

سُبْحَنَ الَّذِي أَسْرَى بِعَبْدِهِ
لَيْلًا مِنَ الْمَسْجِدِ الْحَرَامِ
إِلَى الْمَسْجِدِ الْأَقْصَا

اَللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَصَاحِبِ التَّاجِ
وَالْمِزْرَاجِ وَالْمِرْآةِ وَالْعَلَمِ وَدَافِعِ الْبَلَاءِ

O Allah, send Prayers (Blessings and Peace) upon our Master and Patron Muhammad, The Owner of the Crown and the Mi'raaj and the Buraq and the Flag..., The Repeller of Affliction

Pretoria, SOUTH AFRICA – The South African government has been lauded for being the first to take steps against Israel at the International Court of Justice (ICJ). Turkey and Malaysia have come out in support of South Africa, which has laid war crimes charges against Israel. The application by South Africa will be heard by the ICJ on 11 January, but legal experts said the case could drag on for a long time before a decision is taken. Implementing any decision will also be difficult because the ICJ does not have such powers. "But the international awareness that South Africa will create through the case of the Israeli atrocities will firmly put the international focus on it," said a human rights lawyer. The Muslim Judicial Council and the United Ulama Council of South Africa both thanked the South African government for what they called "a bold decision" despite the possibility of Western powers such as the US and the UK, which support Israel, implementing actions which could harm South Africa and effectively through it the continent of Africa. Israel has said that it will defend the charge of genocide, while human rights groups from a number of countries have called for their governments to declare their support for South Africa's filing of the case.

Gaza, PALESTINE – Israel continued its unrelenting bombardment of infrastructure, including schools and hospitals, in defiance of UN and international calls for it to stop attacking unarmed civilians, with a number of countries now openly calling Israel's onslaught genocide. With scores of Palestinians being killed daily, the UN

authorities have shared concerns about the growing threat of disease due to a lack of water, sanitation, food and medicines as Israel continues to block relief aid as well.

Kerman, IRAN – Concerns have been rising that the Israeli onslaught on Palestine, from which Middle Eastern countries have largely stayed away, could escalate into regional conflict after Islamic State claimed responsibility for an attack in Iran. Two bomb blasts in a busy area of Kerman, killed 84 people and left scores injured. The concerns were heightened when Iran initially blamed both the US and Israel, especially since the bombing came just a day after the deputy head of Hamas in Lebanon, Saleh al-Aroui was killed in an Israeli attack. More concerns were expressed after Yemeni Houthi fighters vowed to continue attacking any ships carrying Israeli goods or arms to them, while the US and others threatened to take action against the Houthis.

Kabul, AFGHANISTAN - Girls of all ages are allowed to study in madrassas, a senior Taliban official said, but it was not immediately clear whether this involved only religious education or other education subjects as well. The Taliban have been globally decried for denying girls education beyond grade six, including a total ban on university education, which is reserved for males only.

Washington, USA - Tariq Habash, described by some as one of President Joe Biden's "blue-eyed boys", resigned from his top position in the Education Department. "I cannot stay silent as this

administration turns a blind eye to the atrocities committed against innocent Palestinian lives, in what leading human rights experts have called a genocidal campaign by the Israeli government" Habash wrote in his resignation letter.

Berlin, GERMANY - Germany

and Turkey have agreed to gradually end the deployment of Turkish state-employed Imams to Germany and to instead have Imams trained in Germany to serve the country's large Turkish immigrant community. As part of the joint German-Turkish training initiative, 100 Imams are to be educated in Germany annually starting this year, while the number of Imams assigned from Turkey will be reduced by the same number.

London, UK – Leading actors, including some who have won Oscars and other top international awards in the entertainment industry, have added their voices to a call for arts institutions in the country to stop censoring artists who express pro-Palestinians support publicly. In an open letter, the artists accused the government and the arts bodies of "systematically repressing, silencing, and stigmatising Palestinian voices and perspective," rather than supporting calls for a ceasefire and an end to the occupation. Earlier, the UN issued a statement titled "Speaking out on Gaza/Israel must be allowed," which expressed "alarm at the worldwide wave of attacks, reprisals, criminalisation, and sanctions against those who publicly express solidarity with the victims of the ongoing conflict between Israel and Palestine."

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Will there be INTERNATIONAL JUSTICE?



by: Faizul Khamker

With the courageous and bold initiative of the South African Government to take Zionist Israel to the International Justice Court on a case of genocide for its ethnic cleansing operations against the Palestinian people and in particular against the people of Gaza the forgotten principle of international justice has been bought back as a discourse in the public domain. The events of the last two centuries have numbed the masses of this idea of international justice where justice on the global stage were generally disregarded and used only as a political tool. Credit must be given to the South African government for having taken this principled stand and for providing some form of hope that injustice amongst those wielding political power would become the order of the day.

There have been applications been made to the International Criminal Court on the same matter and the ICC has stated that it is investigating the complaints. Strangely with the Russian/Ukraine conflict the ICC was willing to act within weeks of the complaint lodged against the Russian leader, Putin but with more glaring evidence in the genocidal acts committed by the Zionist entity the same urgency is lacking despite the greater horror being played out in occupied Palestine. It is this example amongst a host of other incidents that has bought about suspicion amongst the masses about the effectiveness of the application of international justice. Attempts are being made to have the chief investigator of the ICC to be removed for his alleged bias even though it is expected that this would be opposed.

