

Volume 27 - No 5
Jamaadi ul Ulaa 1445 /2023

الكوسر *Al Kausar*
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حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ

“Hasbunallaahu Wa Ni'mal Wakeel”

Sufficient for us is Allah, and beneficial is He as Trustee

Gaza, PALESTINE – As the massive bombardment by Israel continued at the time of going to print, tens of thousands of Palestinians abandoned their homes and sought refuge in hospitals, schools and refugee camps, but to no avail. The Israeli Defence Force (IDF) continued to bomb these institutions, adding hundreds daily to the more than 10 000 Palestinian civilians killed already.

According to international media agencies, heavy fighting continued in northern Gaza, with claims on both sides of heavy losses, especially after Islamic Jihadists joined Hamas in the battle.

Palestinian sources confirmed that Gaza was now surrounded by IDF troops, with refugee camps reporting continued bombardment as food, medicines and water was expected to run out within hours.

Pressured by the international community to allow humanitarian aid to reach the embattled hospitals and homeless refugees, Israel announced a series of four-hour pauses in its attacks on northern Gaza from Thursday to allow people to move south, but absolutely refused to engage in a total ceasefire as international agencies, including the United Nations, called for this.

The United States, which has been vocal in its support for Israel, made the announcement after President Joe Biden reportedly spoke to Israeli Prime Minister Benjamin Netanyahu earlier. Sources close to the White House said there was an increasing sense of frustration in the US of Israel's refusal to abide by UN resolutions, something it has been doing throughout the 75 years

of its occupation of Palestinian territory.

United Nations Secretary-General Antonio Guterres said Gaza was becoming a "graveyard for children".

"Hundreds of girls and boys are reportedly being killed or injured every day. Ground operations by the IDF and continued bombardment are hitting civilians, hospitals, refugee camps, mosques, churches and UN facilities – including shelters. No one is safe," Guterres said.

With almost half those killed in Palestine being children, the UN High Commissioner for Human Rights said both Israel and Hamas have committed war crimes and also called for an immediate ceasefire but Israel persisted that its plan is to totally eliminate Hamas.

White House national security spokesperson John Kirby said that the four-hour pauses in bombardment would be for 'humanitarian' reason to allow Palestinians to flee to safety and for delivery of humanitarian aid to take place.

Earlier, Palestinians authorities said that the aid being received is barely enough to treat a few patients in hospitals and to feed the tens of thousands left homeless by the attacks.

"There is no ceasefire. There are tactical, local pauses for humanitarian aid for Gazan civilians. These tactical pauses are limited in time and area. We are also providing humanitarian corridors for civilians in Gaza to temporarily move south to safer areas," the IDF said on X (formerly Twitter).

The Israeli Prime Minister's Office said in a statement that "Israel is enabling safe corridors from the Strip's north to its south, as 50,000 Gazans did only yesterday."

Thousands of people have left their homes to move south from northern Gaza after warnings by Israel's military, but the IDF has also bombarded southern areas of the Gaza Strip, though less intensely, reports said.

Médecins Sans Frontières head Isabelle Defourny said at a media conference that the southern Gaza areas referred to as safe-zones were "fake safe zones" because they were also being attacked.

Thousands of Palestinians who opted to stay in the north in places like the Al Shifa Hospital and al-Quds Hospital risked the continued ground and air bombardments that the IDF was reported to be continuing because of alleged Hamas underground operations in tunnels under the hospitals.

In Paris, officials from about 80 countries and organisations met to coordinate humanitarian aid to Gaza and find ways to help wounded civilians escape the bombings.

Jan Egeland, Secretary General of the Norwegian Refugee Council, called Israel's actions "collective punishment".

"Without a ceasefire, lifting of siege and indiscriminate bombarding and warfare, the haemorrhage of human lives will continue," he said.

He was supported by the United Nations and the International Red Cross, but Israel and the United States have rejected a full ceasefire.

Italian Defence Minister Guido Crosetto announced that the country would send a hospital ship close to the coast of Gaza to help treat victims of the conflict, but there was still uncertainty about how the injured would reach the vessel.

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THE ULTIMATE SACRIFICE



by: Faizul Khamker

The term "ultimate sacrifice" is widely used. What is the understanding of term? Normally it is used when a person is willing to sacrifice his or her life and is demonstrated by a typical newspaper headline such as: "They are the ones who paid the ultimate sacrifice, but many more have been severely wounded.". This standard however, is the manifestation of the term rather than an explanation of the term. The ultimate sacrifice should be looked at as a willing action which is spurred on by a sincere and righteous belief or principled stand knowing that the consequences could be severe.

When we study the current situation happening in Palestine the term "ultimate sacrifice" can be clearly and finally understood. The Palestinians believe (and rightfully so) that they are the victims of a genocidal agenda. This genocidal program is clear and has been in force since 1948 and has been partially detailed in what was called "Plan Dalet", a plan which is still utilized to this day.

Furthermore, they believe, and rightfully so, that they have a religious obligation to defend Al-Aqsa, their lives and properties, their livelihood and their dignity. Their commitment to this belief is so strong that the ultimate consequence of bravely standing for this belief is so strong that the consequences is irrelevant. This is the perfect example and is a classical definition of the term ultimate sacrifice. It is this dedication which makes them winners all the way irrespective of the outcome.

The Zionist entity reflects the opposite of this term. Their whole program is based on deceit, theft and inhumane acts. They would therefore have to forfeit the right to the core principle of righteousness or having a principled stand and therefore will not be able to pass the test of committing to the ultimate sacrifice, no wonder that when the uprising started thousands fled the country looking for what they considered greener pastures and willingly give up that to which they had no right to in the first place.

