lowest level in three years, raising concerns about the kingdom's ability to sustain its ambitious economic plans. In June, Saudi Arabia earned just \$17.7 billion from oil sales abroad, marking a 9% decrease from the same time last year and a 12% decline from May. This decline comes as the kingdom has been cutting oil production in an effort to support prices, yet Brent crude is currently trading at around \$76 per barrel, significantly lower than the \$91 per barrel it reached in April.

The reduction in revenue puts pressure on Saudi Arabia as it seeks to finance Crown Prince Mohammed bin Salman's Vision 2030, a series of economic and social reforms aimed at diversifying the economy and reducing the kingdom's



dependence on oil. The IMF estimates that Saudi Arabia needs oil prices to be at \$96.20 per barrel to balance its 2024 budget. However, with current prices falling short, the kingdom has had to scale back some of its major projects.

One of the most notable cutbacks is the Neom project, a \$1.5 trillion megacity that was initially envisioned to be 33 times the size of New York City. Plans have now been downsized, with the city

expected to house fewer than 300,000 residents by 2030, far below the original projection of 1.5 million. Additionally, only 2.4 km of the planned 170 km straight-line city is expected to be completed by 2030.

Saudi Arabia's efforts to stabilize oil prices through OPEC+ have seen the kingdom taking the lead in production cuts. While Saudi Arabia has been reducing its output, other members of the alliance, such as Russia and the UAE, have benefited, with the UAE securing a special exception to boost its production by 300,000 barrels a day in 2025.

The drop in oil revenue and the subsequent economic adjustments highlight the challenges Saudi Arabia faces as it tries to navigate global economic uncertainties while pursuing its ambitious Vision 2030 goals. ■

## King Abdulaziz Library: A Global Hub for Preserving Arab and Islamic Heritage



Arab News: The library houses over 8,000 manuscripts, 32,000 rare books, and 700 ancient maps (SPA)

The King Abdulaziz Public Library in Riyadh is a cornerstone for preserving and sharing Arab and Islamic heritage. With a vast collection of over 3 million books and a rapidly expanding digital archive, the library has become a premier resource for researchers, scholars, and students worldwide.

Since its inception in 1987, the library has focused on making its resources accessible and preserving them for future generations. It houses an impressive collection of over

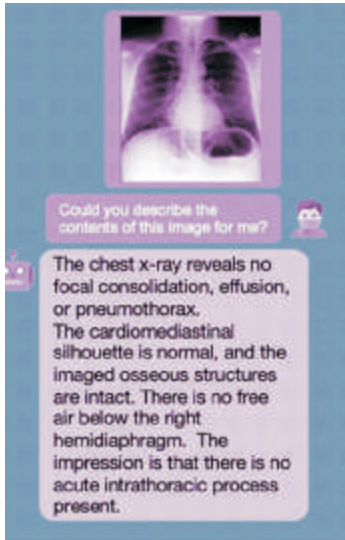
8,000 manuscripts, 32,000 rare books, 700 ancient maps, 7,600 rare coins, and a significant photographic archive. Notably, the library is also home to more than 350 rare copies of the Holy Qur'an, which it showcases through various exhibitions.

Through initiatives like the Arabic Union Catalog and a commitment to global exhibitions, the library is aligned with Saudi Vision 2030, ensuring that the rich legacy of Arab and Islamic civilizations continues to shape cultural understanding worldwide. ■

## Saudi Arabia Leads AI Revolution in Healthcare with MiniGPT-Med

**RIYADH:** Saudi Arabia is making significant strides in healthcare innovation with the development of MiniGPT-Med, a cutting-edge AI model poised to revolutionize medical diagnostics. Created by the King Abdullah University of Science and Technology (KAUST) in partnership with the Saudi Data and Artificial Intelligence Authority (SDAIA), MiniGPT-Med enhances diagnostic accuracy by integrating image analysis with textual clinical data. Launched in July, this AI tool excels in detecting conditions like pneumonia, edema, brain tumors, and lung cancer by processing vast medical datasets. Unlike other models, MiniGPT-Med can pinpoint abnormalities in medical images, offering doctors immediate, precise insights.

Dr. Mohamed Elhoseiny, assistant professor of computer science at KAUST, highlighted that the AI's



role is to assist, not replace, healthcare professionals, especially in under-resourced areas. With its success in initial trials, where it outperformed previous models by 19%, MiniGPT-Med is set to redefine

medical diagnostics.

Future plans for the AI include incorporating more diverse datasets and enhancing its understanding of complex medical terminology. The collaboration between KAUST and SDAIA aligns with the goals of the new GenAI Center of Excellence at KAUST, positioning Saudi Arabia as a leader in the global AI landscape. ■

## Malaysia to Host 4th World Islamic Tourism Conference in September

**PUTRAJAYA, MALAYSIA :** The 4th World Islamic Tourism Conference (4th WITC) is set to convene some of the world's leading thought leaders, innovators, and industry experts in Malaysia on 12-13 September 2024. Organized by the Islamic Tourism Centre (ITC), this highly anticipated event will be held in Bandar Sunway, just 20



minutes from Kuala Lumpur. The conference will feature keynote addresses from renowned speakers and interactive panel discussions,

offering attendees the chance to engage with cutting-edge ideas and network with peers from across the globe. The event promises to be a milestone in the global Islamic tourism industry, showcasing the latest advancements and trends. ■

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## Tuwaiq Academy Launches Saudi Arabia's First Diploma in Game Development and Virtual Worlds

Saudi Gazette Report



This innovative program, created in partnership with Meta, will officially kick off on September 15, at the academy's headquarters in Riyadh.

**RIYADH:** Tuwaiq Academy has unveiled an innovative diploma program in game development and virtual worlds, the first of its kind in Saudi Arabia. Scheduled to begin on Sunday, September 15, at the academy's Riyadh headquarters, the program is a collaborative effort with Meta. The diploma aims to equip Saudi nationals with key skills in game development, virtual world creation, and augmented and virtual reality technologies. Accredited by the Technical and

Vocational Training Corporation, the program offers a comprehensive curriculum featuring global professional certifications. Students will gain expertise in areas such as 3D modeling, virtual world programming, augmented and mixed reality applications, C# programming, Unity engine development, and Web 3 technologies. The hands-on program spans two semesters, totaling over 800 training hours, with practical application

projects supervised by specialized instructors.

Abdulaziz Al-Hammadi, CEO of Tuwaiq Academy, emphasized the program's significance in advancing technical education and meeting labor market needs. "This diploma represents a major step in enhancing technical education in the Kingdom and preparing national talents for innovation in various technical fields," he stated.

Joelle Awwad, Meta's head of policy programs for the Middle East, North Africa, and Türkiye, praised the partnership, noting its role in advancing education and establishing Saudi Arabia as a leader in programming, augmented reality, and 3D design.