The difference between the ICJ and the ICC is that in the former relief is sought against a state whereas in the latter relief is sought against individuals. The case sitting at the ICJ therefore is against the demonic state of Israel as opposed to the satanic leadership. Zionist Israel is a member Of ICJ but did not ratify the Rome Accord which brought the ICC into existence and therefore is not a member of ICC. This means that the ICJ has a greater authority over the war mongering state than against the brutal and barbaric leadership of that state and a greater authority than the ICC in this instant. However, with the ICJ not having mechanism for enforcing compliance cast a shadow on the effectiveness of international justice.

It is known that Israel has consistently defied international law and decisions made against it on the international forum and this begets the question: how successful will the ultimate outcome be in this case. The one positive aspect is that if the case succeeds from the South African viewpoint than the pariah status linked to Zionist Israel will forever be a dark spot on them and that would

then negatively affect their economy and position of global influence. They will be encouraged in their defiance by the United States (their poodle) even though the outcome of the case may make America complicit in the act of genocide by then having armed Israel knowing that such arming is meant for genocidal purpose. The reaction to this outcome would be pure speculation at this stage. Those who are desirous of seeking justice can take encouragement from the outcome of the decision reached and the enforcement of that decision in the case of the genocide against the Bosnians.

The ICJ has publicly stated that the question of genocide will be dealt with at a later stage however, the remedies sought for will be dealt with on an urgent basis. The remedies sought in brief are as follows:

- * Cessation of hostilities;
- * Allowing humanitarian aid to flow unrestricted;
- * Ensuring adequate shelter, clothes, hygiene and sanitation;
- * Prevention of hunger and ensuring water, fuel and electricity supply;
- * Ensure the provision of medical needs and
- * Ceasing forced evacuations.

Success in achieving these interim remedies would be a great victory for the cause of international justice. Our role must be the advocating of international justice and earnest prayer consistently. Despite receiving support and endorsements from certain countries the silence of most countries indicates the lack of enthusiasm for the pursuance of justice.

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MUSLIM ORGANIZATIONS SHOULD ALSO OPEN THEIR SHARI'AH COMPLIANT BANKS

By: Mufti Shamsul Haque Misbahi

The concept of banking has ancient origins, dating back to around 2000 BC in Assyria and Babylonia, where temples and palaces provided safekeeping for valuable goods. However, modern banking as we know it today started to evolve during the Renaissance period in Europe, particularly in Italy. The Medici Bank, established in 1397 by the Medici family in Florence, is often considered one of the earliest banks to operate on a large scale and introduce various banking practices like bills of exchange, letters of credit, and double-entry bookkeeping.

The transition from simple money-lending to more sophisticated banking practices gradually developed over time, influenced by trade, commerce, and the need for secure financial transactions. The evolution of banking continued with the establishment of central banks, the issuance of banknotes, and the development of modern banking systems throughout history.

Islamic banking traces its roots back to the early days of Islam in the 7th century. The principles guiding Islamic banking are derived from Shari'ah, Islamic law, which prohibits the payment or receipt of interest (Riba) and promotes risk-sharing, ethical investments, and economic justice.

The modern form of Islamic banking emerged in the mid-20th century. The Mit Ghamr Savings Bank in Egypt, established in 1963, is considered the first modern experiment in Islamic banking. However, the significant expansion and formalization of Islamic banking occurred in the 1970s in response to the growing demand for financial services compliant with Islamic principles. The Islamic Development Bank, established in 1975, played a crucial role in promoting Islamic banking and finance on an international level.

Since then, Islamic banking has continued to grow globally, with specialized financial institutions offering a range of Shari'ah-compliant products and services, such as profit-sharing arrangements (Mudarabah), partnership-based contracts (Musharakah), and asset-backed financing (Ijara), while adhering to Islamic ethical and legal principles.

Establishing Islamic banks and financial institutions on a small level by Muslim organizations should aim to provide banking services aligned with Islamic principles. These institutions operate without interest (Riba) and adhere to Sharia law, offering financial products that comply with Islamic ethics and values.

Islamic banks and financial institutions can cater to individuals and businesses seeking banking services that align with their religious beliefs. These organizations will aim to create an environment where financial transactions are conducted in accordance with Sharia principles, emphasizing fairness, risk-sharing, and avoiding exploitative practices. Thus, it will develop an atmosphere of piety and purity from the grass root level in the community.

The establishment of such institutions allows Muslims to access a variety of financial services, including savings accounts, investment opportunities, and loans, while staying within the boundaries of Islamic finance principles. Additionally, these institutions often contribute to the growth of Islamic finance

locally and cater to the specific financial needs of the local communities.

Indeed, the banking industry is often considered a lucrative sector due to its potential for generating substantial profits. Banks offer various financial services, including loans, deposits, investment products, and financial advisory services, which can yield significant returns. Factors contributing to the profitability of banking include the ability to leverage deposits by fees charged for various services, investment activities, and leveraging technology to enhance efficiency and expand customer reach.

However, it's essential to note that the banking industry also faces challenges such as regulatory compliance, market fluctuations, economic conditions, and increasing competition. Success in banking often requires effective risk management, innovation, adaptability, and maintaining customer trust.

Small Islamic banks can play a vital role in catering to the financial needs of specific communities, supporting local economies, and providing accessible financial services compliant with Islamic principles. They often focus on niche markets, fostering financial inclusion and offering specialized services such as microfinance, ethical investment opportunities, and Sharia-compliant products tailored to the needs of smaller businesses and individuals. These banks contribute to the overall diversification and resilience of the Islamic finance industry while promoting ethical and responsible financial practices.