The alleged reports that many Zionist supporters and beneficiaries of an immoral usurpation of others' rights have refused to defend their privileges is another proof. No one can claim to hold the moral high ground when you are willing to sacrifice others, including your own as demonstrated by the use of the Hannibal directive, but you are not willing to make the same sacrifices. The same can be said for the supporters of this barbaric entity. Great Britain had made certain commitments to

the Palestinian people in the early part of the nineteenth century including the protection of property and lives, knowing that these guarantees were only a question of appeasement and not founded on moral grounds. They capitulated on these guarantees because they were not willing to commit themselves to the ultimate sacrifice which is a proof of their untrustworthiness. The same can be written about the other blind supporters of the Zionist entity. These cowardly confederates are clear evidence that the unprincipled will always be attracted to the unprincipled despite them being the ultimate losers.

We have to examine the third category who have hinted that they stand with the people of principle and openly state that they support the oppressed who are willing to commit to the ultimate sacrifice.

In this category there are two sub categories. The first being those that had the power to constructively assist in opposing the genocide but had merely paid lip service. They need to subject themselves to reflect internally where they stand in relation to the commitment of support. The camps are clearly divided between those that are clearly principled and those that are not, there is no third option. Those that have the power and have stated that they stand with those committed to the principle of justice (the Palestinians) but have taken steps which have hampered the effort of the Palestinians who are striving to obtain justice and are willing to make the ultimate sacrifice can be classified as being in the camp of the immoral losers who are too cowardly to make the ultimate sacrifice. Those who are sympathizers to the cause of justice but have no power or very little power but have done whatever they could should be applauded.



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Marriage in Islam

by: Moulana Maqsood Hussain

"Marriage is my way, and the one who turns his back from my way, is not from me". Prophet Muhammad (ﷺ) has been reported to have declared this in one of his well-known traditions. This is a landmark teaching of Islam in the context of the world religions. In many religions, the institution of marriage has been conceived to be in conflict with the spiritual life of man. Thus, asceticism has been the marked feature of a religion, like Christianity. Man must not sail on two boats. Islam, as a positive religion, does not believe in such a dualism. Rather, it is social in its approach. The spiritual must be realized in the social. To Islam, all social relations, including marital relations are good so long as they lived in accordance with the will of God. The institution of marriage constitutes the ultimate basis of society in Islam. A famous tradition of the Holy Prophet Muhammad (ﷺ) highlighting the social spirit of Islam is extremely instructive. The tradition is as follows.

A group of three men came to the houses of the wives of the Prophet (ﷺ) asking how the Prophet (ﷺ) worshipped (Allah), and when they were informed about that, they considered their worship insufficient and said, "Where are we from the Prophet (ﷺ) as his past and future sins have been forgiven". Then one of them said, "I will offer the prayer throughout the night forever". The other said, "I will fast throughout the year and will not break my fast". The third said, "I will keep away from the women and will not marry forever". Allah's Messenger (ﷺ) came to them and said, "Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I do sleep and I also marry women. So he, who does not follow my tradition in religion, is not from me (not one of my followers). (Bukhari: 5063)

Another tradition of the prophet (ﷺ) shows that the practice of celibacy is discouraged in Islam. In this regard, it has been narrated by Saad (رضي الله عنه) that the Messenger of Allah disapproved of Uthman bin Maz's desire to remain celibate; if he had given him permission, we would have gotten ourselves castrated.

Marriage in Islam is regarded as a social contract between two adult male and female. It is based on a free consent of the parties. Like all other contracts, marriage involves clearly stipulated rights and responsibilities of the two partners. However, husband has been obliged to meet the financial needs of the family. But the wife has not been barred in any way from pursuing

the path of economic prosperity for herself. She is not legally bound to bear the burden of the family expenses.

In consideration of some real social circumstances, restricted polygamy has been allowed in Islam. Restricting the number of women a man can take as wife, has been a landmark contribution of Islam as well as a significant improvement in the prevailing conditions in the different cultures of the world. Monogamy is preferred while polygamy is permitted in Islam, off course conditioned with "justice". Neither a marital relationship in Islam is eternal damnation. Instead, it is dissolvable, like any other social relation. Although, the husband possesses the right to divorce while the wife too can claim such a right at the officiation of the marital contract. But if she does not happen to have such a right in advance, and wants get rid of a bad husband, she still can resort to Khula, which is a legal instrument devised to help the wife to come out of unwanted marital relationship.

In Islam, marriage is conceived to be contracted between a male and a female. As such, Islam recognizes no such as same-sex marriage. Islam considers same-sex marriage as unnatural and immoral. One of the great Jurists of the Muslim Spain, Imam Shatitbi, elaborates five objectives of the shariate or the Islamic law. The preservation of the human Nasl or progeny constitutes one of the central objectives of the Islamic Sharia. Since the objective of the preservation of human progeny cannot be achieved by means of same-sex marriage, therefore, Islam has conceived or allowed only form of marriage, that is, wedlock between a male and female member of the human society. Also, Islam as an ethico-spiritual system regards the phenomenon of same-sex marriage as a case of moral depravity.

Central to the contraction of the marriage in Islam is the concept of Mehr or dowry, which must be given to the wife by the husband in cash or in kind. The amount of the dowry can be mutually agreed between the two parties at or before the time of the officiating the marriage. It is, however, encouraged that the amount the dowry should be such that it does not cause any financial hardship for the husband.

Islam encourages the public announcement of the Nikah or marital contract. The marriage held in secret or in the absence of the two witnesses, would not take effect. Nikah is to be followed by the Waleema or marriage feast as a Sunnah practice. It should not be a vulgar show of wealth but a sign of sharing one's happiness with others.

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HAMAS:

Vanguard Of Palestinian Resistance Against Zionist Colonialism and Apartheid

By: Iqbal Jassat - MRN

Israel is drowning in war crimes and unable to save itself.