Tuwaiq Academy is known for its specialized technical programs in collaboration with global tech leaders including Apple, Meta, Microsoft, Amazon, and Alibaba, aimed at fostering national talent and innovation. ■

## Two Holy Mosques' First-Ever Fatwa Symposium Website Launched in Madinah



The website includes many online services and icons for viewing the symposium and its sessions live. (SPA)

**MADINAH:** Dr. Abdulrahman Al-Sudais, president of religious affairs at the Two Holy Mosques, has officially launched the website for the inaugural fatwa symposium, set to take place at the Prophet's Mosque in Madinah.

The symposium aims to promote the importance of fatwa in the Islamic world and globally, emphasizing the principles of

centrism and moderation. The website will serve as a platform for broadcasting the symposium's sessions, sharing news and reports, and spreading its moderate message worldwide. The site also offers various online services, including live streaming of the symposium and its scholarly discussions, ensuring that its messages reach a global audience. ■

Digital currencies are emerging as a powerful tool for enhancing financial inclusion in Asia and the Middle East, regions where traditional banking systems have often fallen short. Central bank digital currencies (CBDCs) are at the forefront of this evolution, promising to revolutionize cross-border payments and extend financial services to underserved populations.

CBDCs, which are digital forms of official currencies issued by central banks, offer several advantages, including greater transparency, security, and reduced fraud. They also have the potential to expand access to financial services in areas where many remain unbanked or underbanked due to a lack of physical banking infrastructure or

stringent identification requirements.

By enabling faster, safer, and more cost-effective transactions, digital currencies can significantly lower the barriers to financial participation. This is particularly beneficial for migrant workers in the Middle East who send remittances to their families in Asia, as lower transaction fees make these services more affordable.

Governments in the region are increasingly recognizing the potential of digital currencies to support financial inclusion and modernize payment systems.

## Digital Currencies: A Path to Financial Inclusion in Asia and the Middle East



Arab News: A picture taken on February 6, 2018 shows a person holding a visual representation of the digital crypto-currency Bitcoin. (AFP)

However, challenges such as low digital literacy, limited internet access, and regulatory uncertainties must be addressed to

fully realize the benefits.

As more countries explore the implementation of CBDCs, the potential for a more inclusive and

prosperous future becomes more attainable. However, each nation must carefully weigh the opportunities against the challenges to ensure that digital currencies can be effectively and safely integrated into the global financial system. ■

### READERS RESPONSE

## A Timely Reflection on Islamic Unity and Madhab Adherence

In the August 2024 issue of IV, Tahsin Ahmed's article titled "Should a Muslim Follow a Particular Madhab?" addresses a crucial and timely topic. The piece is especially relevant as we observe the increasing fragmentation within the Muslim Ummah, which contrasts sharply with the Prophet Muhammad's (peace be upon him) emphasis on unity and solidarity.

Ahmed begins by recounting a perplexing situation faced by newly reverted Muslims in Japan, illustrating the real-world impact of sectarian confusion. He adeptly uses this scenario to clarify the path Muslims should follow, emphasizing the importance of adherence to a single Madhab to avoid the pitfalls of division and

sectarianism.

The article effectively highlights the Quranic injunction against breaking into sects and the principle that our four Imams offered open-ended Fatwas only on matters not explicitly addressed in the Quran and Hadith. By advising Sunni Muslims to align with one Imam's

rulings, Ahmed advocates for reducing confusion and discouraging the selective application of Islamic teachings based on convenience.

Furthermore, Ahmed shares his personal, fact-based experiences of how sectarian disputes have caused significant discord within the community. His reflections serve as a reminder of the need for unity and the pursuit of common ground.

In today's global context, it is essential to foster unity rather than division within the Ummah. Ahmed's article is a valuable contribution towards reinforcing the bonds of our community and addressing the challenges of sectarianism.

Qazi Minhaj Azher  
USA ■



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M A Siraj

The doctrinal position on Riba (translated as interest) is well-known among Muslims, clearly outlined in the Quran and Hadith. However, it is essential to discuss its application in two distinct contexts:

1. The era of the Prophet and the society of Madinah.

2. Today's monetized economy.

In the 7th century AD, lending and borrowing were simple, one-to-one transactions. For example, if Ahmed lent 100 Dinars to Bakar, the amount returned after a year held the same value as when it was borrowed. There was no central bank, and currency was based on gold, silver, and bronze. Thus, when Bakar returned the 100 Dinars, he returned the exact value he had borrowed.

Contrast this with today's economy. If Ahmed lends Rs. 1 lakh to Bakar and gets back the same amount after a year, the money would likely have depreciated in value—perhaps by 5%. For instance, if Ahmed could buy 200 kg of rice with Rs. 1 lakh at the time of lending, he might



only afford 180 kg a year later. Bakar, meanwhile, could have profited by investing the money.

Here's the dilemma: If Ahmed demands Rs. 105,000 to compensate for the depreciation, it would be considered Riba (interest), which is prohibited in Islam. But if Bakar returns the devalued Rs. 1 lakh, isn't he causing a loss to Ahmed, who helped him in a time of need? The doctrinal stance forbids profiting from money exchange, but what about the loss incurred by the lender?

This wasn't an issue in the

Prophet's era because money (Dinars, Dirhams, or Auqia) did not lose its value. Returning 100 Dinars after a year didn't result in a loss for the lender, even if the borrower had earned a profit by investing the money. How do we reconcile this with the current context? Should the lender incur a loss without anyone being held accountable?

Furthermore, in the Prophet's time, lending was typically from the wealthy (like Seth Parimal Das or his Arab equivalent) to the less affluent (e.g., Safwan bin Abdulla). Today, the roles are

reversed. People like Safwan, Rizwan, and Marwan deposit money in banks, and large corporations borrow from these banks. Banks act as intermediaries, not just facilitators of one-to-one transactions.

For every Rs. 100 deposited, a bank might return Rs. 104, while it lends the same Rs. 100 to a large borrower, expecting Rs. 108 to Rs. 112 in return. The difference of Rs. 8 to 12 is considered interest. However, the depositor receiving Rs. 104 for every Rs. 100 can be seen as compensation for the depreciation of their money over time.

Now, consider the practical difficulties of Musharaka (partnership) models. Suppose Ahmed invests Rs. 1 lakh in a Musharaka account with a bank. Ahmed has no control over how the bank invests his money. The bank's operations are vast, and small investors like Safwan, Rizwan, and Marwan simply trust that the bank will return 4% on their investment. Given market trends, a 4-6% profit margin seems reasonable for the bank to

retain, with the remaining profits going to the investors.