The biggest advantage of Islamic finance today is that it has proved to the world that Islam is a peaceful and egalitarian religion, that is why today Islamic banking is not limited to Muslims only. The common values of Islamic finance have made it acceptable to non-Muslims as well. Islamic finance has given importance to the principle of equality and provided common investment opportunities through equal participation of debtor and creditor in profit and loss. Working on the basis of principles is fully compatible with economic theories and democratic principles, which are the principles by which Islamic countries can overcome their economic isolation.

Banking services can play a role in poverty alleviation by providing access to financial resources, enabling savings, facilitating loans for entrepreneurial endeavors, and offering financial education. However, while banking can be a tool for economic empowerment, its impact on poverty alleviation depends on various factors, including the accessibility of these services, their affordability, and the broader economic conditions.

Therefore, it is never too late for big Muslim organizations to open their private Islamic banks and financial services. It can play a big role in supporting the community by providing financial services like savings accounts, loans, and investments. It will bring absolute economic growth, facilitate transactions, encourage savings, support small businesses, and will promote stability in the financial system, benefiting individuals and the community as a whole. It will attract the contemporary youth and will enhance their trust, faith and confidence in the beautiful teachings of Islam and the holy Prophet ﷺ. It can be a great means of Da'wah.



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As the clocks ticks for ICJ decision, Netanyahu resorts to sabotage

By: Iqbal Jassat - MRN

In a shocking revelation on the eve of the historic genocide case at the International Court of Justice, Israel's apartheid regime, in its desperation to sabotage the hearings, has embarked in what can best be described as subterfuge or political interference.

According to a copy of an urgent cable obtained by Axios, the right wing colonial occupier of Palestine has instructed its missions wherever they are, to lobby host countries to undermine South Africa's legal challenge.

Facing a humiliating military defeat at the hands of Palestine's heroic #Resistance, Benjamin Netanyahu is aware that if the ICJ grants the interim order requested by South Africa to halt his horrendous genocide in Gaza, his goose will be cooked.

The Axios report provides a quick overview of the ICJ case: "In its 84-page brief, it argues Israel's military campaign in Gaza breaches its obligations under the 1948 Genocide Convention, which defines genocide as 'acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group.'

"South Africa alleges Israel's actions in Gaza 'are genocidal in character because they are intended to bring about the destruction of a substantial part' of the Palestinian population in the enclave".

Although Israel and its American ally have sought to ridicule the case as "meritless", it is evident that both Netanyahu and Joe Biden are shaken by the negative implications for their political careers, if the ICJ rules in favour of South Africa.

It explains why unlike Israel's outright rejection of previous proceedings at international tribunals, it has reluctantly agreed to drag its feet to the Hague.

At the time of writing there is speculation about whether it will be represented by Alan Dershowitz, who faces allegations of statutory rape revealed in the unsealed Epstein documents. While Netanyahu has insisted that Dershowitz should be fielded, his choice is contested and divisive.

For instance, Ha'aretz columnist Ben Samuel has questioned Israel's resort to Dershowitz. His recent article "Does It Have to Be Alan Dershowitz Defending Israel Against Charges of Genocide?" spells out his reservations. He obviously doesn't have any faith in Dershowitz who has acquired a nasty reputation as "Israel's attack dog".

While the controversy on Dershowitz rages on, the details of the instructions conveyed by the Netanyahu regime are equally contentious and shockingly outrageous.

Axios claims the demand made on their diplomats is that Israel's "strategic goal" for the court to reject the request for an injunction is key. It must lobby host countries to refrain from determining that Israel is committing genocide in Gaza, and recognize that the Israeli military is operating in the Strip according to international law.

"A ruling by the court could have significant potential implications that are not only in the legal world but have practical bilateral, multilateral, economic, security ramifications," reads the cable, as quoted by Axios.

The most stark instruction which points to political interference in host countries says: "We ask for an immediate and unequivocal public statement along the following lines: To publicly and clearly state that YOUR COUNTRY rejects the outrage, absurd and baseless allegations made against Israel".

Axios further reveals that in the cable, Israeli embassies were instructed to ask diplomats and politicians at the highest level "to publicly acknowledge that Israel is working [together with

international actors] to increase the humanitarian aid to Gaza, as well as to minimize damage to civilians, while acting in self-defense after the horrible October 7th attack by a genocidal terrorist organization."

Though the deadline given to the envoys to obtain statements before the hearing which begins on January 11, it will be interesting to note, which host countries will oblige, given the global outrage against the bloody slaughter of Palestinians in #GazaGenocide.

Not surprising are the scandalous remarks made by the White House National Security Council spokesperson John Kirby to discredit and slander South Africa's extremely comprehensive application: "We find this submission meritless, counterproductive, and completely without any basis in fact whatsoever".

As Israel's main ally and supplier of military hardware including weapons of mass destruction, such remarks are consistent with the demonic stance of the Biden administration, who to date has refused to call for a ceasefire.

While ICJ decisions are legally binding and cannot be appealed, if an order is granted against Israel, it is likely to expect the apartheid regime to defy the decision. In doing so it will be aping America. After all the US has failed to comply with two ICJ orders.

Chicago Council on Foreign Affairs reporter Hope O'Dell, reminds us that the first was in 1986, when the ICJ ruled that U.S. support for the right-wing Nicaraguan rebels, the contras, was illegal, and the second, in 2018, when the court demanded the U.S. make exceptions in its sanctions on Iran.

And of course, we are aware that Israel has ignored the 2004 ICJ ruling on the construction of the #ApartheidWall in and around the Occupied East Jerusalem, being against international law.