Like most of the world, South Africans are outraged and shocked beyond belief that a nuclear-armed military power Israel - backed unconditionally by a superpower, has unleashed a genocidal war on the besieged Gaza - an enclave of Palestinian refugees.

Latest reports at the time of writing reveal the death toll of relentless carpet bombing across the Gaza Strip has risen to over 8000. The number is expected to grow to frightening levels as thousands are feared dead under the rubble of bombed buildings.

Israel is drowning in war crimes and is unable to "save" itself without continuing to commit more horrendous violations of international humanitarian laws.

While acts of genocide broadcast live on many TV platforms around the clock, allows viewers to witness savagery of inhumanity by the architects of Israel's war cabinet, some such as David Saks of the SA Jewish Board of Deputies, foolishly argue to rationalise it.

In his article "Hatred for Israel drives the pro-Hamas voices" (Sunday Times, October 29), his deceptive analysis is not only embarrassing for many Jewish voices opposed to Israel's apartheid policies but calculated to mislead public opinion.

To get a sense of his faulty logic, Saks justifies Israel's imposition of its crippling air, sea and land blockade of 2.3 million Palestinians in what the world has come to know as a concentration camp.

And in utter disregard of international laws and civilised humane values, Saks writes "...as it has every right to do (Israel), has implemented rigorous border controls and a tight blockade...".

As Israel's failed propaganda units known as #Hasbara had hoped to mobilise the world against Palestine's resistance movement Hamas, so too has Saks. His revision of historical facts by claiming that Hamas "initiated this conflict" will fail too.

And proof of this is evident in the remarks made by UN chief Antonio Guterres, much to the anger and frustration of the Netanyahu regime, who have called for his head.

"It is important to also recognise the attacks by Hamas did not happen in a vacuum. The Palestinian people have been subjected to 56 years of suffocating occupation. They have seen their land steadily devoured by settlements and plagued by violence; their economy stifled; their people displaced, and their homes demolished."

Hence, whatever spin emanates from either the settler-colonial regime's department of propaganda, or local agents such as Saks allied to it, must be rejected with the contempt it deserves.

In addition, to profile the merciless slaughter of Palestinians in Gaza as a "War on Hamas", must be rejected with disdain.

Misrepresentation of the genocide in Gaza and distortion of the humanitarian catastrophe engulfing Gaza, intended to whitewash Israeli atrocities, is both disingenuous and dishonest.

Blaming Hamas and slandering it as a "... violent, tyrannical and racist Islamist movement...", Saks jumps to the conclusion that the moral outrage against Israel in South Africa and around the world, is "... simply hatred for Israel".

In other words, the millions of protesters across western capitals from London to Paris and New York, who include Jews, do so not because they are concerned about the suffering of Palestinians, but because they hate Israel.

By his incongruous logic, the majority of nation-states who voted in favour of UN General Assembly Resolution calling for a ceasefire in Gaza, would be "haters". 120 countries voted in favour, while only 14 opposed it.

Though not enforceable, the overwhelming number of countries demanding an immediate durable and sustained humanitarian truce, is an affirmation of worldwide public opinion in solidarity with Palestine.

From reports we continue to monitor, it is abundantly clear that Israel's barbarism has not earned it any friends. Having no claim to holding a moral high ground, apologists for it are desperately seeking to divert attention from the pogrom Israel has unleashed in Gaza as well as in the Occupied Palestinian Territories across the West Bank.

To mischaracterise it as a just war on Hamas while pounding civilian, medical and religious infrastructure wiping out entire families, is intended to obfuscate Israel's main goal: ethnic cleansing of Palestine.

It is precisely what is being perpetrated by Israel in Gaza via deliberate military attacks, bombings, missiles, murder, extrajudicial executions and the displacement and planned deportation of the population to the Sinai desert in Egypt.

Instead of phoney arguments to conflate Hamas with Mein Kampf and the futility of invoking antisemitic tropes to malign the resistance movement, Saks has chosen to ignore hateful incitement by Israel's right-wing fundamentalist leaders.

For example Yoav Gallant, Defense Minister said on 9 October: "I have ordered a complete siege of the Gaza Strip. There will be no electricity, no food, no fuel, everything is closed."

Why? " (...) We are fighting human animals, and we are acting accordingly."

The bottom line is that Israel is a settler-colonial regime in illegal occupation of Palestine.

Wiping out Hamas as Netanyahu declared "root and all from the face of the earth" is a tall order his army of mercenaries may find extremely painful and impossible to accomplish.

The devastating Hamas surprise attack - an act of self defense against a colonial power occupying and blockading the Gaza Strip illegally - is an attack against Israeli apartheid-colonial oppression.

Palestinians will never give up their rights or their land, no matter how hard and how long the road to freedom.

Hamas as the vanguard of Palestine's Resistance movements, has, like most liberation struggles against colonialism and apartheid, the obligation to free its people.

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IS SHARI'AH COMPLIANT BANKING ONLY FOR MUSLIMS?

By: Mufti Shamsul Haque Misbahi
Jamia Imam Ahmad Raza Ahsan ul Barakat, Newcastle

The modern banking system plays a crucial role in the world economy, providing a range of services that facilitate economic growth, investment, and financial stability. Banks act as intermediaries between savers and borrowers, channeling funds from individuals and businesses with surplus funds to those in need of capital for various purposes. This process promotes efficient allocation of resources and stimulates economic activities.

Banks play a pivotal role in the creation of capital by providing loans and credit facilities to businesses and entrepreneurs. This, in turn, fosters investment, job creation, and economic development. Modern banking systems offer various payment and settlement mechanisms, such as electronic funds transfers, wire transfers, and online banking. These systems enhance the efficiency of transactions, reducing the need for physical cash and promoting economic activities. The modern banking system is a cornerstone of the world economy, playing a multifaceted role in facilitating economic activities, managing risks, and contributing to overall financial stability and growth.