However, Islamic businesses in India present a cautionary tale. Many started with halal, interest-free principles but eventually failed, causing significant losses to depositors. Examples include Al-Meezan, Barkat Investment, Ittefaq, and others. Even on an international level, institutions like Dar-ul Mal-ul Islami have collapsed.

This suggests a gap in understanding the difference between the Prophet's time and today's monetized economy. There has been little substantial research on Riba, Usury, and Interest, leaving the Ummah (Muslim community) in the dark. It's crucial to acknowledge that modern banks are not business institutions but service institutions. Depositors are not investors with control over their money but rather trustees relying on the bank's management.

These points merit deep reflection and discussion to provide clear, doctrinally sound answers for those seeking guidance in today's complex financial world.

(Maqbool Siraj may be contacted @ maqbsiraj@gmail.com)



Dr. Suleiman Walhad

Fifty years ago, Islamic banking and finance were virtually unheard of. Today, the industry is on the verge of reaching \$5 trillion in assets by 2025, a remarkable feat for a sector that began as a response to the financial needs of Muslims seeking services aligned with Islamic Shari'ah and principles.

Despite being relatively small compared to conventional banking—representing only about 1 to 1.5% of global assets Islamic finance has proven its resilience. Having weathered numerous global financial crises and the COVID-19 pandemic, the industry is not only growing but thriving. It is now practiced in over 80 countries, covering large parts of the banking sector in the GCC, West Asia, Africa, South Asia, the Pacific, Europe, and beyond.

The success of Islamic finance

## Islamic Finance: A 50-Year Journey to Ethical Banking



Image credit: eurasiareview.com

can be attributed to its ethical foundations, its connection to the real economy, and its alignment with sustainable development goals. The industry is expanding at an annual growth rate of 10%, with increasing interest from governments, corporations, and individuals worldwide.

Countries like Saudi Arabia, the UAE, Kuwait, Malaysia, Indonesia, and Egypt are leading the charge in developing

and promoting Islamic finance. In Malaysia, for instance, Islamic finance constitutes about 40% of the total financial ecosystem.

Innovations such as sukuks (Islamic bonds), digital transformation, and sustainability are driving the industry forward. While the lack of global standardization once hindered growth, institutions like the Accounting and

Auditing Organization for Islamic Financial Institutions (AAOIFI), the International Islamic Financial Markets (IIFM), and the Islamic Financial Services Board (IFSB) have since established global standards.

Technology has played a crucial role in the industry's development, enabling seamless and customer-oriented services. Additionally, Islamic finance has expanded into social finance, supporting small and medium-sized enterprises (SMEs) and alleviating poverty through crowdfunding and microfinance.

Islamic finance's focus on social good extends to green sukuks, aimed at addressing climate change and promoting a greener future. The industry's asset-based, non-speculative nature makes it particularly beneficial for financing trade, agriculture, health services, education, real estate, and more.

In summary, Islamic finance offers a viable alternative to conventional finance, marked by its ethical approach, focus on real economic development, and commitment to social and environmental sustainability. As the industry continues to grow, it stands as a testament to the enduring appeal of finance rooted in principles of fairness, transparency, and social responsibility.

(Dr. Suleiman Walhad writes on the Horn of Africa economies and politics. He can be reached at [suleimanwalhad@yahoo.com](mailto:suleimanwalhad@yahoo.com).)

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Sana Rubiyana

Defense mechanisms are psychological strategies that people unconsciously use to protect themselves from distressing thoughts, emotions, or events. Also known as ego defenses, these mechanisms help shield the mind from psychological harm. While some defense mechanisms can be constructive, aiding in stress management, others may foster unhealthy behaviors or lead to the avoidance of necessary emotional processing. Understanding these mechanisms is crucial for self-awareness and personal growth. The concept of defense mechanisms was introduced by Sigmund Freud, who suggested that individuals unconsciously employ these strategies to avoid uncomfortable emotions.

#### Here's an overview of some common defense mechanisms:

1. **Compensation:** This mechanism involves offsetting a perceived deficiency by focusing on strengths in another area of



one's personality.

2. **Displacement:** Here, emotions are redirected from their original source to a less threatening target. For example, someone frustrated with their boss might express that frustration by arguing with a family member.

3. **Denial:** Denial involves refusing to acknowledge the reality of a distressing situation. While it can be a temporary coping strategy in overwhelming circumstances, it can also prevent someone from addressing necessary issues.

4. **Fixation:** This occurs when an

individual's emotional development halts at a particular stage, hindering further growth.

5. **Substitution:** Substitution involves replacing original goals or desires with ones that are more achievable or less threatening.

6. **Conversion:** Emotional conflicts manifest as physical symptoms, often without a clear medical cause.

7. **Identification:** A person experiences satisfaction by associating with the successes of others, effectively sharing in their achievements.

8. **Introjection:** This mechanism

involves adopting the values or characteristics of a significant person into one's own personality.

9. **Reaction Formation:** Individuals repress their true feelings and express the opposite. For instance, someone who feels anger might behave overly friendly towards the person they are upset with.

10. **Transference:** Emotions directed toward one person are unconsciously transferred to another who may resemble the original individual.

11. **Suppression:** Unlike repression, suppression is a conscious effort to avoid distressing thoughts, choosing to deal with them later.

12. **Sublimation:** Unacceptable desires are redirected into socially acceptable activities. For example, someone might channel their anger into a productive activity like exercise.

13. **Repression:** This involves unconsciously burying unpleasant memories or emotions, which

may later manifest as unresolved psychological issues.

14. **Regression:** Under stress, an individual may revert to behaviors from an earlier stage of development, such as throwing tantrums.

15. **Rationalization:** This mechanism involves creating logical explanations for behaviors driven by unconscious motives.

16. **Projection:** Unacceptable thoughts or feelings are attributed to others. For example, someone might accuse another of anger when, in reality, they themselves are the ones feeling angry.

17. **Incorporation:** This involves integrating aspects of a lost or prohibited source of identification into one's ego without transformation.

**Treatment:** Cognitive-behavioral therapy (CBT) is particularly effective in addressing maladaptive defense mechanisms. By helping individuals recognize and change irrational thoughts and behaviors, CBT promotes healthier coping strategies.

(The writer is a Psychologist and Rational Emotive Cognitive Behavioural Therapist @ sanarubiana@gmail.com) ■

#### Dr. Salma

As life expectancy increases worldwide, more people are living into their sixties and beyond. Officially recognized as senior citizens, these individuals have experienced life in all its dimensions joy, sorrow, and everything in between. Aging, however, is not just about the passage of time; it is a result of the accumulation of molecular and cellular damage, which varies from person to person and is not always directly related to chronological age.

One of the challenges of aging is the gradual decline in faculties such as hearing and eyesight,

which can lead to isolation. Fortunately, vision problems can often be corrected with glasses, and conditions like ophthalmia, glaucoma, and cataracts can be prevented or delayed with homeopathic remedies such as Ruta Graveolens, Argentum Nitricum, Phosphorus, and Phosphorus.