In its own words, the ICJ declared: "Israel is under an obligation to terminate its breaches of international law; it is under an obligation to cease forthwith the works of construction of the wall being built in the occupied Palestinian territory, including in and around East Jerusalem, to dismantle forthwith the structure therein situated, and to repeal or render ineffective forthwith all legislative and regulatory acts relating thereto, in accordance with paragraph 151 of this Opinion..."

Twenty years later, Israel has again been hauled before a full panel of 15 judges at the Hague, to face charges of committing genocide.

This time round it is evident that global public opinion has not only turned against it, but decisively so if around-the-clock protests throughout major cities of the world, are a yardstick to measure the disdain people and governments have for Israel's genocide in Gaza.



ELECTION FIASCO PAKISTAN!

By: Moulana Muhammad Hussain Noori

If Pakistan is an Islamic Republic in its outlook, standpoint, ideals, vision, mission and program it should in some sense possess a system of leadership that can allow the substantiation of the claim that it is in fact an Islamic Republic. The qualification of that leadership consists of sound knowledge of Divine Guidance, sound wisdom and a sound spiritual and moral personality. A leader who is a miniature representative of the Holy Prophet Muhammad (Peace be upon him's) Personality, and as such, a spiritually, morally and intellectually illumined person. Whoever acquires this qualification ends up earning the love and respect of the fellow Muslims and the fair-minded human beings at large.

While PTI knocks on the doors of the Supreme Court to reclaim the political 'bat' symbol of its party, in the context of Pakistan being an Islamic Republic it is worth noting the symbolism that has been adopted by the various political parties. Apparently most of the political parties have adopted the crescent on one of their parties flags, a symbol backed by an ideology which in fact could be used to establish common grounds between them, however, it seems as if symbols such as, the bat, lion, kite, dolphin etc. hold greater significance than a symbol that could unite the Muslims especially at such harsh times. The only reason why the crescent seems to be of use is so that each party can portray itself as a loyalist to the ideology of Quid-e-Azam Muhammad Ali Jinnah.

The time to choose new leadership in Pakistan is close to near, with the parliamentary general elections that are scheduled to be held on the 8th of February 2024 a date chosen for the polling and counting of votes, which again according to the constitution, elections have to be held within 90 days after a care taker government is put in place, however, the senate recently approved a resolution seeking a delay in the February 8 general elections, citing weather and security concerns while the political parties, namely, PPP, PML-N and PTI strongly rejected the non-binding resolution, for deferring the electoral process according to them would be unconstitutional. According to Article 218(3) of

the constitution, the Election Commission of Pakistan holds the power to conduct elections, give a date or change the date for elections, in the light of which, Murtaza Solangi the Caretaker Federal Minister of information said that we cannot interfere in the affairs of a constitutional body.

Currently what stands is that the publication of names and nominated candidates and the last date of filing appeals against the decisions of the returning officer in his rejection or acceptance of nomination papers has passed. The last date for deciding appeals by the Appellate Tribunal is scheduled for the 10th of January 2024 and the publication of the revised list of candidates is scheduled for the 11th of January 2024.

There seems to be a legal battle taking place on various fronts. Political leaders are battling to have their names cleared so that they are able to contest in the 2024 elections; the Supreme Court which reserves the verdict is trying to solve the case pertaining to the lifetime disqualification of Parliamentarians under Article 62(1)(f), which sets the precondition for a member of parliament to be 'honest and righteous'. In 2018, a five judge bench of the Supreme Court unanimously held that disqualification handed down under Article 62(1)(f) of the constitution is for life and former prime minister and PMLN chief Nawaz Sharif was disqualified by the Supreme Court bench under that Article on July 28 2017 in reference to the Panama Papers. However, in June last year, the coalition government passed an amendment to the Elections Act 2017, which limited the disqualification of lawmakers to five years for PMLN clearly wants Nawaz Sharif to be the next Prime Minister of Pakistan; arrest warrants are issued on a daily basis and leaders are still being handed over to the National Accountability Bureau for remand; the Islamabad High Court restored the 10 year disqualification period of convicts that were charged under the National Accountability Ordinance while the single bench had limited the 10 year disqualification period to 5 years in June this year, and the list goes on.



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WHEN WILL VICTORY COME?

Ebrahim Moosa – Palestine Information Network (PIN)

As the Israeli genocidal campaign on Gaza persists, a common question voiced by many is: 'When will this all end?' People are regularly asking: 'When will victory come?' 'Is the resistance winning?' 'When will we see the defeat of the oppressors, and the ultimate end of this Occupation?'

A campaign of mass murder persisting for over three months, and this too coming on the back of an accumulated 75 years of Occupation and ethnic cleansing is indeed a heavy burden to bear. As more and more global citizens arise to speak out, and as levels of public support for the Palestinian people reach unprecedented levels, it is humanly understandable that we seek out glimmers of progress and evidence of a conclusive outcome.

Yet, an Islamic imperative at this moment perhaps requires us to re-evaluate our very conception of victory and success.

The Sahabi, Sayyiduna Haram bin Milhan h was sent as an envoy of Rasulullah ﷺ with a letter to Amir bin At-Tufayl, the disbelieving chief of Banu Amir. Amir did not read the message but rather as the letter was being read, he ordered a man to stab Haram bin Milhan h with a spear from the back. As the spear came out from the other end of his chest, Haram bin Milhan gathered the blood in his cupped palms and said, before he breathed his last: "Allah is the Greatest! I am successful, by The Lord of The Ka'bah!"

The Qur'an describes this conception of outcomes, exemplified here by Sayyiduna Haram h, as ihda Al-Husnayain: "one of the two excellent things," referring to either martyrdom or physical victory. What is conveyed, is that believer succeeds even in conditions of apparent worldly failure, and gains, even in loss.