SHAR'AH COMPLAIENT banking, also known as Islamic banking, emerged in the 20th century as a response to the perceived incompatibility of conventional banking practices with Islamic principles. The foundations of Islamic finance are rooted in SHAR'AH, the Islamic law, which prohibits certain financial activities such as charging interest (Usury or Riba) and engaging in excessive uncertainty (Gharar) and speculative transactions (Maysir).

The concept of Islamic banking began to take shape in the mid-20th century, with the efforts of scholars and practitioners who sought to establish financial institutions that adhered to Islamic principles. The sincere and visionary initiatives set the stage for the growth of Islamic banking globally.

Today, many countries have Islamic banks and financial institutions that offer a range of Sharia-compliant products and services. The industry continues to evolve, with ongoing efforts to enhance its regulatory framework and expand its reach. The current position is that there are more than 200 Islamic financial institutions all over the world with investment funds in excess of \$250 billion. The annual growth rate of Islamic banking industry world-wide is 16%+.

As per its name, some people might think that the Islamic Financial systems is only for the Muslim but Islamic finance is not exclusively reserved for Muslims. It is open to individuals of any faith or background who wish to engage in financial activities that adhere to Islamic principles. While the foundation of Islamic finance is rooted in Islamic law (Sharia), it is designed to accommodate a broader range of customers.

In fact, non-Muslims were found, over the years, to become more understanding, receptive and willing to patronize and support

Islamic banking than the Muslims who lived in non-Muslim countries. (Bley and Kuehn, 2004; Rammal and Zurbrugg, 2007; Akbar et al., 2012; Saini et al., 2011; Parvez, 2014)

Nowadays, Islamic Finance is getting popular amongst non-Muslims because it promotes ethical and responsible financial practices that appeal to people from various backgrounds who seek ethical investment and banking options. It prohibits the payment or acceptance of interest (Riba). People who have ethical objections to interest-based transactions, regardless of their religious affiliation, prefer Islamic finance. Islamic finance is based on principles of profit-and-loss sharing that resonate with individuals looking for more equitable and partnership-oriented financial arrangements. Non-Muslims choose Islamic finance to diversify their investment portfolio or financial strategy.

Islamic financial institutions often operate globally, making their services available to people from various countries and backgrounds. It also includes aspects of social responsibility and ethical investing, which attract customers concerned about the impact of their investments.

In many countries, non-Muslims have the option to use Islamic financial products and services, such as Islamic bonds (Sukuk), Shari'ah compliant insurance (Takaful), and Islamic banking. Islamic finance operates alongside conventional financial systems, offering an alternative choice for those who appreciate its principles and want to align their financial activities with ethical and responsible standards, irrespective of their religious beliefs.

In fact, the future of Islamic finance is closely tied to the broader trends in the global financial industry, so it will continue to adapt and expand in response to changing economic and societal needs. It offers an alternative financial system that appeals to individuals and businesses seeking to adhere to Islamic principles while participating in economic activities at the same and it also contributes to diversity in the global financial landscape.

The Islamic finance industry has seen exceptional growth over the past decade and many optimistic predictions have been made regarding the enormous potential for future development.

Islamic financial institutions were less affected by the global financial crisis because of their stable credit growth, asset-based investment, reduction of systemic risk, and generally balanced leverage. There's also plenty of room for tremendous growth in a market booming with wealth.

So, Shari'ah compliant banking is a better option for a safe banking and it is for everyone who is looking for a safe, sound and pure financial dealings, thorough businesses and stable entrepreneurship. It is not only for Muslims. It is for everyone.

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How to Support the Mental Health of Children during Distressing Global Events

by: Shireen Ismail



Prophetic wisdom refers to the teachings and guidance provided by the Messenger Muhammad (ﷺ) in the Islamic tradition. It can be helpful when speaking to children during times of distress as it provides a framework for understanding and coping with difficult situations. The Messenger's (ﷺ) gentle interaction with his young companion, Abu 'Umayr, upon recognizing the child's grief about the death of his pet is an inspirational lesson of how to approach children during times of distress. The Messenger (ﷺ) recognised the child's distress, inquired about it, then engaged the child with gentleness, validation, and in a non-blaming manner healed the emotions the child was experiencing. In this way children and teens are allowed a safe space in their moments of distress instead of avoiding discussing difficult topics.

When a disaster strikes families, communities, countries, or the globe, it is very likely the young ears in homes hear and see the distress and that of other adults around them. Here are some tips that parents can implement to help the fears and anxieties of children and teens related to distressing news:

1. It starts with the adult: Unplugging from social media, centering the self, processing your own emotions, debriefing with trusted others, being conscious of what we say and how. The way we react will have an impact on children - your reactions cue them in on how they should react too.
2. Prepare: How you talk to a 5-year-old will be different than how you talk to a 15-year-old. Simple language can be used with younger children while a more detailed discussion may be needed for older children. Before engaging children, it would be best to consider the key messages and values you want to express ahead of time.
3. Inquire: Even young children may have heard about a horrific tragedy. If you have children in different developmental stages, you might consider talking to the entire family first at the youngest child's level and then individually with each child.
 - o Ages 3-6: Avoid sharing horrific news with children in this age group if they are unaware of it. Only if you suspect they know something like mentioning it to an older sibling or while playing, for example.
 - o Ages 7-12: Wait and see if they ask you. There is no need to discuss horrific news with this age group unless you suspect or know they will be exposed to it. Signs of distress like regression are signs to invite them to talk.

- o Teens: Assume they know- but don't assume their knowledge is complete. You will need to fill in the blanks and correct flawed or misleading information they received from friends or through social media.