Laughter, often hailed as the best medicine, is especially beneficial for the heart. As the old adage goes:

**"Laugh, and the world laughs with you; Weep, and you weep alone."**

#### Forever Fit, Forever Fine:

#### Embracing Healthy Aging with Homeopathy



This truth is exemplified in the life of a 99-year-old grandmother, who remains fit and fine due to her joyful nature and infectious laughter that uplifts everyone around her.

Healthy aging is closely tied to maintaining good habits throughout life, including eating a

balanced diet and staying physically active. Reducing sugar, salt, and oil intake keeps the digestive system healthy. For those experiencing cognitive decline, biochemic remedies like Kali Phos and Kali Mur can help strengthen muscles, nerves, and brain cells, while Arnica Montana and Causticum prevent muscle weakness.

Homeopathy also offers solutions for common aging issues like insomnia, with remedies such as Coffea Cruda and Passiflora promoting better sleep. Carduus Marianus and Carbo Vegetabilis

are effective in toning the blood vessel system, enhancing overall circulation.

Vitamin D, crucial for bone density and mental well-being, can be naturally increased through sunlight exposure. Mobility aids such as walking canes, walkers, and wheelchairs are essential tools that help the elderly stay active and independent, enabling them to enjoy the benefits of sunlight and social interaction.

Embracing these homeopathic remedies and lifestyle adjustments can help us remain fit and fine as we age, empowering us to lead fulfilling lives well into our golden years. (The writer is a Practitioner & Teacher of Homeopathy) ■



Arshad Sayyed

In the pursuit of success and personal growth, understanding the complexities of our mind becomes paramount. The human brain, inherently seeking comfort, often navigates between the allure of ease and the necessity of hard work a fundamental dichotomy shaping our paths to achievement. While some muster the strength to persevere through adversity, many falter.

What determines this mindset, and can we harness it to drive our success?

#### Epistemology: Unraveling the Theory of Knowledge

Epistemology, rooted in the Greek word "episteme" for knowledge, delves into the methods, validity,

#### Epistemology of the Self: Understanding Our Inner Dynamics

and scope of human understanding. It spans philosophical and religious studies, from ancient teachings to modern insights, enriching our comprehension of how knowledge shapes our perception and actions.

#### The Mind and Self: A Comprehensive Exploration

Our exploration leads us to delineate the mind into conscious, subconscious, and unconscious realms. Beyond these contemporary divisions lies a deeper understanding derived from ancient scholarship, notably from the 11th-century philosopher Imam Al Ghazali. His model integrates Nafs (self/ego), Qalb (Spiritual Heart), Rooh (Soul), and Aql (Intellect) forming a foundational framework for comprehending human behavior and psychology.

#### 1. Nafs (Self/Ego): Understanding the Internal

#### Struggles

The term "Nafs" encapsulates both the essence of self and its desires ranging from the noblest aspirations to base instincts. Imam Al Ghazali categorizes Nafs into various states, notably:

• **Nafs Ammara (The Evil Commanding Self):** Characterized by unchecked desires and moral decline, this state diminishes human dignity, driving one towards materialism and indulgence.

• **Nafs Lawwama (The Reproaching Self):** Marked by introspection and remorse, this state represents the human capacity for self-correction and moral growth.

• **Nafs Mutmainna (The Inspired Self):** Attained through spiritual refinement and moral elevation, this state embodies peace,

fulfillment, and a steadfast commitment to goodness.

Each state reflects a progression towards self-awareness and ethical development, offering pathways for personal transformation and spiritual evolution.

#### Integrating Epistemology into Personal Development

By integrating these insights into

our understanding of self and mind, we pave the way for enhanced self-accountability, discipline, and growth. This epistemological journey not only enriches our personal development but also empowers us to navigate life's challenges with greater clarity and purpose. (Dr. Arshad Sayyed can be contacted at sarshad716@gmail.com) ■

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Dr. M.I.H. Farooqi

### Introduction to Qust (Costus) in Prophetic Medicine

Costus, known in Arabic as "Qust" or "Oud al-Hindi," is a highly regarded medicinal herb in Islamic tradition, frequently mentioned in Prophetic teachings for its numerous healing properties. It has various names in different languages: Costus in English, French, and German; Costo in Italian; Kust and Kushta in Persian, Urdu, Hindi, and other regional languages across India. Scientifically, it is identified as *Saussurea costus* (Fale) Lipsch., a perennial herb from the Asteraceae family, primarily found in the Himalayan region of India.

### Prophetic Traditions on Costus (Qust)

The importance of Costus in Prophetic medicine is highlighted in several hadiths (sayings of Prophet Muhammad, peace be upon him):

1. The Prophet (SAW) advised against pressing children's tonsils and recommended using 'Ud Al-Hindi,' which he stated cures seven diseases, including pleurisy. (Bukhari)
2. He also mentioned, "The best medicines you may treat yourselves with are cupping and Costus." (Bukhari, Tirmidhi, Nasai, Mawatta Imam Malik)
3. Qust Al-Hindi and Qust Al-Baheri are identified as the same, similar to how "Al-Kafur" and

## Scientific Identification and Significance of OUD and Qust in Prophetic Medicine



**Saussurea costus**  
**Arabic: Qust/ قسط**  
**Kasmiri: Postkhai**  
**Ayurveda: Kushta**

"Al-Qafur" are interchangeable. (Bukhari)

4. The Prophet (SAW) discouraged torturing children with tonsillitis by pressing the tonsils, instead recommending Qust. (Bukhari, Muslim)
5. Costus was emphasized for its efficacy in treating pleurisy and as a general remedy. (Ibn Maja)
6. He advised using Qust Al-Hindi (Costus) and Warus (Pseudo-Saffron) rather than pressing children's throats when they suffer from tonsillitis. (Mustadrak Al-Hakim)
7. Marine Costus was specifically recommended for treating pleurisy. (As-Suyuti)
8. The Prophet (SAW) once entered Ayesha's tent, where a child with a bleeding nose was

present, and advised using Indian Costus instead of resorting to harmful treatments. (Muslim)

9. He encouraged being treated with Costus, acknowledging its many benefits. (As-Suyuti)
10. In another hadith, the Prophet (SAW) mentioned that 'Ud al-Hindi (Costus) is a cure for seven diseases, including throat troubles and pleurisy. (Bukhari)
11. The Prophet (SAW) also highlighted the benefits of scarification and Costus as effective treatments. (Bukhari)
12. Costus was recommended for use after the monthly period in women. (As-Suyuti)
13. The Prophet (SAW) emphasized the therapeutic value of Oud al-Hindi (Costus) for treating seven diseases, including

### tonsillitis and pleurisy. (Bukhari) **Clarification on the Identity of Qust**

There has been some confusion regarding the identity of Qust in ancient Arabic literature, with suggestions that it may refer to orris roots from the Iris family, commonly found in the Mediterranean region. However, based on various Prophetic traditions, it is clear that Qust, Qust al-Hindi, Oud al-Hindi, and Qust al-Baheri all refer to the same plant *Saussurea costus* obtained from India, specifically the Kashmir region. This plant was known as Qust al-Hind due to its Indian origin and Oud al-Hindi because "Oud" in Arabic means wood, and the roots of Qust are woody.