Hence, our fixation with only a particular notion of victory is myopic. The martyrs of Gaza have already won. As per the Prophetic promise, their souls are "in green birds, hanging from the fruits of Paradise, or the trees of Paradise." (Sunan al-Tirmidhi)

The indomitable children, inspiring mothers, unyielding elders, industrious medics, intrepid journalists, incredible women and unshakable men are already victorious. They are living examples of how Aqidah and values are transferred from ink on pages of books to blood that flows through arteries and veins. They are testimony that a people who believe that death is not the end cannot be defeated. And they have provided a clarion living

explanation of verses from the Qur'an that, prior to this, we probably never fully understood.

As believers we should appreciate that what is specifically sought for by Allah ﷻ is our sincerity and efforts. The nature of the outcome, on the other hand, is not something we should be unduly preoccupied with, as this is solely the prerogative of Allah ﷻ.

Rasulullah ﷺ has taught us that deeds are judged by their intentions – not their physical outcomes. And what Allah ﷻ appreciates most are our efforts:

"But whoever desires the Hereafter and strives for it accordingly, and is a true believer, it is they whose striving will be appreciated." (Qur'an 17:19)

The Ahadith remind us that the reward promised for deeds embarked on such as Hajj or Hijrah is guaranteed, even if these acts are interrupted or ultimately not completed, due to circumstances beyond our control. Even though a desired outcome is not reached, Allah ﷻ, who is Ashh-Shakur, The Most Appreciative, guarantees the reward based on the intention made, and the effort expended.

Together with intention and effort, what is also sought by Allah ﷻ from the believers, is patience. It is this sabr then, that ultimately yields victory.

Sayyiduna Ibn Abbas h reported: Rasulullah ﷺ said, "Know that there is much good in being patient with what you detest, victory will come with patience, relief will come with affliction, and 'with the hardship will come an ease.'" (Musnad Ahmad)

Over 100 days into the Israeli aggression on Gaza, this is no time to falter in our efforts, or to grow impatient. We should reaffirm our commitment towards Masjid al-Aqsa, the land of al-Isra and Mi'raj and its people, and redouble our efforts – with sincerity, patience and consistency – for the emancipation of the Palestinian people.

Do not underestimate the power of sincere deeds for the cause even though they may be small in the materialistic sense. Remember that our primary objective is to please Allah ﷻ and be absolved of blame when we meet Him. And ultimately the Promise of Allah ﷻ will ever hold true: "You shall surely gain the upper hand if you are [true] believers." (Qur'an 3:139).




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BALANCING HORMONES IN WOMEN

By Faatimah Zahraa Mia Sayed

PT2

PCOS and thyroid problems

People with PCOS are more likely to have thyroid issues as well. This can be in the form of hyper/hypothyroidism.

What is the function of the Thyroid though?

Your thyroid is an important endocrine gland that makes and releases certain hormones. Your thyroid's main job is to control your metabolism — how your body uses energy.

There are certain tell-tale signs or symptoms that could suggest that you might be suffering with Thyroid issues.

These could be in the form of tiredness, weight gain, depression, being sensitive to certain weather conditions, dry skin and hair and muscle aches.

Some women also experience Thyroid anxiety. They'll feel irritated, weak, anxious and tired. Although they'll be tired, they will have trouble sleeping and concentrating. An increased heart rate is another symptom some experience with hyperthyroidism (high thyroid function). Things that can trigger a high thyroid function is an increased amount of iodine in your body. There are certain medications and foods that have high levels of iodine. One should do research on the pills they take before taking it as it could be solving one problem but creating another.

Hypothyroidism (low thyroid function) can not only worsen the symptoms of PCOS (including weight gain, irregular periods, and increased insulin resistance) but it can cause symptoms not commonly seen with PCOS. These include goiters (an enlarged thyroid gland), facial mooning, and bradycardia (an abnormally slow heart rate). Poor thyroid health can affect a human physically and emotionally as well. The main thing that gets affected is digestive health. Hyperthyroidism can cause very loose stools. Alternatively, hypothyroidism can cause constipation. Due to the fact that your thyroid gland is responsible for releasing certain hormones, if it is not functioning at its optimum it will be unable to produce the hormones in the normal functioning range. This will cause the individual to be angry, frustrated and anxious about trivial things.

The easiest way to tell if your thyroid gland is not functioning at its optimum is by looking at your neck and lower facial region. The common term to describe this is the "moon face." The neck and lower facial region swells up almost resembling a person with mumps. The person will develop rounder, fuller cheeks and a double chin will appear. Due to this moon face the person will experience discomfort around their neck area, as though

something is lightly choking them.

If the discomfort starts becoming painful and tight, then it is probable that the individual has Goiters. The main symptom of goiters are; a lump in the front of your neck, just below your Adam's apple.

Remember that this too, is treatable and can be reversed through maintaining a healthy and stable diet. To help your thyroid conditions you need to:

- Improve your gut health
- Balance your lifestyle
- Maintain a healthy weight
- Keep an eye on your blood sugar levels
- Add anti-inflammatory foods to your diet (turmeric)
- Seek additional medical help

Thyroid patients with PCOS need to avoid certain foods such as:

- Fried foods (French fries, potato chips, corn chips and fried chicken or fish)
- Saturated fats such as butter or margarine.
- Red meat, including hamburgers, roast beef and steaks, processed luncheon meat and hot dogs.
- Processed snacks: cakes, cookies, candy and pies.