- o Children with developmental delays or disabilities: Gear questions to the child's developmental level or abilities, rather than their physical age. If the child is aware of the events, provide details or information in the clearest and appropriate manner possible.

4. Listen: It is important that you first understand what is going through your children's mind so that you can understand what they might be worrying about. Listening also means removing distractions like phones and computers. It's important to note that children may need to talk about what they are hearing and feeling for several days to process the implications.

5. Validate: Open the conversation by asking a simple question like, "What things are you concerned or upset about?" Once the child responds, validate their concerns even if they don't match your own or make sense immediately. For example, "It sounds like you are feeling (name the emotion). I can understand that." In trying our best not to minimize their fears, we allow our children to properly express their emotions. Children and teens often need help naming what they are feeling- labelling emotions (upset, angry, scared, disgusted, disappointed, etc.) helps bring them back to a balanced state.

6. Model Hope and Faith: As parents, we need to model hope and strength in our identity as Muslims. Conveying pride in our Muslim identity and seeking solace in our faith is crucial to children's development.

Tragic events can remain in our memory and may cause fear and anxiety. However, they are also teachable and character-building moments to reinforce values within the adult and child. As parents, it is important to practice self-care. Overstimulation from constantly checking social media can raise anxiety levels which children pick up on. Connecting with communities that provide spaces for encouragement, support, and understanding can serve as a form of healing. In addition, we are created to worship Allah, Most High, recognizing that He is in full control and is the best of planners. To hold fast to principles and values and be a forward-looking people who constantly work on improving ourselves and the communities around us.

Reference: Awaad, R (2019). On Prophetic Wisdom and Speaking to Children in Times of Distress



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IQBAL

The Pride of Pakistan

By: Moulana Muhammad Hoosain Noori



The 9th of November marks a public holiday throughout Pakistan in remembrance of Allama Muhammad Iqbal, known as, Iqbal Day. Iqbal Day is a tribute to Allama Iqbal for being the greatest inspiration of the Pakistan Movement for the Muslims. The 9th of November marks the birth of Allama Iqbal.

Allama Iqbal was born and raised in Sialkot and completed his B.A and M.A at the Government College of Lahore which is about 132 km from Sialkot. After completing his basic education he taught Arabic at the Oriental Collage in Lahore from the year 1899 until 1903. In 1905 he left the country to further his studies in England where he completed a second B.A at Cambridge after which he was called to the bar as a barrister at Lincoln's Inn. Thereafter, he traveled to Germany and completed a PhD in philosophy at the Ludwig Maximilian University of Munich. Allama Iqbal returned to Lahore in the year 1908 and began writing scholarly works on politics, economics, history, philosophy and religion. He was considered as a strong proponent of the political and spiritual revival of the Islamic Civilization across the world.

Allama Iqbal is best known for his socio-religious works, such as, Asrar-e-Khudi, Rumuz-e-Bekhudi, Bang-e-Dara, Baal-e- Jibreel and Zarb-e-Kaleem, but most importantly, amongst the circle of the learned, he is well known for the series of lectures which were later published in a book form named, "The Reconstruction of Religious Thought in Islam". These lectures explained the role of Islam as a religion and as a political and legal philosophy in the modern age. Iqbal's thoughts in all of his works primarily focus on the spiritual direction and development of the human society.

Iqbal was elected to the Punjab Legislative Council in the year 1927 and held various positions in a Muslim Political Party known as, the All India Muslim League. In the year 1930, in his famous presidential address at the league's annual meeting in Allahabad, also known as, the Allahabad address, Allama Iqbal formulated and laid down a political framework for the Muslims which later on resulted in the formation of Pakistan.

From being Mufakkir-e-Pakistan (the thinker that paved the way and path of Pakistan) and Hakeem-ul-Ummat (the wise sage that took out the Muslim Ummah of his time from darkness and brought them into the light) he was reduced to a national poet and is known as such to this very day. This being one of the greatest wrongs that were perpetrated against this great

personality, whereby, the Muslims of Pakistan and the world at large were blinded and remain blinded from his true teachings which are relevant to this present day.

Iqbal was not only a writer but a lifelong educator and professor, an active politician for the All-India Muslim league and the Khilafat Movement and a known advocate, for he would appear before the Lahore High Court in both civil and criminal matters and there are said to be more than a hundred judgments to his name. As for him being a writer, his writings brought about two revolutions, the Muslim Migration or Pakistan Movement and the Iranian revolution of the year 1979.

As with every great Muslim Thinker, the role of their mothers is clearly evident and immense. Allama Iqbal loved his mother Imam Bibi very dearly, to such an extent that, upon her demise which occurred on the same date he was born, the 9th of November, he said the following:

"Who will wait for me anxiously in my native land, who would display restlessness if my letter fails to arrive, I will now visit your grave with this complaint, who will now think of me in midnight prayers. All my life your love served me with devotion, however, when I became fit to serve you, you have departed.

Ever since his childhood, Allama Iqbal was interested in the in depth study of Islam, the culture and history of Islamic civilization and its future. The works of Moulana Jalaluddin Rumi strongly influenced the life and teachings of Allama Iqbal whom he considered to be his guide.

Throughout his teachings, Allama Iqbal kept reminding the Muslims of their glorious past, delivered the message of a pure spiritual focus on Islam as a source for their socio-political liberation and greatness while denouncing all forms of divisions within the Muslim Ummah and always spoke of a global Muslim community.

Allama Iqbal spent his final years helping Chaudhry Niaz Ali Khan to establish the Darul Islam Trust Institute where there were plans to support and combine the studies in classical Islam and contemporary social sciences, a dire need of our time. He would also frequently visit the Dargah of Hazrat Data Ali Hujwairi in his last years. His tomb is situated in Hazuri Bagh which is located between the entrance of the famous Badshahi Masjid and Lahore Fort.