Contrary to some recent identifications, Oud al-Hindi in Prophetic medicine should not be confused with Agar (*Aquilaria agallocha*), which is native to Assam. During the Prophet's time, only the root of Costus obtained from Kashmir was traded from India, and Agar was not yet known in the Arab world.

### Medicinal Uses and Properties of Costus

Costus has a rich history of use in traditional medicine, particularly in high-altitude regions like Kashmir. Its roots and essential oils have been integral to Ayurveda and Unani medicine. The roots have been used to protect cotton and woolen shawls

from insects, as well as in treating spasmodic diseases, coughs, asthma, cholera, and digestive disorders.

Costus roots are also applied externally as a paste made with rose water for treating swollen hands, feet, and obesity-related swelling. They are used as cooling lotions for sprains, contusions, and headaches. Additionally, Costus has been used in various forms, including as a stimulant, anti-inflammatory agent, antispasmodic, anodyne, aphrodisiac, astringent, bronchodilator, carminative, and stomachic.

The root contains several important chemical constituents, including acetic acid, alkaloids, camphene, caryophyllene, inulin, lactones, linalool, lupeol, myrcene, and many others, contributing to its diverse therapeutic properties.

### Conclusion

The medicinal significance of Costus (Qust) in Prophetic medicine is well-documented and continues to be valued in traditional practices. It is essential to distinguish Costus from other similarly named substances and recognize its unique properties and applications as mentioned in Islamic tradition.

**Note:** Costus was once identified as *Saussurea lappa* but has recently been reclassified as *Dolomiaea costus* (Falc.) Kasana & A.K.Pandey.

(Dr. Mohammed Iqtedar Husain Farooqi, Deputy Director/Scientist (Retd) National Botanical Research Institute, Lucknow (Govt. of India) ■

### Syed Ilyas Basha

Shaikha Momina al-Azzam, a renowned Islamic researcher and granddaughter of the prominent Egyptian Islamic scholar Shaikh Ali al-Tantawi, recently highlighted the risks that past migrations to non-Muslim lands have posed to the faith of Muslim communities. In a media report, she explained that many who migrated to countries with different civilizations and practices have lost their path in Islam. Those who objected to such migrations were often labeled as fanatics, narrow-minded, and backward.

Momina stated: "The advice of the wiser elders was simply overlooked. Thousands of Arab-Muslim families, mainly from African and Asian countries like Egypt, Lebanon, Somalia, Syria, etc., migrated to the United States, Canada, Europe, and Australia in search of livelihood or education. Some boasted of a strong background in religion, traditions, and practices. Even I used to ridicule our own family elders' policy of opposing such migrations. Now, having grown up and traveled to some of these countries and interacted with the

## The Significance of Da'awah Efforts



settlers, I salute the foresight and warnings of those noble souls." Recently tasked with examining the impact of migration on the 'Ramadhan Family,' Momina researched various places in Europe and the U.S., uncovering 5,000 members of this clan. Her findings were alarming:

- Of those who migrated 100 years ago, 96% converted to other religions.
- Those who migrated 80 years ago saw a 75% conversion rate.
- Those who migrated 60 years ago had a 40% conversion rate to Christianity.
- Those who migrated 40 years ago

saw 25% abandon Islam. She recounted that one Shaikh who migrated to Ecuador with his family built a mosque and ensured proper religious education for his children. Sadly, none of his grandchildren remain Muslim today. Her own grandfather, Shaikh Ali al-Tantawi, migrated to the USA around 40 years ago. Today, 16 of his grandchildren have abandoned Islam. She found that 98 members of the 'Ramadhan' clan who migrated to Ecuador in 1923 are now Christians. Despite her efforts to remind them of their original faith, they refused to revert.

Islam is more than just a belief; it offers a comprehensive way of life necessary for success in this world and the hereafter. Its knowledge requires effort, and its principles must be adhered to in practical life. Neglecting this, even unintentionally, risks one's faith. Financial hardship may affect daily life, but neglecting faith poses a far greater danger. Prolonged neglect can lead to deviation from the righteous path and ultimately abandoning faith. Momina has seen Muslim cemeteries in Australia with non-Muslim names on epitaphs and siblings belonging to different faiths. In such societies, changing faith is as easy as changing clothes. While seeking livelihood and a decent living is not

unlawful in Islam, faith must remain the highest priority.

### Present Day Situation: More Serious Remedy

The most effective way to safeguard one's faith (Eiman) is to maintain constant contact with the mosque by offering the five daily obligatory prayers. This approach offers several benefits, including opportunities for learning, strengthening fraternity, and fostering social cohesiveness. Those planning to study abroad are advised to first acquire the necessary religious knowledge. With the current catastrophic and challenging situation, it is not just the responsibility of Ulema and scholars but every individual and faithful Muslim to seriously worry and do everything possible to preserve their faith. ■

## Whose Perspective Should We Adopt When Reading the Quran?

When reading the Quran, it is essential to approach it from the perspective of understanding Allah's message, as it was intended to be conveyed. The Quran is not just a text to be read, but a divine guidance meant to be

internalized and practiced. By seeking to understand the Quran from Allah's perspective, we align ourselves with the true essence of the message, allowing it to transform our lives and guide us on the right path. ■

Dr. Muzammil H. Siddiqi

Prophet Muhammad (peace and blessings be upon him) was both a Prophet of Allah and a statesman. His leadership was comprehensive and dynamic, epitomizing virtue and spirituality. He was a compassionate teacher, guide, and reformer, as well as a devoted family man and political leader. As a political leader, he unified the Arabian Peninsula, established a powerful state with its capital in Madinah, and achieved numerous military victories. However, his true political leadership shone in his moral and spiritual conduct, demonstrating impeccable behavior in both weakness and strength. His actions in Makkah and Madinah reflect his exceptional political acumen.

He was always willing to help others and was gifted by Allah with the ability to resolve conflicts and disputes. Even before his prophethood, he settled a significant dispute among the people of Makkah. While repairing the walls of the

Kaaba, a disagreement arose about who would place the Black Stone. Muhammad (peace and blessings be upon him) ingeniously resolved the issue by placing the Stone on his cloak and having representatives of each tribe lift it together, ensuring fairness.