If you have followed my articles thus far, you would have noticed that diet is the most important factor when dealing with health issues. Whether it be PCOS, cardiac issues or diabetes, your diet is what will help you heal naturally.

May Allah heal us from all our ailments and preserve the best of health for us. Aameen.

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SELF-CONFIDENCE

from an

ISLAMIC PERSPECTIVE

By: Shireen Ismail



Introduction

Confidence in the modern context is described simply as 'believing in oneself'. However, attaching confidence to what we do as opposed to who we are, could develop in needs to pursue only the external and neglect what's within.

The Messenger Muhammad (ﷺ) said, "Verily, Allah does not look at your appearance or wealth, but rather He looks at your hearts and actions," (Sahih Muslim).

Islamically Integrated Confidence

Ego-led confidence to real inner confidence that is deeply rooted in trust and in a relationship with Allah (ﷻ) refers to an unwavering self-confidence that is grounded in one's identity and faith in Allah. This confidence paradigm shift entails a holistic process of deeper inner work that's rooted in Islamic principles. It's designed to reconnect one's fitrah (natural disposition) with spiritually fortified confidence and resilience that can be present in the face of any challenging situation.

From Ego-Centred Confidence to Spiritually-Centred Confidence

It is from the Mercy of Allah, that He has given us the capability to feel deeply rooted confidence within ourselves no matter what our external circumstances are. This confidence is solidified on the foundations of unwavering love and trust in Allah and returning to our fitrah states.

When confidence is rooted in Tawakkul (trust in Allah), it allows us to face even the hardest tests with grace and poise as modelled by our Beloved Prophets (ﷺ). They faced undeniable hardships and struggles, yet had absolute confidence and trust in Allah, believing and knowing that nothing could happen to them or hurt them unless it was by Allah's Will. With this spiritual armour, they would leave their homes each day with purpose and intentionality that was undeterred by outside events or other people's words and actions. They were comforted and fuelled by these words of Allah:

"Say: Only what Allah has decreed will happen to us. He is Our

Master: let the believers put their trust in Allah," (Qur'an 9:51)

The Following is a List of Consequences of Adopting Ego-Led Confidence:

Self-Reliance Based Confidence:

- Forgetful of Allah
- Vulnerable to stress and anxiety
- Inflates the ego

Constructed Self:

- Dependent on external validation
- Loses authenticity
- Impulsive and reactive to others

Self-Neglect

- Hustle and burnout
- Poor lifestyle choices
- Considers self-care a luxury

The Following is a List of Consequences of Adopting Spiritually-Led Confidence:

Tawakkul-Based Confidence

- Remembers Allah in all activities and tasks
- Greater access to inner peace and strength
- Encourages humility

Essential Self

- Grounded by internal validation
- Lives authentically
- Mindful of responses

Self-Care

- Seeks barakah and balance
- Mindful of holistic, healthy choices
- Considers self-care a necessity

Allah has blessed individuals with skills and abilities but ultimately, one can only achieve success by the Mercy of Allah as He willed it to happen. When we align that mindset with a deep sense of knowing that along with one's ability, and skills is the help and might of Allah, we can feel more assured going into any situation with high levels of self-confidence. If we have the help of Allah, it reduces the sense of fear and anxiety.

"And He provides for him from (sources) he never could imagine. And if anyone puts his trust in Allah, sufficient is (Allah) for him. For Allah will surely accomplish his purpose: verily, for all things has Allah appointed a due proportion," (Quran 65:3)

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"O Mankind ! Eat of the lawful and good things from what is in the earth, and follow not the evil. Surely he is an open enemy to you (S2: V168)