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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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SULTAN IBRAHIM BIN ADHAM ﷺ

Ibrahim bin Adham was once asked "Since you entered on this path, have you ever experienced happiness?" to which he replied "Several times."

"Once I was on board ship and the captain did not know me. I was wearing ragged clothes and my hair was untrimmed, I was in a spiritual ecstasy of which all on board were unaware. They laughed at me and ridiculed me. There was a joker on the ship, and every now and then he would come and grab me by the hair and pluck it out and slap me on the neck. In those moments I felt that I had attained my desire, and was very happy to be so humiliated."

"Suddenly a great wave arose, and all feared that they would perish. 'We must throw one of these fellows overboard,' cried the helmsman. 'Then the ship will be lighter.' They seized me to throw me into the sea. The wave subsided, and the ship resumed an even keel. That moment when they took me by the ear to throw me into the water, I felt that I had attained my desire, and was happy."

"On another occasion I went to a mosque to sleep there. They would not let me be, and I was so weak and exhausted that I could not get up. So they seized me by the foot and dragged me out. The mosque had three steps; my head struck against each step in turn, and the blood flowed forth. I felt that I had attained my desire. On each step that they dropped me, the mystery of a whole clime became revealed to me. I said, 'Would that the mosque had more steps, to increase my felicity!'"

"On another occasion I was wrapt in a state of ecstasy. A joker came and urinated on me. Then too I was happy." "On another occasion I was wrapt in a state of ecstasy. A joker came and urinated on me. Then too I was happy."

"On yet another occasion I was wrapped in a fur jacket infested by fleas which devoured me unmercifully. Suddenly I remembered the fine clothes which I had deposited in the

treasury. My soul cried within me, 'Why, what pain is this?' Then too I felt that I had attained my desire." Ibrahim was travelling in the desert one day when he was stopped by a soldier. "What are you?" the soldier asked. Ibrahim replied that he was a servant. The soldier asked him where the nearest habitation was. Ibrahim pointed to the graveyard. "You are making fun of me," shouted the soldier, lashing out at Ibrahim's head. His head was broken, and the blood gushed forth. The soldier put a rope round Ibrahim's neck and dragged him along. People from the nearby town stopped at the spectacle. "Ignoramus, this is Ibrahim-e Adham, the friend of God," they cried. The soldier fell at Ibrahim's feet and implored him to pardon him and acquit him of the wrong he had done him. "You told me you were a servant," he pleaded. "Who is there who is not a servant?" Ibrahim replied. "I broke your head, and you prayed for me," said the soldier. "I prayed that you might be blessed for the way you treated me," was Ibrahim's answer. "My reward for the way you treated me was Paradise, and I did not wish that your reward should be Hell." "Why did you direct me to the cemetery when I asked the way to habitation?" the soldier asked. "Because every day the graveyard becomes more thronged, and the city more deserted," answered Ibrahim.

One day Ibrahim came to a well. He let down the bucket, and it came up full of gold. He emptied it and let it down again, and it came up full of pearls. In merry mood he emptied it once more. "O God," he cried, "Thou art offering me a treasury. I know that Thou art all-powerful, and Thou knowest that I shall not be deluded by this. Give me water, that I may make my ablution."

"DEMISE OF IBRAHIM BIN ADHAM Hazrat Ibrahim bin Adham attained unity with the Beloved in Damascus in 162AH. Although some scholars are of the opinion that he was martyred in 165 AH in a naval expedition against Byzantium. On his death a voice was heard proclaiming, "Now has indeed passed away the Imam of the world."



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Compiled by: Hasina Begum Sayed

8 'healthy' foods with unexpected levels of hidden sugars

Yoghurt — Flavoured yoghurts are usually packed with added sugar. Even the sweetened low fat and fat free varieties can contain surprisingly high amounts of sugar, for example, when we checked, a 150g pot of low fat strawberry yoghurt contained almost 5 teaspoons of sugar (18g), which was more than its full cream counterpart. Opt instead for plain yoghurt and sweeten it yourself with fresh fruit or a drop of honey.

Water — or should we say, 'water'. When it comes to getting your H₂O fix, stick to zero sugar plain or sparkling water. A popular brand of flavoured water contains 7 teaspoons (30g) of added sugar per half litre! If you struggle to drink water, flavour it naturally with a squeeze of lemon or pieces of cut up fruit.

Smoothies — Often touted as the healthy option, a 300ml shop-bought smoothie can contain over 30g of sugar — that's seven teaspoons of sugar, and over half of your recommended daily allowance! Always check the label for added sugars or rather make your own homemade smoothies so you know how much is going in.

Oats — While raw oats are considered low GI, the flavoured varieties can be packed with sugar. One small 50g packet of a popular flavoured brand contains 11g (two teaspoons) of sugar.

Soup — Sugar is regularly added as a preservative to tinned soups to extend shelf life. While soup is a staple on most dieter's shopping lists, one 400g tin can contain up to 16g (four teaspoons) of sugar.

Granola — While granola contains all the goodness of nuts, seeds and oats, many granola cereals contain over 25g of sugar (6 teaspoons) per 100g. Opt for a piece of fruit and a handful of whole nuts instead.

Protein bars — A protein bar seems like a good option if you're cutting out sugar, but there are actually a lot more hidden sugars in there than you'd think. The average protein bar has around 20g or 5 teaspoons of sugar per 100g. Rather stick to high-in-protein nuts, eggs or cottage cheese if you're looking for something that packs a protein punch.