From a young age, he sought to establish peace. He joined the Hilf al-Fudul, a committee dedicated to suppressing violence and promoting virtue in Makkah. Later in his prophetic life, he praised this pledge, stating he would support it even then.

Prophet Muhammad (peace and blessings be upon him) was practical and inclusive, spreading his message without isolating himself from society. He utilized beneficial customs and traditions, appreciating the support of his uncle, Abu Talib, even though he did not accept

## Prophet Muhammad: A Paragon of Leadership and Morality



Flavius Heraclius Augustus,  
the ruler of Byzantine Empire

Islam. After his uncle's death, the Prophet sought alliances with other tribes, demonstrating his dedication to Islam.

His political skill is evident in the Hijrah to Ethiopia, where he sought refuge for his followers under a Christian king during intense persecution. This move ensured their safety and fostered positive relations, leading the king

to embrace Islam before his death. Prophet Muhammad (peace and blessings be upon him) was a courageous and principled political leader, never swayed by threats or temptations. The people of Makkah tried to bribe him to abandon his mission, but he firmly refused.

In Madinah, he established a state based on equality, consultation, and justice, where even non-Muslims were treated fairly. The case of Tu'mah ibn Abraha, who falsely accused a Jew of theft, highlights his commitment to justice. Allah revealed verses (Surat An-Nisaa': 110-112) declaring the Jew innocent and Tu'mah guilty.

The Prophet (peace and blessings be upon him) cared deeply for his people's religious and economic well-being. He made treaties and alliances, showcasing his diplomatic skills and commitment to moral and honest diplomacy.

He honored all treaties and defended his people, always prepared for any circumstances. Though he never initiated conflict, he was firm and decisive when attacked, always emphasizing peace.

Prophet Muhammad (peace and blessings be upon him) embodied patience and resolution, offering many lessons for us. His honesty and truthfulness were beyond reproach, even recognized by his enemies. This is exemplified in his interaction with Heraclius, the Byzantine Emperor. When questioned by Heraclius, Abu Sufyan, an enemy of the Prophet at the time, testified to his noble family, honesty, and increasing followers. Heraclius acknowledged the truth of Muhammad's prophethood, expressing a desire to meet him and honor him.

(Read More on Islam Online: Prophet Muhammad (PBUH) as a Political Leader. [islamonline.net/en/prophet-muhammad-pbuh-as-a-political-leader/](http://islamonline.net/en/prophet-muhammad-pbuh-as-a-political-leader/))

Alaisa Sehrish

### Pacchis Hazaar Ke Airpods! And How I Lost Them.

It was the 28th of January when I lost my brand-new, latest-edition AirPods at a family function a birthday gift from my aunt and uncle, worth 25,000 rupees.

I had brought them along even though there was no real reason to. I gave them to my mom to keep in her purse, but she left the purse in a dressing room at the function hall, and when we went back, the AirPods were gone.

No one knew who took them. It was midnight, and I was livid. I blamed myself for bringing them in the first place, and I blamed my mom for leaving her purse unattended. I was drowning in a septic tank of guilt and shame. The thought looping in my mind was, "I couldn't even afford them; they were a gift, and yet I lost them. How irresponsible." I was fixated on the wrong things instead of focusing on "What now?" My agitation was palpable as I stood in the middle of the road outside the function hall, with my mom by my side, trying to calm me down. My Naana (maternal grandfather) approached and asked me to look at him. Reluctantly, I complied, and he simply said, "You lost your AirPods? Inna lillahi wa inna ilayhi raji'un."

It clicked. Nothing belonged to me literally nothing. Not even the clothes I was wearing. And, oh my God, not



even my own body. I will leave it behind one day too.

Everything belongs to Allah, and everything will return to Him.

This realization didn't mean I didn't learn my lesson or that I stopped feeling responsible for what happened. Yes, I was careless, and that choice was irresponsible, but that doesn't define me as irresponsible. I wasn't careful in that moment, and as a result, my AirPods were gone. But the words my Naana uttered made me feel a profound sense of detachment from the material world while simultaneously reminding me of my responsibility towards the things I have, no matter how temporary they may be.

This realization applied to all my attachments nothing and no one truly belongs to me. I will leave this world one day without taking

anyone or anything with me.

Allah loves us so much that He doesn't want us to become attached to anything or anyone but Him. After all, why would you desire something temporary when you could have something eternal?

Just then, my four uncles gathered around me. One of them said, "Everything and everyone has to go. Your AirPods just happened to go now, maybe because you got too attached to them."

My mind flashed back to a memory of asking Allah not to let me get attached to anyone or anything except Him. The rush of shock, happiness, and gratitude that followed left me breathless.

Another uncle added, "Don't worry too much about it. It happened, it happened. We've lost far worse, and look at how we are now." He said this with a wholehearted smile, as if none of it had affected him deeply.

Uncle number three said, "This is just a lesson from the University of Life."

And the fourth uncle chimed in, "Chill, I'll buy you another one," to which I laughed out loud.

Standing there, long past midnight in the middle of the road with my Naana, my uncles, and my mom, she said, "You might have lost your AirPods, but you just gained something far greater." ■

### The Divine Blessing of Life in the Quran

The Quran portrays life as a profound blessing from Allah, emphasizing its sanctity and significance in various verses. Surah Al-Mulk (67:2) asserts that life and death are tests, urging believers to excel in deeds. Surah

Al-Isra (17:70) honors humans, highlighting their elevated status and provision.

Surah Ar-Rahman (55:1-4) celebrates Allah's mercy in creating humans with knowledge and eloquence.

Surah Al-Hijr (51:56) affirms that each person has a divine purpose: to worship Allah.

In essence, the Quran teaches that life is a precious gift, offering opportunities for spiritual growth and fulfillment. ■

## DISCOVER YOURSELF!

**497 TH DISCOVER YOURSELF WORKSHOP IN GOA**  
**DATES: 07, 08, & 09 SEPTEMBER 2024**  
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**COURSE LOGESTIC FEE: Rs. 3000/- Per Participant**  
**CONTACT: NADIA ASLAM : 78757 59977**  
**ONLINE REGISTRATION LINK**  
<https://tinyurl.com/Goa-DYS-workshop-7-9-Sept-24>

**498 TH DISCOVER YOURSELF WORKSHOP IN BAGAPALLI**  
**DATES: 20, 21 & 22 SEPTEMBER 2024**  
**VENUE: JAMIA SHADI MAHAL, KODIKONDA RD, BAGAPALLI TALUK, CHICKBALLAPUR DISTRICT.**  
**LOGISTIC FEE: RS 500/- PER PARTICIPANT**  
**(INCLUDE TEA, LIGHT LUNCH AND COURSE HANDOUTS)**  
**ENQUIRIES CALL: Sharique: 91351 97372, Azmath: 95903 21999**

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**FOR ALL MEN AND WOMEN- ANYONE CAN ATTAEND**  
**DATES: 27, 28 & 29 September 2024**  
**TIMINGS: 9.00 AM TO 6.00 PM**  
**VENUE: Al- Ameen College Auditorium**  
**Hosur Main Road ,Near Lalbagh Main Gate, Bengaluru**  
**LOGISTICS FEE: RS 3000/- Per Participant**  
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**500TH DISCOVER YOURSELF WORKSHOP IN KOLKATA**  
**DATES: 11,12 & 13 OCTOBER 2024**  
**VENUE: Aliah University, Park Circus, Kolkata**  
**ENQUIRIES CALL: 8100051555**



Here are some profound experiences shared by participants:

• **Heartfelt Transformation:** Realizing the shift from mind to heart, this workshop provided a practical demonstration of concepts that brought true transformation.