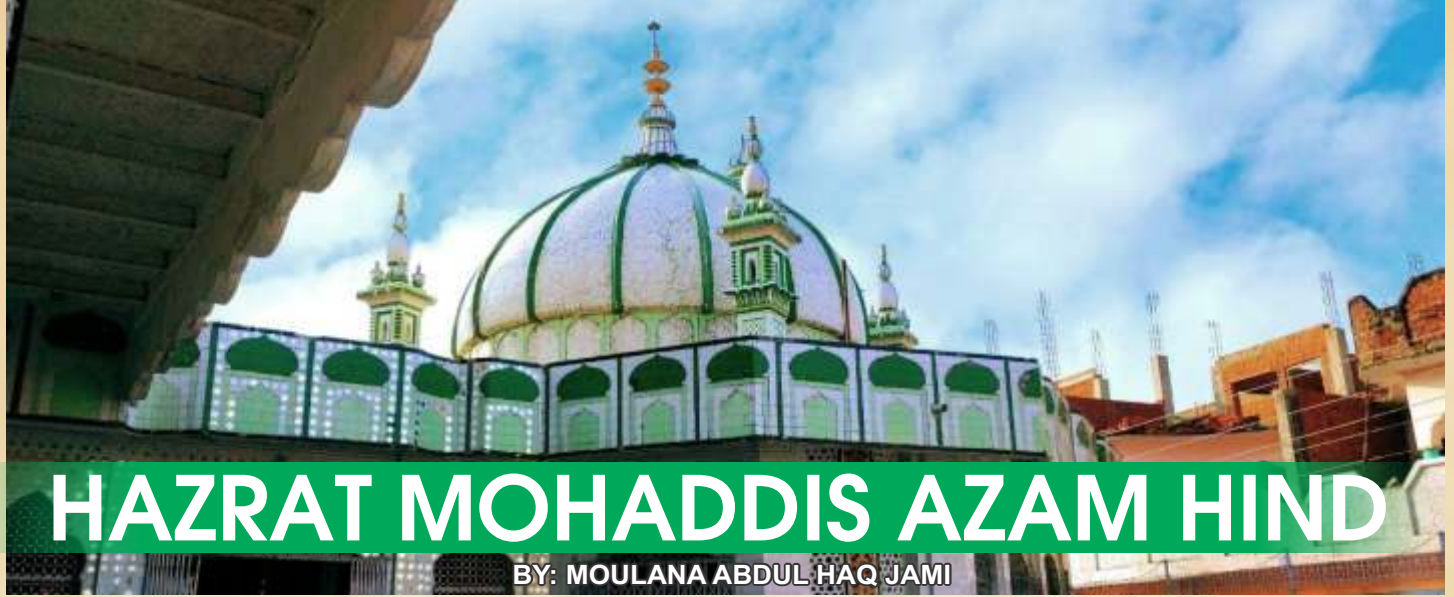


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HAZRAT MOHADDIS AZAM HIND

BY: MOULANA ABDUL HAQ JAMI

Amongst the great Sufi Saints of Hind, there is one name in particular that has found its way into the hearts of the loving populace of present day India, famously known as, Muhadith-e-Azam Hind, Sayed Muhammad Ashrafi Al-Jilani who was born on the 15th of Zil Qadah 1311 A.H/ 1894 C.E at a place called Jais, Rae Bareilly, Uttar Pradesh.

Muhadith-e-Azam Hind from a very young age began his studies under the affectionate wings of his beloved parents, Raees Al-Hukamah Hazrat Allama Sayed Nadhar Ashraf, a renowned Sufi and Physician, and Sayyidah Muhammadi Khatun. He further took the privilege of studying under the guidance of five great Sunni Hadith Masters, Sheikh Muti'y-ur-Rasul Muhammad Abdul Muqtadar Badayuni who honored him with the title of Muhadith-e-Azam at a young age of seventeen, Sheikh Lutfullah Alighari who prefixed the title Allama on his graduating certificate, Imam Ahlu Sunnah Ala Hazrat Imam Ahmed Raza Khan, Sheikh-ul-Muhadith Allama Wasi Ahmed Surati and Bahr-ul-Uloom Mufti Abdul Bari Farangi Mahali.

When we speak of Muhadith-e-Azam's social work we find that in the year 1912 he had established an institute for the study of Hadith literature in Delhi at the age of nineteen; started the publication of the 'Ashrafi Monthly' in the year 1922; presided over and governed several institutions of the Ahlu Sunnah, such as, the All India Conference at Banaras, Jamaat Raza-e-Mustafa, All India Jamiat-e-Ulama-e-Hind and Al Jamia Ashrafiya.

When we speak of Muhadith-e-Azam's Religious (ethical and spiritual) services, we find that during his vast travels and journeys throughout the Middle-East and Asia he had drawn over five thousand non-muslims into the fold of Islam by example and earned the love and respect of millions that earnestly became his disciples. Muhadith-e-Azam Hind would never rest when it came to spreading the Message of Islam for which he travelled at times for almost 11 months a year besides the month of Ramadan and the last few days of Muharram during which he remained in Kichaucha Shareef for the Urs Mubarak of Hazrat Makhdum Ashraf Jahangir Semnani (808 A.H).

When we look at the literary works of Muhadith-e-Azam Hind we find that he had penned down more than a hundred books and booklets of genuine literary work, the most well known of which is his translation of the Holy Quran into the Urdu language, 'Ma'arif Al-Quran'. Muhadith-e-Azam Hind has written various Naat's in praise of our beloved Prophet and many a Manqabats in remembrance of the Auliya in a famous book called 'Farsh Pe Arsh'.

Muhadith-e-Azam Hind returned to Allah on the 16th of Rajab 1381 A.H. His blessed Mazaar is situated in Kichaucha Shareef where his Urs is celebrated annually. The Legacy of Muhadith-e-Azam Hind continues to this very day through his sons, amongst whom, Majzoob-e-Elahi Hazrat Sayed Muhamid Ashraf; Hazrat Sayed Hassan Muthanna Ashraf; his first Spiritual Successor Sheikh-ul-Islam Hazrat Sayed Muhammad Madani Ashrafi Al-Jilani and his present Spiritual Successor Ghazi-e-Millat Hazrat Sayed Muhammad Hashmi Ashrafi Al-Jilani and their children have played a massive role amongst the Ulama of the Ahlu Sunnah.

Who Muhadith-e-Azam Hind really is can be understood from the following:

When the time of departure arrives it is indeed a very painful moment of experience for every lover to be separated from the beloved. There can never be a more painful experience than departing from the blessed city of our beloved Nabi Hazrat Muhammad Mustafa. It is at that moment where a true lover's patience is tested. Will he have the strength and courage to detach himself from that irresistible pull of love or will he be termed disloyal for distancing himself from the beloved, right after the long awaited union? It was at that moment where Hazrat Muhadith-e-Azam Hind said:

**Madine ka kuch kaam karna he Sayed
Madine se buss isliye jaa raha hoon**

There is some work related to the blessed city of Madinah that needs completion. That is why I am bound to depart from this blessed city.