Sauces — If you're dieting, you often turn to sauces and condiments to make food taste better. But watch out, sauces like barbeque sauce, sweet chilli sauce and tomato sauce can contain between 20g and 50g of sugar per 100g (or 3 teaspoons of sugar per serving). Try wholegrain mustard or soy sauce instead.

So how much sugar is okay?

The World Health Organization (or WHO) recommends a free sugar intake of no more than 10% of your daily calorie intake. For an adult with a body mass index of 20 to 25, that works out to about 12 teaspoons — or 50g — of sugar per day. One teaspoon of sugar is about 4g, so that's just over 12 teaspoons of sugar.

Breakfast Cereals

Yes, we all know that fruity kids' cereals are high in sugar, but even healthier-sounding ones sneak it in. Many popular oat, corn, and bran cereals have 10-20 grams or more per cup. No matter what the front of the box promises, read the ingredients label and nutrition facts panel so you know what you're getting.

Energy Drinks

Most of those drinks that say they'll give you a lift have lots of sugar along with caffeine. Some energy drinks have about 25 grams per 8-ounce serving.

Dried Fruit

With all the water taken out, dried fruit has much more sugar by volume than fresh fruits. A small box of raisins -- 1.5 ounces -- has more than 25 grams of sugar. Instead, you could eat a half cup of grapes for 12 grams of sugar.

Bread: Not only is bread rich in carbohydrates but also has sugar in the form of high fructose corn syrup and other additives.

Packaged food: If you thought only sweetened beverages and energy drinks are loaded with sugar and not salty foods, then you are wrong. The commonly available packaged foods such as biscuits, chips, breakfast cereals, bhel, farsan and other packaged items are loaded with sugar. However, we often miss out on checking the label and end up adding these foods to our diet. Many popular instant noodles packs also contain sugar.

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WOMEN'S HEALTH

Foods that will help you combat your type of PCOS

By: Faatimah Zahraa Mia Sayed

In the previous article, there was mention made about the 4 different ways in which people get diagnosed with PCOS. Often, doctors prescribe medications to alleviate the symptoms.

However, there are key dietary changes that one needs to make in order to tackle the root cause of each type, exclusively. In this article, we will delve into these dietary changes.

INSULIN RESISTANCE PCOS

- Start off your day with a glass of celery juice. This will boost your energy and metabolism throughout the day allowing you to combat the fatigue and energy slump that comes with insulin resistance PCOS. Celery juice is also very detoxifying – it helps flush out any toxins and neutralises stomach acids.

- DO NOT have a sugary breakfast. Having a sugary or starchy breakfast (biscuits, white breads/roti) elevates our sugar levels in our bloodstreams which would cause our pancreas to release more insulin early in the day. This sets the bar for your insulin for the day. This will leave you feeling tired, lethargic and with intense sugar cravings throughout the day.

- DO have a savoury breakfast. Start off your day with an omelette, or some avocado on brown or rye bread (toasted preferably).

- Limit your intake of starches and refined sugars throughout the day.

- Try to have your last meal for the day between Asr and Maghrib.

- Replace your cold drinks with 100% fruit juices or even better, water! It is important to remember that insulin resistance is the beginning stages of diabetes, however, it is treatable and reversible if one stays disciplined.

INFLAMMATORY PCOS

- Start off your day with a glass of celery juice. Due to its detoxifying properties, it helps you to maintain a healthy gut. It allows for the increase in hydrochloric acid (stomach acid) thus making digestion easier. This means less bloating!

- Get in your probiotics. This will significantly relieve your bloating, your gas or any disruption in your bowel movements. It will also manage your inflammation in your gut.

5 foods that are high in probiotics:

1. Plain Greek yoghurt.
2. Sourdough bread
3. Lassi
4. Kefir
5. Grass-fed cheese

- Limit the following foods and drinks:

Caffeine, corn, dairy, eggs, gluten, hydrogenated oils (any seed oil), processed foods, peanuts, red meats, refined sugar, soy, refined carbs (mass produced like pastries and white breads, solid fats (margarine).

Other than celery, the following foods will also give you natural relief:

Turmeric (Haldi/Arad), Vitamin C rich foods, cinnamon, and Omega 3 rich foods (flax seeds, fatty fish, chia seeds, walnuts).

- Replace your sunflower oil and canola oil (seed oils) with Ghee, Olive Oil, or coconut oil for cooking.

ADRENAL PCOS

- Start off your day with a glass of celery juice.

Drinking this on an empty stomach will help your liver function to reach its optimum by aiding in the elimination of toxins from the body.

- Limit your caffeine intake.

- Eat vitamin C rich foods: Oranges, kiwi, chillies etc...

- Eat vitamin B5 rich foods: Fresh cows' milk, sweet potatoes, lentils (dhals), avocados, lean chicken breast, salmon, sunflower seeds.

- Magnesium rich foods:

Dark leafy greens, sunflower seeds, almonds (Badaam) avocado, dark chocolate, salmon etc...

Post Pill PCOS

- Start your day off with a glass of Celery Juice.

Due to its detoxifying properties, it will allow your body to get rid of the negative effects that the pill might have had on your body. It is important to give your body time to detox with this type of PCOS.

- Supplements that you can take that might help in speeding up the process is: Magnesium, Zinc, vitamin B, Vitamin C, peony, and chaste tree.

It will be difficult for us to go cold turkey by stopping the consumption of breads and sugars that we love. It makes it easier for us by simply replacing them with the healthier alternative.

- Replace the simple carbs (white bread, pasta, and rice) with complex carbs (whole grains, whole wheat bread/pasta and brown rice).

- Replace the refined sugars for natural sugars like honey and fruits.

The Golden food for PCOS is Celery juice and has benefits for every type of PCOS.