## Priceless Transformation: A Journey of Spiritual Awakening and Renewal

The Discover Yourself Workshop was held in Durban, Cape Town, Pretoria, and Johannesburg during July and August 2024.

feeling inspired and appreciative of life's experiences. The journey has enhanced my real-life applications, flexibility, and adaptability.

**THOERRIA: Living Fully-** My thoughts reflect my inner dialogue, sometimes self-deceptive. I make choices that either benefit or harm



Cape Town

• **Perspective Shift:** Groundbreaking and life-changing, this workshop led to a profound shift in perspective.

• **Divine Love:** Discovering Divine love was a journey of the heart. Alhamdulillah, it was absolutely remarkable and insightful. The workshop blessed me with clarity and direction, deepening my spiritual connection.

• **Clarity and Light-** I used to feel confused about many things, but now I understand and relate to them. I can see the light, and everything makes sense. I feel lighter and more at peace.

actually knew. This experience has benefited me in such a miraculous way it's unbelievable.

• **Reborn with Purpose:** I used to feel dead and useless in life, but now I am reborn and have found my purpose. We all need someone like Sadath Khan to enter our lives. The experience was excellent and truly captivating.

• **Priceless Transformation:** A breakthrough, a turning point, a game changer this experience was something priceless. Sukur Allah, He chose me to attend this workshop. It

• **From Duniya to Akhirah: A Spiritual Awakening:** This workshop was a turning point for me. I was focused on the dunya, but it shifted my mindset toward the Akhirah. I was holding on to the past, but now I'm learning to let go. I'm embracing the present and reconnecting with Allah in my life.

• **Insightful Healing:** This workshop was both insightful and powerful. Before attending, I was consumed by anger, anxiety, and exhaustion mentally, emotionally, and physically. By the second day, I

longer the tragedy queen playing victim; I am simply a slave of Allah, not in charge of others' hearts. Only Allah knows what's truly in everyone's hearts.

When we are hurt, we become one of two things: a wounded healer or an unhealed wounded. I choose to be the wounded healer. You have re-ignited the flame in my heart to spread peace and love to everyone I encounter. I'm back in the game, no longer a spectator. My husband was the first to notice the shift; he simply whispered, "I love the empowered, in-charge, and composed version of you."

me. I accept the past as it is and focus on living in the now. The future is unknown, but I trust that Allah knows best. I no longer fear the future; my trust is in Allah. I'm not merely existing or surviving anymore I am now a human being truly living. Thank you, and may Allah bless you.

**Zahida: Embracing Change-** I had been struggling to accept my situation in marriage for the past four years. During the workshop, I found the courage and strength I needed to set boundaries and take action by the second day, I had already begun. For the first time, I truly accept what is



Durban



Johannesburg

• **I loved the content, presentations and presenter.** He spoke from the heart and entertained the audience. I have changed my language to myself as well as my loved ones. Not allowing fears (Shaytan) to distract me from achieving my dreams.

• **Heartfelt Impact:** I loved the content, presentations, and presenter. He spoke from the heart and engaged the audience. I've changed the way I speak to myself and my loved ones, no longer allowing fears (Shaytan) to distract me from achieving my dreams.

• **Finding Peace:** I learned to accept that my dad is never coming back, and I've let go. On the second day, I slept very well. Now, I am at peace.

• **Eye-Opening Realization:** I thought I knew everything, but now I'm absolutely shocked at how little I

took me from noise to silence, from listening to Shaytan as a friend to embracing Allah's truth.

• **New Perspective:** The workshop gave me a different perspective. Before, I let my troubles consume me and felt completely helpless. After the workshop, I still have my troubles, but I accept my situation for what it is and now know the steps I need to take to work through it.

• **Ongoing Awakening:** This has been an awakening experience. It's my fifth time attending this workshop, and I've been implementing its teachings in my life for about ten years. I've noticed improvements as I continue to progress. I feel a lot of peace in my life since using these tools. I do slip from time to time, but I always find my way back.

found the strength to forgive others and myself for the sake of Allah, recognizing the equality of all. The instructor brought humor, real-life experiences, and straightforward teachings. When faced with questions he couldn't answer, he humbly admitted, "I don't know."

**NAFISA: Wounded Healer-** It often takes days to fully process the impact of the workshop and grasp its lessons. Today, I feel "LA"... I arrived on the first day with a heavy heart, feeling depleted and defeated, barely holding on. The daily challenges took a toll on me physically and emotionally.

After attending another DYS workshop this time, I have so much to share, yet words fail me every time. I simply can't express what's happening inside my heart. I am no

When I stumble, I need a mentor and guide to show me the path again. Ameen. May Allah bless you abundantly, and may your heartprints, as Auntie Salama said, leave a lasting mark for generations to come. Ameen.

**MARIAM: Enduring Impact-** Alhamdulillah! May Allah bless your efforts with abundant khair. Even long after your workshops, I continue to learn, relearn, and apply the wisdom you've shared. You've truly fulfilled your role as Khalifa. May Allah grant me the honor to attest to it. Please remember me in Jannah.

**SHEEMA: Empowered Awakening-** Before, I felt uncertain, struggling to find purpose and feeling stuck. After, I am empowered, awakened, and focused. I've gained clarity on my values and strengths,

happening.

This workshop has been life-changing. Allah Ta'ala guided me to attend at the perfect time, and I am so grateful. Alhamdulillah.