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HAZRAT IMAM JAFAR AS SADIQ

By: Moulana Muhammad Hussain Noori

When we look at Hazrat Imam Jafar As-Sadiq we should firstly remember that he is a direct descendant of our beloved Prophet Hazrat Muhammad Mustafa by being the son of Muhammad Al-Baqir, the grandson of Ali Zayn-al-Abidin and the great grandson of Hazrat Imam Hussain, the beloved son of Hazrat Ali Al-Murtaza and Hazrat Fatima-tuz-Zahra. Secondly, he is also a direct descendent of Hazrat Abu Bakr Siddique in two ways from his mother's side who was the great grand-daughter of Hazrat Abu Bakr Siddique, as he himself said that Hazrat Abu Bakr Siddique was twice the cause of his birth. What he meant was that his maternal grandfather is Qasim the son of Muhammad who was the son of Hazrat Abu Bakr Siddique and his maternal grandmother is Asma the daughter of Abdur Rahman who was also the son of Hazrat Abu Bakr Siddique.

Hazrat Imam Jafar As-Sadiq would become extremely angry if he knew someone or heard someone talk ill of Hazrat Abu Bakr Siddique. A man once came to Hazrat Imam Jafar and said: I have a neighbor who told me that I must free myself of Hazrat Abu Bakr Siddique and Hazrat Umar Farooq. Hazrat Imam Jafar As-Sadiq at once said to him, May Allah free you of your neighbor. Thereafter he would send his followers to spread the following: whoever claims that I have nothing to do with Hazrat Abu Bakr and Hazrat Umar then I free myself from them. Hazrat Imam Jafar As-Sadiq is such an authority that can be used to refute the baseless allegations of the Shias.

One of the greatest wrongs we have experienced throughout history is that the great Imams from the Ahlul-Bayt, the blessed household of Rasulullah, are today considered as 'Shia Imams' due to the fact that a large number of Muslims distanced themselves from the love, life and teachings of the Ahlul Bayt while a fraction of people went on to lay the foundations of their creed and sect upon the love and teachings of the Ahlul-Bayt. Today the world recognizes these Imams as the Imams of the Shias and this further confuses the younger Muslim generations as to whether they should shun these Imams for being Shia or should they themselves become Shia in order to love these great personalities from the Ahlul Bayt.

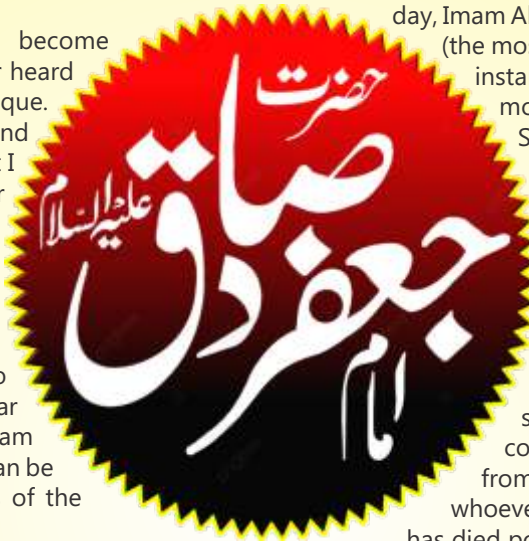
Hazrat Imam Jafar As-Sadiq, Abu Abdullah, Al-Quraishi, Al-Madani, Al-Alawi was born on a Monday the 7th of Rabi-ul-Awwal in the year 80 or 83 A.H in Madinatul Munawwarrah, he returned to Allah on a Friday the 15th of Rajab the year 148 A.H.

and his Mazaar Shareef is situated in Jannatul Baqi.

Hazrat Imam Jafar As-Sadiq possessed a dynamic personality by being a person of broad and abundant knowledge and wisdom for he was both blessed with the company of his father and grandfather who were oceans of knowledge and blessed as a jurist in his own right and a sound transmitter of Hadith.

A tree is certainly known by its fruits. Both Imam Azam Abu Hanifa and Imam Malik the founders of the Hanafi and Maliki schools of Fiqh are one of his known students. Imam Malik being the teacher of Imam Shafi'i and Imam Shafi'i being the teacher of Imam Ahmed bin Hambal, whether directly or indirectly, all four Imams of Sunni Fiqh are connected to Hazrat Imam Jafar As-Sadiq. One day, Imam Abu Hanifa was asked: who is the most Faqih (the most learned) person you have ever seen? His instant reply was: I have never seen someone more learned than Hazrat Imam Jafar As-Sadiq. The famous Muslim scientist Jabir bin Hayyan, who is considered as the father of chemistry and one of the founders of modern pharmacy, about four hundred of his writings were taught to him by Hazrat Imam Jafar As-Sadiq.

The extent of his wisdom can be seen from the advice he once gave to one of his sons, Imam Musa Al-Kazim: "Whoever is content with that which is promised to him from Allah, will be able to manage all his affairs; whoever looks at what is in the hands of others, has died poor; whoever is displeased with what Allah has predestined for him, accuses Allah of His decree; whoever discloses or uncovers the faults and sins of others, uncovers his own defects, faults and sins as well; whoever draws the sword of disobedience ends up getting killed with that very sword; whoever digs a well or hole to harm his brother or to allow him to fall into it, Allah will cause him to fall into it as well".








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**The noise of the lover is only while he has not seen his Beloved. Once he sees the beloved,
he becomes calm and quiet, just as the rivers are boisterous before they join the ocean,
but when they do so, are becalmed forever**

**The Enlightened becomes perfect only when all else is removed from in-between him and the Friend.
Either he remains or the Friend.**

Whosoever received any blessings, received them due to his generosity

The Enlightened is one who does not keep anything dear to his heart except the remembrance of God

**There are such lovers of God, whom the love of God has made quiet to an extent that they do not
know that there is anything else existing in the world**

When one comes on the path of love of the Friend, he becomes nonexistent (loses himself)

**The heart of the Enlightened should be such that, it may efface everything, and may be exclusively
devoted to the Glorious vision of the Friend.**