By making the aforementioned dietary changes, with the help of the Almighty, we will be solving the deep-rooted issue rather than just masking the symptom of it. We need to be mindful of what we consume and realise that our bodies are an Amaanah on us. We therefore need to try our best to look after it in the best way possible.



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"There is no imminent genocide in Palestine because it started 75 years ago," writes Palestinian editor Nicki Kattoura. "Sometimes it manifests itself slowly in the obscured, daily violences of life under occupation: home demolitions, checkpoints, settler pogroms, assaulting us as we pray or gather, incarcerating our freedom fighters, our mothers, our fathers, our children. Sometimes, it is so fast that our bodies outnumber our graves. There is no imminent genocide. This is its conclusion."

At the time of submission of this article, Palestinians were still living the nightmarish reality of over one month of sustained aggression on Gaza. Families had exhausted whatever resources they had. Generators had fallen quiet due to a lack of fuel and even emergency food supplies had dried up. Supermarkets had been swept clean of all products, with videos shared online showing empty shelves. The prospect of death from air strikes had become secondary to the threat of starvation.

At the same time, the steadfastness of the Palestinians in the wake of such atrocities sent a clear message to the world that Palestinians do not intend to remain a population of oppressed refugees and prisoners, who are to be denied access to their land forever. Palestinians expect that the major sacrifices made in the current battle are to be matched with a concomitant comprehensive dismantling of injustice, and attainment of their long-deprived freedoms.

It is imperative to appreciate the long term implications of Operation Al-Aqsa Storm, and what impact this should have on our sense of responsibility for Bayt al-Maqdis.

Says Dr. Sami al-Arian, "we now live in such a time in which the future of the region could soon be determined for decades to come."

In affirming the need for a long-term commitment to the cause of Bayt al-Maqdis, the following pointers are offered:

1. Humanise the victims: The steady stream of disturbing content of massacres from Gaza should not make us grow numb or immune to the immense suffering of the Palestinians. Mention the names of those killed, and feel the pain as if the losses were our own.

As the Palestinian Health Ministry affirmed when it published a lengthy list of Palestinian deceased: "Let the world know that behind every number is the story of a person whose name and identity are known. Our people are not nobodies who can be ignored."

Underpinning this approach should be the spirit of Islamic *ukhuwah*. "The parable of the believers in their affection, mercy, and compassion for each other is that of a body. When any limb aches, the whole body reacts with sleeplessness and fever." (Hadith)

2. Avoid doomscrolling: Doomscrolling is described as the temptation to compulsively scroll through news of tragedy on social media. Perpetual exposure to troubling scenes can foster negativity, leave an individual anxious and depressed, and reduce the sense an individual has of personal agency. While maintaining an awareness of events on the ground is necessary, more important than minute-by-minute updates is practical action, and staying engaged to the required response.

3. Love Aqsa: One of the most effective ways of building a long-term commitment with the cause of Bayt al-Maqdis is internalizing the centrality of Masjid al-Aqsa, and

appreciating the great virtues associated with this land in Islam. Al-Aqsa captivates you, and the love it engenders compels one towards a deeper acknowledgement of the responsibilities owed to the Masjid and its people.

4. Return to Allah: The cataclysmic scenes from Gaza should compel us towards personal introspection on our relationship with Allah ﷻ and shortcomings therein. It should induce repentance, curtailment of extravagance, and engagement in individual and collective actions to draw the Mercy of Allah upon the Ummah.

5. Dua: Dua should not be trivialized as "the least we can do." Dua is an indispensable weapon of the believer. Dua was an inseparable part of the strategy for victory of Rasulullah ﷺ, the Sahabah and the great leaders of this Ummah. At the same time, it was most effective only because it was coupled with physical action, deep planning and much sacrifice. The example of Rasulullah ﷺ is that Dua is the first recourse before anything else and the last action after everything else. We should consistently dedicate an amount of time daily for making Dua for the Ummah.

6. Education: Educating ourselves about the religious, political and historical context of the injustice in Palestine is a footing essential to counter Zionist hasbara, and ensure that our interaction with the Palestinian cause is not purely emotion driven. Such educational endeavours should not be short-lived, but should become fixed features in our homes and educational institutions.

7. Amplification: Writing in the Jewish Report in 2021, Professor Anton Harber noted a "tidal change in global sentiment" towards Palestine. "We should be aware that the signs are that Israel is losing this battle for global opinion, even in capitals where its position had been assured. Even Israel's friends are having increasing difficulty defending aspects of Israeli policy and conduct." In recent weeks, TikTok posts using the hashtag #StandwithPalestine have had nearly four times the number of views compared to posts using the hashtag #StandwithIsrael. New media platforms are affording the citizens of the world an opportunity to see the unfiltered reality of the Israeli Occupation, and to expand networks of solidarity. Attempts to censor pro-Palestine content on these platforms are testimony to the success of efforts to amplify the just Palestinian narrative, and are an incentive to all to continue sharing content that broadens awareness and dispels Zionist lies.

8. Financial assistance: Attacks by Israel on Gaza have destroyed or damaged around 50% of all housing units in the Strip, and have internally displaced about 1.5 million people. The charitable needs are urgent, and demand our prioritisation for the foreseeable future. Equally, determined efforts should be expended towards targeted boycotts of Zionist supporting entities and products, to ensure that we are not complicit in the injustice.

9. Remain optimistic: What is happening today is indeed painful in the present, but it is also very promising in the future. Those who nourish themselves with the truths of the Qur'an and Sunnah observe the developments in Palestine with a reassured sense of trust in Allah ﷻ. They do not observe material developments in isolation, but appreciate spiritual power, and how, in the Divine Plan, right always triumphs over might. The pains we are witnessing are the prelude to a brighter dawn. Victory comes with patience, and with difficulty comes ease. "Unquestionably, the Help of Allah is near". (Qur'an 2:214)