**AASIA: Title: Deeper Insights-** Alhamdulillah, I feel so fortunate to have experienced this workshop again in Pretoria. Every time I attend, I gain deeper insights and feel closer to reality. This time was even better than the last. Maybe with age comes wisdom, but now I truly get it: life is so simple we're the ones who complicate it. What I loved most this time was:

1. Islam is for everyone; "intelligence" isn't needed, just connection and feeling. 2. We have the freedom of choice, but every choice leads to something. 3. Heaven and Hell can be lived on earth. ■



Pretoria



Professor Iqbal

## Jamia Millia Islamia Psychology Professor Awarded Fellowship in Japan



(Image credit: JMI)

The Japan Society for the Promotion of Science (JSPS) has awarded Professor Naved Iqbal from Jamia Millia Islamia a prestigious fellowship. As part of this fellowship, he will collaborate with Professor Hiroshi Yama from Osaka Metropolitan University to conduct research focused on well-being and religion. In addition to the fellowship, Professor Iqbal has been offered a position as a visiting professor at Osaka Metropolitan University.

Professor Iqbal's academic contributions include authoring three books, publishing over 90 research papers, and contributing chapters to ten additional books.

He has previously served as a visiting professor at the Institute of Psychology, Cardinal Stefan Wyszyński University in Warsaw, Poland, during the summer semester of 2023.

His impressive career includes being a member of an international professional group that played a key role in establishing a UNESCO chair on child maltreatment in 2022. Additionally, he holds the title of Honorary Principal Fellow at the

Center of Wellbeing Science at the University of Melbourne, a position he has held since April 27, 2022.

Professor Iqbal has also secured numerous international research grants and fellowships. These include the Indo-Canadian Shastri Research Grant (SRG 2017-18), the Indo-German UGC-DAAD PPP 2018-19 research project, the Global Challenges Research Fund (GCRF) visiting fellowship in 2019 at the University of Leicester, UK, and the "Directors of Associated Studies" (DEA) program in 2021 by the International Foundation of the House of Human Sciences, France. He is also set to serve as a visiting fellow at Airlangga University in Indonesia in 2024. ■

## MATRIMONIAL

## WANTED BRIDE

**Hosur-Bangalore based Sunni Muslim parents** seek alliance for their son, 26 years old, with a diploma in EEE. He is well-mannered, well-settled, 182 cm tall, engaged in business horticulture, and residing near Hosur. The father is a landowner. Looking for a Sunni Muslim girl who is well-mannered, educated, and good-looking. **Contact: Father at 9066026263/9344414486.**

## WANTED GROOM

**Oman-based parents** are seeking a spouse for their 24-year-old graduate daughter, who is 5'3" tall. She was born and raised in the Middle East and is currently residing in Pune. They are looking for a simple, decent, educated, and deeni family. Preference will be given to a groom who is settled abroad. **Contact: Iqbal on WhatsApp at +968-95894904 (Father).**

**Bangalore based Sunni Muslim parents** invite alliances for their daughter, 32 years old, 5'6", Chartered Accountant/Medical Transcriptionist. Seeking a well-educated family, preferably from Bangalore. **Contact: 8310264205 (WhatsApp) / 8217562719/9483962324.**

**Groom required** for a 1995-born Sunni girl, 5'6", working in an MNC. Based in Bangalore. **Contact: Khan at 879 288 6534 (JP Nagar, Bangalore).**

**Bangalore based Groom** sought for a 38-year-old daughter working in a senior position at an MNC in Bangalore. Originally from Guwahati, Assam, height 5'0". The groom must be well-educated and from a decent family. **Contact: +91 82550 78371.**

**Alliance sought for our daughter**, 36 years old, with a PhD in Psychology from NIMHANS. She is an Assistant Professor at a reputed university and has a khula from a previous marriage. **Contact: Father at 9986092823.**

**Bangalore based Sunni Muslim family** seeks alliance for their daughter, 37 years old, 5'1", working in Bangalore. Looking for a groom for a second marriage, must be well-educated with a liberal mindset, and working in India or abroad. **Contact: 9353097969/9019855158.**

**Bangalore based Sunni Muslim family** invites alliances for their daughter, 24 years old, 5'0", B.E. graduate, currently working as a security consultant in an MNC, and divorced. Seeking a religious, decent, and family-oriented groom. **Contact: 9972871637.**

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**WANTED BRIDE**

Bangalore based Syed Hussainy family invite alliance for their son, Hanafi, Aalim and Masters in Arabic literature and translation. Modern outlook, divorced, no issues, age 43, height 5'11". Looking for Hafiza, Aalima or religious and educated girl below 32 years. No dowry, no rituals, simple marriage.

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Dr. Javed Jamil

## The Rise of Rape:

### The Fault Lies with Ineffective Laws and a Provocative Culture

Recent horrific incidents, such as the rape and murder of a doctor in Kolkata, have triggered nationwide outrage and protests. However, the recurring issue of sexual violence is often blamed on administrative failures, while the real culprits the weaknesses in legal frameworks and the provocative nature of modern culture are overlooked.

In 2022, India reported nearly 90 rapes daily, a figure that likely underrepresents the true scale due to underreporting. Globally, over 450,000 women are raped each year, yet this epidemic rarely receives adequate attention from international organizations. The commercial exploitation of sexuality has fueled this crisis, as media and market forces prioritize profit over the protection of women.

The current judicial systems, both in developed countries and rapidly modernizing societies like

India, have proven ineffective at deterring crime. The legal framework, rather than acting as a deterrent, has become a lucrative enterprise that fails to deliver justice. This failure is reflected in the alarming rates of rape in Western countries where, for instance, a woman is raped every minute in the US.

The commercialization of sex has been a significant factor in this rise. Sex sells, and the proliferation of pornography and provocative imagery has contributed to a culture where sexual violence is normalized. Despite this, discussions about the impact of such commercialization are conspicuously absent from mainstream debates.

The failure to address these issues is compounded by lax



legal systems and a societal disregard for the profound implications of this culture. The current systems, influenced by modern liberal ideologies, have weakened both the fear of divine retribution and legal repercussions, allowing violence to proliferate.

Two critical factors contribute to the increasing incidence of rape:

ineffective law enforcement and the pervasive sexualization of society. Studies show that alcohol and drugs often exacerbate sexual violence, with alcohol consumption being a significant risk factor in many assault cases.

Addressing this crisis requires a multifaceted approach:

1. Strengthening Legal Frameworks: Rape must be

treated as one of the most severe crimes, with legal systems enforcing stringent punishments to deter offenders.

2. Combating Commercialization of Sex: A concerted effort is needed to curb the exploitation of sexuality in media and advertising.

3. Addressing Substance Abuse: Campaigns against alcohol and drug abuse are essential, as these substances are often linked to sexual violence.

4. Promoting Moral Empowerment: Societal values must be reinforced to support respectful and non-violent behavior.

To combat rape effectively, a comprehensive strategy addressing these factors is crucial. Only by tackling the root causes of sexual violence can we hope to create a safer and more just society.

Dr. Javed Jamil is an Indian thinker and author with several books on social and religious issues, including "The Devil of Economic Fundamentalism" and "The Killer Sex." ■

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